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OF

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IN

CANADA

Containing an authoritative account of Supreme Bodies in the Dominion, the Introduction of Freemasonry into the United States of America, and other valuable and Instructive Information.

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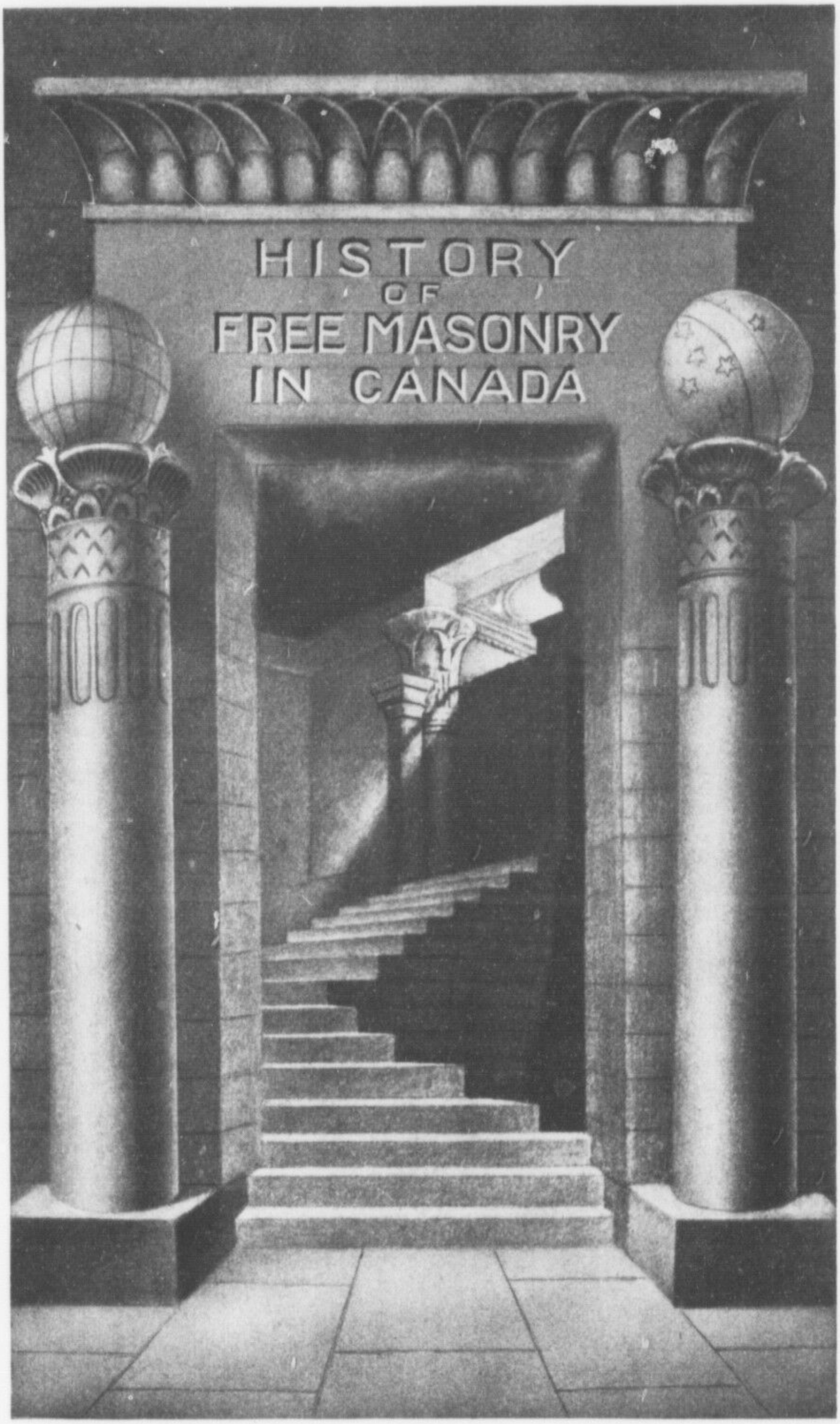
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THE MOTHER GRAND LODGE

BY A. T. FREED, 33°

Past Grand Master of the Grand Lodge of Canada
in Ontario

IN the fourteenth century Freemasonry was a society or guild of operative Masons. Originally formed by voluntary association of artisans for mutual benefit, it was afterwards taken under royal protection, and granted many privileges, such as immunity from the Statutes of Labourers. In no essential particular did the societies of Masons differ from those of other guilds; it was a trade society and nothing else. It is true that men not operative Masons were members of the guilds of Masons, and of all the guilds. But that fact is easily accounted for.

In the first place the sheriffs, city officials and other government and municipal officers were required to be present at the general assemblies of the Masons, as well as at those of other guilds, and it is not improbable that they, or some of them, were enrolled among the members.

In the next place, the employers of Masons, or the "lords," as they are called, and the architects, would desire to keep in touch with the workmen, and the workmen would be quite willing to have their countenance and protection.

The greater part of the buildings erected in those days were churches, cathedrals, abbeys and other ecclesiastical edifices, and the ecclesiastical "lords," then as now, desired to know what the members of the secret societies were doing. The Masons were quite willing to have their spiritual pastors and masters among their membership, and to benefit by the protection that membership gave them against the crown and the barons.

But there was another and more effective cause for the acceptance into Masonic bodies of men not operative Masons. All persons engaged in mercantile business, or prac-

ticing any industry or mystery, were required by law to form themselves into guilds or companies. Where, in any town, the weaker trades were unable to maintain sodalities for each, several of them united to form one guild, and, where very few were engaged in a calling, they sought admittance into one of the existing guilds, and were accepted on payment of certain fees or fines. On the one hand, the law made it encumbent upon them to be members of some guild, and, on the other hand, such membership was of great value to them. Only members of the guilds were permitted to carry on business in the cities, and many privileges and immunities were given them by the crown. They elected aldermen and municipal officers; in fact, they were the electors of the town in which they lived.

Thus, at the end of the fourteenth century—the date of the oldest existing Masonic documents—Masonry was:

1. A trade union or guild, differing in no essential from other trade guilds.

2. It had a charter from the crown, was under supervision by officers of the crown, and was governed by regulations partly framed by and satisfactory to the King's officials.

3. Its members, with those of other guilds, formed the electorate of the cities and towns, and chose the municipal officials.

4. Only members of the guilds were permitted to carry on business in the towns.

5. Men not masons by trade were accepted as members of the societies, so that there were Free Masons, or men who enjoyed the freedom of the towns by reason of having served as apprentices to the trade, and Accepted Masons, or men who became members on payment of certain fees, because they had no guilds of their own trade or calling.

The rules and regulations for the government of Masons differed in no important particular from those of the other guilds.

The apprentices were to serve faithfully for seven years; they were to be zealous in the interests of their

masters, to be content with their wages, to do no villainy with the wives or daughters of their employers or their fellows; were to be free by birth, no bastards, to have the proper use of their limbs, and were not to consort with evil characters.

The like regulations, with slight modifications, applied to the fellows of the craft, or journeymen.

The masters or employers were to be true to their lords, that is, those for whom they contracted to do work; they were bound to attend assemblies of the craft when properly summoned; they were to take only a limited number of apprentices—none for less than seven years, and none that were bondmen. They were to pay apprentices not more than fair wages. They were not to take contracts without feeling assured that they could carry them to completion; were not to supplant others in the work they had undertaken, and were not to employ cowans or inferior workmen. If a travelling workman came to them for employment, they were to give him work or "refresh" him with money, to enable him to reach a place where work might be obtained.

All classes were to be true to the church, loyal to the king, obedient to the law, loving to their brethren and charitable to the poor and the unfortunate. They were to live honestly and reputably; the employer was to pay fair wages and the workman to give honest work.

So far as has been ascertained there was but one ceremony of initiation. Whether there was any difference between the initiation of an apprentice and the reception of an accepted Mason is not known.

Between the end of the fourteenth, and the beginning of the eighteenth century, many and important changes took place in the religious, legal, social and industrial condition of the people of England, and these changes had a marked effect upon the fortunes of the Masonic guilds. In 1536 and 1539 Henry the Eighth suppressed the monasteries and confiscated their property, and for more than a hundred years no more ecclesiastical buildings except churches were erected. The Roman Catholic clergy no longer had power

over or interest in the building trades, and the clergy of the Reformed church do not appear to have taken notice of them.

In the reign of Queen Elizabeth, the Statutes of Labourers were repealed, and that monarch gave evidence of unfriendliness to all secret societies. Indeed, it appears that proceedings were instituted against Masons for frequenting unlawful assemblies.

After the death of James the First, Masonry fell more and more into decline. We know that lodges met occasionally, and that they accepted men who were not operative masons; but the lodges were few and the attendance at the meetings small. In 1646, when Elias Ashmole and Colonel Mainwaring were initiated at Warrington, in Lancashire, there were but seven members present; and in 1682, when Ashmole attended a lodge in London, there were ten members present, including himself.

The rebuilding of St. Paul's Cathedral and other churches and secular structures, after the great fire in London, gave new life to operative masonry; but, in the year 1717, the lodges of that city were few and feeble. It is generally asserted that there were but four in the cities of London and Westminster.

At the beginning of the eighteenth century, there was no general organization of Freemasonry, if, indeed, there ever had been such. When a large building was in progress the workmen got together and formed a lodge. In the majority of cases the lodge died when the work was finished. There was no Grand Lodge or central authority of any kind to grant warrants. There was no Grand Master, as we understand the term. Anderson, Preston, Oliver and other Masonic writers speak of Sir Christopher Wren as having been Grand Master for many years, and say that in later years the lodges fell into decay because he neglected them. Undoubtedly, Sir Christopher was Grand Master over the Masons who wrought on St. Paul's Cathedral, and possibly over those who wrought on other buildings of which he was the architect; but it may be remarked that, if Sir Christopher ever was a Freemason at all, he was Grand

Master long before he was a Mason. St. Paul's Cathedral was begun in 1675. On the 18th of May, 1691, Aubrey, an English author wrote that there was that day to be a great convention of Freemasons at St. Paul's Church, when Sir Christopher Wren and others were to be adopted as accepted brethren. Thus, so far as he was Grand Master at all, he was Grand Master for at least sixteen years before he was a Freemason. In fact, he was merely the superintendent of the workmen.

The condition of English Freemasonry, then, at the beginning of the eighteenth century, was substantially this:

There were four weak lodges in London and Westminster. Their members were operative and accepted or gentlemen Masons.

There were a few lodges in other parts of England, but their number is not known.

There was no Grand Lodge organization or central authority.

Each lodge was absolutely independent.

Masons met and formed lodges at their pleasure, and left them to die when they had served out the term of their usefulness.

There was but one ceremony of initiation and but one degree.

This being the condition of Masonry, the members decided that they would cement the lodges in and about London into a Grand Lodge, under a Grand Master, and restore the quarterly assemblies. What their motives were cannot be certainly known. One writer suggests that, as at that time many social clubs were formed, nothing more was intended than the organization of such bodies. Another thinks that the accepted or gentlemen Masons, wished to control the lodges and get rid of the operative brethren. Still another holds that the scholarly and philosophic members, finding ready to their hand a beautiful system of morality, decided to organize and strengthen it and to diffuse its benefits over the whole earth.

Be the reason what it may, a number of the brethren held a preliminary meeting in February, 1717, and resolved

to form a Grand Lodge. On the 24th of June of the same year (St. John's the Baptist's Day) they met again and carried that scheme into execution. All that is known of those meetings is told by Anderson, as follows:—

King George the First entered London most magnificently on the 20th of September, 1714, and after the rebellion was over, A.D. 1716, the few lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the centre of union and harmony, viz.: the lodges that met:—

1. At the Goose and Gridiron ale house in St. Paul's Churchyard.

2. At the Crown ale house in Parker's Lane, near Drury Lane.

3. At the Apple Tree Tavern, in Charles Street, Covent Garden.

4. At the Rummer and Grapes tavern, in Channel Row, Westminster.

They and some other old brothers met at the Apple Tree, and, having put into the chair the oldest Master Mason they constituted themselves a Grand Lodge *pro tempore*, in due form, and forthwith revived the quarterly communication of the officers of lodges (called the Grand Lodge), resolved to hold the annual feast, and then to choose the Grand Master from among themselves, till they should have the honour of a noble brother at their head.

Accordingly, on St. John the Baptist's Day, in the third year of King George the First, A.D. 1717, the assembly and feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron ale house.

Before dinner, the oldest Master Mason in the chair, proposed a list of candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer, gentleman. Grand Master of Masons; Captain Joseph Elliott, Mr, Jacob Lamball, carpenter, Grand Wardens, who, being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the assembly, who paid him the homage.

Sayer, Grand Master, commanded the Masters and wardens of lodges to meet the Grand Officers every quarter in communication at the place appointed in his summons sent by the Tyler.

The preliminary meeting was held on the 20th of February, 1716, according to the old style, which was in use at the time Grand Lodge was formed and when Dr. Anderson wrote, but it was in 1717 as we now reckon time.

Steps were at once taken to harmonize the legend of the craft with modern ideas, to frame a system of regulations for the government of the newly created Grand Lodge, and to re-arrange the ceremonies. James Anderson, D.D. a Scotchman, and pastor of a Presbyterian church in London was asked to undertake the first of these tasks. He procured as many Masonic documents as possible and "digested" them into a new narrative, adding such items of later history as he thought necessary.

The General Regulations (which may be called the first Constitution of Grand Lodge) were compiled by George Payne in 1718, when Grand Master. They were revised by Anderson and adopted by Grand Lodge.

It is certain that there was but one degree in the old Masonic work, used at the initiation of Apprentices and at the acceptance of members not Masons. The second and third degrees appear to have been invented between 1717 and 1723, but by whom is not known.

Apparently there was rivalry between the operative masons and the accepted, or gentlemen masons, for control of the new Grand Lodge. For the satisfaction of the former, it was provided that the old landmarks should be carefully preserved, and that no new regulations should be adopted, nor change made in the old regulations without the assent of the majority of all the brethren, even of the youngest apprentices.

There is reason for thinking that the phrase relating to the ancient landmarks merely meant the privileges and customs of the lodges of operative masons, and that this enactment was afterwards strengthened by the declaration that it was not in the power of any man or any body of

men to make innovation in the body of Freemasonry. The old lodges which united to form the Grand Lodge did not surrender their independence, but continued to exist by immemorial right, while lodges constituted thereafter derived their authority from the warrant or charter approved by Grand Lodge and granted by the Grand Master.

The Constitutions of the Freemasons, and the accompanying documents were submitted to and solemnly approved by Grand Lodge in 1723. The declaration is as follows:—

"We the present Grand Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand Master, the Grand Wardens, the Masters and Wardens of particular lodges (with the consent of the brethren and fellows in and about the cities of London and Westminster) having also perused this performance, do join our laudable predecessors in our solemn approbation thereof, as what we believe will fully answer the end proposed; all the valuable things of the old records being retained, the errors in history and chronology corrected, the false facts and the improper words omitted, and the whole digested into a new and better method.

And we do ordain that these be received in every particular lodge under our cognizance, as the only Constitutions of the Free and Accepted Masons amongst us, to be read at the making of new brethren, or when the Master shall think fit; and which the new brethren should peruse before they are made."

This was signed by the Grand Master, the Deputy Grand Master, the Grand Wardens, and the Masters and Wardens of the twenty lodges then existing in London and Westminster.

And thus the Mother Grand Lodge of the world was established.

Apparently, it was formed for the government of lodges in and about the metropolitan area, and its first members had no thought or desire for control of lodges outside of

that territory. The national Grand Lodge was an institution of slow growth.

In 1725 the ancient lodge at York declared itself to be a Grand Lodge, and called itself the Grand Lodge of All England. It did not associate other lodges with it, but acted solely by its own authority. During a fitful existence which continued with intervals of inactivity till 1791, it granted warrants to a number of lodges, but had no permanent influence on Masonry in England or elsewhere.

In 1753 some Masons in London seceded from the regular Grand Lodge and established another, which they called "the Grand Lodge of England According to the Old Institutions." This body has generally been called the Ancient or Athol Grand Lodge. It remained active till 1813, with growing numbers and influence, when a union was happily effected between it and the old Grand Lodge, under the title of the United Grand Lodge of England.

OLD BRITISH LODGES

Compiled by OSBORNE SHEPPARD from the writing of the late

WILLIAM JAMES HUGHAN

The Eminent English Masonic Historian.

THE name or title "Free-Mason" is met with so far back as the fourteenth century, its precise import at that period being a matter of discussion at the present time. The original statute, of A.D. 1350, reads "Mestre de franche-peer," and thus points to the conclusion that a Freemason then was one who worked in free-stone, and assuredly a superior artisan to another class, who, as less skilled masons, were employed on rough work only.

During the following century the Freemasons are frequently referred to in contracts, statutes, etc.

It will be manifest, as the evidence of the lodge-records is unfolded, that though Freemason originally signified a worker on free-stone, it became the custom to apply the term to all Craftsmen who had obtained their freedom as Masons to work in lodges with the Fraternity, after due apprenticeship and passing as Fellow Crafts. "Cowans," no matter how skilful they may have become, were not Free-masons, and the Scottish Crafts, especially, were most particular in defining the differences that existed between "freemen" and "un-freemen," in regard to all the trades then under stringent regulations.

The "Schaw Statutes," Scotland, of A.D. 1599, provided that "Na Cowains" work with the Masons; the Masters and Fellows being sworn, annually, to respect that exclusive rule. The earliest known minute of the Lodge of Edinburgh notes an apology for employing a cowan (July 31, 1599).

The venerable Melrose Lodge, in its first preserved minute, of December 28, 1674, enacted: "yt wn ever a

prentice is mad frie Mason he must pay four punds Scotts"; hence we subsequently read in the records that men were "entered and received fr (free) to ye trad," and "past frie to ye trad," and similar entries.

As late as the year 1763, the "Rules and Orders or the Lodge of Free-Masons in the Town of Alnwick," provide that "if any Fellows of the Lodge, shall, without the cognizance and approbation of the Master and Wardens, presume to hold private Lodges or Assemblies with an Intent to make any Person free of this honourable Lodge, they shall each forfets to the Box the sum of £3. 6s. 8." This lodge, long extinct, has records preserved from the year 1701, and never joined the Grand Lodge of England.

From the year 1600 (June 8), when a non-operative or Speculative Freemason was present as a member, and attested the minutes of the meeting by his mark (as the operatives), the records are so voluminous and important of the "Lodge of Edinburgh" (Mary's Chapel), and of other old Ateliers in Scotland, that it is with extreme difficulty a selection can be made with any satisfaction, the wealth of minutes being embarrassing. The Transactions of the "Quatuor Coronati" Lodge, London,—are brimful of trustworthy accounts of the Fraternity, extending back three centuries.

The Lodge of Edinburgh, No. 1, was regulated in part by the statutes of 1598, promulgated by William Schaw, "Principal Warden and Chief Master of Masons" to King James VI. of Scotland, who succeeded Sir Robert Drummond as Master of Works, in 1583, and died in 1602.

From 1600 to 1634, the records of No. 1 are silent as to the admission of speculative, but contain entries of apprentices, and admissions of Fellow Crafts.

Apprentices were members, and exercised their privileges as such, just as the Craftsmen and Members; and even attested the elections of members, being present in lodge, and thus consenting to and acknowledging the receptions of Craftsmen and Masters. This proves that the passing to superior grades could not have required

any esoteric ceremonies that apprentices were ineligible to witness.

On July 3, 1634, the Right Honorable Lord Alexander was "admitit folowe off the Craft," and also Sir Alexander Strachan. On December 27, 1636, an apprentice was duly made, "with the heall consent of the heall masters frie mesones of Endr."; there being but this one lodge in the city at that time.

Lord Alexander, Viscount Canada, "was a young man of great expectations; but he dissipated a fortune, and endured great personal hardships, in establishing a colony on the River St. Lawrence. He and his brother, admitted on the same day (July 3, 1634), were sons of the first Earl of Stirling; Sir Anthony Alexander being Master of Work to King Charles I, and so noted in the minutes. Another brother, Henrie Alexander, was "admittet ane falowe" on February 16, 1638, and succeeded to the office of General Warden and Master of Work. He became third Earl of Stirling in 1640, and died ten years later.

General Hamilton was initiated on May 20, 1640, as "fellow and Mr. off the forsed Craft," and Dr. William Maxwell was received July 27, 1647. A remarkable entry of March 2, 1653, calls for mention, as it concerns the election of a "Joining member."

> "The qlk day, in presence of Johne Milln deacon, Quentein Thomsone, wardeine, and remnant brethrene of maisones of the Lodge of Ednr., compeired James Neilsone, maister Sklaitter to his majestie, being entered and past in the Lodge of Linlithgow, the said James Neilsone humblie desyring to be receiued in to be a member of our Lodge off Edn., which desire the wholl companie did grant and received him as brother and fellow of our companie; in witness qrof we the wholl freemen have set our hands or marks."

Sir Patrick Hume, Bart., "was admitted in as fellow of craft (and Master) of this lodg," on December 27, 1667; and, three years later, the Right Honorable William Morray (Murray), Justice Depute of Scotland, Walter Pringle, Advocate, and Sir John Harper were admitted "Brothers and fellow crafts."

The Scottish army, having defeated the Royalists at Newburn, in 1640, advanced and took possession of Newcastle (England), where it remained for some months,

during the deliberations of the Commissioners. In the army were several members of this Lodge of Edinburgh, who, on May 20, 1641, convened an emergency meeting and admitted or initiated General Quartermaster Robert Moray (Murray). On returning to the city some time afterward, the extraordinary circumstance was duly reported, and as duly entered on the records, being attested by General Hamilton aforesaid, James Hamilton, and "Johne Mylnn."

The John Mylne thus noted represented a family of Craftsmen whose connection with this lodge extended over two hundred years. The third John Mylne (of Masonic fame), came to Edinburgh in 1616, and belonged to the lodge. He was Master Mason to Charles I., and resigned that office in favor of his eldest son, John, who was "made a Fellow craft" in the lodge in October, 1633, and was with the Scottish army 1640-1641. He was Deacon of the lodge, and Warden in 1636, and frequently re-elected to the former office.

His brother Alexander was "passed fellow craft" in 1635, and his nephew, Robert, was "entered prentice" to him December 27, 1653, and passed as a Fellow Craft on September 23, 1660.

Robert's eldest son, William, was a member from December 27, 1681, "passed" in 1685, and died in 1728. His eldest son, Thomas, was admitted an apprentice December 27, 1721, and was "crafted" in 1729, being the Master of No. 1, on the formation of the Grand Lodge of Scotland, in 1736. William Mylne, second son of this brother, was "receaved and entred apprentice in the ordinary forme" on December 27, 1750, and was "passed and raised operative master," after exhibiting his due qualifications, on December 20, 1758. He died in 1790.

Thomas, his brother and eldest son to the Thomas Mylne before noted, became an "apprentice as honorary member," on January 14, 1754. He died in 1811 and was, buried in St. Paul's Cathedral, having been its surveyor for some fifty years.

In 1688 a schism occurred in No. 1, by a number of members starting a separate lodge for themselves in the "Canongate and Leith," by which name it has since been known, and is now No. 5 on the Scottish Roll. The "Mother" was most indignant at such conduct, and tried every means in her power to thwart the movement, but in vain.

Another schism, but involving much more serious consequences, occurred in 1709, and was still more objectionable to No. 1, because the seceders, generally, were not Masters, but "Journeymen." This peculiarity led to the second offshoot being so named, now well known by that title, as No. 8 on the Register. Two of its members were imprisoned (who had been admitted as apprentices in 1694) and all that officialism could do to crush the recalcitrants was cruelly employed, but utterly failed. Arbitration eventually led to a suspension of hostilities, and on January 8, 1715, the "Decrete Arbitral" was made known and certified. By this award the Journeymen were empowered "to meet together by themselves as a society for giving the Mason's word"; and thus was forever broken down the monopoly of the "Incorporation of Wrights and Masons" of Edinburgh, of A.D. 1475, origin, whose Master Masons had so long claimed the exclusive right to thus admit Apprentices, pass Fellow Crafts, and elect Masters in the ancient Lodge of that city.

"Mother Lodge Kilwinning, No. 0," is universally known and respected throughout the Masonic world. Unfortunately its earliest records are lost, and have been so for many years, the oldest preserved ranging from December 20, 1642, to December 5, 1758. Its meetings were held in Kilwinning, Scotland, the jurisdiction of the lodge extending even so far as Glasgow, in the year 1599.

Schaw's Supplementary Code of 1599 (only discovered in quite recent times), refers to three "heid Ludges" in Scotland, "the first and principal being that of Edinburgh, the second Kilwinning, and the third Stirling; so that notwithstanding the present position of "Mother Lodge Kilwinning" as head of the Scottish Roll as No. 0, some

three hundred years ago, it was the second as respect seniority, according to the decision of Schaw.

The Earl of Cassilis was Master of the Lodge of Kilwinning in 1670, though only an apprentice, and was succeeded by Sir Alexander Cunninghame. After him, the Earl of Eglintoune occupied the Chair, but was simply an apprentice, and, in 1678, Lord William Cochrane (son of the Earl of Dundonald), was a Warden. No surprise need be felt at apprentices being thus raised to the highest position in the lodge, seeing that members of the first grade had to be present at the passing or making of Craftsmen and Masters, a rule also enforced and minuted in this lodge December 20, 1643, when the brethren assembled "in the upper chamber of the dwelling house of Hugh Smithe." This most significant fact appears to be a permanent barrier against the notion that there were separate and independent Masonic degrees in the seventeenth century, as there were from A.D. 1717. Three grades or classes are clearly exhibited, but not esoteric degrees at the reception of Craftsmen, and Masters.

"Canongate Kilwinning," No. 2, the earliest child of "The Ancient Lodge of Scotland," was originated December 20th, 1677.

"St. John's Kilwinning," now "Old Kilwinning St. John," No. 6, Inverness, was also warranted by "The Ancient Grand Lodge of Scotland," in 1678.

Brother Robert Wylie gives a list of the charters he has been able to trace in his "History of Mother Kilwinning Lodge," some thirty-five in number—without exhausting the roll—down to 1807 (for during a portion of its career "Mother Kilwinning" acted as a Grand Lodge and rival to that at Edinburgh), including Tappahannock Kilwinning Lodge, Virginia (A.D. 1758), and Falmouth Kilwinning Lodge (A.D. 1775), Virginia, America; as also, the "High Knights Templar" Lodge, Dublin, A.D. 1779.

Other Old Scotch Lodges in Scotland, all of pre-Grand Lodge origin, that ought to be noted are:—

(a) No. 3, "Scoon and Perth" (its oldest preserved document being of date December 24, 1658, subscribed to

by the "Maisters, Friemen and Fellow Crafts off Perth," the lodge being the "prinle (principal) within the Shyre").

(b) No. 3, bis, St. John's, Glasgow (which is noted in the Incorporation Records so early as 1613, but did not join the Grand Lodge until 1849-1850), the lodge possibly being active in 1551 when no Craftsman was allowed to work in that city unless entered as a Burgess and Freeman, and membership of the lodge was conditional on entering the Incorporation, its exclusively Operative character remaining intact until some seventy years ago.

(c) No. 9, Dunblane, is credited with having originated in 1696, according to the Scottish Register, but it certainly existed prior to that year, though that is the date of the oldest minute preserved. It was chiefly Speculative from the first. Viscount Strathalane was the Master in 1696, Alexander Drummond, Esq., was Warden; an "Eldest Fellow Craft," Clerk, Treasurer, and an "Officer" were also elected.

(d) Some lodges lower down on the Scottish Roll go much farther back than No. 9; Haddington (St. John's Kilwinning"), No. 57, dating from 1599, but the evidence for that claim is not apparent, the oldest manuscript extant being of the year 1682.

(e) One of the most noteworthy and most ancient, with no lack of documentary testimony in its favor, is the old lodge at Aberdeen, No. 34, with its "Mark Book" of A.D. 1670, and a profusion of actual minutes and records from that year.

Out of forty-nine members, whose names are enrolled in the "Mark Book", only eight are known to have been Operative Masons, the majority were Speculative Masons. Four noblemen and several clergymen and other gentlemen were members. Harrie Elphingston, "Tutor," and a "Collector of the King's Customs," was the Master when these extraordinary records were begun, and, save as to two, all have their marks regularly registered. The "names of the successors" are also duly noted, and a list of the "Entered Prenteises," with their marks, is also inserted, dating from 1670. The Earl of Errol, one of the

members, died at an advanced age, in 1674. The three classes of Apprentices, Fellow Crafts and Master Masons were recognized, the statutes of December 27, 1670, being compiled on the customary lines, only that the Code is more than usually comprehensive and interesting. Provision was made for "Gentlemen Measons," as well as "Handie Craftes prenteises" being initiated, in these old rules, and special care for the due communication of the "Mason-word." "Fees of Honour," on the assumption of office, were also payable in some of the old lodges.

(f) "Peebles Kilwinning," No. 24, seems to have started on October 18, 1716, by its own act and deed, for who was to say nay? The minute of the event begins with the declaration that, inconsequence of the great loss "the honorable company of Masons. . .have hitherto sustained by the want of a lodge, and finding a sufficient number of brethren in this burgh, did this day erect a lodge among themselves." A Deacon, Warden, and other officers were then elected, and, on December 27, "after prayer," the several members present were duly examined. It was Speculative as well as Operative in its constitution.

(g) "Dumfries Kilwinning," No. 53, though only dated 1750, in the Official Register, possesses records back to 1687, and was not, even then, wholly Operative. Different fees were payable by mechanics, and by "no mechanics", on initiation, in the seventeenth century.

A noteworthy title occurs in an "Indenture betwix Dunde and its Masoun," of the year 1536, which is the earliest known instance of a Scottish lodge being named after a Saint, viz.: "Our Lady (i.e., St. Mary's) Loge of Dunde." The document is exceedingly curious and valuable, as illustrating the "ald vss of our luge," and another of March 11, 1659, is of still more interest, as it contains the rules then agreed to by the "Frie-Masters" (with the concurrence of the town authorities), which are mostly in accordance with the older laws of the Craft, and framed with due regard to the privileges of the sons of Freemen.

(h) Other old lodges might be enumerated in the seventeenth century, such as Atcheson-Haven, with its valuable manuscript of A.D. 1666.

(i) Banff, with many important minutes 1710 to 1715.

(j) Brechin, with rules and records from 1714. (No. 6 enacts that men not freemen, who desire to work in the lodge, shall pay a fee; No. 8 arranges for "Joining members"; No. 9, Marks to be registered; and "Frie-Masters" are noted as well as free apprentices.)

(k) The Lodge of Kelso, No. 58, was resuscitated in 1878, after many years of dormancy. When it was originally formed cannot now be decided, but the earliest preserved minutes begin December 27, 1701, when "the Honorable Lodge assembled under the protection of Saint John". The Master, in 1702, was George Faa, his death as such being then noted, who was succeeded by "Sir John Pringall." This lodge, Speculative as well as Operative from the year 1701, continued its eventful career for more than fifty years, when it fell through for some time. The members obtained a charter from the Grand Lodge of Scotland in 1754, in which year (June 18), it was discovered "That this lodge had attained only to the two degrees of Apprentice and Fellow Craft, and knew nothing of the Master's part." This defect was then remedied by the formation of a Master's lodge.

Of actual lodges in South Britain, we have to come down to 1701 (save the one at Newcastle of the former century), before we meet with any minute-books. We are not however, without information concerning English lodge meetings so far back as 1646. Elias Ashmole "was made a Freemason at Warrington, in Lancashire, with Col. Henry Mainwaring, of Karticham, in Cheshire," as he states in his Dairy (on October 16, 1646), which was published in 1717, and again in 1774.

On March 10, 1682, Ashmole received a "Summons to appear at a Lodge to be held the next day, at Mason's Hall, London." This noted antiquary duly attended and witnessed the admission "into Fellowship of Free Masons of Sir William Wilson, Knt., and five other gentlemen."

He was the "Senior Fellow among them," and they all "dyned at the charge of the new-accepted Masons."

In the "Harleian MS., No. 2054," which contains another copy of the "Old Charges" (pp. 33-34), is an extraordinary lodge entry (apparently) of 1650 circa, beginning with "William Wade w^{t} give for to be a free mason," and likewise, what is evidently a reproduction of the oath used at that period, to keep secret "the words and signes of a free mason."

Over a score of names are noted on one of these folios, and it seems certain that very few of them were connected with the Craft as operatives, if any.

Although Bacon (Lord Verulam), died in 1626, and Ashmole was not initiated until twenty years later, it has long been a favorite notion with many that to the "Rosicrucians" of 1614, and Bacon's "New Atlantis," the Freemasons are mainly indebted for many portions of their modern rituals. There is certainly much more to be said in support of this view than in regard to any connection with the Knights Templar. The "New Atlantis" is probably the key to the modern rituals of Freemasonry.

To whom we owe modern Freemasonry of "three degrees" is a much controverted qustion. Bro. Hughan gives the credit to Drs. Desaguliers and Anderson.

The transactions at the inauguration of the premier Grand Lodge of the world, at London, in 1717, were not, unfortunately, duly recorded at the time, and hence the "Book of Constitutions," A.D. 1723. and the earliest minutes of the Grand Lodge of that year, with Anderson's account of the meeting in the second edition of 1738, are practically all we have to guide us.

"Four Old Lodges" for certain, and probably more, took part in the proceedings of that eventful gathering, and from that body, so formed, has sprung, directly or indirectly, every Grand Lodge of Free and Accepted Masons, working three degrees, in the universe. When these lodges originated is not known, but some of them, possibly, during the seventeenth century. There were several other old lodges working, in their own prescriptive

right, in England during the second decade of the eighteenth century, though they took no part in the new organization at first.

Of these, one in particular may be noted, which assembled at Alnwick from an early date, and whose preserved rules and records begin 1701-1703. Its regulations of 1701 are of considerable value, its copy of the "Old Charges" is still treasured.

The Grand Lodge was also petitioned to constitute or regularize many lodges in London and in the country, but as these all took date from their recognition, we know little of their previous career. The one at York, like its fellow at Alnwick, never joined the new body, but preferred independence, even if it involved isolation. The records of this old lodge exist from the year 1712, but a roll from 1705 was noted in the inventory of 1779. When it was inaugurated it is impossible to say, but it may be a descendant of the lodge which we know was active at York Minster in the fourteenth century.

The York brethren started a "Grand Lodge of all England," in 1725, and kept it alive for some twenty years. After a short interval it was revived, in 1761, and continued to work until 1792, when it collapsed. Prior to this date, several subordinates were chartered.

The Grand Lodge of Ireland, at Dublin, was formed 1728-1729; but there was one held previously at Cork, as the "Grand Lodge for Munster," certainly as early as 1725. The Scottish brethren did not follow the example set by England until 1736, and then managed to secure Brother William St. Clair, of Roslin, as their Grand Master, whose ancestors by deeds of A.D. 1600-1628 circa, had been patrons of the Craft but never Grand Masters, though that distinction has been long claimed as hereditary in that Masonic family.

From these three Grand Lodges in Great Britain, and Ireland, have sprung the thousands of lodges throughout the world. Through their agency, and particularly that of the "Military lodges" of the eighteenth century, the Craft has been planted far and wide. Though there is

evidence to prove that brethren assembled in America, and probably elsewhere, in lodges, prior to the formation of either of these Grand Lodges, or quite apart from such influence, as in Philadelphia in 1731, or earlier, and in New Hampshire, soon afterward (the latter apparently having their manuscript copy of the "Old Charges") nothing has ever been discovered which connects such meetings with the working of the historic "three degrees" of early eighteenth century origin.

Some seven years after the premier Grand Lodge was launched, authorities to constitute Lodges were issued for Bath and other towns, and a few, later, for abroad; especially through the medium of Provincial Grand Masters, first appointed in 1725 circa, as at Boston, Massachusetts, in the year 1733, to which Provincial Grand Lodge, Canadian Freemasonry owes its birth.

THE GRAND LODGE OF CANADA IN ONTARIO

Written by
GEORGE J. BENNETT
P. G. S. E. Grand Chapter R. A. M. of Canada.

From a précis by
JOHN ROSS ROBERTSON
Past Grand Master of the Grand Lodge of Canada, in Ontario

IT IS related that the founders of many of the early settlements on the coasts of, what are now familiarly known as, the Maritime Provinces and Quebec, were enterprising, adventurous and wealthy French gentlemen, Huguenots as well as Catholics. It is even stated that one of these, a certain Sieur DeMonts, was the founder of Quebec city, deponent giving only a second place to a compatriot, the fearless and gallant Champlain. The beauty and fertility of Acadia (Nova Scotia) appealed to the pioneer DeMonts who, after a coast voyage of discovery in 1604, landed on the shores of the Bay of Annapolis and there founded what was then called Port Royal, and later Annapolis Royal. The historian further states that among the artificers brought out by the explorers were a number of the craft of operative masons and that stones indented with peculiar marks have been found at various times and places.

A letter now in the possession of the New England Historic Genealogical Society, Boston, and written by Dr. Charles T. Jackson, of that city, under date 2nd June, 1856, states that, while engaged in a geological survey of Nova Scotia, in 1827, he discovered on the shore of Goat Island, in Annapolis Basin, a stone on which were rudely cut the square and compasses, and beneath them the figures 1606, all much weather worn, but quite distinct. He carried the stone to Halifax, intending to send it to the Old Colony Pilgrim Society, of Plymouth, Mass., but instead left it with the late Chief Justice Haliburton, perhaps better known abroad by his pen name "Sam Slick."

In 1829 the judge published a work entitled "Historical and Statistical Accounts of Nova Scotia," in which a description of the stone is given and the writer there avers that it presented little indications of having been intended for any pretentious structure, as it was apparently of the rough ashlar variety with no visible appearance of even an attempt at dressing. Its discovery, if it established nothing, provided material for much imaginative creation then and since.

Under British occupation Annapolis became a military post, a fort was erected and garrisoned and at the period when speculation deals with Masonry's advent in that province (1737-40) it was a place of considerable importance. To a British officer, Ensign Erasmus James Philipps, of the 40th Regiment, nephew of Gov. Philipps, is attributed the introduction of Freemasonry into Canada. This brother was appointed Fort Major at Annapolis, and in that capacity was something of an administrator. As such he had to periodically journey to headquarters at Boston, and took advantage of one of those protracted visits to seek admission into the fraternity, and as the records show received the degrees in the "First Lodge in Boston" in 1737.

There is a fairly good local evidence, as well as indirect documentary proof, that he founded a lodge in Annapolis on his return and that then, or later, he was clothed with authority by the Provincial Grand Master at Boston, Henry Price, to act in a similar capacity for Nova Scotia. That this position was accepted as genuine is borne out by a letter directed to him from Halifax dated 12th June, 1750, and signed by five influential brethren, requesting his permission to establish a lodge there with Governor Cornwallis as its head. Next year a second lodge was formed at Halifax, and thereafter, down to 1791, the activity of the Craft in that city was centered in three lodges.

The authority vested in Philipps by Henry Price was confirmed by the Earl of Blessington, Grand Master of England in 1785, who signed a warrant constituting

"Erasmus James Philipps, Esq., Provincial Grand Master of Nova Scotia and the territories thereunto belonging."

The only two lodges that appear to be traceable to Philipps' authority were those claimed to have been warranted at Annapolis in 1738 and at Halifax in 1750. The Annapolis Lodge, it is said, was removed to Halifax in 1749, becoming No. 1. There is no record however of its original working or subsequently, and although the Grand Lodge of Nova Scotia possesses much ancient and valuable manuscript in connection with early Craft events in that province, the past, so far as Annapolis is concerned, is practically a blank. There will be no one to dispute Nova Scotia's just claim to the proud honor of being the first resting place of the Masonic banner in Canada, nor to deprive the memory of the soldier Mason, Bro. Erasmus James Philipps, of the distinction of being its bearer.

To quote a Massachusetts writer, "Our Fraternity may well unite with the historian in the opinion that there are few localities in America around which the memories of the shadowy past more interestingly cluster than the ancient town of Annapolis. Notwithstanding the various fortunes and misfortunes which befell that locality, the Masonic fire smouldered there with singular persistency. The soldier, the poet, the philanthropist and the historian contributed each his share to draw Acadia and Massachusetts into very close relations for the next succeeding two centuries."

If a fair knowledge of caligraphy had been incorporated with at least one of the liberal arts and sciences to which the progressive Craftsman is urged to devote his leisure, we of the present might have been brought to a better realization of the inestimable value to the Masonry of old colonial days, of the military lodges under field warrants, which were so active at that period, but alas, the secretary's achievements were not then under the supervision which has prevailed, more or less, since, and consequently much that would have been otherwise treasured by the antiquary is regretted as something that might have been, but was not.

Ireland, 1737, was the first Grand Lodge to issue these travelling warrants; England followed several years later. In the interval the number of regiments which had applied for and received those Irish authorizations had reached a comparatively formidable figure and that they were not permitted to lie idle is manifest in existing records, indicating that the activities of those soldier Masons were not confined to redcoats, but that the principles and teachings of the ancient Craft, were disseminated through their missionary efforts among the best of the settlers of those primitive days.

In 1756-8 the Grand Lodge of Boston authorized warrants for lodges in the expeditions against Crown Point and other places in Canada, while Scotland, about the same period, appointed Col. Young, of the 60th Regiment, Provincial Grand Master over the "Lodges in America," holding warrants from that country.

After the siege and capitulation of Quebec, in 1759, seven lodges, holding field warrants, met and celebrated the St. John's Day festival in December, after which the Masters and Wardens discussed the formation of a Provincial Grand Lodge, which was agreed to. They elected Lieut. Guinnett, of the 47th Regiment, as P.G.M., and the following year succeeded him with Col. Simon Fraser, of the Fraser Highlanders, afterwards the 78th Regiment, who held the office a brief six months. Col. Fraser it is related, a statement since doubted, was installed by the famous Thomas Dunckerley, then a master in gunnery on H.M.S. "*Vanguard*" and subsequently a noted figure in English Masonic circles.

The Provincial Grand Lodge of Quebec formed, as stated, by the military lodges, developed with time, and in 1765 was presided over by the Hon. John Collins of the Executive Council, whose identity with the Craft was more pronounced than any of his predecessors, mainly owing to the zeal displayed by him in the creation of lodges in many of the settled but distant sections of his great territory, and notably in the direction of the great lakes.

Thus the early progressive work of Masonry in Canada was, under the auspices of the Provincial Grand Lodge of Quebec, of military origin, which began with the memorable year of 1759, but of which there is little or nothing to show in the way of record. In the territory west of the Ottawa River, and which became Upper Canada in 1791 under the altered conditions, there were ten lodges, one of these working under a field warrant from England in the 8th, or King's Regiment of Foot, two at Detroit E.R. inactive, St. James, No. 14, at Cataraqui (Kingston) and St. Johns, No. 15, Mackinac, both warranted by Quebec's Provincial Grand Lodge. St. Johns Lodge of Friendship, No. 2, origin unknown; the New Oswegatchie, No. 7, of Prov. Grand Lodge of New York, origin Brockville; St. John, No. 19, Niagara, warranted in 1787 by Quebec. Rowdon, or "The Lodge Between the Lakes," E.R. (Moderns), No. 498, at York, and a Union Lodge, Cornwall, supposed origin, Quebec.

With the political partition of, what once had been Quebec, and which by act of Parliament became the provinces of Lower and Upper Canada, the Masonic division was likewise defined, and in 1792 Provincial Grand Masters for each were decided upon. Sir John Johnson, who, in 1788, had succeeded Sir Christopher Carleton as Provincial Grand Master, under the "Modern" regime in Quebec, was the last who held that position. The "Ancients," or Athol Grand Lodge, had three warrants in Quebec, but never had agitated for Provincial authority until this period, when learning that H.R.H. Prince Edward, afterwards Duke of Kent, father of Queen Victoria, and who, after his initiation in Switzerland, had allied himself with the first Grand Lodge of England, "Modern," was appointed to a military command in Lower Canada, appealed to him to become their Provincial Grand Master. He graciously acquiesced, and in March, 1792, was so appointed and subsequently installed. There is no record of the "healing" of Prince Edward from "Modern" to "Ancient" allegiance, and it is presumed that his first submission to the latter body was made on the occasion of his installation.*

*See J. Ross Robertson's "History of Freemasonry in Canada."

At about the same period the appointment as Provincial Grand Master of Upper Canada was vested in R. W. Bro. William Jarvis, who had been sent out as Provincial Secretary to His Excellency Governor Simcoe. The warrant of appointment issued to Prince Edward was ample in its provisions and practically clothed its possessor with all the rights and prerogatives of a supreme power, including the issue of lodge warrants direct. On the other hand, Jarvis was restricted to the issue of dispensations. subject to confirmation by the Grand Lodge at London. It is surmised that the Masonic rank and experience of the Royal brother were factors in influencing the distinction and, indeed, the Masonic activity of R. W. Bro. Jarvis in the early period of his rulership was not of a nature to excite exuberant enthusiasm.

The very imperfect records show that a Provincial Grand Lodge was summoned to meet at Newark (Niagara), then the seat of government, in 1795, the representatives of five lodges being present. A printed document of the year 1796 gives the list of lodges as twelve. Two other lodges were in existence in the province, one at Edwardsburg and the other at Niagara, both coming to the front subsequent to the Jarvis appointment and both holding their authority from Quebec. These, it is stated, however, were of posthumous brand, as each owed its origin to the former Quebec Grand Lodge, "Modern," but had remained inactive in the interval.

Between 1793 and 1817 Jarvis had, in defiance of the terms of his authority, issued warrants for some twenty-six lodges. The administration headquarters were transferred in 1797 from Newark to York (Toronto) and the zeal of the Provincial Grand Master, who was careful to remove his warrant at the same time, perceptibly cooled. The devoted brethren at Newark with R. W. Bro. Robert Kerr, D.G.M., in command, on the contrary, kept the members alive, and as they believed that the Grand East was rightly in their jurisdiction, they conducted and continued the business of the Grand Lodge, merely forwarding documents for necessary signature to York. Such a

condition of affairs could not be expected to prevail. A spirit of enquiry and consequent unrest was aroused in the lodges by circular letter from the Grand Secretary containing a peremptory request for dues. The right to do so was challenged by the lodge at Kingston on the ground that there was no Grand East at Newark, and it may be added that Jarvis held the same view. The brethren at Newark decided to act. They notified the P.G.M. that a brother had been nominated for his office in case he failed to appear at the quarterly meeting.

The revolt took definite shape when, in April, 1803, R. W. Bro. Jarvis received a letter from the Provincial Grand Secretary at Newark (Niagara) announcing the election of George Forsyth as Grand Master and demanding the return of the jewels and other property in his possession forthwith. That the leading spirits of the Newark brethren inclined to an independent Grand Lodge was evident, but they had to reckon with the lodges which remained unshaken in their allegiance to the authority from the Duke of Athol and vested in Jarvis. The apathy displayed by the latter down to this period was inexplicable. He was induced at last to move, and called a meeting of the Provincial Grand Lodge at York for 10th February, 1804, W. Bro. Jermyn Patrick, of the lodge at Kingston, acting as Secretary. Eight lodges were represented at this meeting, each reaffirmed its loyalty to Jarvis, unanimously decided to summon the recalcitrant brethren of Newark to answer the charge of unmasonic conduct and to report the entire situation to the Grand Lodge in England.

Meantime the schismatics had proceeded on their way hopefully, if mistakenly, assuming all the prerogatives of a Grand Lodge including the issuance of warrants for new lodges, for which they remitted fees to England, unacknowledged, of course, as were their letters. The spasmodic attempt in 1804 to reinfuse life into the body headed by Jarvis proved abortive. With peculiar consistency the Provincial Grand Master had been reprimanded by England for his former neglect, and the communication apparently did not have the effect intended.





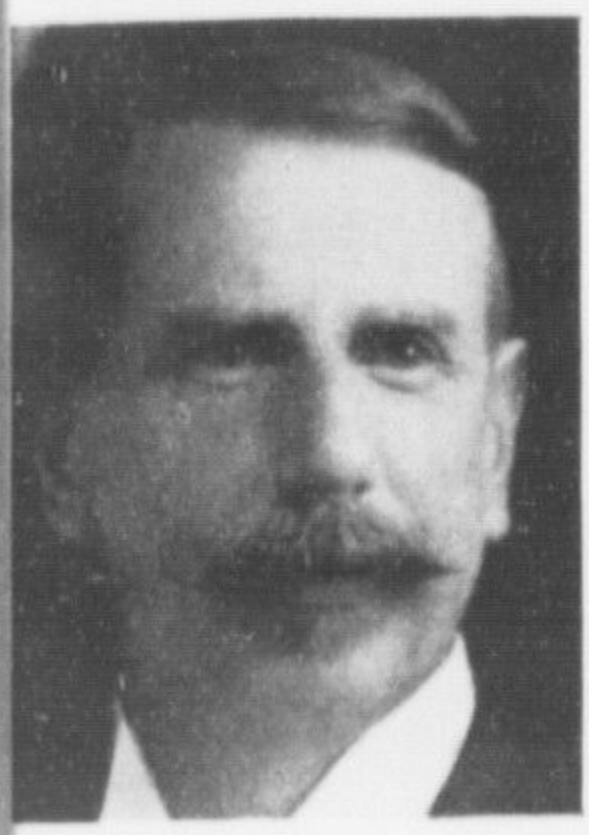
W. D. McPH



W. H. WARE



W. M. LO



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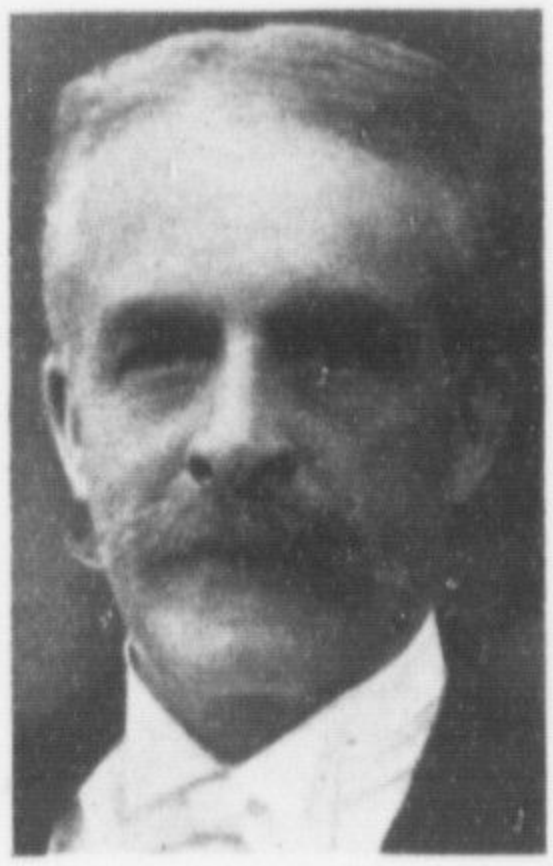

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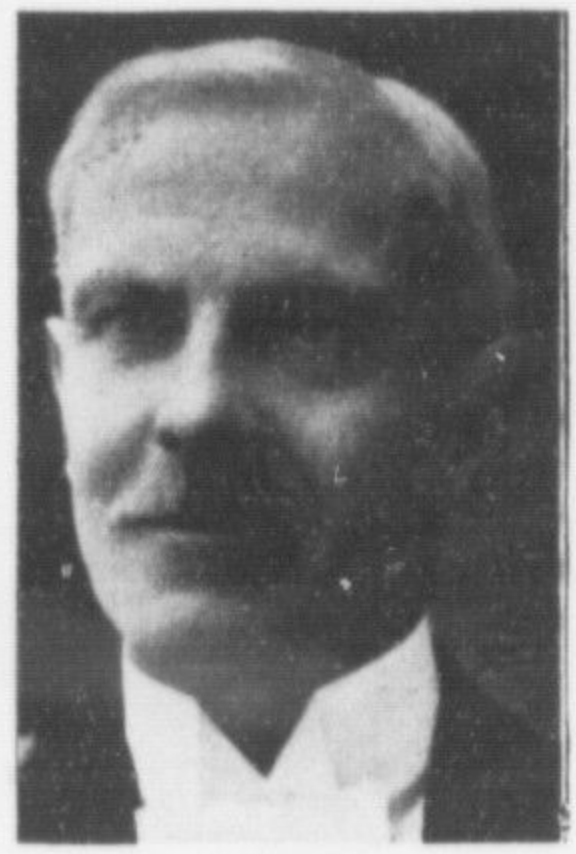
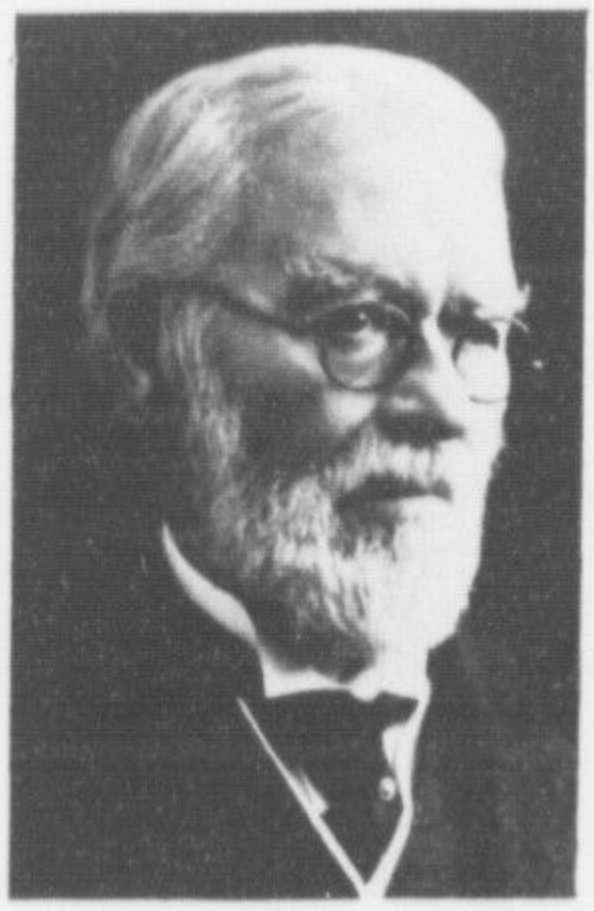


W. J. DROPE, P.G.M.



W. H. WARDROPE, P.G.M.



SIR JOHN M. GIBSON, P.G.M.



E. T. MALONE, P.G.M.



W. M. LOGAN, Gr. Sec.



J. A. ROWLAND, P.G.M.



GEORGE MOORE, P.G.Z.

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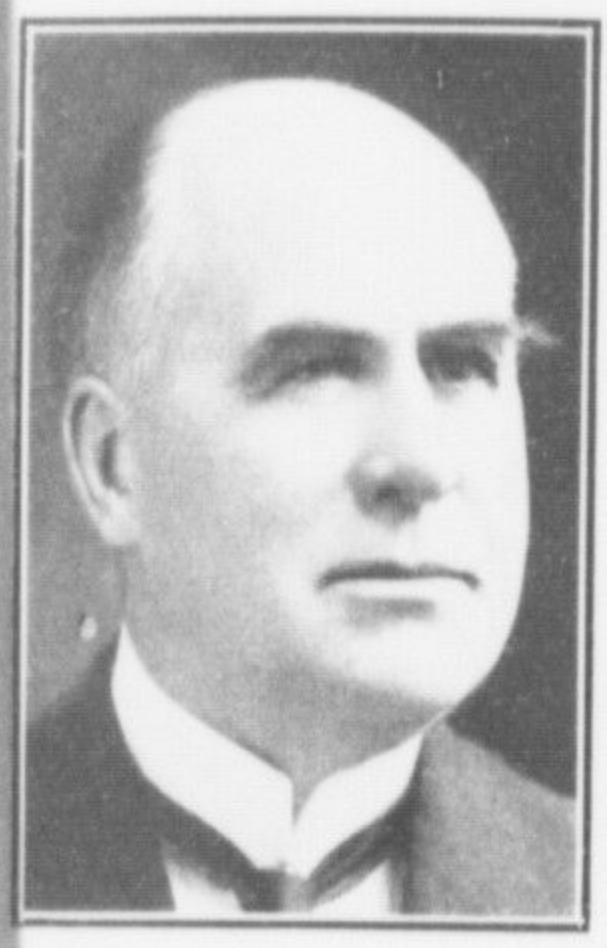


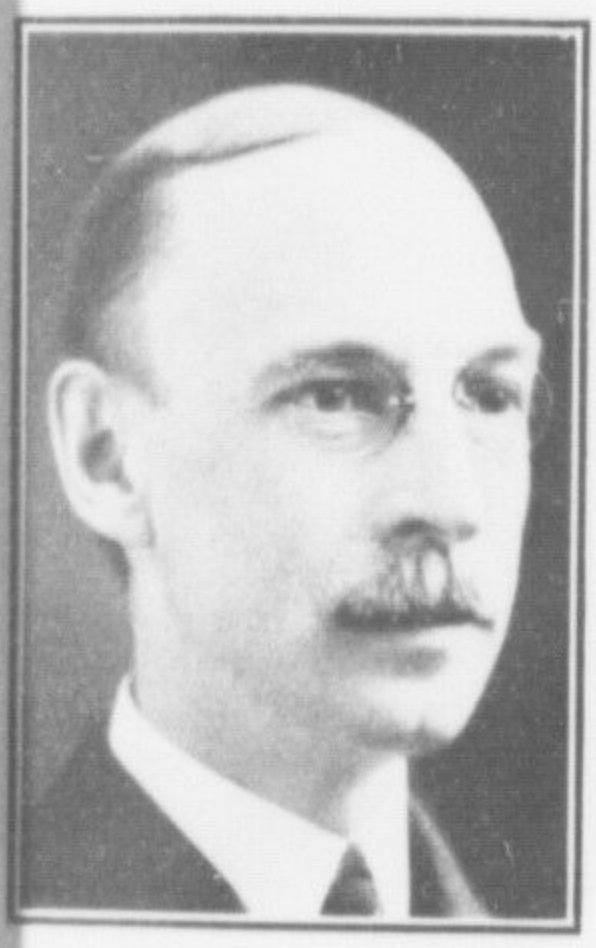
JCHN McKNIGHT, 33°



R. W. CLEWLO, 33°



A. F. WEBSTER, 33°



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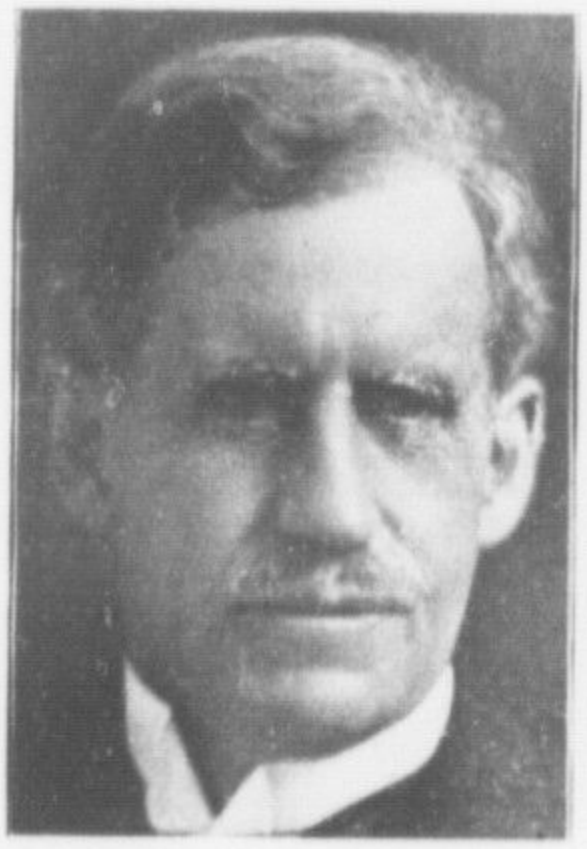

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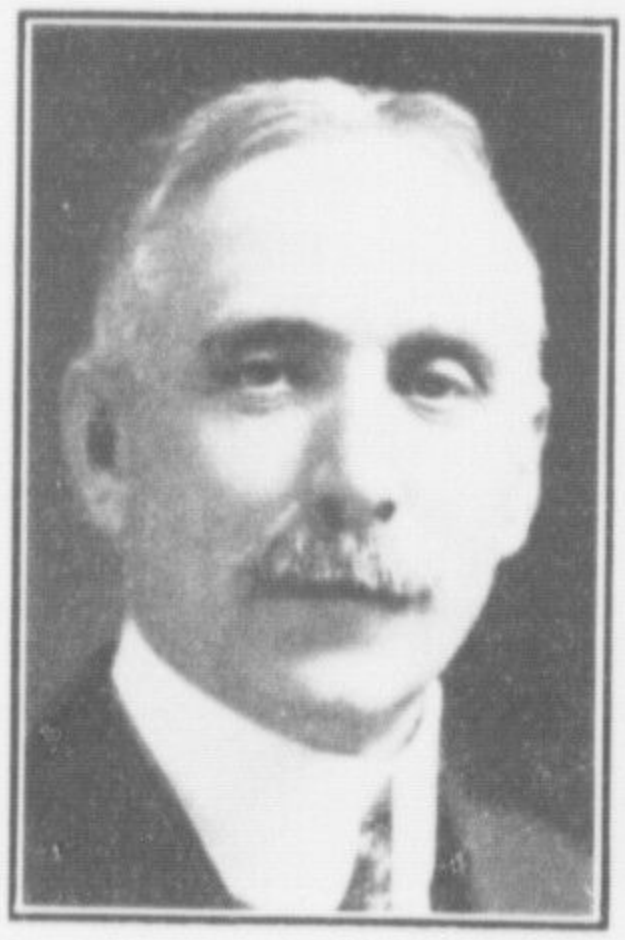
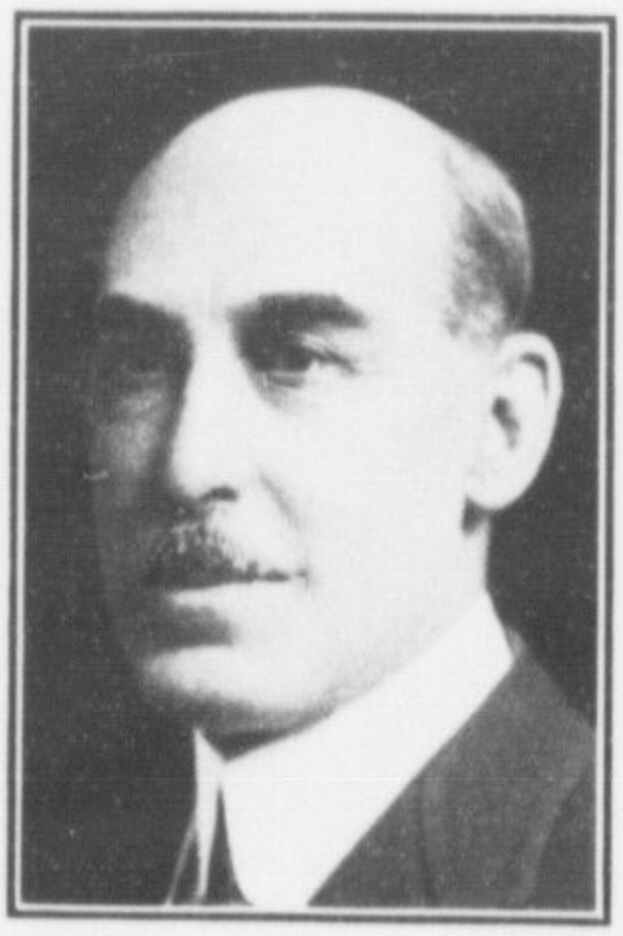


A. C. McMASTER, 33°



H. S. PARK, 33°



E. J. B DUNCAN, 33°



E. M. CARLETON, 33°

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Discontent was rife, and from 1804 to the death of Jarvis, in 1817, the Provincial Grand Lodge as an active body was heard of but once. It continued, in name only, down to 1822.

The irregular organization at Niagara also failed to maintain its former activity, and matters Masonic in Upper Canada were in a decidedly chaotic condition. Culpable indifference combined with blundering efforts at management contrived to bring about a deplorable state of affairs that reflected neither lustre nor credit on any one concerned in the period from 1792 to 1822, and to which the war of 1812-15 did not contribute any enlivening aid.

If, within the limits of a brief paper, it were permitted to glance at the workings of the individual lodges, it would be found that there was no lack of incident to establish the fact that the rank and file of the fraternity were in possession of the elements that tend to the conservation of the fraternity and its teachings. That the humble Craftsmen were not indifferent to existing conditions and the wretched failures of deputed authority is indicated in the records of their discussions. One of these took place at a meeting of the lodge at Bath, which originated the famous Masonic Convention at Kingston, 1817-22, a movement that materially assisted to again elevate the Craft to its appointed status in the community. The invitation to the first Convention was sent out to all the lodges, but the adherents of the irregular body at Niagara, which had by some means secured the Jarvis warrant and had entrenched itself behind its authority, declined to accept. The Convention met on August 27th 1817, with the representatives of eleven lodges; R. W. Bro. Ziba M. Phillips was chosen President, and it was decided to memorialize England to confirm the nomination of Roderick MacKay, Esq., a local gentleman of repute, to succeed the late William Jarvis, as Provincial Grand Master. The Memorial to England was drafted with care and due courtesy and, accompanied by a draft for £30, forwarded to London, but elicited no reply for years.

In the meantime death, by accidental drowning, had removed Bro. MacKay, the nominee of the Convention. That organization was again summoned in February of 1819 and, in the absence of any communication from England, steps were taken to further organize in the interests of the existing lodges, and "Articles of Association," or a constitution, were drawn up and agreed to. Another petition to England was mailed, but with like result. At the third meeting of the Convention, a year later, it was learned indirectly that the money draft sent in 1817, had been duly received in England, but to the Convention's request an apparently deaf ear had been turned. A brother who was about to visit England offered to personally communicate with the authorities there. He did so, and a few weeks after the fifth annual meeting of the Grand Convention, February, 1822, had adjourned, a letter from the Grand Secretary of England arrived, which referred to a communication of his dated 19 November, 1819, relating to Masonic affairs and which he declared must have miscarried. He was careful to state that England's interest in Canadian matters was sincere, and conveyed a hint that "a distinguished member of our order" would probably be commissioned to enquire into the difficulties complained of.

In July, 1822, R. W. Bro. Simon McGillivray arrived from England, bearing his appointment as Provincial Grand Master for Upper Canada, and empowered, by commission, to examine into, and report upon, the condition of the fraternity in that territory. As a beginning he addressed a letter to the valued Secretary of the Convention, Bro. John Dean, with a request for information. He also interviewed R. W. Bro. Robt. Kerr, of the Niagara body, and wrote to its secretary, Bro. McBride, asking for similar information. Having acquired all the material he could, R. W. Bro. McGillivray prepared in earnest for the work of re-organization, first journeying to Niagara. His tour completed, he believed he saw his way to the formation of a Provincial Grand Lodge and took steps to that end. On the 23rd Sept., 1822, the delegates assembled

in York in obedience to summons, and the second Provincial Grand Lodge was constituted in form. With a justice and impartiality which characterized his acts throughout, and with a view to cementing the reconciliation, the various offices were distributed between the members of the late irregular Grand Lodge and those of the Grand Convention. In the following year Bro. McGillivray returned to England, but in 1825 again visited Canada, where finding matters were not proceeding along the lines he had mapped out, he complained of the official neglect and threatened resignation. Yet he continued to keep an interested eye on Craft matters, though handicapped by protracted but necessary absence in England and elsewhere.

About this period there was a perceptible falling away in the activities of the Provincial Grand Lodge and the individual lodges complained of the lack of a governing head. Even Bro. Beikie, the Dep. Prov. G. M., had resigned his position, ostensibly because of the Morgan panic. In the years 1834-37 Masonry was in a dormant condition in Upper Canada. A weak but ineffectual attempt at an independent body was made at London in 1836. In 1837 McGillivray was again heard from through a letter addressed to an English brother, John Auldjo, about to visit Canada, who he appointed Deputy Provincial Grand Master for the Province, and for whom he had secured a patent. Bro. Auldjo may have entered upon the mission entrusted to him, but no record survives. Then ensued a period of dormancy extending over many years, McGillivray died in London in 1840, at the age of 56, a victim of heart disease.

In 1842 R. W. Bro. Ziba M. Phillips, who, in 1817-22, displayed remarkable executive ability as president of the Kingston Masonic Convention, undertook, with something of his old zeal, an attempt at revival. He held the rank of Past Provincial Deputy Grand Master, conferred upon him many years previously in recognition of his services, by R. W. Bro. McGillivray. As of yore, appeals to England proved fruitless and remittances to headquarters

remained unacknowledged. He summoned a meeting of the lodges at Kingston, where a petition to England's Grand Master was drawn up requesting that august brother to authorize the appointment of Hon. Robert Baldwin Sullivan as Prov. G.M. for Upper Canada. Leading members of the former Prov. Grand Lodge present expressed dissent at the proceedings, claiming that a resolution of that nature from an unauthorized body was *ultra vires* of the recognized regulations. They went farther, and even wrote to England in protest. No reply to the petition was vouchsafed by the mother Grand Lodge. At a second Convention, in 1843, the petition was duplicated. So too was England's eloquent silence. In 1844 the Convention confirmed all the acts of Bro. Phillips, sustained him in his position, declared for the immediate establishment of a Grand Lodge and chose their leader to preside over it as Grand Master. These efforts of Bro. Phillips to reawaken the dormant Masonic spirit were not without their effect in the west. It alarmed those who desired perpetuation in the line of descent from the provincial warrant of 1792.

Sir Allan Napier MacNab, of Hamilton, had received a patent from Scotland as Provincial Grand Master, for a territory where there were no Scotch lodges, and under peculiar circumstances. His jurisdiction covered both Upper and Lower Canada, but only in the latter province did he avail himself of the right to warrant lodges. In 1844 England appointed him Provincial Grand Master for Upper Canada, a creation that occasioned as much surprise as it did satisfaction. The Provincial Grand Lodge was summoned for the 9th August, 1845, and after the customary preliminaries, officers were appointed and installed. Although R. W. Bro. Ziba M. Phillips, had been accused, informally, of being at the head of an irregular organization, it is not recorded that he was ever arraigned therefor, probably because in a letter to the Prov. Grand Secretary the eloquent defence of his actions and position, written in reply, convinced the brethren that they were dealing with a true-hearted, unselfish Mason,

earnest only for the welfare of the Craft. Apparently all was working well for the Craft under the new regime. The P.G.M. was not a regular attendant at the communications, but he had an indefatigable Deputy and Secretary, R. W. Bros. Thomas Gibbs Ridout and Francis Richardson, respectively. The old trouble however was again the canker to foster disquiet and irritation. England's cool indifference to reasonable and just demands was once more having its effect, and mutterings of an approaching storm were deep during the latter years of the existence of the third Provincial Grand Lodge.

Probably the most important and interesting epoch in the chequered history of the Craft in Canada, from the advent of R. W. Bro. Jarvis' authority as Provincial Grand Master of Upper Canada, in 1792, was the period embracing the years 1852-55, when the provincial governing body under R. W. Bro. Sir Allan N. MacNab began to chafe at the intolerable attitude of silence maintained by England's Grand Lodge to Canada's many demands and appeals in behalf of legitimate requirements. The irritation passed the grumbling stage when at the semi-annual communication, in 1852, a delegate from Belleville had the hardihood to give notice of a motion to the effect that owing to the great increase of lodges in Canada working under English and Irish authority which were annually remitting moneys which should be retained and devoted to Masonic purposes in this country, the Grand Lodge of England be petitioned to authorize the Provincial Grand Lodge to exercise sole control over Masonic affairs in its own jurisdiction and to use its influence with the sister Grand Lodge of Ireland to induce its subordinates in Canada to submit to the same local authority. At the following communication a resolution declaring for independence and to petition England to that effect was carried.

This was the germ that developed into an agitation that bore fruit later, but, alas, not through the Provincial Grand Lodge. The memorial of 1853, embodying the request expressed in the resolution, was duly, and in choice diction, drafted and forwarded to the Grand Lodge of

England, where it was received and diligently pigeonholed until September, 1855, when it was exhumed and discussed by a special committee, which reported with characteristic disregard to the serious nature of the request and in a style bordering on persiflage. This, in view of modern methods, may sound harsh and perhaps uncharitable, but *litera scripta manet.*

England's action, or rather non-action, contemptuous as usual of the reasonable demands of colonial brethren, furnished the golden opportunity which unfortunately the worthy but ultra loyal element in the Provincial Grand Lodge hesitated to seize, and thus assisted to cultivate a spirit of unrest that even then threatened serious consequences.

In the meantime, the lodges holding under Ireland had mooted and actively discussed the independence question, and at a convention held at Hamilton, in May, 1855, decided to send a delegation to attend the meeting of the Provincial Grand Lodge at Niagara in the following July. The convention further adopted a resolution to the effect that an independent Grand Lodge should be at once established if the management of Masonic business was to be conducted in conformity with the dignity of the Craft and that the Grand Lodge of Ireland be communicated with, requesting its countenance and sanction to the proposition. Subsequent meetings only strengthened the determination of the Irish brethren, and as the parent body had yielded so far as to agree to the formation of a Provincial Grand Lodge it was accepted as an encouragement to proceed, and the brethren only awaited the outcome of the approaching meeting of the Provincial Grand Lodge of Canada West before resuming activities. As events proved, the august body saved all further heart burnings, but to the Irish lodges belongs the credit of the initial movement that finally led to independence.

Scant courtesy, however, was accorded their delegates when they attended the meeting and not only to the presentations of the Irish brethren, but to those also who were inclined to their way of thinking, was the deaf

ear turned. Their carefully prepared resolutions were ruled out by the Deputy Grand Master presiding, who determinedly refused to submit them to the meeting and abruptly adjourned the Grand Lodge. His indiscreet action hastened the inevitable. The indignant Craftsmen at once gathered to talk the situation over, and it was resolved to hold a convention of delegates at Hamilton in the following October to consider the expediency of establishing an independent Grand Lodge of Canada, and that every lodge be notified.

On the 10th of October, 1855, the convention assembled and the gratifying announcement was made that forty-one of the lodges in Quebec and Ontario had sent duly accredited representatives. A committee was formed to prepare a series of resolutions setting forth the views of the convention. There was no evidence of inattention when those resolutions were submitted to that eager, interested gathering. The historian says:

"The resolution which placed Canadian Masons under a Sovereign body was prefaced by a preamble which briefly recited the grounds for action, viz: the diversity of interest caused by the occupation of territory by the Grand Lodges of England, Ireland and Scotland; the objections to Canadian Freemasons being made contributors to the charity funds of England from which they derived no benefit and which created a constant draw on the funds of the Canadian Craft; the inconvenience caused by delays of months, and even years, in receiving warrants and certificates, though asked and paid for; the fact that moneys sent from Canada were unacknowledged for years by England; that the communications of Canadians were treated with silent contempt by England; that the Provincial Grand Masters were merely nominees of England irresponsible to Canadians, and that under the present system the Provincial Grand Lodges were practically independent of the Canadian Craft and that these bodies had not the respect or attention of the mother Grand Lodge."

One or two pacifically disposed amendments were attempted, but received little consideration, and the resolution, as follows, was adopted *nem dis:*

"That we the representatives of regularly warranted Lodges here in Convention assembled, resolve: 'That the Grand Lodge of Ancient, Free and Accepted Masons of Canada be, and is hereby formed upon the Ancient Charges and Constitutions of Masonry."

The following day was devoted to the consideration and adoption of a draft constitution and the arranging of other necessary preliminaries, all of which received the

closest care and attention, so that ancient usage and established custom might be observed and leave no loophole for a possible charge of irregularity. The election of officers was an interesting episode of the memorable session, and it was with the keenest satisfaction that the brethren received the announcement that V.W. Bro. (Judge) William Mercer Wilson, a most capable man, was the choice for first Grand Master of the new Grand Lodge.

On the 2nd November following, the convention was again summoned for the purpose of installing the Grand Master and other officers elect, the ceremony being conducted by M.W. Bro. H. T. Backus, P.G.M. of the Grand Lodge of Michigan.

With a brother of such undoubted attainments at the head of affairs it was to be expected that he not only possessed the confidence of his immediate following, but was respectfully feared by not a few of those who were still opposed to the recent creation. At the first annual communication, held in the city of Hamilton on the first Wednesday of July, 1856, he presented an admirable address dealing with the leading events of the preceding nine months. England's Grand Lodge, as well as those of other countries and States had been officially notified of the establishment of the Grand Lodge of Canada. With it customary elegant leisure the former failed to even acknowledge receipt of the communication. New York, influenced by statements contained in a circular letter issued by the Provincial Grand Lodge, expressed disapproval and declined recognition, while other Grand Bodies which analyzed the situation with views unbiased, declared in favor of the regularity of Canada's position, and others again, equally satisfied but timorous, preferred to await England's action before deciding. Nothing of this daunted Grand Master Wilson. He knew that sooner or later vindication would come. To use his own words:

> "We should continue all fraternal offices to those brethren whose conscientious scruples have deterred them from at once joining us in the establishment of an independent Grand Lodge, feeling assured that when the justice of our cause has become fully understood, the Grand Lodge of Canada will unite under its banner the whole Masonic Fraternity of the Province."

It was reported at that meeting that thirty lodges had affiliated in proper form and warrants issued to them, that the register showed 1,179 members in good standing, that nine dispensations for new lodges had been granted and applications for others were coming in. It was also announced that the Grand Lodge of Ireland was the first of the parent Grand Lodges to extend recognition to the Grand Lodge of Canada.

England at this juncture exhibited symptoms of shaking off its somnolency so far as Canadian affairs were concerned and gave expression to a desire to take up the matter of the complaints from its adherents across the sea. Well disposed brethren in the mother Grand Lodge had espoused the Canadian cause and vigorously condemned the official apathy which characterized the Grand Secretary's office at London in connection with the Provincial Grand Lodge of Canada West and its just demands. Little of benefit or redress was effected and the Provincial body resolved to test the merits of another memorial which was duly drafted and despatched, and, this time brought a reply dated 16th April, 1857. The memorial had been referred to a recently appointed committee termed "The Colonial Board" to deal with. As usual, these brethren, blind to the true conditions, blundered in their estimate of colonial endurance and with fatal results for the Anglo-Canadian connection. The letters from England presented to the Provincial body in June, 1857, were so indefinite, except in expressions of fraternal affection, that it was at once patent that the limit of patience had at last been reached and a series of resolutions favouring Masonic union was actually submitted and approved.

Meantime the young Grand Lodge of Canada was growing in strength and influence and receiving accessions constantly. On the other hand there was a perceptible weakening of the Provincial body and the leaders in both, anticipating the future, held frequent consultations, while the brethren appointed to discuss a possible union in committee prepared for the eventful day under a mutual understanding to present the result of their labors, when

the Provincial Grand Lodge was to assemble, perhaps for the last time.

On the 9th September, 1857, the Provincial body met in special communication in Toronto. The respective committees presented their reports in the form of voluminous minutes of their proceedings, which, after discussion, were agreed to. The Provincial Grand Master then announced that by the agreement so reached the body over which he had presided had declared its independence and in the name of the Grand Master of England he called for the warrants of the various lodges issued by that authority. The parchments were on hand and duly surrendered by the delegates, whereupon it was resolved that in succession to the late Provincial Grand Lodge of Canada West, a Grand Lodge be formed constituted and proclaimed under the title of the "Ancient Grand Lodge of Canada." A second resolution declared the former Provincial Grand Master to be the Grand Master of the new body and a third decided on the adoption of England's constitution *mutatis mutandis*. The prearranged programme was admirably adhered to and carried through with perfect decorum and without any unnecessary hitches. The forty-seven lodges which had surrendered their English warrants were provided with the necessary documentary authority to proceed under the new regime, in fact, every contingency was provided for as if the "Ancient Grand Lodge" was assured a future existence as prolonged as Tennyson's "Brook." Not the least of the actions that closed a memorable three days session was a fraternally worded memorial to England in which the why and wherefore of the change effected was but lightly touched upon, but requesting recognition and expressing the hope that the herewith returned warrants might be sent back to be retained as souvenirs.

That the tidings created a sensation in England is to put it mildly. The Grand Master, the Earl of Zetland, was apparently blind to the fact that his own treatment of the Canadians had contributed to the result. In a letter in which he declared himself as unalterably opposed to

any recognition of the seceders, he said with all apparent innocence:

> "I cannot contemplate without the deepest concern the separation of so many lodges from the parent body, and the more so when it is attempted to be shown that the conduct of the Grand Lodge of England has driven them to that course."

This and further correspondence only served to exhibit England's dismay and irritation at the course pursued by the Canadian fraternity.

In the interval diplomatic negotiations were progressing in Canada looking to a union of the two Grand Lodges, and history repeated itself when in Toronto, on the 14th of July, 1858, articles of union were submitted to both bodies meeting simultaneously in distinct halls, and approved. To Grand Master Wilson, presiding over the deliberations of the third annual communication of the Grand Lodge of Canada, it was announced at the evening session that a deputation from the Ancient Grand Lodge was in waiting. The brethren were greeted, and their spokesman informed the Grand Master of the action of their Grand Lodge, to which M. W. Bro. Wilson replied that similar action had been taken in the Grand Lodge of Canada and that the latter was now prepared to receive the members of the Ancient Grand Lodge, which, on the return of the deputation, at once acquiesced in the invitation, and proceeded in a body to the hall where the Grand Lodge of Canada awaited them.

The late John Ross Robertson graphically describes the scene when Grand Master Wilson stepped down from the dais and grasping the hand of Grand Master Sir Allan MacNab bade him cordial welcome, and as the three hundred brethren of the two bodies mingled and clasped hands in a fraternal chain, the Grand Master from his place in the East and in a clear voice said: "May the links thus united never be broken." Needless to add the enthusiasm that ensued was a of nature to enhance the happy consummation, and as the terms of union were ratified by the combined bodies the "Ancient Grand Lodge" was declared dissolved, and thenceforward the

Craft was to be a closely united family under the paternal *aegis* of the Grand Lodge of Canada.

From that notable event of the 14th of July, 1858, the sun of peace and prosperity continued to shine on "The Grand Lodge of Ancient, Free and Accepted Masons of Canada," and although, in the passing of time, clouds occasionally dimmed its brightness they were of brief duration and only served as reminders of the troublous days of old when the spark of hope had well nigh been extinguished and when the remnant of the faithful with despairing eyes saw little in the future but disaster to reward their long suffering patience. Rejoicing in the revivifying atmosphere of home rule and with implicit confidence in their leaders, the brethren of the young Grand Lodge sought the recognition which their peers of the older creations were only too pleased to acknowledge. New York at the outset held aloof under a misapprehension of the situation. A few had taken New York's lead.

England, as was to be expected, hesitated at recognition, or, if Canada's Grand Lodge had to be acknowledged it was to be done after English fashion, in other words it vouchsafed recognition to the Grand Lodge of "Canada West," ignoring the fact that the two provinces by acts of the Imperial and Colonial Parliaments had, in 1841, become fused and the young Grand Lodge claimed jurisdiction over the united territory. In Lower Canada there were six lodges holding English warrants, while there were twelve of Canadian obedience, and the apparent object was to retain for the English lodges a maternal protection, which an admission of sovereignty in regard to the Canadian body would otherwise imperil. A tentative agreement was brought about by which England accorded recognition on the understanding that the English lodges, if they desired to maintain their allegiance, were to be permitted to do so and no further warrants were to be erected. It was a mistaken yielding on the part of Canada and occasioned no little trouble in later years.

Grand Master Wilson was continued in office until 1860. Under his beneficent sway the Grand Lodge had

grown in strength and influence. He was succeeded by Thomas Douglas Harington, one of the brightest minds in a host of rare, devoted and intellectual brethren which Canada's Grand Lodge was fortunate to boast at that period. At the sixth annual convocation, held in London, Ont., in July, 1861, there were 116 lodges represented. A committee was appointed to raise an Asylum Fund, to which Grand Lodge promised to donate $20,000 if the brethren contributed a like amount. This was a similar, if more pretentious, project to which many years previously the far-seeing Provincial Grand Master Simon McGillivray had disapproved.

An incident of the year 1860 is worth relating, as it indicates the phase of opposition to which our brethren of Eastern Canada have then and since been subjected. H.R.H. Prince of Wales was then touring Canada for the first time. The government authorities at Ottawa had arranged that on the occasion of his visit to the Capital the corner stone of the Parliament Buildings would be laid, and it was understood that they were favorable to the Masonic fraternity taking part in the ceremony. The Grand Lodge was duly summoned and assembled to that end, but, in the meantime, the powerful influence of the "Roman Catholic Church" had been used to such an extent that the officers of the Masonic body were quietly told that their services could not be utilized on that occasion.

In the following year it was reported that 155 lodges were on the roll. Keen regret was expressed at the death of Thomas Gibbs Ridout, Hon. Past Grand Master. A Board of General Purposes was organized and a permanent location for the meetings of Grand Lodge suggested. Grand Master Harington expressed himself very emphatically in the matter of the tacit support given by their Grand Lodges to subordinates of English and Irish origin, which continued to work within the jurisdiction of the Canadian Grand Lodge and dwelt upon the attitude of the English Colonial Board in its mistaken interpretation of Canada's view of the situation. His address of the next year contained similar references and deplored the anomal-

ous condition of the Craft in Canada due to the non-recognition by England of the principle of exclusive jurisdiction.

In 1865 the Grand Lodge had completed its first ten years of existence as such and exhibited a most encouraging statement both as regards funds and membership. In the following year Grand Master Simpson was invited to intal the Grand Master of a newly-formed Grand Lodge o Nova Scotia, but declined on the ground that its preliminaries were irregular. Three years later Grand Master Stevenson reported that he had installed the Nova Scotia Grand Master.

The Grand Lodge of Quebec was formed in 1869, but was not then recognized by Canada owing to the alleged irregularity of procedure, and an edict of suspension was issued against certain brethren in connection therewith. In 1870 the claim to recognition was again rejected, but was favored, conditionally, in 1871. The conditions, however, were not acceptable to the Quebec brethren as they implied a right to the retention of lodges which might desire to hold to their former allegiance. Vermont's Grand Lodge espoused the Quebec side of the argument and threatened non-intercourse with Canada. To this Grand Master William Mercer Wilson, who had been again chosen to preside, promptly responded with an edict against Vermont. In 1874 he reported that the differences with Quebec were amicably adjusted and that fraternal relations were re-established with Vermont. A sum of $4,000 was voted to Quebec as its proportion of the accumulated funds. M.W. Bro. Wilson was re-elected Grand Master, but in the early days of January, 1875, death claimed this distinguished brother and the mourning assumed, in obedience to command, gave little indication of the genuine grief universally felt for the beloved Craftsman who had labored diligently and successfully in the interests of a united fraternity. Another serious loss was sustained in the passing of the devoted Grand Secretary R. W. Bro. T. B. Harris, who had filled the office since the formation of Grand Lodge twenty years previously.

The organization of Grand Lodges in Manitoba and Prince Edward Island marked the next year, which was also one of prosperity for Canada. A sum of three thousand dollars was paid for purposes of relief. Trouble was originated by the opposition of existing lodges in London, Ont., to the establishment of a lodge in that city recently formed and working under dispensation. Grand Lodge declined to confirm the latter and in the interests of harmony acting Grand Master J. K. Kerr offered a suggestion for consideration which the promoters of the young lodge refused. Despite the fact that their dispensation was no longer operative they continued to receive candidates, and a breach, that grew in extent daily, went beyond the possibility of closing by the secession of its members, the leaders being promptly expelled from the Craft. This was the beginning of the irregular body known as "The Grand Lodge of Ontario," which although it gained adherents, was so much out in the cold, that after a fitful tenure of many years offered unconditional submission and passed out of existence with the healing of a few of those who had labored in vain to give it a semblance of life.

The succeeding years were successful beyond the fondest hopes of even the most sanguine, but comparatively uneventful. The Grand Orient of France by removing a fundamental requirement, a belief in the Diety, was shut off from fraternal communion by Grand Lodges in general, and in 1878, Canada joined in the exclusion. In 1883 England as a disquieting element loomed up again. Grand Master Daniel Spry at the annual communication in Ottawa directed the attention of Grand Lodge to the fact that a rejected candidate of a Toronto lodge had been initiated in one of the lodges holding under England in Montreal. Complaint to England brought a characteristic reply, stating that the Grand Master could not agree with the Canadian contention touching invasion of jurisdiction and the matter took the usual protracted time for adjustment.

In 1885 the Montreal English warrants were the Occasion of an edict of non-intercourse by the Grand Lodge

of Quebec. Four years later M. W. Bro. R. T. Walkem, Grand Master of the Grand Lodge of Canada, undertook the role of mediator in the hope of arranging a satisfactory basis of settlement. The edict was thereupon withdrawn by Quebec and the M. W. Bro. was most fraternally received at headquarters in London. His statement of the case was accepted with every mark of courtesy and polite attention and he was assured that the matter would receive the consideration it merited. It only remains to add that two English warrants are still a working commodity in Montreal and prolific of future possibilities.

During 1888 the last of the Irish warrants, which, like those of England, were in 1858 mistakenly permitted to continue, No. 159 at Vankleek Hill, was surrendered, its membership requesting admission to the Canadian fold. The prosperity of the Grand Lodge and its usefulness were very marked at this period. Two hundred and sixty of the lodges were represented at the annual communication in Toronto and the funds reported as $70,000.

One hundred years previously R. W. Bro. William Jarvis had unfolded his warrant in historic Niagara and later held it in the little town of York. In 1892 the latter had become the great metropolitan city of Toronto with a Masonic fraternity in proportion to its remarkable expansion, and the centenary of the Craft in "Upper Canada" was fittingly celebrated by a banquet to which over four hundred leading brethren sat down, presided over by Past Grand Master M. W. Bro. J. Ross Robertson, Historian of the Grand Lodge.

The unveiling, by the same indefatigable brother, of a handsome polished granite column to the memory of "The Dead of the Craft" in Mount Pleasant Cemetery, Toronto, was the occasion of another notable Masonic demonstration in June of the following year. The plot on which the monument stands was the gift of Bro. Robertson.

Thenceforward the progress of Canada's Grand Lodge was in keeping with the country's amazing growth and prosperity and when in 1905 Grand Master Allen, presiding at the fiftieth annual convocation, congratulated

Grand Lodge on its achievements of half a century, he did it no injustice when he said:

"For the Mason of to-day, who knows no other conditions than those which our predecessors aimed to create, it may be difficult to realize and appreciate fully the intangible advantages which we enjoy as the fruits of the great change effected half a century ago."

"The 1,500 Masons of the 41 lodges of our first establishment have become about 35,000, comprising 390 lodges, notwithstanding the loss of over 40 lodges ceded to Quebec and Manitoba. We have yielded up a great territory, yet our membership has increased over twenty-fold."

"Beginning with not even sufficient funds with which to purchase regalia for its Grand officers, and with an initial balance sheet showing receipts of only £93 and disbursements of but £64, Grand Lodge finds itself to-day as the result of the sound policy of its rulers, possessed of a well-invested capital of over $110,000."

"The Grand Masters of the early years handed out, in their discretion, the few dollars then available for charitable purposes. But, with increasing resources, the institution of the 'Benevolent Fund,' and the creation of machinery for its distribution, this great department of Masonic work began to assume its proper place and proportions and to-day, in the course of steady growth, we find that about $14,000 or fifty per cent. of the moneys received by Grand Lodge from the lodges in the ordinary course during the year, has been paid out for the relief of the needy and deserving of the Craft."

To further express gratitude to the Giver of all Good "for favors already received" and to mark the particular epoch in the history of the Craft in Ontario, M. W. Bro. J. E. Harding, who presided as Grand Master in 1902-4, inaugurated a "Semi-Centennial Fund" of $100,000, to be contributed by the active members of the lodges in the jurisdiction, with a view to supplementing the good work of the Benevolent Fund and applying the income derived from it to the relief of extreme cases which the latter fund was unable to meet. The levy was at the rate of $3 per member and payable in that number of years.

Few, if any, are left who can recall the stirring events of over half a century ago, events pregnant with future benefit, but the Craft of to-day, which rejoices in an atmosphere of tranquility and comparative affluence, would be ingrate indeed were the memories of the past, to which it owes everything, permitted to fade and extinguish for lack of occasional reminder. That "The Grand Lodge of Canada in the Province of Ontario," with its 559 Lodges embracing 110,000 members, is enabled, at this period, to dispense for the relief of our less fortunate brethren, their

widows and orphans, a sum of over $100,000 annually, is a tribute, not to the present generation, which but lightly feels the call, but to the brethren of the dead and gone past, who so valiantly struggled through long years of discouragement to keep the standard of the ancient Craft afloat.

The intervening years have been uniformly peaceful and the close of 1924 furnishes abundant evidence of the steadily growing vigor and influence of the fraternity. Under the rule of capable and wise brethren who realized their great responsibility the Craft in the Province of Ontario has demonstrated its ability to accomplish the great mission entrusted to it and gives promise of doing further on similar lines in the not distant future. One may well quote our late Historian Robertson when in looking back on the years which have sunk into a shadowy past and reviewing the achievements and failures of our pioneer fathers.

> "Yet all must admit—and especially we who have a direct knowledge of their work—that in their mission they were earnest and sincere and did the right as God gave them to see the right. Their successes and reverses, their triumphs and tribulations come to the Masons of Canada as lessons eloquent of instruction."

Of the thirty-three brethren who since 1855 have been selected to fill the chair of the Grand East, twenty-five have passed to their reward. The following is a list of Grand Masters in order of succession:—

*1856–1860—William Mercer Wilson.
*1860–1864—Thomas Douglas Harington.
*1864–1866—William B. Simpson.
*1866–1868—William Mercer Wilson.
*1868–1871—Alexander A. Stevenson.
*1871–1872—James Seymour.
*1872–1875—William Mercer Wilson.
*1875–1877—James Kirkpatrick Kerr.
*1877–1879—William H. Weller.
*1879–1881—James A. Henderson.
*1881–1882—James Moffatt.
*1882–1884—Daniel Spry.
*1884–1886—Hugh Murray

*Deceased

*1886–1888—Henry Robertson.
*1888–1890—Richard T. Walkem.
*1890–1892—John Ross Robertson.
*1892–1894—John Morison Gibson.
*1894–1896—William R. White.
*1896–1898—William Gibson.
1898–1900—Elias Talbot Malone.
*1900–1901—Richard B. Hungerford. Died 9th Sept. 1901.
*1901 —John E. Harding, Acting G.M.
*1902–1904—John E. Harding.
*1904–1905—Benjamin Allen.
*1905–1907—James H. Burritt.
*1907–1909—Augustus T. Freed.
*1909–1911—Daniel Fraser Macwatt.
*1911–1913—Aubrey White.
*1913–1915—W. D. McPherson.
*1915–1917—Sydney A. Luke.
1917–1919—William H. Wardrope.
1919–1921—Frederick W. Harcourt.
1921–1923—W. N. Ponton.
*1923–1925—W. J. Drope.
1925–1927—John A. Rowland.
1927–1929—John S. Martin.
1929 —Roderick B. Dargavel.

*Deceased.

EARLY HISTORY OF FREEMASONRY IN UPPER CANADA

Niagara Lodge, No. 2; The Ancient St. Johns Lodge, No. 3; Sussex Lodge, No. 5; and the Barton Lodge, No. 6, and other items of interest and fact.

BY AUGUSTUS T. FREED, 33°

P. G. M. of the Grand Lodge of Canada in Ontario.

I HAVE had the privilege of reading the preceding excellent article written by R. W. Bro. George J. Bennett, of the early history of Masonry in Canada and of the formation of the Grand Lodge; hence I do not propose to tread the path traversed by him, but shall endeavor to supplement his narrative with some account of lodges warranted in the early days of Masonry in that part of Canada formerly called Upper Canada or Canada West and now forming the Province of Ontario.

R. W. Bro. William Jarvis, who was appointed to the civil position of Provincial Secretary of Upper Canada in 1792, was at the same time made Provincial Grand Master of Masons; and, between the year named and 1817, he issued warrants to twenty-four lodges. Some of these continue to the present time, but most of them have "fallen on sleep."

Four of the old Jarvis lodges have, by resolutions of Grand Lodge, been permitted to wear gold lace on their aprons and to work with gold jewels, in recognition of their rank in the craft and their service to Masonry in this jurisdiction. These are now known as Niagara Lodge, No. 2; The Ancient St. Johns, No. 3, of Kingston; Sussex No. 5, Brockville; and The Barton, No. 6, of Hamilton.

Niagara Lodge, No. 2, was the first warranted by Jarvis. It has experienced many vicissitudes, and for a number of years its meetings were interrupted; but it has survived all blows of time and chance, and is now a pros-

perous and active body. The town of Niagara, formerly called Newark, was burned by the troops of the United States in the war of 1812, when the lodge room and all the original records were destroyed, though the warrant was saved, and hangs on the wall of the present Lodge room.

In June, 1814, while the United States troops were still in possession of Niagara, Lieut. Fitzgibbon, with a small body of British rangers, was stationed at Decew's house, a few miles south of St. Catharines, and was the cause of a good deal of annoyance to the invading force. General Dearborn therefore decided to capture him, or at least to dislodge him, and sent Col. Boerstler, commanding the Fourteenth regiment of United States regulars, with other troops, to do the work. Mrs. Laura Secord, wife of a Mason, accidentally learned of the proposed expedition, and determined to give warning to Lieut. Fitzgibbon. Accordingly, taking a pail in her hand, as if about to go out to milk her cows, she passed the sentries, and made her way for nineteen miles through woods swarming with Indians, till she reached the Decew house and warned the Lieutenant of his danger. It is not probable that the action of Mrs. Secord had any bearing upon the subsequent engagement, for the Indians, under command of Captain W. J. Kerr, were watching the movements of Colonel Boerstler; they fought the battle of Beaver Dams; and before the regulars, under Lieut. Fitzgibbon, arrived on the field the United States troops were beaten to a standstill. Lieut. Fitzgibbon succeeded in persuading Col. Boerstler that he was surrounded by a vastly superior force of Indians and British regulars, and the colonel surrendered his whole force. Bro. Secord was not a member of Niagara Lodge, but of a lodge which met at Stamford, near Niagara Falls.

In 1826 William Morgan was abducted from Batavia, New York, and taken to Fort Niagara, on the New York side, where he was temporarily placed in a magazine. Some of his abductors passed over to the Canadian side of the river, and endeavored to secure the co-operation of the Niagara brethren in disposing of the prisoner. There are several accounts, no one of them trustworthy, of

subsequent events. One is that the abductors killed Morgan in the magazine of the fort, sewed the body in a sack, carried it to a boat, rowed out into the river and sunk it. The next is that, failing to get assistance from the Canadian Masons, they returned to Fort Niagara, and found that Morgan had died from dissipation, exposure and fright. A third that they took Morgan, still alive, into the boat, weighted him with irons and threw him overbroad, and the fourth is that the Canadian Masons did receive him, and passed him on to Toronto, near which place he lived for a number of years. I have conversed with a number of the oldest Masons at Niagara on the subject, and they agree in the assertion that the brethren of their lodge refused to have any hand in the business, while they also think that Morgan was passed on toward Hamilton and lived for some years on the north shore of Lake Ontario.

The lodge room was destroyed by fire in 1860, and all the old documents, together with the jewels and other property of the lodge, were burned. The building now owned and occupied stands on the site of that in which the lodge first met, and in which the Provincial Grand Lodge formed by Jarvis held its meeting.

The Ancient St. John's Lodge, of Kingston, No. 3 on the present register of the Grand Lodge of Canada, was No. 6 of the lodges warranted by William Jarvis. It worked for a short time under dispensation, and its warrant was dated November 20th, 1795. This lodge has always held a prominent place in the Masonry of Ontario; has always exercised great influence in Masonic circles; and yet there is little in its records which has more than local interest. It is remarkable rather for the number of prominent men who were initiated in it than for events of magnitude in its history. One of the charter members was Richard Cartwright, great-grandfather of Sir Richard Cartwright, who for half a century took a leading part in the political history of the country and was, from September 30th, 1904, to the time of his death a Senator of Canada. Other members of ancient St. John's who have made names for themselves in the history of Canada

were Sir Alexander Campbell, William Henry Draper, Sir Henry Smith, and Sir John A. Macdonald, for many years Premier of Canada.

In 1834, owing to the anti-masonic excitement in the United States, the brethren deemed it prudent "to cease working until such time as the lodge might beneficially work with advantage to the craft and the world at large." The meetings were not resumed until 1843.

Sussex Lodge, No. 5, was originally formed in a regiment raised for the royal service by Sir John Johnson, during the Revolutionary War. Its first warrant was issued by the Grand Lodge of New York in 1783, to "a lodge in his Majesty's loyal American Regiment." Soon after the close of the war many members of the regiment settled on the north side of the St. Lawrence, near the present town of Prescott, and they appear to have carried the lodge organization with them. There it was called the New Oswegatchie Lodge. Oswegatchie was the old name of Ogdensburg, New York. About 1790 a warrant appears to have been obtained from the Provincial Grand Lodge of Quebec. The early minutes of the lodge are full, and are of value as showing the character of the Masonry which existed in those days, but they have little interest for the general reader. At later dates the lodge worked under warrants from the Provincial Grand Lodge of "Ancients" of Upper Canada, then from Provincial Grand Lodges under the United Grand Lodge of England. It was not called Sussex Lodge till 1822. It was the first named on the list of the lodges which met at Hamilton, in 1855, to form the Grand Lodge of Canada. W. B. Simpson, a Past Master of the lodge, was active in the work of organization, and was elected the first District Deputy Grand Master of the Central District. He was elected Grand Master of the Grand Lodge of Canada in 1864, and served with eminent ability for two years. Another valuable and prominent member of the lodge was R. W. Bro. Ziba M. Phillips. He was President of a convention held at Kingston, in 1820, which promoted the revival of Masonry in Canada West in 1822, and was a power in the Craft till the time of his death.

The Barton Lodge, No. 6 on the register of the Grand Lodge of Canada, was the ninth of those warranted by William Jarvis. Its charter was dated November 20th, 1795. The document cannot now be found; but the receipt for the charter fee is preserved, dated Nov. 1795, and Lane's Masonic Record (English) says the date of the original warrant was Nov. 20th, 1795. The first members were men who were called in Canada United Empire Loyalists. They had lived in various parts of the country now forming the United States, had adhered to the royal cause in the War of the Revolution, and at the end of the struggle they were deprived of their property, and compelled to seek new homes in the then almost unbroken wilderness of Upper Canada. Those who settled on or near the spot on which Hamilton now stands put down stakes in the forest (for the land was not surveyed), and started life anew. Among these pioneers came Davenport Phelps, a missionary sent out under the auspices of Trinity Church, New York. He was also a notary public, and withal Grand Secretary of the Provincial Grand Lodge of Upper Canada, of which William Jarvis was Provincial Grand Master. Several of the settlers at "the Head of the Lake," as the country at the western extremity of Lake Ontario was then called, were Masons; and when Davenport Phelps came among them he apparently found no difficulty in gathering them together in a Masonic fold.

Of Robert Land, one of the founders of the lodge, the following story is told: He was a farmer, living in Southern New York, near the Pennsylvania line. While absent with his regiment, Indian allies of the colonials raided the settlement, burned the houses, and killed or carried off all the inhabitants, mostly women and children. Land, returning from service, found his home a heap of ashes, and was told that his wife and two children had been killed. Heartbroken, he returned to his regiment, and at the close of the war went to Canada, and was given a tract of land at the Head of the Lake. The wife and children, however, had not been killed, but were rescued by British troops and taken to New York. Thence they were sent by sea to Halifax, and there they remained for

some years. In course of time information reached Mrs. Land that her husband was living at the Head of the Lake and she was sent to that place by the military authorities of Nova Scotia. As Robert Land sat in the door of his cabin one summer evening he saw a woman and two boys approaching. They proved to be his wife and sons, and the long-divided family was reunited.

The minutes of the earliest meetings of the lodge were kept on loose sheets of paper, and are lost. The first which now exist are those of a meeting held January 31st, 1796, which was attended by twelve members and four visitors. Among the members appears the name of "Bror. Capt. Brant." This was Thayendanegea, the celebrated Indian chief. He lived about ten miles from the meeting place of the lodge on a square mile of land given him by the British Government. There is no other evidence than this record to show that he was a member of the lodge.

The old minutes are very interesting, as showing the customs of the time, and illustrating the condition of the country, but they have no great interest for the general reader. We read in one place that the "Treasurer take as much money out of the chest as will purchase three gallons of whiskey against the next lodge night," and in another place that "liquors for the use of the lodge shall be purchased with the money belonging to the lodge by the barrel or quarter cask." So we have no doubt that when the brethren were called from labor to refreshment, as they were several times in the course of the evening, the phrase used was no mere figure of speech. Again, when we read that brethren were permitted to pay their annual dues in "good merchantable wheat, delivered at Bro. Rousseaux's mill," we need no further intimation that, at the end of the eighteenth century, cash was a scarce article at the Head of the Lake.

Another entry is of wider interest, and exhibits a broader spirit. I may be pardoned for copying the minute in full. The lodge met on the 12th of December, 1800, and the Secretary:—

"Read a letter from the Grand Secretary informing this Lodge of a communication received from the Grand Lodge of Pennsylvania

announcing the death of the Right Worshipful Grand Master Washington, and requesting this lodge to go in mourning at their public and private meetings six months, including their first meeting; in consequence of which Bro. Aikman moved, seconded by Bro. J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put was carried. Bro. John Lottridge agreed to furnish the lodge with ribbon."

Let it not be forgotten that a large majority of the members of The Barton Lodge at that time were men who had fought on the royalist side in the War of the Revolution, and that they had lost their property and had been exiled from the place of their birth because of the part they had taken; notwithstanding which they could rise above the passions of the conflict and resentment at what they must have believed to be injustice and spoliation, and could remember as Masons the brother who was so eminently worthy of honor.

A few years later war again broke out between Great Britain and the United States, and Upper Canada was several times invaded by the forces of the republic. Members of The Barton did their share of work in the several battles which took place along the Niagara frontier and farther west. In 1813 a strong force under Generals Winder and Chandler advanced from Niagara against the British General Vincent, who was entrenched at Burlington Heights, in the western part of what is now Hamilton. Ephraim Land, a brother of that Robert Land of whom mention has been made, fearing that the property of the lodge would be carried off or destroyed by the invaders, took the warrant, the jewels and other portable articles, and buried them in his flower garden, planting a branch of geranium over them to mark the spot. The precaution, however, was not necessary. After the battle of Stoney Creek the United States forces fell back, and Bro. Land dug up the articles so carefully interred. They were not again used for many years. When the war closed the membership of The Barton Lodge was sadly reduced. William Jarvis, the Provincial Grand Master, had for many years ceased to be active in Masonry; and he died shortly afterwards, in 1817. Besides, the warrant of the lodge had been issued under authority from the so-called Ancient, or Athol, Grand Lodge of

England. That body had (in 1813) united with the original Grand Lodge to form the United Grand Lodge of England; and the brethren of The Barton were in doubt as to their Masonic standing. And so for about twenty years there was no meeting of the lodge. By the year 1835 Hamilton had grown to be a considerable village, among its inhabitants were several unaffiliated Masons. These and a few of the survivors of the original members of The Barton met and resolved to attempt a revival of the lodge. In the end they were successful. The United Grand Lodge of England issued a new warrant, numbered 733 on the English register, and under that warrant The Barton worked until the formation of the Grand Lodge of Canada in 1855.

One of the men who took a leading part in the reorganization was William Johnson Kerr, a son-in-law of Joseph Brant, the great Mohawk chief, and a relative of Sir William Johnson, so prominent in New York during and before the War of the Revolution. Bro. Kerr was in command of the Indians who won the battle of Beaver Dams. He and his family are buried in the cemetery of the little English church at Burlington. A few years ago the members of The Barton Lodge placed a memorial stone at the head of his grave.

In November, 1895, The Barton Lodge celebrated its Centennial. A gold medal was struck to commemorate the event and Grand Lodge granted the members of The Barton Lodge permission to wear this medal as a Masonic jewel.

R. W. Bro. George J. Bennett has sufficiently told the history of the Provincial Grand Lodge of Upper Canada, and I must not duplicate the narrative. I may be permitted however, to add a few facts. In 1884 the body, was without an executive head, and a proposal was made to petition the Grand Lodge of England to appoint R. W. Bro. Thomas Gibbs Ridout, of St. Andrew's Lodge, Toronto, to the vacant position. Then, in a very dramatic manner, Sir Allan MacNab, of The Barton Lodge, appeared on the scene, and produced a patent appointing him to the place. Sir Allan was not an exemplary Mason. A resident

of Hamilton, he went down to Toronto, and was initiated in St. Andrew's Lodge. The Barton Lodge protested against the invasion of its territory, and Sir Allan received his second degree in Hamilton. Soon afterward, he visited Scotland, and while there he was made Provincial Grand Master for Upper and Lower Canada. He was not even a Master Mason at the time, and there were no Scotch lodges in Upper Canada. There is no evidence that Sir Allan ever attempted to act upon his Scotch patent. After he was made Provincial Grand Master for Upper Canada by the Grand Lodge of England he took but little interest in Masonic affairs, leaving routine work to his lieutenant, Bro. Ridout, who generally presided at the meetings of the Provincial Grand Lodge. A great deal of dissatisfaction existed, not only at the carelessness and neglect shown by officials of the Grand Lodge in England, but because there was to some extent a clashing of interests between the lodges of English and Irish origin. The latter had no provincial organization, and the brethren of those lodges were also dissatisfied with the want of attention paid to their communications by the home brethren. The first open protest against this state of things came from The Barton Lodge. On the 10th of December, 1851, it was resolved, "That a committee be appointed to confer with Strict Observance Lodge concerning the propriety of addressing the various sister lodges in Canada on the subject of withdrawing from the Grand Lodge of England and establishing an independent Grand Lodge of Canada." The brethren of the Lodge of Strict Observance declined to take part in the movement; but the matter was brought before the Provincial Grand Lodge at its next ensuing meeting in June, 1852, when notice of motion was given that at the following communication a resolution would be introduced to "petition the Grand Lodge of England to be permitted to exercise sole control over the affairs of Masonry in this province, and that the Grand Lodge of England be Masonically requested to use its influence with the Grand Lodge of Ireland to induce those lodges now working under its authority to submit to the decision of this Grand Lodge." At the next semi-annual meeting

the resolution was duly moved and carried. It affirmed that feelings of respect and reverence for the Grand Lodge of England were entertained by the Canadian brethren, but added:

"That it is absolutely necessary for the welfare of Masonry that a separate Grand Lodge be established, with full power to control the working and operations of the Craft in this quarter of the globe, to secure which a committee be appointed to draft a petition to the Grand Lodge of England, based on the foregoing resolutions, praying for permission to establish a Grand Lodge in that part of the Province of Canada formerly constituting Upper Canada, with full power and authority to manage and control all matters connected with such Grand Lodge, and all lodges now working under the constitution of the Grand Lodge of England; and that the said committee be fully empowered to carry on all correspondence with the Grand Lodge of England for the purpose of securing the absolute independence of such Grand Lodge."

For the next three years letters and memorials were sent to England, pointing out the disadvantages under which Canadian Masons were suffering, but these were not even answered. The subject was before the Provincial Grand Lodge at every session, but no final action was taken.

While all this was going on the brethren of lodges chartered by the Grand Lodge of Ireland were suffering similar neglect and expressing like dissatisfaction. It must be remembered that the Irish lodges, ten in number, had no provincial or local organization, and could make representations to their mother Grand Lodge only as individual lodges or by convention specially called for the purpose. The first formal action, so far as is known, was taken by King Solomon's Lodge, Toronto, on the tenth of November, 1853, when a resolution was adopted appointing a committee to correspond with other lodges holding under the Grand Lodge of Ireland, for the purpose of establishing "a ruling power in Canada West." The committee performed the work assigned it, and, on the 8th of December, 1853, the convention was held at Hamilton. Four lodges were represented. In May, 1854, another convention was held at London, which appointed a committee to draft a constitution for the Grand Lodge of Canada West, and adjourned to meet at Hamilton in October. This meeting was again adjourned to November, at Toronto, when a proposal from the Grand Lodge of Ireland to grant a Provincial Grand Lodge to the Irish

Lodges in Canada West was discussed. The Grand Lodge of Ireland was not willing to grant to the Irish Provincial Grand Lodge the powers demanded, and in May, 1855, King Solomon's Lodge instructed its representatives to unite with the English Lodges for the purpose of petitioning the Grand Lodges of England, Ireland and Scotland to grant an independent Grand Lodge for the Province of Canada West. Negotiations between the Irish lodges and the Grand Lodge of Ireland then ceased.

At the regular meeting of the Provincial Grand Lodge (English), held in May, 1855, it was resolved to summon a lodge of emergency, to be held as early in July as possible "for the purpose of taking into consideration the motion to be proposed by the mover of this resolution," and the Grand Secretary was instructed to forward a copy of the resolution to each lodge in the jurisdiction.

The Lodge of Emergency was held at the Clifton House, Niagara Falls, on the 19th and 20th of July, and the minutes inform us that:—

> "It was duly moved and seconded, 'that a meeting of the delegates from all the lodges in the Province, under all jurisdictions, be invited to meet at an early day to take the necessary steps for communicating with the Grand Lodge of Great Britain and Ireland, for the purpose of forming an independent Grand Lodge.' The motion, being put to the vote, was lost."

That, however, did not end the business. When the Grand Lodge adjourned on the 19th a number of the delegates met in convention, with several representatives of Irish lodges, and it was resolved:—

> "That a convention of delegates be held at Hamilton on the second Wednesday in October next, for the purpose of considering the expediency of establishing an independent Grand Lodge of Canada, and to proceed with such matter as may be deemed most desirable for the benefit of Masonry in this Province."

The convention assembled in the room of The Barton Lodge, on the 10th of October. Forty-one lodges were represented, of which thirty held English warrants, nine Irish warrants, and two Scotch warrants. At that convention the Grand Lodge of Canada was formed. At an adjourned meeting, held on the 2nd of November, the Grand Lodge was formally constituted and consecrated, and its officers installed and invested, by M.W. Bro. H. T. Backus, Grand Master of Masons in the State of Michigan.

It may not be out of place to tell here why the "Grand Lodge of Canada in Ontario" retains its present title, when its jurisdiction is confined to the Province of Ontario, and when there are eight other Grand Lodges in the Dominion of Canada. In 1855, when the Grand Lodge was formed, it exercised jurisdiction over the whole of Canada as it then existed, that is, the present provinces of Ontario and Quebec. Twelve years later (in 1867), the Dominion of Canada was formed by the union of all the old provinces; and shortly afterwards the territories of the Hudson Bay Company were acquired by purchase, and the Province of British Columbia acceded to the Dominion, so that Canada extended from the Atlantic to the Pacific and from the United States border to the Arctic Ocean. About the same time the lodges in Quebec, adopting the American doctrine of territorial jurisdiction, formed the Grand Lodge of Quebec. It was not at once acknowledged by the existing Grand Lodge, but controversy extended over several years. This was ended in 1874 by recognition of the new body. Then, it may seem, it would be easy and proper to adopt the title of Grand Lodge of Ontario, and nobody would have been more happy than the brethren of Ontario to take that name. But there were lions in the path. While the controversy with Quebec was in progress some brethren, having or believing they had, a grievance, established a clandestine body, and took the territorial name. Not only so, but some colored people formed lodges, established a Grand Lodge of their own, and assumed the same title. Not only did they take the title, but they obtained an act of incorporation from the legislature, and thus fortified themselves with legal warrant. It is possible that if the legitimate Grand Lodge in this Province were to assume the same name now, its right to do so might be challenged by the colored people; and in any case it would not be pleasant for one to be asked to which Grand Lodge of Ontario he owed allegiance—the clandestine Grand Lodge, the colored Grand Lodge, or the regular and legitimate Grand Lodge. For these reasons the best course was pursued, and the body calls itself the Grand Lodge of Canada in the Province of Ontario.

FREEMASONRY IN THE PROVINCE OF QUEBEC

BY THE LATE WILL H. WHYTE,

G. Sec. G. L. of Quebec
1902—1917

THOUGH traces of the Masonic Craft have been found, which indicate that members of the ancient fraternity had visited "Acadia," now called Nova Scotia, upwards of three hundred years ago, and although it has been affirmed by French and other writers that a Lodge of Freemasons existed in Quebec in the year 1755, yet no reliable records are known to be in existence, and Masonry in Canada, or that portion of the Dominion which formed "old Canada" before Confederation, is only reckoned back to the year 1759, when the "Lily" flag of the Bourbon was replaced over New France by the British "Union Jack." With the advent of the British troops, English Freemasonry was transplanted to Canadian soil, or, more strictly speaking, Anglo-Saxon Freemasonry, for the Grand Lodge of Ireland was more largely represented among the regiments that took part in the capitulation of the cities of Quebec and Montreal. In these days many of the regiments in the British army carried travelling warrants authorizing them to hold lodges, and among those taking part in the siege of the first-named city five regiments held Irish warrants, and one an English warrant, and at the latter city five regiments likewise held Irish warrants, one an English and one a warrant from the Grand Lodge of Scotland. Among the number, Lodge 227 of the Irish Register in the 46th Regiment of Foot still survives, and is now called the "Lodge of Antiquity," No. 1, on the registry of the Grand Lodge of Quebec.

Quebec capitulated to the army of Wolfe, September, 1759, and on the following St. John's Day, December 27th,

1759, eight Military Lodges met to celebrate the festival of their patron saint, and elected Lieut. Guinnett of the 47th Regiment, a member of Lodge No. 192, under the Irish Register as Deputy Grand Master.

FIRST GRAND LODGE. "THE GRAND LODGE AT QUEBEC."

For thirty-three years this Provincial Grand Lodge had control of Masonry, as the Provincial Grand Lodge of Canada, under the Grand Lodge of "Moderns," England, the headquarters being located in the city of Quebec. Among the Grand Masters were Colonel the Hon. Simon Fraser, 78th Highlanders, 1760 (who was installed by Thomas Dunkerley, then an officer on H. M. S., the "Vanguard"), Captain Milborne West, 47th Regiment, 1761; Lieut. Turner, 47th Regiment, 1763; Hon. John Collins, 1765; Col. Sir Guy Carleton (Lord Dorchester), 1786, and Sir John Johnson, Baronet, 1788. This Provincial Grand Lodge chartered many subordinate Lodges, upwards of forty having been traced, the first four being located in the city of Quebec, two, Albion No. 2 and St. John's No. 3, being still on the roll of the present Grand Lodge of Quebec, and the fifth in the city of Montreal, under the name of St. Peter's, No. 4. This Lodge was in active operation for thirty years and lapsed about 1792. In 1767 a Deputy Provincial Grand Lodge was created in Montreal, and Bro. E. Antill appointed Deputy Provincial Grand Master. On November 8, 1770, a warrant was again issued for another Lodge in Montreal, under the designation of St. Paul's, No. 10.

The Provincial Grand Lodge warranted several other Lodges in Montreal and various places, including points on Lake Chaplain, Detroit, Kingston, Niagara, Cornwall, Ogdensburg and Rawdon (Ont.); the majority of these, however, disappeared at the end of the last century. In 1752 a schism occurred in Masonry in England, and a rival Grand Lodge was formed, which took to themselves the title of "Ancient" and dubbed the premier Grand Lodge

the "Moderns". This new body was composed of many of the younger and more aggressive members of the craft, and proved a very formidable rival to the Premier Grand Lodge. The rivalry between the two bodies was at its height when Prince Edward, Father of Queen Victoria, arrived at Quebec in 1791, with the 7th Royal Fusiliers, of which Regiment he was Colonel. At this time there were three lodges hailing from the "Ancients" in the City of Quebec, who were in a strong and prosperous condition.

SECOND GRAND LODGE. "THE GRAND LODGE OF LOWER CANADA."

With the advent of Prince Edward came a new era in Masonry in the Province. On March 7th, 1792, the Grand Lodge of the Ancients in England issued a patent deputing the Prince "Provincial Grand Master" of Lower Canada, and on the 22nd June, 1792, His Royal Highness was duly installed with great éclat (a religious service and procession to the Recollet Church (R.C.) forming part of the ceremony). His Royal Highness remained Grand Master of this Grand Lodge until the year 1813, when he was elected Grand Master of the Ancients in England in succession to the Duke of Athol. The Prince was created Duke of Kent in 1799, and on the amalgamation of the two Grand bodies in 1813 he nominated his brother, the Duke of Sussex, as the Grand Master of the United Grand Lodge. This Grand Lodge of Lower Canada warranted some 26 Lodges between the years 1792 and 1823, five of which are still in existence under the present Grand Lodge of Quebec. These five are: Dorchester, No. 4, at St. Johns; Select Surveyors (now Prevost), Missisquoi Bay: Nelson, at Caldwell Manor; Golden Rule, at Stanstead, and Sussex (now St. Andrew's), at Quebec. Zion, No. 1, at Detroit, still holds an original warrant, Zion, No. 10, issued by this Grand Lodge, of date September 7th, 1794. Among the Montreal warrants were Union Lodge, No. 8, chartered in 1793, which lapsed in 1826; St. Paul's, No. 12, May 1st, 1797, (which apparently was applied for and granted to the members of the former St. Paul's, No. 10),

and Wellington Persevering, No. 20, formed in 1815 and dissolved 1826. These years were ones of prosperity for the brethren of the mystic tie. In 1816, Union, No. 8, made an effort to raise a fund for the purpose of building a Freemason's Hall in the city of Montreal and founding a school for the education of children, but the effort did not materialize. The Duke of Kent having resigned, the Hon. Claude Denéchau, M.P.P., was duly elected to succeed him as Grand Master of the Provincial Grand Lodge, which important post he acceptably filled until 1822. Many pleasant and important incidents are related and on record regarding the doings of the craft during these thirty years. The celebration of St. John's Day, the 27th December, was annually held with much enthusiasm. At the request of the Royal Grand Master the lodges in Quebec met and marched in procession for some years to the Recollet (R.C.) Church, which was kindly placed at their disposal, when service was held and a sermon delivered by the Grand Chaplain, the brethren dining together in the evening. Before his departure from Canada, H.R.H. presented an antique Masonic square of gold, with an inscription that it was "a gift from H.R.H., Prince Edward, to the R.W. the Grand Lodge of Lower Canada." This, together with a large "key" of gold surmounted with a crown and monogram, the gift of H.R.H. Prince William Henry, afterwards "King William IV," are preserved with religious care by the present Grand Lodge of Quebec.

PROVINCIAL OR DISTRICT GRAND LODGES

The War of 1812 between England and the United States had a very depressing effect on Masonry and the removal of some of the Military Lodges, as well as a number of the Brethren who had taken an active part in the Grand Lodge of Lower Canada, caused this body to become very inactive for several years

The year 1823 marked another era in the history of the Craft in the Province of Quebec. The Lodges in Montreal, as well as some of the others in the Province,

forwarded their Canadian Charters to the recently formed United Grand Lodge of England, and exchanged them for English warrants, and then petitioned England to establish two Provincial Grand Lodges under that Grand Body—one for Montreal and the Borough of William Henry (now called Sorel), and the other for the cities of Quebec and Three Rivers. This request was acceded to, and the Honorable William McGillivray was appointed Provincial Grand Master of the former, and the Honorable Claude Denéchau as Provincial Grand Master of the latter.

The history of these two District Grand bodies during the thirty years that elapsed until a new Canadian Grand body was formed is not an active one, especially in the Quebec District. In the Montreal District several lodges were constituted, however.

In 1836, St. George Lodge was established, it having previously received a dispensation from the Provincial Grand Lodge in 1828. Zetland Lodge was constituted in 1844 and St. Lawrence in 1854. On September 5th, 1828, Hon. Claude Denéchau, Provincial Grand Master, installed John Molson, Esq., as Provincial Grand Master of the District of Montreal and William Henry. The Brethren, accompanied by the band of the 76th Regiment, attended Divine service in Christ Church, Montreal, the sermon being delivered by the Rector, the Rev. Bro. Jno. Bethune, Grand Chaplain. In the year 1836, the Grand Master, the Hon. John Molson, died, and the Provincial Grand Lodge did not meet again for over ten years. On May 20, 1846, the Provincial Grand Lodge was again revived, an especial Grand Lodge being held in the Lodge Room in "Mack's Hotel," in the City of Montreal, to install the Hon. Peter McGill as Provincial Grand Master. In 1847, the Grand Lodge of Scotland established Elgin Lodge in Montreal, and the Lodge of "Social and Military Virtues" in the 46th Regiment (now Antiquity) was finally located in the same city In 1849, the Hon. Peter McGill resigned office on account of ill-health and the Hon. William Badgley succeeded him. In the City of Quebec, the late Hon. Claude Denéchau, deceased, was succeeded by Thos.

Harington, Esq., and he in turn by James Dean, Jr., Esq., in 1857. The Provincial Grand Lodge at Quebec finally dissolved in 1870, the members joining the then new "Grand Lodge of Quebec." That of Montreal and William Henry, which had dwindled down to three Lodges after the formation of the Grand Lodge of Canada in 1855 had no active existence, and in the later years of the late Judge Badgley, who was the last Provincial Grand Master appointed by the Grand Lodge of England, it never met.

THIRD GRAND LODGE. "THE GRAND LODGE OF CANADA."

The history of Freemasonry in the Province of Quebec can be divided into periods of about thirty years each.

A third period had thus elapsed when in October, 1855, the representatives of forty-one Lodges in Canada West (now Ontario), and thirteen in Canada East (now Quebec), met in the City of Hamilton and formed the "Grand Lodge of Canada," holding jurisdiction over the two Provinces. This governing body gave quite an impetus to the fraternity, and many new Lodges were formed, some thirty in the Province of Quebec.

From 1855 to 1869 this Grand Lodge was the controlling Masonic Power in the Province of Quebec until the Confederation of the Canadian Provinces under one Government.

FOURTH GRAND LODGE. "THE GRAND LODGE OF QUEBEC."

With the birth of the Dominion of Canada, in 1867, appeared an agitation for the formation of separate Grand Lodges for each Province, the Provinces of Canada West and East being renamed Ontario and Quebec. Nothing definite was done until 1869, when a meeting was held in the city of Montreal on August 12th, and adjourned until September 24th, when it was fully decided to call all the Lodges in the Province to a convention on October 20th for the formation of a Grand Lodge. Upon this date the present Grand Lodge of Quebec was duly formed by

twenty-eight of the warranted Lodges then in the Province, M. W. Bro. John Hamilton Graham, L.LD., being elected Grand Master. The Grand Lodge of Canada strenuously opposed this movement, and a number of her Lodges held aloof, and did not at once join in. Matters Masonic were very unpleasant for several years, but in September, 1874, "Canada" finally withdrew from the Province of Quebec, her jurisdiction being now confined to the Province of Ontario only. All her 20 Lodges then in the Province of Quebec affiliated with the new Grand Lodge.

In June 1878, the Grand Lodge ofScotland instituted two new Lodges in the City of Montreal, which together with Elgin Lodge already of its obedience were formed into a "Provincial Grand Lodge." This invasion of territory was energetically opposed by the Grand Lodge of Quebec, who immediately issued an edict of non-intercourse. Three years later amicable proposals resulted in the three Scottish Lodges affiliating with the Grand Lodge of Quebec on the 27th of January, 1881, and the dissolution of the Scotch Provincial Grand Lodge.

At the formation of the Grand Lodge of Quebec, the Grand Lodge of England proffered recognition under certain restrictions which Quebec declined, but in 1906 the matter was again considered, resolutions adopted by both Grand Bodies, and an exchange of representatives made, M. W. Bro. the then Provincial Grand Master of England, the Earl of Amherst, accepting Quebec's commission, and M. Wor. Bro. Sir Melbourne M. Tait, of Montreal, Chief Justice of the Province of Quebec, receiving a commission from the Grand Lodge of England.

Following closely upon this action, St. Lawrence Lodge, No. 640, of Montreal, affiliated with Quebec on the 20th of October, 1906, leaving St. Paul's, No. 374, and St George, No. 440, still holding under England.

THE LODGE OF ANTIQUITY, No. 1, G.R.Q.

BY THE LATE J. BEAMISH SAUL

P. D. D. Grand Master, G. L. Quebec

In considering the upward trend of Freemasonry in some of the famous British Regiments, the student will find much of romance, interwoven with the events of actual historic value of the prowess and kindness of heart of men long since passed away and otherwise forgotten.

In tracing the History of this Lodge, formerly "Lodge of Social and Military Virtues, No. 227" in the 46th British Regiment, it is necessary to follow the movements of the Regiment in its wanderings during a period of over a century.

Raised in 1741, and being known as "Murray's Bucks," its first engagement was in Scotland, later in Ireland, the masons in the corps were granted a Traveiling warrant by the Grand Lodge on March 4th, 1752. In 1757 it was found in Nova Scotia, and the next year formed part of the army which went down to defeat at Ticonderoga, July, 1758. Its Colonel being killed, the command devolved upon the Major, Eyre Massey, who had fought at Culloden, won renown at Fort Niagara in 1759, and again at Fort Levi the following year on the advance of the army under General Amherst to the surrender by the Marquis de Vaudreuil, of Montreal, the last stronghold of the French, September 8th, 1760. At this time Colonel Massey, retiring from the 46th, advanced rapidly in his profession, later gaining a peerage as Baron Clarina of County Limerick, and promoted Field Marshal. In 1761-2 the regiment is fighting at Martinique and Cuba, and later, 1764-5 in Canada, around Niagara and Detroit in the fierce warfare of Pontiac and his Indian confederates.

In 1776 it is again in America, operating with much success in the Revolutionary War, at Brooklyn, New York, White Plains, Fort Washington, and following the

Americans through New Jersey, wintered at Amboy. In the Spring of 1777, under Colonel Bird, it destroyed the enemy's supplies at Peekskill on the Hudson, then with General Howe in the defeat of Washington's army at the Brandywine River, September 11th, next Germantown where Colonel Bird fell October 4th. Next the regiment is in Philadelphia with the army of occupation, and later in the fight at Monmouth, N.J., June, 1778, on the passage of the Army to New York, and in September with Major-General Charles (afterwards Earl) Grey in the attack on New Bedford, Mass., then again with Grey in the surprise and slaughter at night of Colonel Baylor's Horse at Tappan, N.J., on the west side of the Hudson, September 28th, and while scouting and reconnoitering in that section, is recalled to New York, going aboard the fleet with the army under Major-General Grant, which sailed for the West Indies November 2nd, 1778.

In 1805 it was found guarding the Island of Dominica, when the French fleet appears and landing four thousand men sets fire to the town, and after in vain demanding the surrender of the chief officer, departs, taking on board regimental property, including the Masonic chest. After correspondence, the Masonic property was restored some two years later by order of the French Government, with complimentary apologies. The loss of the warrant is recorded by Grand Lodge, 1805, with revival in July the same year. Owing to the brave defense of the Island, the Royal authority was issued permitting the 46th to bear the word "Dominica" on its colors and appointments.

It has travelled to Australia, and spent many years in Southern India. Being much reduced in numbers, it returned to England in 1833, Captain Lacy, one of the Masons of the regiment, bringing back the chest containing the Bible, warrant and what remained of the jewels of the Lodge which had fallen into decay owing to the heavy toll of its members by disease, death and exchanges. A new warrant was granted, and Lieutenant-Colonel Lacy, with other brethren, were installed as first officers of the revived Lodge in 1834. The regiment continued on its travels, arriving in Montreal in 1845, when the Lodge,

having already become dormant owing to changes in the regiment, what remained of the regalia, jewels, books, etc., were transferred by Bro. Captain W. Child, its custodian, to Sergeant-Major W. Shepherd, W. Robinson and R. Balfour, to form a permanent semi-military Lodge in Montreal. The warrant having been returned to Grand Lodge, a new one at the same number was issued July 1st, 1847, when the above named brethren were installed in St. George's Lodge, Montreal, and its career began with varying success.

In 1855 it joined in the formation of the Grand Lodge of Canada, the name being changed in 1857 to the Lodge of Antiquity authorized to wear gold instead of silver and enrolled at the head of the list. After the formation of the Grand Lodge of Quebec, it became affiliated as number one, and the brethren were later commissioned to wear a centenary jewel.

The famous Bible of the regiment, which, from the family history written on its pages during a series of years to 1769, proved to be the property of Benj. West, of Bedford, Mass., was taken away by men of the 46th when that village was sacked September 5th, 1778, during the expedition under Grey, and the following month, when the regiment was foraging and reconnoitering, also under Grey, already alluded to, on the west side of the Hudson, the Masonic chest, with the Bible and regalia, together with other regimental baggage, was seized by a body of American troops operating near the British base.

General Washington at the time (October, 1778) had his headquarters at Fredericksburg, a village a few miles distant on the east side of the Hudson, and was regularly informed of all movements in that section. When the above mentioned capture became known to him he ordered the return, under a flag of truce, of the Masonic property, at the same time sending a message that the Americans were not warring against institutions of benevolence.

In confirmation of these particular events we have the very clear statement found in the oration (preserved in the archives of G. L. of Mass.), delivered at the service

held in Boston in memory of the General two months after his decease. Whatever Masonic degree was conferred upon Washington in connection with this Bible, which was a strong tradition handed down to Brothers Lacy, Child and Maxwell, of the old regiment, and which we do not attempt to cast aside, still following the march of events the honor could only have been conferred before the book came into possession of the regiment. Washington was made, passed, and raised at Fredericksburg, Va., 1752-3. Of this fact the records speak for themselves.

In 1782 territorial distinctions having been adopted for the Infantry, the 46th was named the "South Devonshire." In 1903, the Grand Master of New South Wales addressing Grand Lodge, said: "The earliest record of duly recognized Masonic work was in the year 1816, when the Lodge of Social and Military Virtues held meetings at Sydney, and that Lodge No. 227 was its sponsor for 'Australian Social 260,' granted by Ireland in 1820."

Immediately after the defeat at the Brandywine ,the Light battalion won the distinction of the "Red Feathers" September 20th, 1777, by a night attack with the bayonet on a detachment of fifteen hundred men hidden in a forest under General Wayne, who had been ordered by Washington to attack any troops who might be found away from the main body. Major-General Grey was sent with a force of light infantry of the 46th and those of five regiments as a counter-blast, and he having detached the flints from the guns, approached Wayne's sleeping camp in silence in two divisions, and by the light of the camp fires made such havoc with the bayonet that those who escaped vowed vengeance, sending word that should they meet again no quarter would be given. The "Light Bobs" replied that to prevent others from suffering, they had stained their "Feathers Red," and throughout the war the light battalion was so distinguished and later by Royal warrant, the 46th were permitted to wear a "Red Ball Tuft" in memory of bravery on that occasion. The following month, at the battle of Germantown, the men, under Wayne, seeing the light infantry, cried out, "Have at the bloodhounds, revenge Wayne's affair at Paoli."

Notwithstanding the excitement of war and hurried marches, the brethren met, and many fraternal visits were exchanged and kindness shown, even to prisoners between the contending forces. The late Bro. Charles E. Myers, in his records and writings of the G. L. of Pennsylvania, says: "In the Lodge during the turmoil of war, the Royalists and Federalists were wont to meet upon the Square, both sides meeting upon the Level."

The Marquis Duquesne, Governor General of New France, under whose regime Fort Duquesne (Pittsburg captured by the British November, 1758) was built, was a member of the Masonic Order.

The Lodge has in its archives a few of the old jewels, some of tin, very crude in workmanship, also the jewels of a past master and warden, together with a silver trowel, engraved with the donor's name and date, 1819, which are much esteemed. The Bible is still with the regiment, and in its new Lodge "Dominica" is preserved with care, while the Lodge of Antiquity has a fac-simile copy, with about thirty of the pages containing the written data of the West family, which have been photozincographed, with which is bound a paper written by Lieut.-Colonel Lacy, in which he endeavored to trace the history of the Bible, read by him before the Royal Gloucester Lodge, in Southampton, in 1870.

The Lodge holds an Annual Military Night on the 17th of March in honor of its Irish origin, when our military brethren, both members and visitors, appear in the uniform of the corps to which they are or were attached, and the banquet hall fittingly decorated with banners, shields and arms, is alive with music, song and story, recalling to mind feats of daring and the fraternal actions of our military brethren of the past.

EARLY QUEBEC LODGES

BY E. T. D. CHAMBERS, 33°

P. G. M., Grand Lodge of Quebec.

ALBION LODGE No. 2.

The earliest written records of Albion Lodge known to be extant are to be found in a Minute Book still in its possession, the first entries in which were made at Woolwich, England, on the 9th of January, 1789. The temporary residence of the Lodge at Woolwich was due to the fact that it was attached for some time to the Fourth Battalion of the Royal Artillery. Less than two years after the dates of the early entries in the Minute Book in question the Lodge had held its first meeting in Quebec. This was on the 4th of November, 1790. It was not then known as Albion Lodge, however, its official designation at that time having been simply "No. 9 E. R. (Ancients)". Not until 1814 was the Lodge known as Albion.

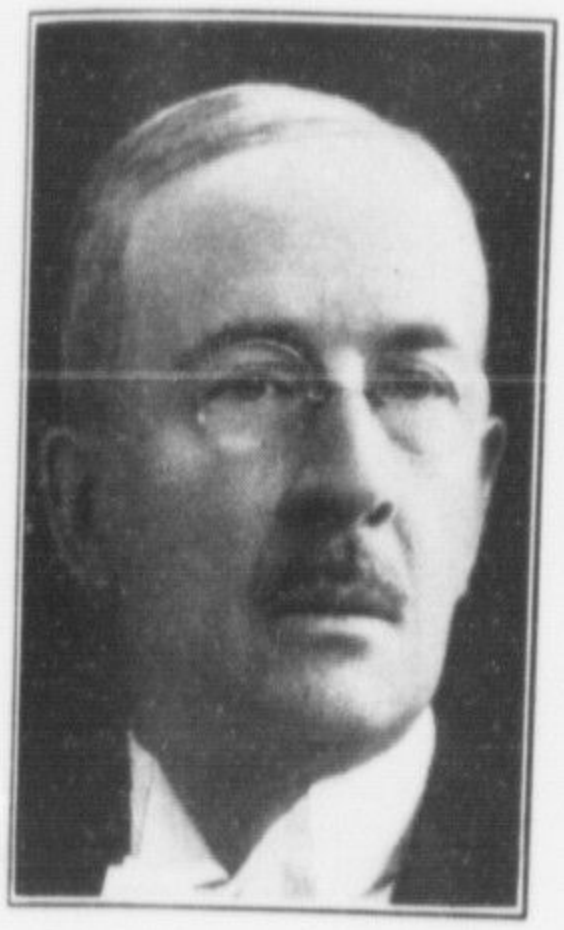
Under a charter for a Lodge in the Fourth Battalion of the Royal Artillery, then stationed in New York, to be known as No. 213 E. R. (Ancients), the Lodge first met in that city on the 3rd of July, 1781, and took part in the following year in the formation of the Provincial Grand Lodge for New York of the Ancients. The independence of the United States having been recognized by England in 1783, the Fourth Battalion of the Royal Artillery was removed from New York to Newfoundland, and thence to England. It must not, however, be supposed that what is now Albion Lodge had no earlier existence than that accorded by charter in New York to old 213. Long prior to the issue of the charter, "No. 9 E. R. (Ancients)" had been engaged in Masonic work. It was chartered as No. 11 on the 12th of June, 1752. To the English warrant of that date can Albion Lodge legitimately trace its lineage, though it passed into possession, in 1787, of what had



HENRY

A. P. SHATF

JOHN E. WRIG



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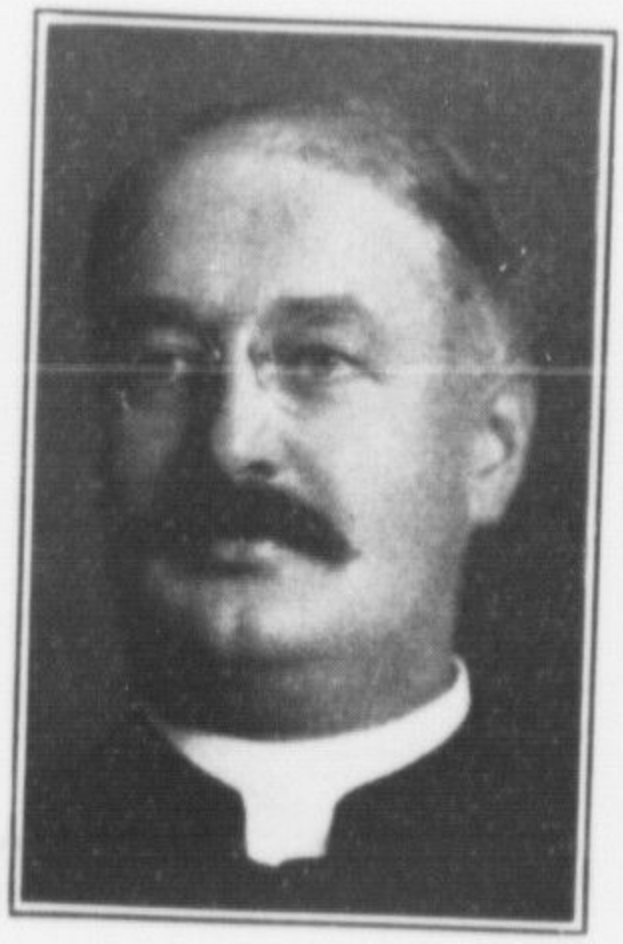

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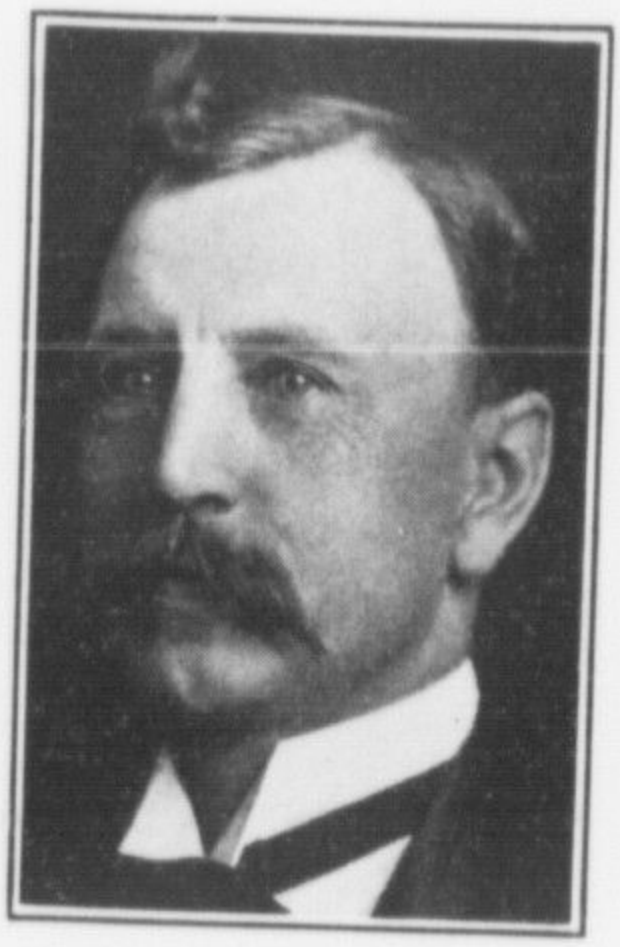

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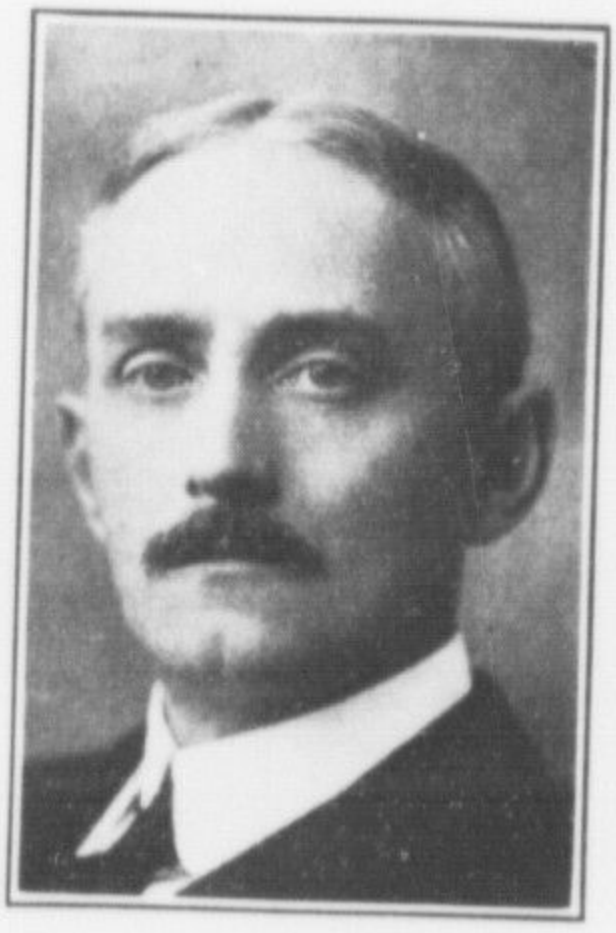
A. P. SHATFORD, P.G.M.



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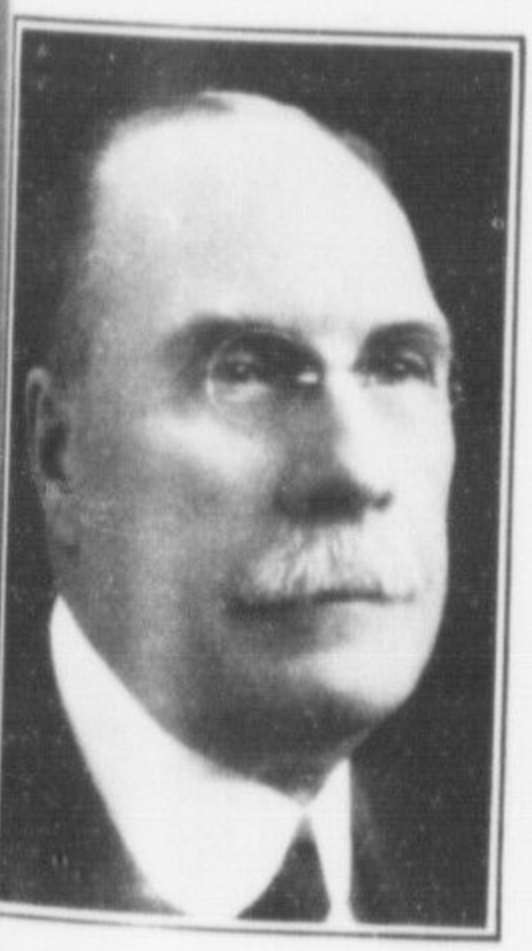

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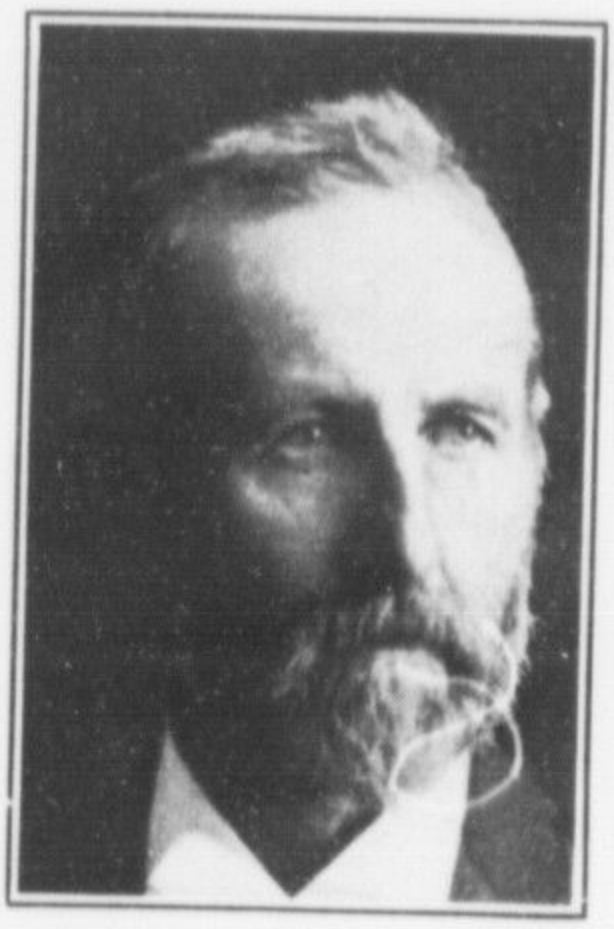

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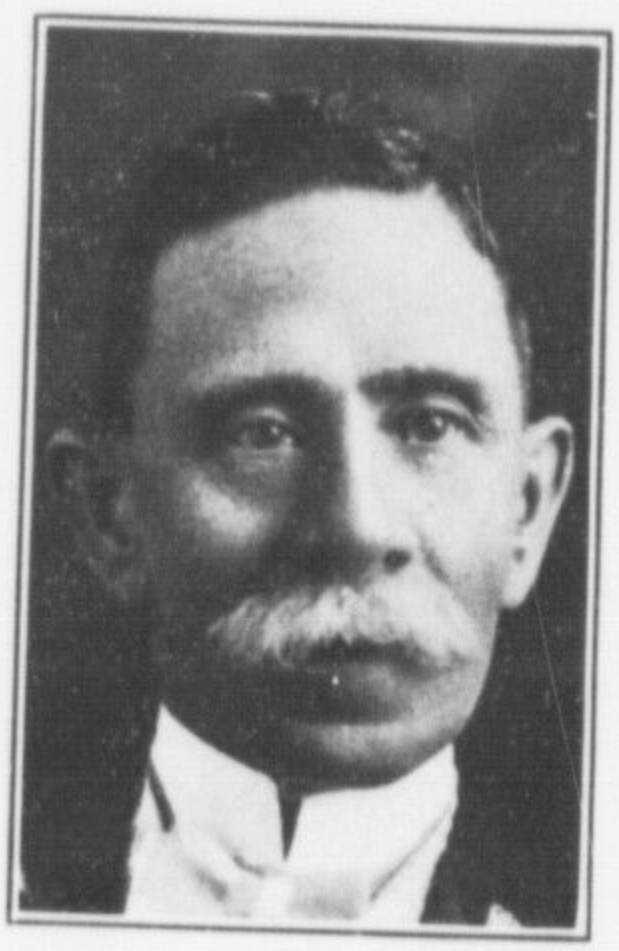


E. D. T. CHAMBERS, P.G.M.



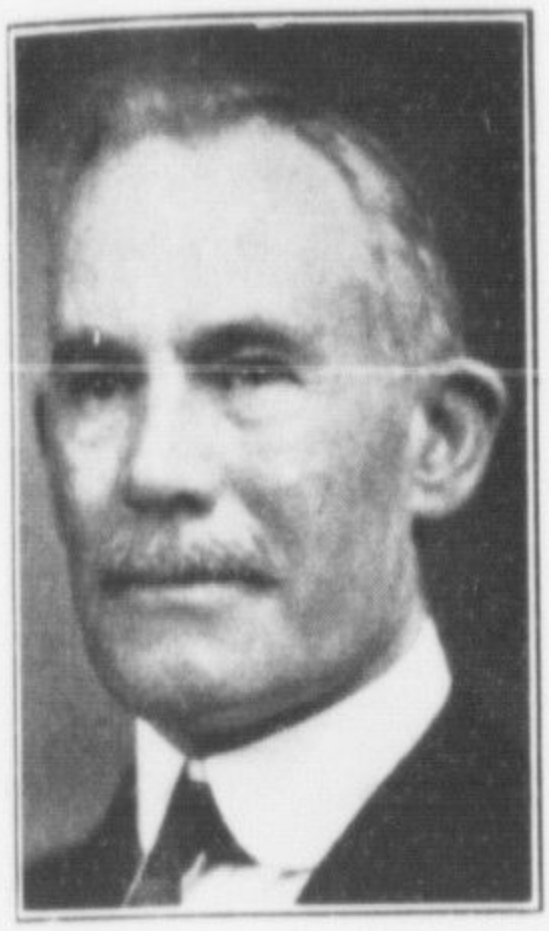
ROBERT A.



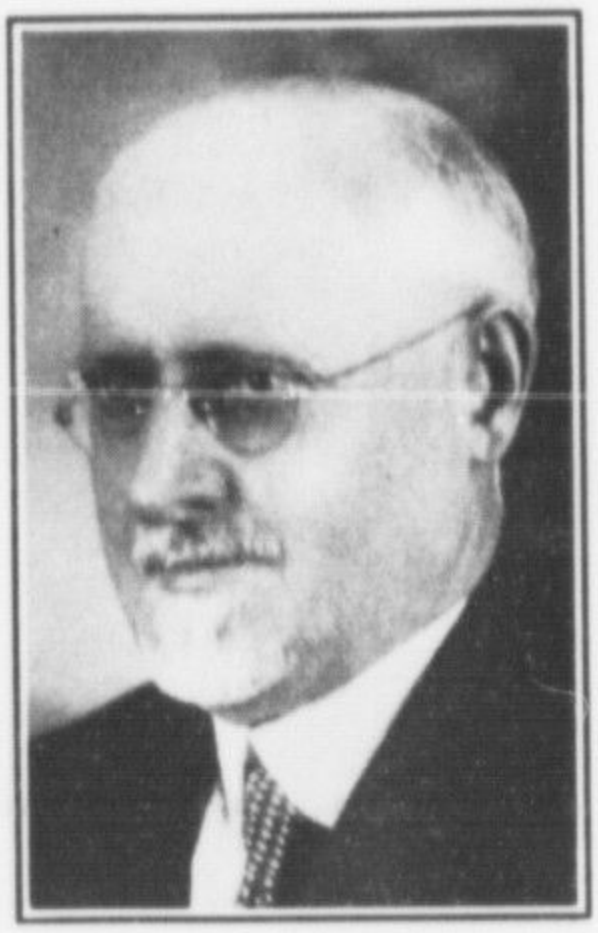
W. MAYNE



JAMES



ROBERT A. WALLACE, 33°



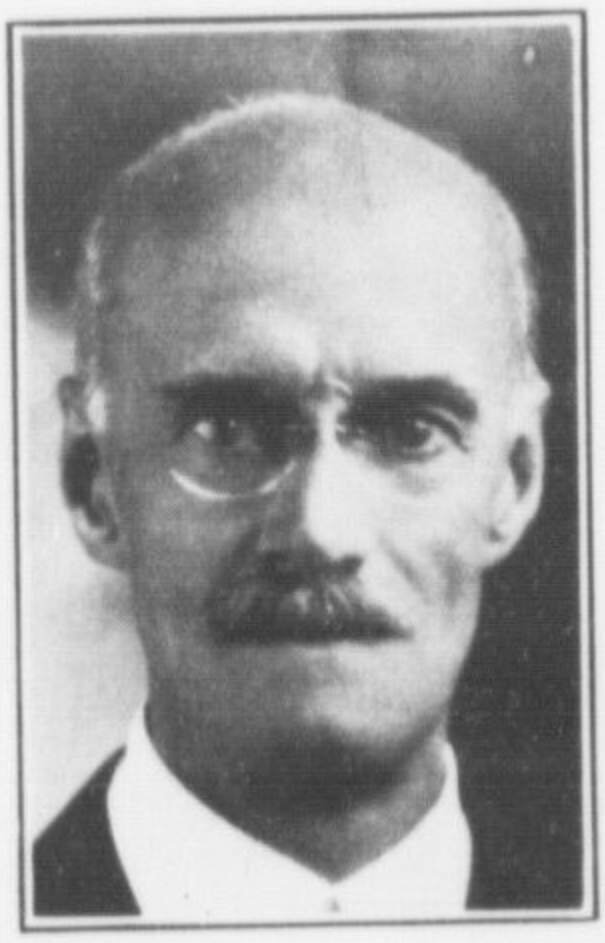
GEORGE T. BELL, 33°



ALEX. McDOUGALL, 33°



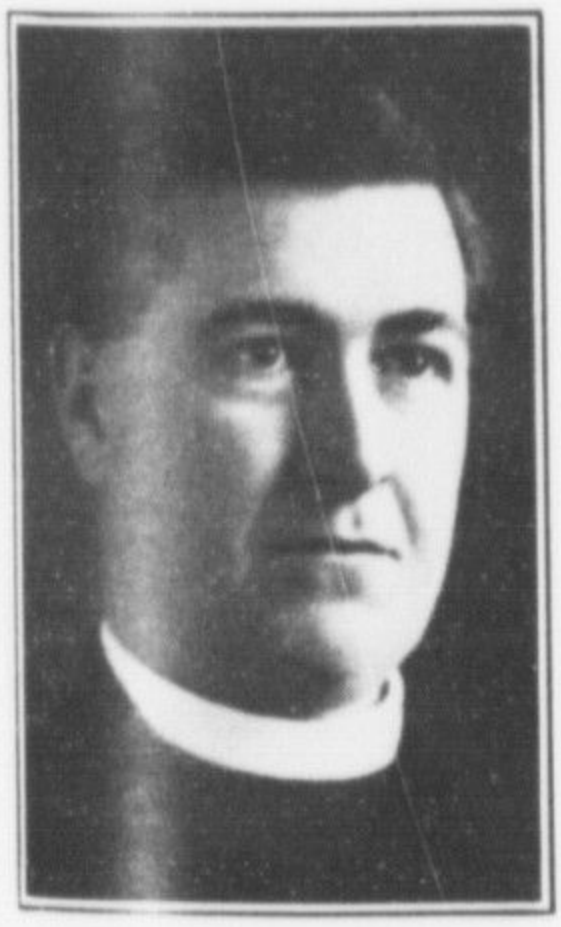
W. MAYNE McCOMBE, 33°



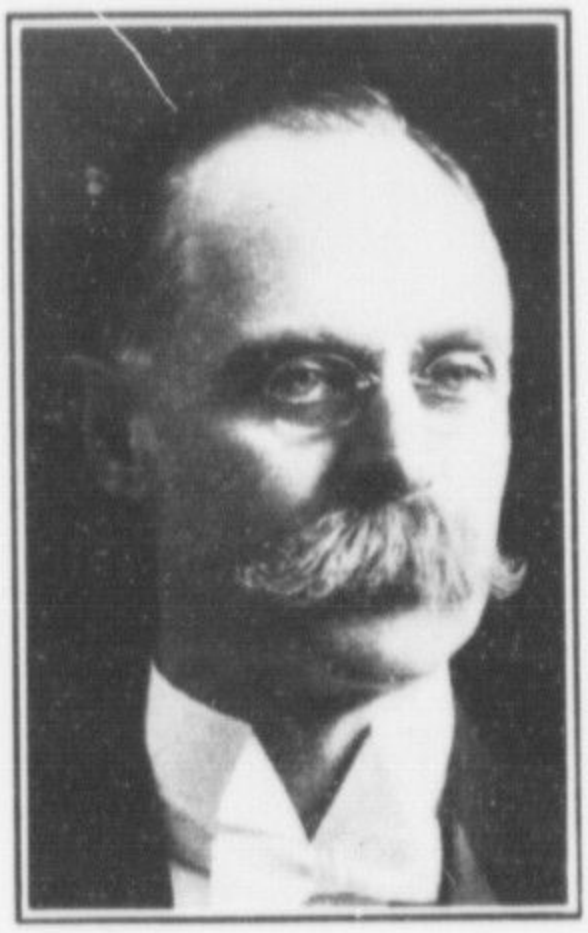
ALEX. F. C. ROSS, 33°



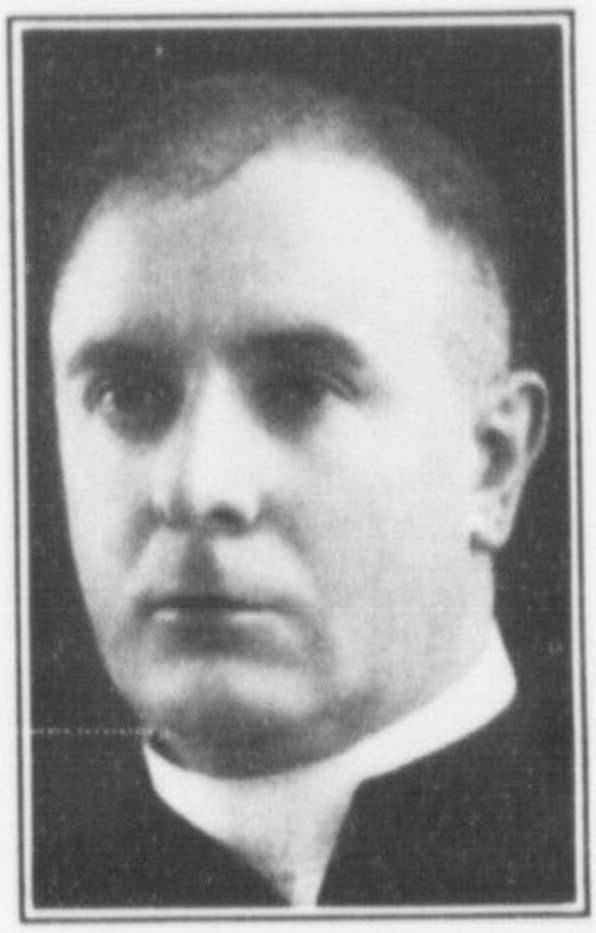
O. E. STANTON, 33°



JAMES E. FEE, 33°



J. HAMILTON FERNS, 32°



M. A. CAMPBELL, 32°



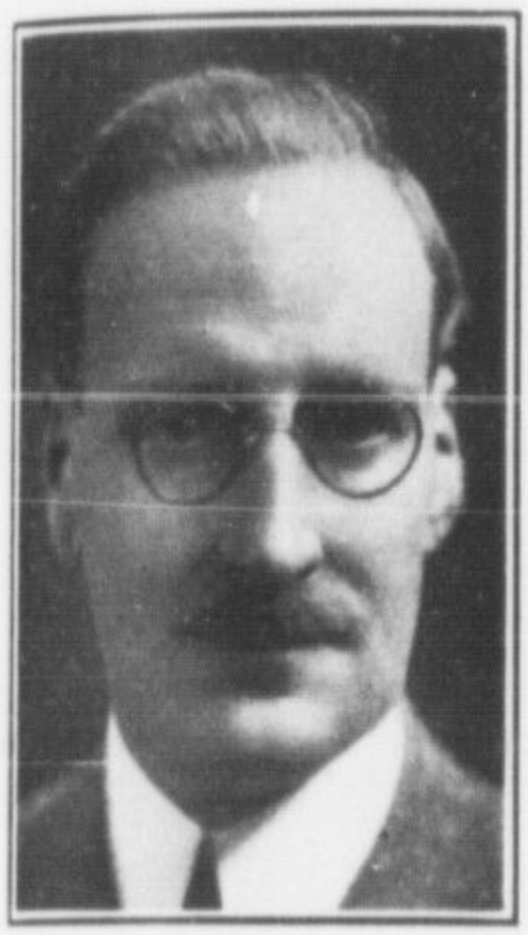
ALEX. B. J.



W. L. CHIP



FRANK T.



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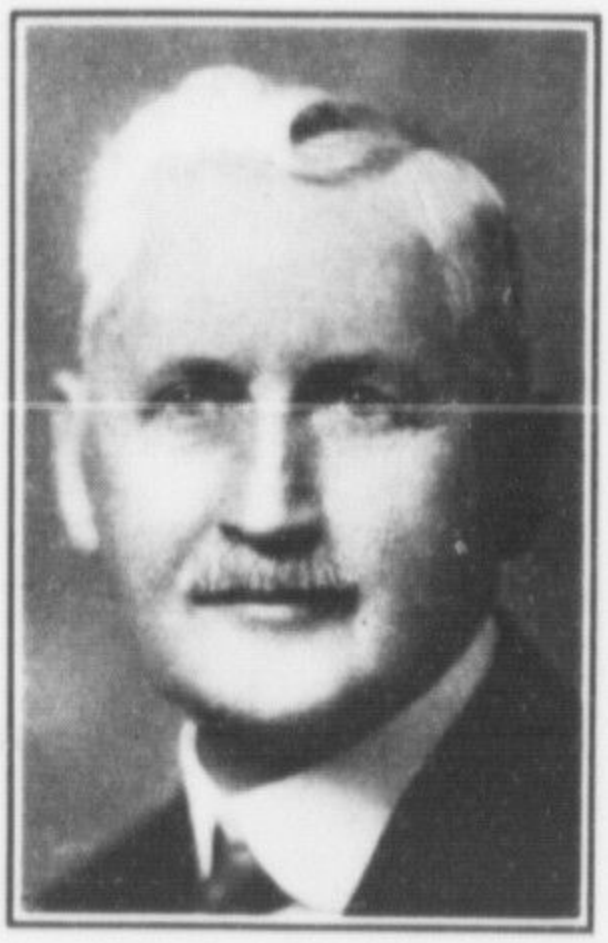

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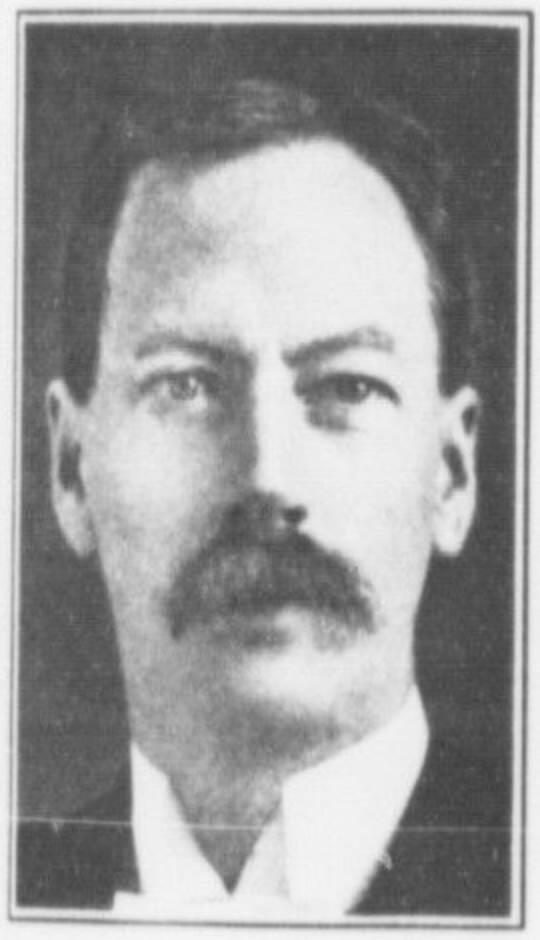

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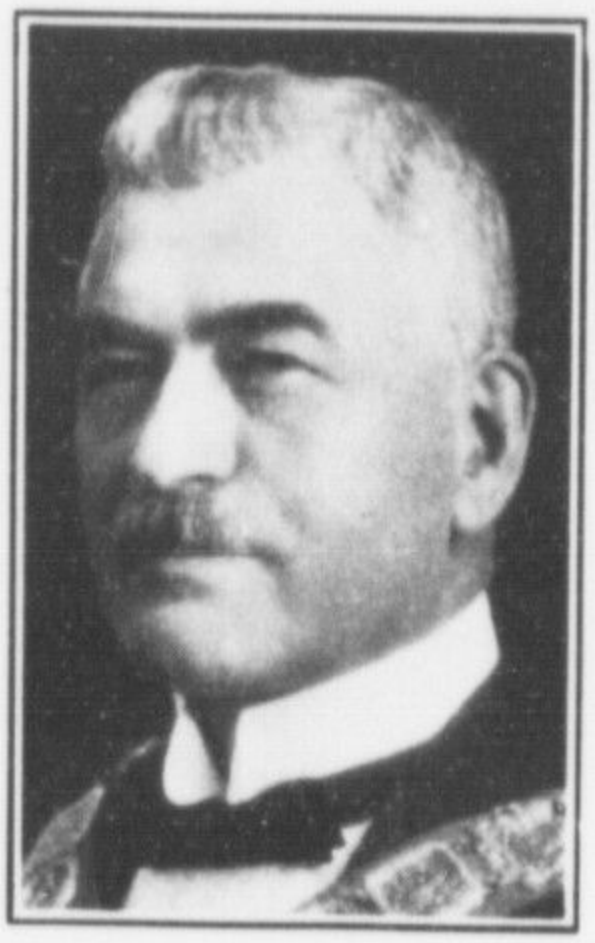
W. J. EWING, P.G.M.



W. M. COOPER, D.G M



FRANK T. BOWN, 32°



CHARLES R. TOUSAW, 32°



JOHN C. MACE, 32°

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hitherto been known as No. 213. This latter had practically worked without interruption, save such as was necessitated by the removal of the Battalion to which it was attached from place to place, while No. 9 had remained dormant since about 1760. For the privilege of working in future under the Warrant of No. 9, or Albion as it is now called, "No. 213," in accordance with the then prevailing practice under the Grand Lodge of England, paid five guineas to the Grand Charity. It was only under the English Union enumeration of 1814 that No. 9 of the Ancients became Albion Lodge No. 17 on the New Registry of the United Grand Lodge of England, and not till the 27th of January, 1829, that Albion became, by renewal warrant, a civilian Lodge. It continued its allegiance to the Grand Lodge of England until the formation of the Grand Lodge of Quebec, with which it affiliated by unanimous vote on the 27th of December, 1869.

Its old records furnish many interesting details of the late eighteenth and early nineteenth century history of Freemasonry.

For some time there was a Mark Mason Lodge in connection with old No. 9, and half a dozen large pages of the early Minute Book already described are filled with the marks of the different members of the Lodge and with the description of the same.

At a meeting held at the Royal Mortar at Woolwich on the 13th of November, 1789, a complaint was made that a certain Bro. had deserted the Regiment, and as there appeared to be no doubt as to the fact, he was at once excluded by unanimous consent and ordered to be reported to the Grand Lodge.

On the 27th of December, 1790, the first St. John's day spent by the Lodge in Quebec, the Brethren dined together and also sent a delegation to No. 214 (Now St. John's, No. 3), who returned the same compliment.

At first the Lodge met at the home of Bro. Ward; afterwards at Mr. Daly's, St. John street; then at the Cork Arms; later, in their Lodge room over the Artillery mess, and at a still later date, in the Dauphin barracks.

The quaintly worded minutes of St. John's day, 1791, record that:

"At one o'clock the Wor. Master call'd to order and open'd a Master's Lodge, when having sumptuously dined together, Bro. Burrell had the honour confer'd upon him of passing the chair and setting the Lodge to work in due form. Then the elected officers were regularly installed with an Anthem and Homaged by the Brethren according to the Ancient custom. A deputation was sent to visit the Brethren of Lodges Nos. 40 and 214, to congratulate with them on the Joy of the Day, the Compliment being gratefully returned by the above Brethren."

The minutes of the 22nd of June, 1792, describe the installation of His Royal Highness, Prince Edward, as Grand Master of Ancient Masons in the Province of Lower Canada, and we are told that R. W. Bro. Alexander Wilson gave the necessary obligation to His Royal Highness. The Brethren then proceeded to the Recollet Church, which stood near the present site of the English Cathedral, where "a truly Masonic sermon was preached by the Rev. Bro. Keith, Grand Chaplain. After Divine service we accompanied the Grand Lodge to where we joined them. Took a respectful leave and returned to our respective Lodges. After dining sumptuously and a repast at half-past four o'clock, the Brethren of No. 9 went by desire of the Right Worshipful Grand Master and joined the Grand Lodge. The usual compliments were passed and returned, the Grand Lodge being closed. We returned to our Lodge room again, where we took regular refreshments till 10 o'clock."

Under date of the 17th of December, 1792, it is recorded that the Wor. Master proceeded to raise certain Brethren to the Degree of a Mark Mason.

A curious misunderstanding occurred in February, 1793, between the Lodge and His Royal Highness, the Duke of Kent, Grand Master, which is instructive as illustrating two important facts: First, that the Lodge was unwilling to admit material into the Lodge as ordinary members, of which it could not approve, even though

recommended by the highest authority; and, second, that it was never the intention of the Duke of Kent to recommend such a line of action. The following extracts from Minutes in connection therewith speak for themselves.

"The persons recommended by His Royal Highness, Prince Edward, Grand Master of Ancient Masons for the province of Lower Canada, last regular lodge night, in obedience to our bylaws lay over on our books one month, and came forward by ballot this night: Drum Major Smith, rejected; Biggs, not finally decided; Barefield, rejected; McGinnis to be entered the ensuing Lodge night or before if it meets with the approbation of the body; Fraser found to be under mature age, did not come forward to a ballot."

The following letter was subsequently forwarded to Prince Edward: "We had the honour to explain our reasons for not initiating into the mysteries of Freemasonry part of the Candidates recommended to us by Your Royal Highness. Since which time we have been credibly informed they were all meant to perform as musicians at our grand ceremonies, which, of course, puts them in the same state with those made in December last, who were admitted without a ballot."

"With the utmost humility and respect we beg leave to express our regret in not understanding the intention of Your Royal Highness in this particular."

"We hope Your Royal Highness will not be offended at our close adherence to the laws we have bound ourselves to. At the same time we beg leave to answer you it is both our inclination and wish to comply with your commands in receiving not only those who met with the approbation of our Body, but also all those that may receive Your Royal Highness' recommendation."

Appearing in the Minute Book after the above letter is the following entry:

"His Royal Highness, Prince Edward, Right Worshipful Grand Master, in open Grand Lodge, was pleased to signify to the Worshipful Master of Lodge No. 9, *pro tempore*, his entire approbation of the above letter, and at

the same time signifies his wish that the same might be communicated to Lodge No. 9 on their first night of meeting."

In April, 1855, Albion Lodge donated the sum of ten pounds sterling for the benefit of widows and orphans of Brethren who fell in the Crimean War, and in 1862, the Grand Lodge of England, to which the lodge at that time owed obedience, issued a Centenary Jewel warrant to the Lodge, authorizing the members to wear a special centenary jewel, in celebration of the fact that the Lodge had experienced an existence of over a century.

On the 9th of January, 1880, Albion received a large accession of membership by the amalgamation with it of two Quebec Lodges, Harrington, No. 17, Q.R., formerly Independent Lodge, No. 237, I.R., and St. George's Lodge, No. 23, Q.R., formerly Quebec Garrison Lodge, No. 160, C.R.

Though ranking as No. 2 on the Grand Registry of Quebec, Albion wants but a few weeks of being the oldest Lodge in the jurisdiction. It has just cause to be proud, not only of its early association with the Craft in the Old Land as well as in the New, in New York and Newfoundland as well, but also of its loyalty and devotion to the Mother Grand Lodge of England, remaining of obedience to her until such time as Canadian Freemasonry shared in the constitutional self-government so graciously accorded to the Dominion in a political sense by the Mother Land, and now and for many years past contributing to the peace and harmony of the Masonic world, by its union with and obedience to the Grand Lodge of Quebec, and thus adopting the course so well known to be in harmony with the wishes and desires of the dear old Mother Grand Lodge herself.

Like the other Lodges of the Quebec and Three Rivers District, Albion has had its dark as well as it bright days. The withdrawal of the British troops caused it quite a loss of membership, for it was always a favorite Lodge with the Military.

To the Grand Lodge of Quebec it has furnished a number of its most useful and most devoted officers.

Some of the weaker Lodges of the District practically owe their very existence to-day to the sacrificing labors on their behalf of members of old Albion, who gave freely and ungrudgingly of their time and talents to the work and sustenance of these weaker sisters.

In recent years, prosperity has smiled upon the good old Lodge, the ability and zeal of its officers have been the pride of the District, and the veterans whose interest in its affairs is unflagging have good cause to be congratulated not only upon the present condition of No. 2, but also upon its prospects of continued pre-eminence in work, in peace and in harmony.

ST. JOHN'S LODGE No. 3

The original Minutes of the establishment of St. John's Number 3 are still in possession of the Lodge, and as fresh and distinct as they were on the day they were written, over a century and a quarter ago. They bear no signature, but are doubtless in the handwriting of Brother Thompson, the first secretary.

Their introductory portion reads as follows:—

"Lodge of Emergency, Quebec, 30th May, 1788. Present B: Wm. Beatty, W.M., etc., etc.

"The W. Master intimated to the Brethren the cause of their being called together was at the request of Brother Archibald Ferguson, who then informed the Body the reason for his doing so, and opened the business of the day by laying before the Brethren the Warrant from the Ancient Grand Lodge of England, and the instruction that accompanied it; the W. Master then proceeded to close the Lodge under the sanction of the Dispensation, when the Body, agreeable to the instructions given, formed a Grand Lodge by virtue thereof."

Brother Archibald Ferguson acted as Grand Master. "Grand Lodge being opened, the Grand Master ordered the Warrant to be read and all the intelligence the Grand

Lodge had favored him with, and the instruments for the solemn constituting and installing the officers mentioned in the Warrant. The G.M. ordered the Master who acted under the Dispensation to perform the ceremony of installing the Master to act under the Warrant, when the D. G. M. (Brother Charles Chambers) took the chair the Worshipful Brother Archibald Ferguson was installed Master in the Grand Lodge in the name of Grand Master Antrim, Chas. Chambers, Senior Warden, and Samuel Casey, Junior Warden. This finished the business of the Grand Lodge, the G. L. proceeded to close with the usual solemnity and opened a Lodge in the third degree of Masonry, when all the necessary business was performed, the remaining part of the day was spent in harmony, to the general satisfaction of the whole, with every testimony of sincere and warm regard to the welfare and general good of the Antient Craft, and the greatest prosperity to the Antient Grand Lodge of England, and all those under her sanction, of which we have the honor to be a part."

The date of issue of the Warrant was the 22nd of October, 1787, as appears by the records of the Grand Lodge, in which the Lodge was recorded as No. 241. This number it retained until the union of the two formerly existing Fraternities of Masons on the 27th December, 1813, when it became No. 302. By the closing up and consequent alteration of numbers in the year 1832, it became No. 214. In the English enumeration of 1863, its last-mentioned number was changed to 182, and under this number it continued its allegiance to the Grand Lodge of England, until the formation of the independent Lodge of Quebec, with which it then threw in its lot.

After 65 years of honorable existence—or slightly more than midway between its organization and the date of the present sketch, it was found that the original Warrant, bearing the honored name of "Antrim" as Grand Master, had "by time or accident" become defaced, and on due representation of the fact having been made to the Grand Lodge of England, and a Warrant of Confirmation applied for, Grand Master the Earl of Zetland

was pleased to order the issue of the Warrant of Confirmation, under which the Lodge now meets and works. It is interesting to note that the then W. Master of St. John's who with his officers applied for the Warrant of Confirmation was Brother Thomas Douglas Harington, afterwards Grand Master himself of the Grand Lodge of Canada, and who for many years during his residence in Quebec as Receiver-General, took a prominent part in the affairs of St. John's Lodge and indeed in those of Free-Masonry in the ancient capital in general. The Senior Warden who joined in the petition was Dr. James A. Sewell, a son of Chief Justice Sewell, the great friend in Canada of the late Duke of Kent, and a man who played a prominent part in Canadian history.

One of the most interesting incidents in the history of St. John's Lodge was the part taken by it in the installation, as Provincial Grand Master, of His Royal Highness Prince Edward, Duke of Kent, who was at that time (June 22nd, 1792), in command of the 7th Royal Regiment of Fusiliers at Quebec. The old minute book already referred to, and which is at present open before the writer at the date just above mentioned, says of the installation ceremony: "The Body proceeded to Frank's Tavern or Freemason's Hall, in order to install His Royal Highness, Prince Edward, as Provincial Grand Master of Lower Canada, which ceremony being performed a grand procession was formed in order to hear Divine Service at the Recollet Church. After Divine Service was over, returned in form to Frank's and the Right Worshipful Grand Master closed and adjourned the Lodge till a quarter past four o'clock. At that time the R. W. G. M. opened an Entered Apprentices' Lodge. After drinking several Masonic Toasts, and our thanks returned in ample form, the R. W. G. M. was pleased to close the Grand Lodge and everybody returned to their proper Lodges. After spending the evening in social harmony attended by the Masonic Band, the W. M. No. 241 was pleased to close with the usual solemnities, and the Brethren departed in peace and harmony. Expenses £9 6s 1½d. Money collected."

St. John's Lodge carried no drones on its books in its early years. The W. M. on one occasion brought to the notice of the brethren the case of a member who had already missed two meetings in succession and failed to appear also on the following meeting. It was decided to serve the Brother in question with a special summons, and in case of non-attendance he was to be expelled.

On the 11th November, 1789, it was voted to send home the Grand Lodge report and dues, the latter amounting to ten shillings sterling, by the hands of Captain Watt of the Brig Hope. A year later the Lodge was notified that the Hope had been wrecked on the coast of Holland and that every soul perished.

In August 1792, two candidates were recommended by The Duke of Kent for membership in the Lodge and were duly initiated.

Brother Pennoyer, on one occasion, observed a person entering while the Lodge was at refreshments and taking his seat as a Brother. He moved "That he be examined regarding his pretentions. . . and on being examined was found not worthy of sitting in this Body, having pretended to be a member of No. 40 Nova Scotia. His name is James McDonnell, but as he could give no further satisfaction he was desired not to attempt the like in future."

Brother Alex. Galloway of the Royal Artillery, a member of Lodge 241, died on the 18th March, 1793, leaving a widow and two children in poor circumstances, "and without the means of interring him in a decent manner." When the case was brought to the notice of the Prince, he gave orders to the different Lodges to assemble for the funeral, declaring that he would be there himself and that there would be a band of music. He also urged that subscriptions should be taken up for the distressed family. After the funeral a vote of thanks was passed by Lodge 241 to "our royal and R. W. Grand Master for his personal attention and his distinguished affability in promoting the good of Masonry by ordering such a splendid interment to our late Brother Galloway."

The Lodge records furnish further proof of the deep interest taken in the Craft by His Royal Highness during

his stay in Quebec. A report of a Committee of members of the Lodge written in 1806, states for instance that "a social intercourse of visitation" was recommended to them by His Royal Highness the Duke of Kent.

The Masonic charity of the brethren of old 241 even extended to their country's prisoners of war, and during the war of 1812-14 between the United States and Canada, they voted the sum of two pounds for the relief of a Brother who was an American prisoner of war in the Quebec jail and whose needs had been represented to them.

Persistent drunkenness was punished by the Lodge in those days by expulsion, while profanity, like non-attendance at Lodge meetings, called for the payment of fines.

On several occasions the Lodge attended the Duke of Kent, at his request, during his Grand Mastership, and the minutes of the celebration of St. John's Day, 1792, show that the brethren went with the Grand Master to church to hear Divine service, which was performed by Brother Wetherall, Grand Chaplain, and then at 7 o'clock met him again for the installation of officers, after which "His Royal Highness," says the minutes, "was pleased to enjoy in company several Masonic songs and toasts selected for the occasion," the day having been spent "with that harmony and conviviality so conspicuous among the ancient Craft."

Many of the leading citizens of Quebec during the last century and a quarter were members of St. John's Lodge, as it is now called, and many other leading Masons of the same period, besides the Duke of Kent, have closely identified themselves with the members and the meetings of this time-honored Lodge.

Two prominent members of St. John's Lodge, namely H. P. Leggatt, Past Master, and George Veasey, Treasurer, were among those who signed the call for the convention which met in Montreal on the 20th of November, 1869, to establish the Grand Lodge of Quebec. It was another distinguished Past Master of the Lodge, in the person of Brother James Dunbar, who presided at the convention in

question, and who became the second Grand Master of the newly formed jurisdiction.

During a portion of the last decades of the nineteenth century a period of depression, almost amounting, for a time, to stagnation, was experienced by St. John's Lodge, but such a revival of prosperity has marked its more modern history, such ability and zeal have distinguished its management and work, and such a series of brilliant successes has attended the administration of its affairs by those who have presided over its destinies for several years past, that it may be truthfully said that its high rank as No. 3 upon the Grand Registry of Quebec is justified, not only by the age of its Charter, but also by the efficiency of its work and its devotion and zeal to the principles and teachings of the Craft.

ST. ANDREW'S LODGE No. 6

St. Andrew's Lodge No. 2, Quebec, which was attached to the famous 78th Regiment of Highlanders in 1760, then in garrison in the Ancient Capital, is supposed by M. W. Brother Graham to have had a continued existence, some years later, with change of allegiance, as "St. Andrew's Scotch Lodge," No. 349, R.S., working under a Warrant granted by the Grand Lodge of Scotland, and dated the 2nd of August, 1819. The above supposition led Brother Graham to remark that "further researches 'may show' that St. Andrew's Lodge No. 6, Q.R., is of actual descent from the St. Andrew's Lodge No. 2, Quebec, 1760, attached to the famous 78." Unfortunately for what would undoubtedly have been a source of much pride of pedigree to the members of No. 6, G.R.Q., there is nothing to establish any such connection. It is only necessary to compare the date of St. Andrew's of 1819 with that of the origin of the present St. Andrew's No. 6, in order to prove its absolute impossibility. The present St. Andrew's received its Warrant on the 29th April, 1816, from the Grand Lodge of Lower Canada, under the Jurisdiction of the Antient Grand Lodge, or Antient York Masons of England. This Warrant was for the holding of Lodge No. 22, afterwards known as Sussex Lodge. So that St. Andrew's No.

6, was really in existence, under another name, three years before St. Andrew's Scotch Lodge of 1819 origin.

Sussex Lodge, as the present St. Andrew's was at first called, received a Warrant of Confirmation in June, 1825, on due petition therefor, from the United Grand Lodge of England, through the Provincial Grand Lodge of Quebec and Three Rivers, under which it worked as 1801 and afterwards as No. 531, when on the 9th of May, 1849, the Lodge delivered up its Warrant from the United Grand Lodge of England to Sir Allan MacNab, Provincial Grand Master in Canada for the Grand Lodge of Scotland, and received in lieu thereof, a dispensation from the Grand Lodge of Scotland for Lodge St. Andrew, subsequently No. 356. The same W. M. Brother William Clark, who had ruled the Lodge as Sussex No. 531, G.R.E., and who presided as W. M. of such Lodge on the 10th April, 1849, opened his Lodge the following month as St. Andrew's, No. 356, G.R.S., and read the dispensation from Sir Allan MacNab, which was his Warrant for so doing. The minutes of the Lodge fail to show either when or why application was made by the members of the Sussex Lodge for a Scotch Warrant under the name of St. Andrew's, but it may have been brought about by a difficulty which seems to have existed about credit for dues. The following not over clearly expressed entry appears in the minutes of the meeting of the 11th July, 1848. "The quarterly return from the Grand Lodge of England having been received, up to the 1st March, 1848, after having perused the same, 'Sussex' still remains blank in regards their monies, in acknowledgment to their having sent home, on former occasions."

Sussex Lodge was so called after H. R. H. the Duke of Sussex, Grand Master from 1813 to 1842, of the United Grand Lodge of England, and it is understood that the beautiful old chairs used by the principal officers of the Lodge with backs formed of Masonic devices, were presented to it by His Royal Highness.

Another much prized relic of the Lodge's early days is an old snuff mull which was lost for a number of years

and finally recovered in June, 1848, through the good offices of Albion Lodge. This action was so much appreciated that a resolution was moved and seconded by all the officers and brethren present to the effect "that the unqualified thanks of Sussex Lodge be given to Albion Lodge for the prompt and Masonic manner in which they responded to the request of Sussex Lodge regarding a snuff mull, and that a copy of the above resolve be transmitted to the Wor. Master of Albion Lodge, assuring him that the Sussex Lodge highly value this proof of the fraternal spirit of Albion Lodge."

There was some delay in receiving the Charter of St. Andrew's Lodge from Scotland, and there are letters in existence showing that direct charges of neglect of Masonic duty were in consequence laid against Sir Allan MacNab the representative in Canada of that Grand Lodge.

By the removal of the 54th Regiment from Quebec to Kingston, in 1853, the Lodge was deprived of thirteen of its best members, and a resolution was passed expressive of regret at the parting. The thirteen brethren in question were also entertained at a farewell dinner.

The Degree of Past Master was quite commonly conferred in this Lodge upon brethren who had just before taken the Master Mason's Degree, and frequent mention of the fact is made on the minutes.

Some of the entries in the various minute books of the Lodge are worthy of special mention. Thus in describing the calling off of the Lodge from labor to refreshment on St. John's day, 1849, the Secretary records as follows: The Junior Warden having erected his column, the Brethren refreshed themselves according to their several inclinations until 6 p.m., when they sat down to an excellent dinner, when, after having honored the day in the usual manner, also sending and receiving deputations of congratulations to and from the city Lodges of Albion and St. John's, the W. M. was pleased to close his Lodge in good time and with solemn prayer. The Brethren then departed to their respective homes well satisfied with Masonry, themselves and their entertainment.

In October, 1869, St. Andrew's Lodge co-operated in the formation of the Grand Lodge of Quebec, becoming No. 5 Q.R., in 1870 and No. 6, in 1876. Two of the Past Masters of the Lodge signed the call for the Convention at which the Grand Lodge was established, and one of them, R. W. Brother John Soles Bowen was elected the first Deputy Grand Master of the newly-formed Grand Lodge.

St. Andrew's has furnished two Grand Masters to the Grand Lodge of Quebec, the first Brother from the Quebec District to hold that office having been M. W. Brother James Dunbar, who presided over the convention at which the Grand Lodge was formed, and who was an honorary member of St. Andrew's Lodge. The Lodge has always been noted for the efficiency and zeal of its officers and members, and has furnished to the Grand Lodge some of its most active and most devoted members.

DORCHESTER LODGE No. 4

Dorchester Lodge, No. 4, located at St. Johns on the Richelieu River, about 24 miles south of Montreal, is one of the historical Lodges of the Province of Quebec, and dates its institution to the year 1792. The conflagration of 1876, which destroyed the greater part of the business portion of the Town of St. Johns, swept away all the minute books and many rare records, documents and Masonic relics belonging to this old, historic and centenary Lodge, which for over one hundred years, with varying success, had strived and struggled on the banks of the "Richelieu," and was named in honor of Sir Guy Carleton, "Lord Dorchester," Governor of the Province from 1786 to 1796, and who was acting Grand Master of the Provincial Grand Lodge in 1785-1787.

The appellation of "Dorchester" likewise designated the Town of St. Johns at this time, in Bouchette's "Canadian Topography," 1815, it is referred to as the Town of Dorchester and Fort St. Johns in the "Barony of Longueuil" in the Counties of Huntingdon and Kent. The town was also known as St. Johns-Dorchester, but in later years the latter part of the designation was dropped.

1790—The earliest information is to be found in the minutes of No. 241, A.Y.M., in the city of Quebec, now called St. Johns Lodge, No. 3, Q.R., for at a meeting of the said No. 241 held at the Merchant's Coffee House at Quebec, November 3rd, 1790, a letter was read from Sergeant-Major Reid, of the 65th Regiment, and Master of Lodge No. 631, Irish Register, stating that a number of the inhabitants of St. Johns in this Province wished to get an "Ancient Warrant" from the Grand Lodge. It was resolved to forward the information and that No. 241 would recommend them.

1792—The next record is of date March 14, 1792, and is also from the minutes of Lodge No. 241, wherein it is stated that "a letter was read from Mr. William Thompson endorsing another from Brother Thomas Franks, of St. Johns Fort, asking advice and assistance how he and other brethren could obtain a warrant. A brother, Patrick Conroy, being present, named the following brethren as officers, viz.: Simon Zilotas Watson, Master; Thomas Franks, Senior, and James Bell, Junior Wardens.

It was agreed to lay the letter before Lodge No. 9 (now Albion No. 2) and Lodge No. 40 (then Merchants) and with their concurrence to petition H.R.H. Prince Edward after his installation as Grand Master, to grant the first warrant under his sanction to the brethren of St. Johns.

The petition was duly granted, but the desire of the brethren of St. Johns to receive the first warrant from Prince Edward was not realized for the first charter was issued to the "Glengarry Lodge No. 1," 2nd Batt. Royal Canadians, the next to the "Royal Rose" Lodge, in the 7th foot at Richelieu (now Sorel), the third warrant, however, going to St.Johns under the nomenclature of "Dorchester" No. 3.

H. R. H. Prince Edward (created in 1709 Duke of Kent) father of Her late Most Gracious Majesty Queen Victoria, arrived at Quebec in March 1792 in command of the 7th Royal Regiment of Fusiliers. He immediately formed the Lodges then existing into the Provincial Grand

Lodge of Lower Canada (Ancients) and was installed as Grand Master on the 22nd day of June, 1792.

The old warrant of Dorchester Lodge is still in existence and is at present in the custody of the Grand Lodge of England. It bears the signatures of "Edward," Grand Master; Alexander Wilson, Deputy Grand Master; Jonas Watson, Senior Grand Warden; Thomas Ainslie, Junior Grand Warden; and James Davidson, Grand Secretary.

1793—A record of this date states that Dorchester No. 3 purchased three Lodge chairs from Lodge No. 7 in the 6th Regiment of Foot, which at this time was temporarily stationed at Fort St. John, but was ordered off to Europe, Great Britain having declared war against France.

Tradition connected these chairs with H. R. H. Prince Edward during his residence in Quebec, and they were much prized. Unfortunately they were destroyed in the disastrous fire previously mentioned.

1795—R. W. Bro. Thos. B. Harris, Grand Secretary of the Grand Lodge of Canada, in 1859, endorsed the following on the Warrant of Dorchester Lodge:

"It appears from a minute book now in possession of this Lodge that No. 3, A.Y.M., was regularly working in St. Johns, Dorchester, as early as the 2nd July, of A.L. 5795, and continued to meet up to the year A.L. 5818, when its officers were regularly installed. From which date no minutes transpire until revived under Dispensation on the 4th day of April, A.L. 5843."

1815—In connection with the above record a Lodge certificate still in existence bears the following: "And God said, 'Let there be Light'." We, the Master and Wardens of Dorchester Lodge No. 3, A. Y. M., held in the Town of Dorchester, in the Province of Lower Canada (now Quebec), under the patronage of His Royal Highness, the Duke of Kent, do hereby certify that the bearer and beloved Brother, James Badger, who has signed his name in the margin has been regularly entered, passed and raised to the sublime degree of a Master Mason in our said Lodge. His upright conduct during his residence among us induces us to recommend him in the strongest

terms to all the Fraternity wheresoever convened or congregated round the Globe.

"Given under our hands and the seal of our Lodge at Dorchester, this 10th day of April, 1815, and in the year of Masonry, 5815, (Signed) Louis Marchand, Master; Thomas Goulden, Senior Warden; James Drennon, Junior Warden; Morey Bingham, Secretary."

1816—The Parish Record Book of St. James Episcopal Church, St. Johns, contains the following entry:

"The corner-stone of St. James Church was laid in Dorchester, in the Province of Lower Canada, the 22nd day of July, A.D. 1816, and the 56th year of the reign of His Majesty George the 3rd, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, by the Reverend Micajah Townsend, Minister of Caldwell and Christie Manor in the name of the Holy and undivided Trinity, and the event celebrated with Masonic honors by the members of Dorchester Lodge, No. 3, A.Y.M., acting under the Warrant of His Royal Highness the Duke of Kent, G.M."

1823—The Province of Lower Canada (Quebec) was now divided into two separate Masonic districts under England, and called the District of Quebec and Three Rivers; and the District of Montreal and William Henry. In a Provincial list, of date 1824, Dorchester Lodge is numbered No. 1, and in 1848, No. 4.

1842—In 1842 R. W. Bro. Ben Burland was transferred from the "Customs" in Montreal to the Port of St. Johns, when he gathered the old members of "Dorchester," No. 3 together, and revived the Lodge, which had been for some time dormant, and sent a petition to the Grand Lodge of England, which now held jurisdiction in the Province, for a Charter. The Grand Lodge issued a Dispensation dated April 4th, 1843.

1846—Of date August 1, 1846, Dorchester Lodge obtained awarrant nu mbered 775, E. R. The warrant had the signatures of "Zetland," the Grand Master, Worsley, D.G.M., and William H. White, Grand Secretary.

In this year the Lodges in Montreal together with Dorchester Lodge called a meeting and reorganized the District or Provincial Grand Lodge for the District of Montreal and William Henry, which had been for some years dormant.

1855—The Grand Lodge of Canada, with jurisdiction over the Provinces of Upper and Lower Canada (now Ontario and Quebec) was formed on the 10th day of October, 1855, and Dorchester Lodge was represented and took part in the formation.

1859—On petition Dorchester Lodge obtained a renewal Charter or Warrant of Confirmation from the Grand Lodge of Canada, dated August 1st, 1859.

1869—The Majority of the Lodges in the Province of Quebec met and organized the Grand Lodge of Quebec. The members of Dorchester Lodge, however, declined to affiliate with it, whereupon a number seceded and obtained a Warrant from the G. L. of Quebec on the 26th of September, 1872, under the name of "Burland."

1873—For a number of years Dorchester Lodge was attached to the Bedford District under Canada, and at the Annual Communication this year, R. W. Bro. Geo. H. Wilkinson was elected as D.D.G.M. of the District.

1874—On the 23rd of September, 1874, Dorchester Lodge, No. 4, Canada, affiliated with the Grand Lodge of Quebec, and ultimately became No. 4, under that G.R.

1876—What is still called the great fire of St. Johns took place this year. The Masonic Hall was completely destroyed, and the Lodge lost all its old and valuable possessions and documents, many of them priceless.

1877—Burland Lodge united with Dorchester Lodge on the 4th day of December.

1884—At the Annual Communication of the Grand Lodge of Quebec in January, 1884, Dorchester Lodge was transferred to the Montreal District where it had been attached to the Provincial Grand Lodge thirty years previously.

1892—July 20, 1892. The Centenary Anniversary of Dorchester Lodge was held this date. The Grand Master

and many of his Grand Officers paid the Lodge a visit and participated in a most enjoyable excursion up the historic Richelieu River, or "River of the Iroquois," as it was called by the French settlers of New France, and the Lodge has since worn gold fringe on their aprons and collars as a centennial lodge.

A number of the past masters of this lodge have held rank in Grand Lodge, R. W. Bros. G. H. Wilkinson and George T. Morehouse, D.D.G.Ms; R. W. Bros. I. B. Futroye and E. R. Smith, Grand Registrars; Rev. Bros. Canon Renaud and the Rev. W. Windsor, Grand Chaplains; V.W. Bros. J. I. Phillips and W. J. Wright, Grand Directors of Ceremonies.

GOLDEN RULE LODGE, No. 5, Q.R.

Golden Rule Lodge, A.F. & A.M., located at the border town of Stanstead close to the line between the Province of Quebec and the State of Vermont, is one of the Centennial Lodges of Quebec. The Lodge possesses its original charter ordered issued by the Grand Lodge of Vermont, October, 1803. It was then named "Lively Stone" Lodge, and located on the boundary between the present villages of Rock Island, Quebec, and Derby Line, Vermont. Their first hall was destroyed by fire, the second was situated on the boundary line with entrances from the Canadian and Vermont sides.

The War of 1812 between England and the United States caused a re-adjustment of this friendly intercourse, and it was decided by the Canadian Brethren, who were in the majority, that it would be better to open in the village of Stanstead, a few miles from the border on Canadian territory, in order to allay the suspicions of the civil authorities, and application was made to the Grand Lodge at Quebec. A warrant was granted under the name of "Golden Rule" Lodge No. 19, December 27th, 1813. and signed by the Hon. Claude Denéchau, Grand Master. Twenty-two names were on the petition, two of them being also the charter members of the original "Lively Stone" Lodge, and they were duly instituted January 18th, 1814.

The Grand Lodge at Quebec becoming somewhat dormant, 1820 to 1823, a number of the Lodges exchanged their Canadian Warrants with the newly amalgamated "United Grand Lodge of England" for English charters, and Golden Rule Lodge among the number, obtaining Warrant No. 517, E.R., of date April 26th, 1824, signed by the "Duke of Sussex," Grand Master. The majority of the Quebec Lodges thus coming under control of the Grand Lodge of England, the province was divided into two Provincial or District Grand Lodges and designated "Quebec and Three Rivers" and "Montreal and William Henry."

Golden Rule came under the rule of the latter Provincial Grand Lodge, and its charter was endorsed by the Hon. Peter McGill, the Provincial Grand Master, at Montreal, March 24th, 1847.

In 1856 the Brethren in the Provinces of Canada East and Canada West (now Quebec and Ontario) formed a Grand Lodge for both the Canadas, and Golden Rule Lodge threw in its lot with the new Grand Body and received Warrant No. 8 from the Grand Lodge of Canada, and signed by Wm. Mercer Wilson, Grand Master, of Date April 30th, 1856.

In 1857 it received permission to hold a Lodge once in every year on the top of "Owl's Head" Mountain, 2,400 feet high, on the shores of Lake Memphremagog, which can be seen from their present Lodge room. Many notable Lodge meetings have since then been held in accordance with this authority.

On the 20th October, 1869, Golden Rule co-operated in the formation of the Grand Lodge of Quebec, and has been an ardent supporter of that Grand Body since that date. Under their Warrant Golden Rule Lodge claimed authority, as a number of others in the early days did, to work other than the Craft degrees, and their records show that the Mark Degree was conferred in 1817, 1818 and 1819, and that on the 22nd April, 1821, they organized a Chapter of Royal Arch Masons under the name of St. John's Chapter.

On the 21st May, 1861, the Grand Lodge of Vermont generously handed to Golden Rule Lodge the original charter of "Lively Stone Lodge," by which they were designated and held Lodge at Derby Line, Vermont, previous to 1812. In April, 1903, Golden Rule Lodge submitted proofs of their existence for 100 years and received authority as a Centennial Lodge to wear gold lace on their regalia and celebrate their Centenary. This was accordingly held on June 24th, 1903. The Grand Master of the Grand Lodge, M. Wor. Bro. J. B. Tresidder and most of his Grand Lodge officers attending. The Master of the year was R. W. Bro. A. N. Thompson, and all the chairs were filled by Past Masters R. W. Bros. H. E. Channell, W. M. Pike, R. C. Parsons and E. W. Morrill. Chairmen of the various committees arranged a most entertaining programme. The three neighboring villages of Rock Island, Derby Line and Stanstead being "en fete" and gaily decorated for the occasion, a large concourse of Brethren from both the Province of Quebec and the State of Vermont joined in the festivities. The Grand Master of the Grand Lodge of Vermont, M. W. Bro. O. W. Daly' with many of his Grand Officers, joining with the Grand Master of Quebec and his suite. The Lodge has had a most interesting history, and by authority given them by the Grand Lodge of Vermont, has concurrent jurisdiction across the border in the Vermont village of Derby Line.

Since the advent of the Grand Lodge of Quebec Freemasonry has made steady strides. The first five years showed a membership of 2,700 in 40 Lodges, a number of whose warrants have since been returned, some by amalgamation and others through change of population in their localities. At the 58th Annual Communication, held in Montreal February, 8th, 1928 the roll of Lodges had increased to 89 and the membership to 15,512 of the twenty-eight brethren who since 1869 have been selected to fill the chair of the Grand East fifteen have passed to their reward.

The following is a list of Grand Masters in order of succession.

*J. H. Graham, L.LD.	1869 to 1873, 1875, 1879 to 1881
*James Dunbar, K.C.	1874 and 1876
*Sir M. M. Tait, K.B.	1877 and 1878
*Edwin R. Johnson	1883, 1884 and 1885
*James Fred Walker	1886 and 1887
*H. Luke Robinson	1888
*I. H. Stearns	1889 and 1890
*Frank Edgar	1891 and 1892
Col. T. P. Butler	1893
*J. P. Noyes, K.C.	1894
Col. F. Massey	1895 and 1896
E. T. D. Chambers	1897 and 1898
*B. Tooke	1899 and 1900
*Edson Fitch	1901 and 1902
*J. B. Tresidder	1903 and 1904
*D. A. Manson	1905 and 1906
*Geo. O. Stanton	1907 and 1908
J. Alex. Cameron	1909 and 1910
Rev. Frank Charters	1911 and 1912
John E. Wright	1913 and 1914
Edward A. Evans	1915 and 1916
W. Walter Williamson	1917 and 1918
Arthur B. Wood	1919 and 1920
Charles McBurney	1921 and 1922
Allan P. Shatford	1923 and 1924
William J. Ewing	1925 and 1926
*Walter C. Hagar	1927
Henry Willis	1928 and 1929

*Deceased

Membership, January 1st, 1929, 15,512; Lodges 91.

M. W. Bro. W. W. Williamson, Grand Secretary of the Grand Lodge of Quebec, has recently come into possession of Grand Lodge records proving conclusively that the Grand Lodge of Quebec was instituted on 28th day of November, 1759, and not on St. John's day, 1759.

ST. PAUL'S LODGE, MONTREAL, P. Q., No. 374 UNDER THE GRAND LODGE OF ENGLAND

Compiled by the late

D. DONALD MacTAGGART, M.D., 33°

Past A. G. D. C. Grand Lodge of England.

THE history of St. Paul's Lodge takes one back to the commencement of British Rule in Canada.

Shortly after the capitulation of Montreal in September, 1760, a brief reference to its founding is noted in an old book which belonged to one of the Past Masters, but which is now in the possession of the Lodge; and in 1770 a Warrant issued to St. Paul's Lodge by the then Provincial Grand Master, John Collins, gives authenticity to its early establishment in Canada; but the fire which, on the 24th April, 1833, destroyed the Masonic Hall, where St. Paul's Lodge had held meetings for several years, destroyed all the old records belonging to the Lodge. This was a serious loss, as much information, valuable in antiquity as well as in material, for compiling a history of the Lodge was irretrievably lost.

The earliest mention of St. Paul's Lodge has reached us in a curious manner. In December, 1869, through the courtesy of the Mechanics' Institute of this city, an old book from the Library of that Institution, called "Looking unto Jesus," came into the possession of the Lodge. This book was printed in Edinburgh, in 1723, and it bears on its title page the name of its owner, in his sign manual—Gwyn Owen Radford—who was Master of St. Paul's from December, 1803, to June 1804. On the inside cover of this book is pasted part of a summons of St. Paul's Lodge, No. 12, dated Montreal, 8th June, 1818, and on which is written, "Founded by Lord Aberdour's Warrant 1760". Now Lord Aberdour was Grand Master of England from 18th May, 1757, to 3rd May, 1762, and, during his term of office, a Provincial Grand Master was appointed to Canada. This points to the actual existence of St.

Paul's Lodge ten years earlier than shown in any other record, and, though unsupported by any other testimony, it is not likely, seeing that a Provincial Grand Master was appointed to Canada, at some period between 1757 and 1762, that this statement would have been put forth, unless the fact could have been established at that time.

While it cannot actually substantiate the existence of the Lodge at this early date, incidental circumstances point to its extreme probability. It was a period of great activity in Masonry, which was very flourishing, both in England and abroad, under the English Constitution; so much so, as to be called the "Golden Era of Free-Masonry." This being so, with a Provincial GrandM aster appointed to Canada, there is reasonable ground for belief that a regularly constituted Lodge, under a Warrant derived from the Grand Lodge of England, was working in Montreal, then a place of some importance, as far back as 1760, but, whether before, or after, its capitulation to the British Forces, on the 8th September of that year, we have no means of ascertaining. It is quite possible that at this period a "St. Paul's Lodge" may have been attached to one of the regiments under General Amherst, at the capitulation, as some ten or eleven thousand men were here at that time, and encamped in and about the neighborhood of what is now the Beaver Hall portion of the city, and if this were so, it would, of course, move with the regiment, and so explain the later date of a warrant issued to a "St. Paul's Lodge," with a fixed domicile in the city, the name of which may have been suggested by recollections of the other.

But, that St. Paul's Lodge was established in Montreal, as early as the year 1770, by warrant dated 8th November, 1770, granted by the R. W. and Hon. John Collins, Provincial Grand Master for Canada, by virtue of a Patent from His Grace the Duke of Beaufort, who was Grand Master of England from 27th April, 1767, until 4th May, 1772, and which Patent bore the date of London, 2nd September, 1767, admits of no doubt whatever. This Patent or Warrant was in existence in 1831, and was destroyed by fire in April, 1833, and though it has been

impracticable to ascertain the names of the Masters who presided over the Lodge from that year until 1778, the names of those who filled the Chair from that date onwards, and in regular succession, down to the present day, are known and given in the various editions of the By-Laws and History of the Lodge. The list, up to December, 1830, inclusive, was compiled from official documents existing in 1831, by the R. W. Bro. D.P.G.M. Frederick Griffin, Q.C., an old Master of St. Paul's, and, from that date down to the present time, the list is completed from existing and regular records of the Lodge.

Among the documents in existence connected with the Lodge, and which carry it back to 1797, is a copy of the By-Laws printed in 1814, the preamble to which, dated Montreal, 18th August, 1797, sets forth that they are the "Rules Order and Regulations which are to be punctually observed and kept by the Free and Accepted Ancient York Masons of St. Paul's Lodge No. 12, held in the City of Montreal, in the Province of Lower Canada." The Lodge derived its Charter of 1760, and that of 1770, from the Grand Lodge of England, whose central authority was in London; and though the Provincial Grand Lodge which issued the Warrant to St. Paul's Lodge, in 1770, appears to have lapsed, yet another Provincial Grand Lodge was established at some period antecedent to 1791, with the R. W. Bro. Sir John Johnston, Bart., as Provincial Grand Master, under authority of a Warrant from the Right Hon. Thomas Earl of Effingham, acting G.M. under His Royal Highness Henry Frederick, Duke of Cumberland, elected Grand Master of England in 1781.

Considering that authentic records did exist to show that St. Paul's Lodge was regularly established in 1770, it may seem strange that it does not hold a higher position on the Registry of England; but no record can be found that it ever had a status on it, prior to 1824, when the Lodge was No. 782 E.R. From the subsequent renumbering of the Lodges, it became No. 514 E.R., in 1832, and so continued until 1863, when it ranked No. 374 E.R., at which it now stands. A copy of a Circular Letter, dated

Quebec, 27th Dec., 1820, addressed to Masonic bodies, by the Chevalier Brother Robert d'Estemauville, Grand Secretary of the Provincial Grand Lodge of Lower Canada, held at Quebec, gives a list of Grand Officers for the year 1821, with a list of the Lodges under its jurisdiction; of these, three only, and all meeting in Quebec are on the Registry of England; the others twenty-six in number, are on the Registry of Lower Canada; and St. Paul's Lodge appears as No. 12. In the early days of the Lodge, up to 1785 inclusive, it was No. 10. From 1786, to 1st May, 1797, it was No. 4; no mention being made of any rank on the Registry of England. In all the old documents available, it is called No. 12, and so continued until 1823, when the masonic territory, under the jurisdiction of the Provincial Grand Lodge of Quebec, was divided into two districts, that of Quebec and Three Rivers, with the R. W. Bro. Claude Denéchau as Provincial Grand Master; and that of Montreal and the Borough of William Henry, with the R. W Bro. William McGillivray as Provincial Grand Master. His installation took place at the Masonic Hall, on the 8th October, 1823, by virtue of a Warrant from the M.W. the Grand Master of England, His Royal Highness the Duke of Sussex. At this time, St. Paul's Lodge became No. 3; and, more recently, when, after being dormant for many years, the P.G. Lodge for Montreal and William Henry was reorganized in the Spring of 1846, with the R. W. Bro. the late Hon. Peter McGill as Provincial Grand Master, it became No. 1 on the Provincial Registry.

Moreover, it appears on reference to a letter written in December, 1845, by the late R. W. Bro. P. D. P. G. M. McCord, giving a short sketch of the masonic state of this section of the Province, that immediately on the installation of the R. W. Bro. William McGillivray, the Lodges then recorded as working, or in existence, were ordered to send in their Warrants, and received dispensations to work from the Provincial Grand Master, until new Warrants should be forwarded to them from England. Of the twelve Lodges then known, nine complied with the order, and among them, St. Paul's Lodge; and there can

be no doubt that it was the issue of these new Warrants with a number on the Registry of England (in St. Paul's case, No. 782 E.R.), that first gave them a status on the Roll of the Grand Lodge of England, and which were evidently intended to supersede the others, the old Provincial Warrants—which carried no status outside of the jurisdiction of Lower Canada. Had St. Paul's Lodge possessed it before, no local cause, such as the division of an old masonic district, or the creation of a new one here, could affect its status in England, or call for new Warrants thence. Such a contingency could only arise from, or follow, circumstances within the exclusive prerogative and initiative of the Grand Lodge of England.

There can be no question of the Lodge being fairly entitled to precedence, much above its present number, (No. 374), on the Registry of England; for though, before the union in 1813, the Lodge may have been working under its number on the Registry of Canada only, and been known only by it, it will not be disputed that it did exist under a genuine Warrant emanating from rightful and legal authority derived immediately from one of the two Grand Lodges of England, holding in the Cities of London or York, and from whichever of the two it hailed, at the time of the union, there can be no doubt whatever that St. Paul's Lodge was legally working, and in active existence, for a very long period anterior to the Union, since the names of all those who filled the office of Master from 1778 to the present time, in regular succession, are known from official records.

While therefore, the failure to register in England, from whatever cause it may have arisen, may, perhaps, in a strictly legal sense, bar the claim to be placed higher on the roll, yet the Lodge is entitled to it in equity; and, at any rate, to lay claim to every other privilege which so long and unbroken a record as St. Paul's Lodge unquestionably possesses and carries with it; among others, the right to possess and wear the Centenary Jewel. Registering regulations first commenced in England, 28th October, 1768. This is eight years subsequent to the alleged date of St. Paul's existence, during Lord Aberdour's Grand

Mastership, and two years prior to that during the Duke of Beaufort's tenure of office. In the first case, the Lodge could have no number in England, because the registering regulations did not exist; in the other, with the then tardy means of intercommunication, and the limited intercourse that probably exsted between Masonic bodies here and in England, the existence of these regulations may have remained unknown for an indefinite period, or may not have been compulsory on Lodges out of England.

No Lodge could now find itself in so anomalous a position; for the Constitution makes it imperative that all applications for Lodge Warrants shall be made to the Grand Master of England; and while, pending the issuing of them provisional Warrants may be granted by District or Provincial Grand Master, any authority they carry ceases at once, on the receipt of the Warrant from England.

An interesting fact became known to the Lodge in the Spring of 1875, and which helped to bridge the gap, created by the loss of its old records, between St. Paul's Lodge of more modern days and the early part of the present century. This was the accidental discovery in the old Dorchester Street Protestant Burying Ground, in May 1875, of the grave of W. Bro. John Greatwood, who was elected Master in June, 1803, and died in the month of October following, during his actual tenure of office. The existence of the grave was made known to the Lodge through Bro. James Vaughan Morgan, and the remains were removed on 25th May, and reinterred on the 15th June 1875, in a lot purchased by the Lodge on the S. W. side of Mount Royal Cemetery, and a new tombstone was placed over it with this much of the old inscription on it:—

ERECTED
By the Members of
ST. PAUL'S LODGE No. 12,
(Ancient York Masons)
To the Memory of their late
WORSHIPFUL MASTER
JOHN GREATWOOD
Who Died 13th October, 1803,
AGED 23 YEARS

In taking out the old tombstone, it fell to pieces, and could not be put in sufficient repair again to withstand the elements, and it was unfortunately broken up and the fragments scattered.

Of the antecedents or standing of the members of St. Paul's Lodge, in its early days, or of its mode of working, no accurate data is obtainable. For more than half a century it has occupied a foremost place among Masonic bodies, and has a name, not only throughout Canada, but elsewhere, as well for the excellence of its working, as for the social standing and prominent position of its members. The roll of St. Paul's Lodge shows many well-known and distinguished names, not only as Freemasons, but as members of society, eminent in their public and private capacities and avocations.

The Lodge had a large military membership from the regiments that were quartered here, during a long succession of years, and the names of many able and distinguished officers will be found who hailed St. Paul's as their mother Lodge, or who affiliated with it. Among these, may be mentioned the Duke of Atholl, who received his M.M. degree in this Lodge, when Marquis of Tullibardine, the Earl of Dunmore, Col. Lord Abinger, Major Lord Edward W. P. Clinton, Gen. Piper, Lieut.-Gen. the Hon. George Cadogan, C.B., Lieut.-Gen. C. A. Lewis, Maj.-Gen. Brownrigg, C.B., Maj.-Gen. Claremont, C.B., Maj.-Gen. Sir Charles Stavely, K.C.B., Major-Gen. Stephenson, C.B., Major-Gen. Sir Garnet Wolseley, K.C.B., K.C.M.G., Surgeon-Gen. Longmore, C.B., Col. John Elphinstone, Col. W. B. Ainslie, C.B., Col. Edward W. D. Bell, V.C., Col. Hampden Moody, C.B., Col. Talbot, Col. Currie, Lieut.-Col. Reddie, Col. Pasley, Lieut.-Col. G. H. Moncrieff, Lieut.-Col. Penn, C.B., Brigade-Major Maquay, Surgeon-Major Smith, D.I.G., Surgeon-Major Prescott, Col. Kenneth M. Moffatt, Capt. John S. D. McGill, &c.

THE GRAND LODGE OF NEW BRUNSWICK

By THOMAS WALKER, M.D., 33°

P. G. M., Grand Lodge of New Brunswick.

THE history of Freemasonry in New Brunswick may be said to have commenced the 7th November, 1783, when Jared Betts wrote from St. Ann's, N.S., now Fredericton, the capital of New Brunswick, to Joseph Peters, Secretary of the Masters Lodge No. 211, Halifax, to know if he could proceed under a warrant which he held granted by Dermott who is described as the Grand Master of Ireland. The authority to this warrent was denied and a dispensation was actually issued from the two warranted lodges, Nos. 155 and 211, then existing at Halifax. On August 22nd, 1792, a warrant was granted by the Provincial Grand Lodge at Halifax, Lodge, Nos. 22—now No. 6, Registry of New Brunswick, New Brunswick was made a separate province in 1784, and the first Lodge insituted there September 7th, 1784, was Hiram Lodge. The second Lodge insituted was St. George Lodge, Maugerville, in 1788. The third Lodge, New Brunswick, was insituted at Fredericton in 1789.

In 1795 Hiram Lodge "rebelled" against the authority of the Provincial Grand Lodge, at Halifax, by which it had been warranted as No. 17. On September 7th, 1796, its warrant was withdrawn by the Provincial Grand Lodge, and all its members, twenty-two in number, were 'expelled for apostacy," etc. There were so far as can be ascertained 5 lodges in New Brunswick contemporary with Hiram Lodge, viz., New Brunswick No. 541 at Fredericton; St. George No. 19 at Maugerville, 1788; Zion No. 29 at Kingston, Kings Co., N.B., 1792; Solomon's No. 22 Fredericton, 1792; Hiram York No. 23, at Frederic-ton, 1793. The first of these lodges was chartered by the

Grand Lodge of England, and the others by the Provincial Grand Lodge of Nova Scotia; all of these ceased to exist many years ago. Of the lodges existing at present in New Brunswick, St. Johns Lodge No. 2 is the oldest, and was constituted April 5th, 1802, under a warrant issued by the Provincial Grand Lodge of Nova Scotia The ceremony was performed by the R. W. Brother William Campbell, Deputy Provincial Grand Master at St. John.

While it is undoubtedly a fact that steps were taken towards the formation of a Grand Lodge as early as the year 1829, and the Rev. Benjamin Gerrish Gray, D.D., Rector of Trinity Church, actually elected as Grand Master, no further proceedings were taken, and the Grand Lodge so attempted to be formed, apparently died a natural death.

In the year 1867, however, after the confederation of the various Provinces of Canada, there was a meeting of the Masters and Past Masters of Lodges held in the City of St. John on 16th August, 1867, looking to the formation of a Grand Lodge. There were present representatives from Albion Lodge, St John's Lodge, Carleton Union Lodge of Portland, New Brunswick Lodge, Hibernia Lodge and Leinster Lodge. It was resolved at this meeting to address a circular to all the lodges in New Brunswick under the jurisdiction of England, Ireland and Scotland stating that this meeting deemed it desirable that a convention be held to consider the present position of Masonic affairs in the Province, and to take such action thereon as may be deemed necessary. The lodges so addressed to be requested to authorize their Masters, Past Masters and Wardens to meet in such convention. Pursuant to this resolution a meeting was held in the City of St. John on the 9th and 10th of October, 1867. There were present representatives from Albion Lodge, St. John's Lodge, Solomons Lodge, Carleton Union Lodge, Midian Lodge, Union Lodge of Portland, Woodstock Lodge, St. George Lodge, Alley Lodge, Howard Lodge, Northumberland Lodge, Miramichi Lodge, Zetland Lodge, New Brunswick Lodge, Hibernia Lodge, Sussex Lodge,

Leinster Lodge, St. Andrew's Lodge, and Lodge St. Andrew. Worshipful Bro. B. Lester Peters, P.M., of Albion Lodge, was called to the chair and W. Bro. Wedderburn, P.M., of St. John's Lodge, was requested to act as Secretary. At this meeting it was resolved to form a Grand Lodge of New Brunswick. The delegates from St. Andrew's Lodge asked and obtained permission to retire from the convention, and the delegates from Howard and Zetland Lodges stated that though personally in favor of the resolution they had no authority to record a vote for their respective lodges. The remainder of the lodges unanimously voted in favor of forming a Grand Lodge of New Brunswick. R. W. Bro. Robert T. Clinch was unanimously and by acclamation, elected M. W. Grand Master. Brother Clinch, however, while appreciating the compliment paid him, declined to accept the office on account of the official position he held as District Grand Master under the M. W. Grand Master of the Grand Lodge of England, and which he had not resigned. In consequence thereof, Worshipful Brother B. Lester Peters was unanimously elected in his place as the first M. W. Grand Master of the Grand Lodge of New Brunswick, together with the following: William Wedderburn, Deputy Grand Master; Hon. William Flewelling, Senior Grand Warden; David Brown, Junior Grand Warden; Rev. William Donald, D.D., Grand Chaplain; and William H. A. Keans, Grand Treasurer; William F. Bunting, Grand Secretary.

On January 22nd, 1868, the Grand Master elect and the other grand officers were duly installed "in the presence of a large and influential gathering of the Craft," of the Registries of England, Ireland and Scotland, "from all parts of the Province," by Worshipful Brother John Willis, Past Master of Hibernia Lodge, and the Senior Past Master of the jurisdiction. The Grand Lodge was thereupon "consecrated and dedicated."

A resolution was adopted proffering equal privileges to all outstanding lodges in the Province, which should adhere to the Grand Lodge of New Brunswick, on or before the 31st of March following; and that any lodge

not of allegiance to Grand Lodge, on or before the 31st of May succeeding, should be dealt with by the Grand Master as he may in his wisdom and discretion determine, until the next communication of Grand Lodge. Ultimately all the lodges in New Brunswick came under the authority of the Grand Lodge and received new warrants.

The V. W. Grand Secretary reported that, immediately after appointment to the responsible office he had the honor to fill, he, with the concurrence of the M. W. Grand Master, addressed a printed note to the Grand Secretaries of the respective Grand Lodges of Canada, the United States and elsewhere, asking to be furnished with copies of their constitution and regulations.

It gave him much pleasure to inform the Grand Lodge that his note met with a willing and hearty response from nearly every jurisdiction addressed.

On motion of the V. W. Grand Secretary, seconded by the W. Assistant Grand Director of Ceremonies, it was

"Unanimously resolved, That the thanks of the Grand Lodge of New Brunswick be extended to the Grand Secretaries of the respective Grand Lodges for their brotherly courtesy."

The Centennial of the Introduction of Freemasonry into New Brunswick was celebrated July 1st, 1884, and consisted of an imposing procession formed by different Masonic bodies in the City of St. John and the Province of New Brunswick. About 500 Freemasons, accompanied by seven bands of music, appeared in the ranks. The procession marched through the principal streets and passed the location of the first lodge in the city, which was on Britain Street near Charlotte, thence to the Mechanics' Institute where insteresting services were held, consisting of an address by M. W. Grand Master John Valentine Ellis, in which he detailed the history of the Craft in the Province of New Brunswick up to that time. He also referred to it in his address at the 18th Annual Communication of the Grand Lodge of New Brunswick, held at the Masonic Temple, St. John, on the 28th day of April, A.L. 5885, as follows:—

"The most interesting local event of the year was the celebration on 1st July last of the Centenary of the introduction of Freemasonry into New Brunswick. The arrangements were under the directions of a committee of the Masonic organizations in St. John, and the whole of the proceedings interested not only the fraternity but the public generally. I deemed the mattter of sufficent importance to justify the calling of an Emergent Communication; and Grand Lodge had the satisfaction of having present a large representation of the Craft in the Province, and the pleasure of receiving a visit from the Grand Master of Nova Scotia, M. W. Bro. Lieut.-General J. Wimburn Laurie, R. W. Bro. William Taylor, Past Grand Master and our representative in the sister Province, with other Brethren from Nova Scotia, and many who it was a pleasure to greet from the neighboring State of Maine. A Memorial Medal in commemoration of the event was struck by the Centenary Committee, and, with the concurrence of the Board of General purposes, I gave permission for the Medal to be worn as one of our Jewels, until Grand Lodge should take action in the matter. A permanent regulation thereon should be by constitutional enactment. It is a most agreeable reflection that our fraternity was able to command the services on such an occasion of so able and eloquent an orator as the V. W. and Reverend Bro. D. McRae, D.D., Past Grand Chaplain, whose masterly address can never be forgotten by those who heard it. In this brief reference I must not overlook the services of Bro. J. MacGregor Grant, who, as Mayor of the City, not only participated in the proceedings at the Mechanics' Institute, but extended generous and courteous hospitalities to representatives of Grand Lodge and to the eminent visiting Brethren."

R. W. Bro. B. Lester Peters, P.G.M., and Representative of the Grand Lodge of Nova Scotia, introduced M. W. Bro. Lieut.-General J. W. Laurie, Grand Master of Masons in Nova Scotia and R. W. Bro. William Taylor, Past Grand Master of Nova Scotia, a Representative of this Grand Lodge at the Grand Lodge of Nova Scotia, both of whom were received with the Grand Honors.

M. W. Grand Master the Hon. John Valentine Ellis, on behalf of Grand Lodge, cordially welcomed these distinguished representative Masons to Grand Lodge on such an auspicious occasion, to which they both replied in fitting terms.*

*M. W. Bro. John Valentine Ellis passed peacefully to rest on the 10th of July, 1913. Bro. Ellis was brought to light in the lodge of Social and Military Virtues, Montreal, now the Lodge of Antiquity, No. 1 on the Register of Quebec. Removing to St. John, he affiliated with Hibernia lodge. From that he demitted, and affiliated with Carleton Lodge, then on the English registry. There his abilities soon became apparent. He was several times Master of that Lodge, and as such was one of the active founders of the Grand Lodge of New Brunswick, which he served as Grand Master for six years. "The history of his Grand Lodge career is the history of the Grand Lodge of New Brunswick." Bro. Ellis was a man of commanding ability and untiring energy. He was active in all branches of Masonry.

On behalf of the Centennial Committee the Grand Master invested both visitors with the Medal which had been struck in commemoration of the occasion.

New Brunswick is divided into five Masonic districts, with a District Deputy Grand Master over each, viz: No. 1, City and County of St. John and Counties of Kings and Queens; No. 2, Counties of Westmoreland and Albert; No. 3, Counties of Kent, Northumberland, Gloucester and Restigouche; No. 4, Counties of York (except the town of McAdam), Carleton, Victoria, Madawaska and Sunbury; No. 5, County of Charlotte and the town of McAdam.

The following is a list of lodges under the Grand Lodge of New Brunswick.

Albion Lodge, No. 1, R. of N.B., was organized September 5th, 1825, under a dispensation dated August 20th, 1825, issued by the Provincial Grand Lodge of Nova Scotia. It was formally constituted under its warrant dated January 23rd, 1826, by R.W. Bro. Benjamin L. Peters, Deputy Grand Master.

St. John's Lodge No. 2, constituted April 5th, 1802, in the Mallard House, King Street, under virtue of a warrant issued by the Provincial Grand Lodge of Nova Scotia.

Hibernian Lodge No. 3, St. John, originally constituted under warrant No. 30; was granted by the Masonic Grand Lodge of Ireland.

Sussex Lodge No. 4, Dorchester, first opened under a dispensation issued at Halifax, N.S., 1st April, 1840, by R.W. Bro. the Hon. Alex. Keith, Prov. Grand Master.

St. Mark's Lodge No. 5, St. Andrew's constituted 5th November, 1845, under a warrant granted by the authority of the Grand Lodge of England.

Solomons Lodge No. 6, Fredericton, united in 1879 with St. Andrew's Lodge No. 29, and forms what now constitutes Hiram Lodge No. 6.

Sussex Lodge No. 7, St. Stephen, was originally constituted April 29th, 1846, under a warrant from the Grand Masonic Lodge of Ireland.

Carleton Union Lodge No. 8, St. John West, constituted under a warrant granted 21st March, 1846, under

the authority and sanction of the United Grand Lodge of England.

Midian Lodge No. 9, Clifton, Kings Co., now dormant was constituted January 26th, 1847, under a warrant granted 18th May, 1846, by the United Grand Lodge of England.

The Union Lodge of Portland No. 10, St. John, was constituted under a warrant granted November 3rd, 1846, under the authority and sanction of the United Grand Lodge of England.

Woodstock Lodge No. 11, Woodstock, was originally opened August, 1847, under a dispensation from R. W. Bro. the Hon. Alex. Keith, Prov. Grand Master, and subsequently in the month of August, 1848, under authority and sanction of the United Grand Lodge of England.

St. George Lodge No. 12, St. George, Charlotte Co., N.B., was constituted 27th February, 1855, under a warrant from the United Grand Lodge of England.

Corinthian Lodge No. 13, Hampton, was constituted 11th November, 1854, under a warrant granted 11th July, 1854, by the United Grand Lodge of England.

This lodge first met in Norton, as set forth in the warrant. After meeting there in 1857, a removal was made to the village of Hampton, and again in September, 1872, it changed its quarters to Hampton Station, where it continues to meet.

Alley Lodge No. 14, Upper Mills, St. Stephen, was first opened August 5th, 1855, under a dispensation issued by R. W. Bro. Hon. Alex. Keith; was formally constituted 10th July, 1856, under a warrant dated 26th February, 1856, granted under the sanction and authority of United Grand Lodge of England.

Howard Lodge No. 15, Hillsborough, Albert Co., was first opened 12th April, 1855, by virtue of a dispensation issued 31st March, 1855, by R. W. Bro. Alex. Keith, and afterwards formally constituted by R. W. Bro. James Robertson under a warrant granted 4th April, under sanction and authority of United Grand Lodge of England.

Lodge St. Andrew's No. 16, Richibucto, was constituted February 7th, 1856, under a dispensation issued by R. W. Bro. Hon. Alex. Keith. It was formally constituted 4th March, 1858, under a warrant dated 2nd February, 1857, by the authority and sanction of the Grand Lodge of Scotland.

Northumberland Lodge No. 17, Newcastle, was opened 10th March, 1857, by virtue of a dispensation by R. W. Bro. Balloch, Dep. Prov. Grand Master of New Brunswick, and was formally constituted 11th August, 1857, under a warrant issued by the United Grand Lodge of England.

Miramichi Lodge No. 18, Chatham, N.B., was first opened 18th January, 1859, by a dispensation issued by R. W. Bro. Alex. Balloch, and was formally constituted 6th July, 1859, under a warrant granted 23rd January, 1859, by the sanction and authority of the United Grand Lodge of England.

Leinster Lodge No. 19, St. John, now defunct, was opened under a warrant granted 7th October, 1859, by the Gr. L. of Ireland, Duke of Leinster being Grand Master.

Salisbury Lodge No. 20, Salisbury, opened 3rd August, 1858, under dispensation issued by R. W. Bro. Alex. Balloch, and formally constituted 5th June, 1860, by virtue of a warrant granted 7th February, 1860, under sanction and authority of the United Grand Lodge of England.

Zion Lodge No. 21, Sussex Kings Co., N. B., was first opened 10th April, 1868, by virtue of a dispensation issued by R. W. Bro. Alex. Balloch, and formally constituted 25th November, 1862, by R. W. Bro. Robert Thomson Clinch, Dep. Prov. Grand Master, under warrant granted 30th April, 1863, by the authority and sanction of the United Grand Lodge of England.

New Brunswick Lodge No. 22, St. John, was erected by R. W. Bro. Robt. T. Clinch, under a warrant granted by the authority and sanction of the United Grand Lodge of England.

Keith Lodge No. 23, Moncton, was erected 27th January, 1853, by virtue of a dispensation of R. W. Bro. Alex. Keith, Prov. Grand Master of N. S. and N. B., under a

warrant granted in February, 1855, by the authority of the United Grand Lodge of England.

Zetland Lodge, No. 24, Shediac, was constituted in February, 1861, by a dispensation issued by R. W. Bro. A. Balloch and formally constituted 20th March, 1862, by R. W. Bro. D. B. Stevens, Prov. S. G. W., under a warrant granted 30th October, 1861, by the authority of the United Grand Lodge of England.

Restigouche Lodge No. 25, Dalhousie, was erected 10th November, 1868, by M. W. G. M. in person, assisted by a staff of Grand Lodge officers, by virtue of a warrant dated 24th September, 1868, under the authority of the Grand Lodge of New Brunswick. This was the first lodge constituted under an original warrant issued by the Grand Lodge of New Brunswick.

Victoria Lodge No. 26, Milltown, N.B., was erected 18th January, 1870, under authority of a warrant granted under sanction and authority of Grand Lodge of New Brunswick.

St. John's Lodge No. 27, Bathurst, was constituted under warrant dated 5th February, 1861, granted by the Grand Lodge of Scotland.

Lebanon Lodge No. 28, Sackville, was constituted under a dispensation issued by M. W. Bro. Wm. Wedderburn, G.M., and formally constituted 28th November by G. M., under the sanction and authority of the Grand Lodge of New Brunswick.

St. Andrew's Lodge No. 29, Fredericton, which afterwards joined with Solomons Lodge and constituted Hiram Lodge, Fredericton, was constituted 14th July, 1858, under a warrant granted by the Grand Lodge of Scotland.

St. Martin's Lodge No. 30, St. Martin's, was opened 5th February, 1872, under a dispensation issued by M. W. Bro. Wm. Wedderburn, and was formally constituted under authority of a warrant issued by the Grand Lodge of New Brunswick, 25th September, 1872.

Benjamin Lodge No. 31, Andover, was constituted by virtue of a dispensation issued by M. W. Bro. R. T. Clinch,

and formally constituted under authority of warrant issued by the Grand Lodge of New Brunswick.

Campbellton Lodge No. 32, Campbellton, began its existence under a dispensation issued by M. W. Bro. R. T. Clinch, and was formally constituted 21st September, 1877, by virtue of a warrant granted under sanction and authority of the Grand Lodge of New Brunswick.

Alexandria Lodge No. 33, was first opened 4th April, 1877, under a dispensation issued by M. W. Bro. R. T. Clinch, and formally constituted 28th February, 1878, under a warrant issued by Grand Lodge of New Brunswick.

Albert Lodge No. 34, was opened 23rd January, 1879, under a dispensation issued by M. W. Bro. Robert Marshall, and formally constituted 17th January, 1879, by Grand Master, under sanction and authority of a warrant issued by the Grand Lodge of New Brunswick.

Carleton Lodge No. 35, Florenceville, was instituted by M. W. Bro. Thomas Walker, M.D., July 15th, 1898.

Ashlar Lodge No. 36, McAdam, was instituted by M.W. Bro. J. Gordon Forbes, November 15th, 1900.

Steven Lodge No. 37, Petitcodiac, was instituted by M. W. Bro. A. T. Trueman, May 13th, 1902.

Mananook Lodge No. 38, Grand Manan, was instituted by M. W. Bro. Edwin J. Everett, October 11th, 1905.

Colebrook Lodge No. 39, Grand Falls, was instituted by M. W. Bro. Edwin J. Everett, October 9th, 1906.

Bethel Lodge No. 40, Edmundston, was instituted by M. W. Bro. Henry Bridges, November 5th, 1909.

Tweedie Lodge No. 41, Moncton, was instituted by M. W. Bro. Henry S. Bridges, October 13th, 1911.

Sunbury Lodge No. 42, at Fredericton Junction.

Blackville Lodge No. 43,

Westmoreland Lodge No. 44,

GRAND MASTERS.

Benjamin Lester Peters.....1867–68–69
William Wedderburn.....1870–71
John Valentine Ellis.....1872–73–74, 1884–85–86
Robert T. Clinch.....1875–76–77
Robert Marshall.....1878–79–80
Benjamin Stevenson.....1881–82
William F. Bunting.....1883
James McNichol Jr.....1887–88
J. G. Forbes.....1889–1890
Thomas Walker, M.D.....1891–1892–1893–1894
Julius T. Whitlock.....1895–1896
Thomas Walker, M.D.....1897–1898–1899–1900
Arthur T. Trueman.....1901–02–03
Edwin J. Everett.....1904–05–06
John S. De W. Chipman.....1907–08
Henry S. Bridges.....1909–10–11
Frederick J. G. Knowlton.....1912–13
H. V. B. Bridges, LL.D.....1914–15–16
Daniel C. Clarke.....1917–18–19
J. D. B. F. MacKenzie.....1920–21
LeBaron Wilson.....1922–23
George D. Ellis.....1924–25
James Vroom.....1925–27
George D. Ellis.....1924-1925
James Vroom.....1926-1928
J. Fred Edgett.....1928-1929

Lodges 43, Membership 6,035.

THE GRAND LODGE OF NOVA SCOTIA

Compiled by OSBORNE SHEPPARD from the
writings of the late

WILLIAM ROSS (Senator)

Past Grand Master of the Grand Lodge of Nova Scotia.

THE earliest trace of Masons or Masonry on the American continent is afforded by a letter now in the archives of the New England Historic-Genealogical Society, written by Dr. Charles T. Jackson of Boston, a celebrated chemist and geologist. In this letter he says he discovered—whilst making a mineralogical survey of Nova Scotia—a stone on which has been roughly but deeply cut a square and compasses, and the figures 1606.

Thomas C. Haliburton, better known to Americans as "Sam Slick", was born in Windsor, Nova Scotia, in 1796. He became Chief Justice of Common Pleas in 1829, and Judge of the Supreme Court of Nova Scotia in 1840. In 1842 he removed to England, became a Member of Parliament and died in office in 1865.

In 1829 he published a volume, entitled "Historical and Statistical Accounts of Nova Scotia." In Vol. II. of that work, pp. 155-157, he gives the following account of the stone described by Dr. Jackson.

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former; the western channel though narrow is deep, and generally preferred to others. A small peninsula extending from the Granville shore forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia, by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite to it, the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long, and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription

has been cut on its natural surface. The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters have alike suffered from exposure to the weather; the seams on the back part of it have opened, and from their capacity to hold water, and the operation of frost upon it when thus confined it is proable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth, and the upper part of the latter 6 nearly as much, yet no part of them is obliterated; they are plainly discernible to the eye, and easily traced by the finger. At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the treaty of St. Germain's. The remains of this fort may be traced with great ease; the old parade, the embankment and ditch have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632, and, near the eastern parapet, a large stone has been found, with the following monumental inscription: 'LEBEL, 1643'."

It is certain that the stone bears a date very near the earliest named by any authority for the settlement of that region, so celebrated by historians and poets. Aside from the fact that it affords the earliest footprints of Masonry upon the continent, the locality has other claims upon the attention of the Fraternity.

Sir William Alexander, of Menstrie, received charters for the whole of Nova Scotia, in 1621—1625—1628, and settled a Scotch colony at Port Royal, which his people, under David Kirk, captured in 1628, from the French. The son, Sir William Alexander, Jr., was left in command of the Colony. He remained until the peace of 1632 compelled him to return the possession to France, whereupon his son returned with most of his settlers to England.

Sir William, known as "Lord Alexander," was, July 3, 1634, admitted a Fellow of the Craft in the Edinburgh Lodge, and was one of the earliest gentlemen, or Speculative Masons, as we call them, on record in Scotland. It is not improbable that he was initiated by some of the brethren whom he found at Annapolis, and was afterward "admitted a Fellow of the Craft" at Edinburgh.

The records of the St. John's Grand Lodge, of Massachusetts, have the following entry under date of 1740:—

"Omitted in place That Our Rt. Worshl Grand Master Mr. Price Granted a Deputation at ye Petition of sundry Brethren, at Annapolis in Nova Scotia to hold a Lodge there, and Appointed Majr Erasms Jas. Philipps, D.G.M., who has since at ye request of sundry Brethren at

Halifax, Granted a Constitution to hold a Lodge there, and appointed The Rt. Worshl. His Excellency Edwd. Cornwallis, Esqr., their First Master."

Erasmus James Philipps was made in "The First Lodge" of Free and Accepted Masons in Boston, New England, November 14, 1737. He was a nephew of Richard Philipps, Governor of Nova Scotia from 1719 until 1749. When Erasmus settled in Nova Scotia is uncertain. He was present at a meeting of the Governor's Council held in Annapolis on the 22nd of March, 1740. He is named, under date of September 4, 1740, as a member of a royal commission to settle the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island.

There is now in the archives of the Grand Lodge of Massachusetts a document, believed to be in the handwriting of Brother Philipps, of which the following is a copy:—

"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 and Customs of Masonry & that said Petition should be signed by any five of the Brethren then Assembled.

"We therefore the undernamed 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.

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

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

Hon. Edward Cornwallis, son of Charles, the third Baron Cornwallis, was born in 1712—twin brother of Frederick, who was Archbishop of Canterbury, and uncle of Lord Cornwallis of Yorktown fame. He was gazetted as Governor of Nova Scotia, May 9, 1749. He sailed in the "Sphinx," sloop of war, May 14th, and arrived at Chebusto, now Halifax harbor, on the 21st of June. The settlers'

2576 in number, embarked some time after, and arrived off the harbor on the 27th of June, 1749.

Of the signers of the above petition, William Steele is described as a brewer and merchant. Robert Campbell and David Haldane were lieutenants in the army. William Nesbitt was one of the clerks of the governor.

The library of the Grand Lodge of Massachusetts contains a work, now very rarely to be found, entitled "Ahiman Rezon of the Grand Lodge of Nova Scotia." It opens with "A concise Account of the Rise and Progress of Free Masonry in Nova Scotia, from the first Settlement of it to this Time,"—1786.

"From Europe the Royal Art crossed the Atlantic with the first Emigrants and settled in 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 as soon almost 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 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 Colvil 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 Provinces; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable Richard Bulkeley, Esq., was made a Master Mason.

"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 the officers.

"At this time our R. W. Brother Philipps probably acted only under a deputation: For we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honorable William Stewart, Earl of Blessington, 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 unfavorable to the cultivation of the Arts, the Grand Warrant, after the death (1776) of the R. W. Brother Belcher, lay dormant for many years misfortune severely felt by the Craft."

What is called the "Deputation" under which Brother Philipps acted was issued by the Provincial Grand Master of Massachusetts, under authority of the "Modern" Grand Lodge of England. The Earl of Blessington was Grand Master of the "Ancients," and it is probable that the "Grand Warrant" named was thrust upon Brother Philipps by the recently organized Grand Lodge of "Ancients," without any request on his part, and probably never was used by him.

The Lord Colvill, who was "entered Apprentice" in the first lodge in Halifax, on the 19th of July, 1750, "on the same evening" when its "warrant" was received from Provincial Grand Master Philipps, was soon ordered to Boston, with the other "Navy Gentlemen." It appears by our records that he was "voted a member" of the "First Lodge in Boston on the 24th of October, 1750, raised in the Masters' Lodge November 2nd, and on the 11th of January following (1750 O.S.) he represented the "Second Lodge" in Grand Lodge, as Master. He was very constant in his attendance upon the meetings of all these bodies. On the 24th of June, 1752, he was appointed Deputy Grand Master by Right Worshipful Thomas Oxnard, and held the Feast at the Grey Hound Tavern, in Roxbury.

This distinguished brother seems to have won the hearts of the profane, as well as of his brethren. On the 12th of May, 1752, the inhabitants of Boston, "in Public Town Meeting Assembled at Faneuil Hall," passed a vote of thanks to him, as commander of His Majesty's Ship "Success," for "his Conduct and good Service," which had "given great satisfaction to the Town." At a meeting on the 22nd, the selectmen returned his answer, in which he declared himself "extremely sensible of the Honour done him by the Metropolis of America," and expressed the hope that the Commissioners of Admiralty

might at some future time return him "to a country which had already given him such marks of Esteem and Regard."

At the quarterly communication of the Grand Lodge, held on the 10th of July, Deputy Grand Master Colvill presided. On the 13th of October Grand Master Oxnard officiated and

"Presented our Right Worshipful Bro. McDaniel with the D.G.M.'s Jewell in the Room of our Right Worshipful Bro. Lord Colvill, who has gone for England."

Before his departure he presented to the "Second Lodge" a copy of Field's Bible, printed in Cambridge England, in 1683. When the "First and Second" lodges were united under the title of St. John's Lodge of Boston, this Bible became the property of that body, and is still carefully preserved in its archives.

EARLY NOVA SCOTIA LODGES

Virgin Lodge commenced its meetings at Halifax on February 18th, 1782, under a dispensation by the two warranted lodges, 155 and 211, then at a lodge of quarterly communication held January 21st, 1782, and worked under such dispensation until October, A.D., 1784, when a warrant was granted to the body by the Grand Lodge of Nova Scotia (R. W. Bro. John George Pyke, Provincial Grand Master) under the title of Artillery Lodge, No. 2, on the Registry of Nova Scotia, under which warrant the lodge continued working until September 22nd, 1800, when the body, by the permission of the Grand Lodge of Nova Scotia, resumed its original name of Virgin Lodge. In 1828 the warrants issued by the Provincial Grand Lodge of Nova Scotia established in September, 1784) were called in by H. R. H. the Duke of Sussex (then M. W. Grand Master of the United Grand Lodge of England; and the old warrant of 1784 having been given up in October, 1829, a new warrant was granted to the lodge by the Grand Lodge of England, under the title of Virgin Lodge, No. 829, on the Registry of England; and in October, 1833, the number of the lodge was changed by the Grand Lodge of England to No. 588; and in July, 1863, was again changed by the Grand Lodge of England to No. 396, R.E.

In the Archives of the Grand Lodge of Nova Scotia are copies of warrants from 1783 down to the present time with the respective names of the Grand Masters who followed each other on the roll of time. These ancient warrants on parchment, with their old-fashioned seals of wax, stamped into a leaden mould, tell the early history of many lodges now erased. From 1784 to 1820 there were 34 lodges under one Provincial Grand Lodge, proving the widespread hold that Freemasonry had in the early history of the province. Many of these lodges, from written files of letters cared for, contain facts of Masonic interest sufficient to form an historical paper in itself. Take for instance the most interesting and continuous Masonic history of any Lodge within this province, that of St. Andrew's Lodge, No. 1, one of the living Lodges that has continued without a break since its origin in March, 1768, and has never failed to meet on the first Tuesday of each month. St. John Lodge, chartered June 3rd, 1780, by the Duke of Atholl, then known as No. 161, but now as No. 2 in the register of the Grand Lodge of Nova Scotia.

From the formation of the Provincial Grand Lodge, September 24th, 1784, there were continuous applications for charters to form lodges.

Temple Lodge, No. 7, was chartered on the 11th day of October, 1784; Hiram Lodge No. 10, March 3rd, 1785, to meet at Shelburne; St. George's Lodge No. 11, November 22nd, 1784. We must mention that Annapolis Royal Lodge, now No. 33, was chartered 27th January, 1795, with Daniel Kendrick, M.D., W.M.; Francis Ryerson, S. W., and Robert Wolsley, J.W., to hold their Lodge meetings in the house of Brother Frederick Sinclair. Another Lodge was chartered in Sydney, C.B., 27th August, 180), named Harmony Lodge—William McKinnon, W.M., William Cox, S.W., and George Moir, J.W.

On November 13th, 1758, Provincial Grand Master Jeremy Gridley, of Boston, granted a dispensation to R. W. Bro. Edward Huntingford to hold a Lodge in His Majesty's 28th Regiment, to be called Louisburg Lodge

28th Regt., so early did Masonry spring up in Cape Breton after the fall of Louisburg. This regiment was at Quebec with Wolfe the following year, under Colonel Richard Gridley, receiving a pension and a grant of land for his distinguished services at Quebec in 1759.

In 1808 Admiral Murray, of the White Squadron, was Master of St. Andrew's Lodge, No. 1. In 1813 thirty shillings was voted to George Grigason, an American prisoner of war at Dartmouth. In 1819, when Grand Master Pyke retired from that position he stated: "In having my conduct approved by the oldest Lodge of the Province, is truly gratifying to me."

May 22nd, 1820, St. Andrew's Lodge joined a procession to lay the corner stone of Dalhousie College, which ceremony was performed according to ancient custom and Masonic usage by the Earl of Dalhousie. On July 26th, 1825, this Lodge marched with Grand Lodge and Earl Dalhousie to break ground of the Shubenacadie Canal. This Lodge was permitted under all the changes to retain its original charter, and is in possession of many interesting relics, such as the punch bowl, so much admired on account of its age and interesting history, a gift from His Royal Highness the Duke of Kent, a chair, and other things of historic value.

An incident of importance connected with the Masonic acts of the Duke of Kent was that he laid the corner stone of Freemason's Hall in Halifax in 1800, and that stone bearing this inscription, is preserved in a glass case, and reads:—

> "In the name of God in the reign of George III, His Royal Highness Prince Edward, Duke of Kent, Commander in Chief of British North America, Grand Master of Lower Canada, in behalf of Richard Bulkeley, member of His Majesty's Council, Grand Master of Nova Scotia, laid the foundation stone of Freemasons' Hall, 5th June, A.D 1800, and of Masonry 5800."

In 1813 the only Lodges carried forward on the Union Roll were Nos. 155 and 211 (now 1 and 2, N.S.), and the Prov. Grand Lodge continued to exist as before, electing its Grand Master yearly, paying tribute to none, and exacting the respect due to any independent Grand

Lodge, until 1822, when its proceedings were styled irregular by the Grand Master of England. John Albro, the Prov. Grand Master at that time, was annually re-elected until 1829, when he received a Patent from England, and in the same year seventeen Lodges—Nos. 828, to 844 were removed from the local to the general list. Nineteen others were added to the English roll between 1840 and 1868. Scotland entered the field in 1827, and Ireland in 1845. From the latter country only two warrants were received, but under the former a Province was erected, by ten of whose daughter Lodges a Grand Lodge was established, June 21, 1866. This, on June 24, 1869, formed a Union of the Lodges then working in the province, under the Grand Lodges of England, Nova Scotia and Scotland, into one Supreme Grand Lodge—twenty-five Lodges on each side, and one Scottish one, or fifty-one in all, taking part in the regular organization of the Grand Lodge of Nova Scotia. A single (English) Lodge adhered to its original allegiance, of which the Grand Master of Nova Scotia remarks (1880)—"working side by side with us, a healthy emulation is produced and, both parties are the better for it."

June, 1928, Lodges, 81; Membership 9,820.

THE GRAND LODGE OF PRINCE EDWARD ISLAND

BY W. P. DOULL

Past Grand Master of the Grand Lodge of
Prince Edward Island.

IN the year 1797 a number of Masons residing in the Island St. John (in 1798 the Legislature passed an Act changing the name of Prince Edward Island in honour of the Duke of Kent), petitioned the "Provincial Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the Province of Nova Scotia in North America," for a Warrant of Constitution. The petition was favorably received and a charter granted to St. John's Lodge, No. 26, on the 9th day of October, 1797, signed by Richard Bulkeley, Grand Master; Duncan Clark, Deputy Grand Master; James Clarke, Senior Grand Warden; John Bremner, Junior Grand Warden, and John Selby, Grand Secretary, to open a lodge at the house of Alexander Richardson, or elsewhere in Charlottetown, on the second Tuesday in each calendar month, and on all seasonable times and lawful occasions, appointing Ebenezer Nicholson, Worshipful Master; William Hillman, Senior Warden, and Robert Lee, Junior Warden. The then Lieutenant-Governor, Edmund Fanning, was a member of the Lodge, and on the 27th day of December, 1797, presented to it a copy of the Holy Bible, still a part of its furniture. After the union of the two Grand Lodges in England the Lodge was given a new number, 833, and continued as the sole Lodge in Prince Edward Island 'till, 1827, when Sussex Lodge was created. It ceased work and was erased in 1837. In 1858 a new Lodge, Victoria, was organized under a Warrant of Constitution received from the Grand Lodge of Scotland. Later on the following Lodges were erected under authority of the Grand Lodge of England: King Hiram, St. Eleanors, 1858; St. George's, Georgetown,

1861; Mount Lebanon, Summerside, and Alexandra, Port Hill, 1863, Zetland, Alberton, 1867; True Brothers, Tyron, 1869.

PROVINCIAL DEPUTIES

From 1797 to 1869 the Lodges holding under authority of the Grand Lodge of England were subject to the authority of the District Deputy Grand Master of Nova Scotia. In the latter year the Lodges in Nova Scotia erected an independent Grand Lodge, the then District Grand Master, the Honourable Alexander Keith, being elected its first Grand Master. He thereby vacated the office held by him under the Grand Lodge of England, leaving the fraternity in Prince Edward Island without a provincial head or one in authority to grant dispensations when required. The matter being brought to the notice of the Grand Lodge in England, the Right Honourable, the Marquis of Ripon, Grand Master of England, in January, 1871, appointed Right Worshipful Adam Murray, District Grand Master for Prince Edward Island.

GRAND LODGE OF PRINCE EDWARD ISLAND.

On the 23rd June, 1875, delegates, representing the eight Lodges in the province, met in Charlottetown, and organized the Grand Lodge of Prince Edward Island, and on St. John's Day (June 24th) the late Senator John V. Ellis, Grand Master of New Brunswick, assisted by his Grand Officers, installed the Honourable John Yeo as Grand Master.

Royal Arch Masonry is under the Grand Jurisdiction of Nova Scotia.

There is a Council of the Cryptic Rite under the Supreme Grand Council of the Maritime Provinces at Kensington.

The Order of the Temple was established through the efforts of the late M. W. Bro. R. MacNeill. Prince Edward Preceptory, No. 35, being opened by R. Em. Sir

Knight J. B. Nixon, of Toronto, under Dispensation dated Nov. 12, 1895, receiving its Warrant of Constitution from the Great Priory of Canada, dated September 6th, A.D. 1896.

The A. & A. S. Rite was also introduced by the late Ill. Bro. R. MacNeill, 33°.

Albert Edward Lodge of Perfection was constituted by Ill. Bro. John A. Watson, 32°, of St. John, N.B., as Special Deputy, on the 23rd day of September, 1896, under Dispensation granted by M. Ill. Bro. J. W. Murton, 33°, Sovereign Grand Commander of the Supreme Council of the A. & A. S. Rite for the Dominion of Canada, dated August 10th, 1896.

June, 1928, Lodges 15; Membership 1,224.

THE GRAND LODGE OF MANITOBA

BY JAMES A. OVAS, 33°

P. G. M., and Grand Secretary of the Grand Lodge of Manitoba.

THE first Lodge of Ancient, Free and Accepted Masons to organize in what is now the Province of Manitoba, was by authority of M.W. Bro. A. T. C. Pierson, Grand Master of the Grand Lodge of Minnesota, under a dispensation dated the thirteenth day of September, 1863, coming by way of Pembina, Dakota Territory, to Fort Garry (now Winnipeg), in what was then known as the Red River Settlement.

In his address to the Grand Lodge of Minnesota, at the eleventh Annual Communication, held at the City of St. Paul, on the twenty-seventh day of October, 1863, M. W. Bro. Pierson, Grand Master, says: "About the middle of last month I received an application signed by W. Bros. C. W. Nash, J. L. Armington, A. T. Chamblin, Charles H. Mix, and eight others, who were en route for Pembina, Dakota Territory, for a Dispensation authorizing them to open and work a Lodge. Pembina is the most northern point in the territory of the United States, a great central point where concentrates a large amount of emigration, and of travel between the two oceans. The want of a Lodge at that place has been long felt and often expressed; and as the brethren named were active, well-informed and discreet Masons, the first two former Masters, and the latter Wardens of Lodges within this jurisdiction—and as they expected to remain in that region for at least two years, I granted a Dispensation to establish a Lodge at Pembina.

The Lodge held its first meeting about the middle of January, 1864, and during the few months it remained active in Pembina, several residents of Fort Garry and vicinity made application, were accepted and received the three degrees of Freemasonry, among whom were Bros. A. G. B. Bannatyne, W. B. Hall, and William Inkster.

In the early part of 1864, application was made to M. W. Bro. Pierson, Grand Master, for a continuance of the Dispensation and for authority to transfer it to Fort Garry. This was granted, as in his address to the Grand Lodge at the twelfth Annual Communication, held in the City of St. Paul, on the twelfth day of October, 1864, the M. W., the Grand Master, reports as follows: "I also renewed the Dispensation of Northern Light Lodge, removing it to the Red River Settlement."

The first meeting of the Lodge in Fort Garry, was held on the eighth day of November, 1864, in a room over the trading house of Bro. A. G. B. Bannatyne, described by W. Bro. Schultz, in a letter to the Grand Lodge of Manitoba, in 1895, thus: "And a novelty it was indeed in this country at that time. It was spoken of far and wide, and the description, which did not decrease in detail, or increase in accuracy as to what was done therein, was listened to with much curiosity, and in some cases with awesome wonder which was enhanced by the jocoseness of Bro. Bannatyne's clerks, who spoke knowingly of the whereabouts and propulsive propensities of the goat, and who pointed out from the room below (to wit, the trading-house) exactly in what part of the up-stairs room the W. M. hung his hat while the Lodge was at work. The lodge room itself was made as tasteful as the circumstances of that day would admit." etc. W. Bro. John Schultz, was the first W. Master; Bro. A. G. B. Bannatyne, Senior Warden; Bro. William Inkster, Junior Warden.

The three principal Officers mentioned above remained in their respective offices until the twenty-third day of December, 1867, when Bro. A. G. B. Bannatyne, was elected W. Master; Bro. Thomas Bunn, Senior Warden; Bro. John Bunn, Junior Warden, but am unable to find any record of their installation.

The Dispensation was continued year by year by the Grand Lodge of Minnesota, until the year 1867, when a Charter was granted with the No. 68, the Committee on Lodges, U.D., reporting as follows: "From Northern Light Lodge, U.D., located at Fort Garry, no late returns or

records have been received. In this the Committee deem it proper to present the following facts: Fort Garry is situated on the northern confines of the State, several hundred miles from St. Paul, and far outside of the usual mail or transportation facilities, the mails being carried at long intervals by dog trains, through the intervening wilderness, and often lost in transit. Transportation is mostly confined to the spring months. These facts may reasonably account for the non-representation and non-receipt of the records and receipts of the lodge. The Lodge was originally organized under letter of Dispensation, granted in 1863, to our present M.W. Grand Master, and others, by G.M. Bro. A. T. C. Pierson, and has been continued by dispensation of successive Grand Masters to the present time, and it would seem that the time has arrived when the Lodge should be relieved from its anomalous position. The Committee have had the fullest assurance from responsible sources that the brethren comprising Northern Light Lodge, U.D., are men of excellent character, of good Masonic attainments, and of undoubted ability to carry on the work of the Order. After considering these facts they have arrived at the conclusion that it is wrong to make the remote position and consequent inability of these brethren to communicate with the Grand Lodge at its Annual Communication a reason for depriving them of the benefit of a Charter; and therefore recommend that a Charter be granted to them, to be issued as soon as they have made their returns to, and settled their accounts with, the Grand Secretary, to the satisfaction of the Grand Master."

The Lodge was never constituted under the Charter, as during the troublesome times of 1868-9 the members becoming scattered it eventually ceased to exist. In his address at the Annual Communication in 1869, M.W. Bro. C. W. Nash, Grand Master, makes the following reference: "The Lodges which were chartered at the last Grand Communication have all been properly constituted and the officers installed, either in person or by proxy, except Northern Light Lodge No. 68, at Fort Garry, British America. The charter of this Lodge remains in the

possession of the Right Worshipful Grand Secretary. The great distance of Fort Garry from an organized Lodge has rendered it impracticable to constitute the Lodge and install its officers." R. W.Bro. William S. Combs, Grand Secretary, at the same session reports as follows: "The charter issued by the Grand Lodge, at its session in 1867, to Northern Light Lodge, No. 68, has not been called for by the proper officers. I anticipate, however, that the same will be attended to very soon, as I have been in corespondence with the brethren at Fort Garry." Thus the pioneer Lodge of the great Canadian Northwest, after four years of activity, terminated its existence.

On the twenty-first day of November, 1870, a Dispensation was issued by M. W. Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Robert S. Patterson, W. Master; Bro. Norman J. Dingman, Senior Warden; William N. Kennedy, Junior Warden, and five others, to form and hold a Lodge designated Winnipeg Lodge, which was afterwards changed by permission of the Grand Lodge to Prince Rupert's Lodge, in the City of Winnipeg, Province of Manitoba. The Lodge was instituted on the tenth day of December, 1870, a Charter granted on the thirteenth day of July, 1871, and the Lodge regularly constituted and consecrated as Prince Rupert's Lodge, No. 240, G.R.C., and the officers installed, Bro. William N. Kennedy, succeeding Bro. Norman J. Digman, who had removed from the jurisdiction, as Senior Warden, and Bro. Matthew Coyne, succeeding Bro. William N. Kennedy, as Junior Warden.

On the fourth day of January, 1871, a Dispensation was issued by M. W. Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. John Fraser, W. Master; George Black, Senior Warden; Thomas Bunn, Junior Warden, and four others, to form and hold a Lodge designated Manitoba Lodge, which was afterwards changed by permission of the Grand Lodge to Lisgar Lodge, at Lower Fort Garry, in the Province of Manitoba. The Lodge was instituted on the twentieth day of February, 1871, a Charter granted on the thirteenth day of July,

1871, and the Lodge regularly constituted and consecrated as Lisgar Lodge, No. 244, G.R.C., and the officers installed, Bro. Geo. Black succeedng Bro. John Fraser, as W. Master, Bro. Thomas Bunn, succeeding Bro. George Black, as Senior Warden, and Bro. William J. Piton, succeeding Bro. Thomas Bunn, as Junior Warden. Subsequently permission was granted to remove the Lodge from Lower Fort Garry, to Selkirk, Manitoba.

On the nineteenth day of September, 1872, a Dispensation was issued by M. W. Bro. William M. Wilson, Grand Master of the Grand Lodge of Canada, to Bro. James Henderson, W. Master; Arthur H. Holland, Senior Warden; Bro. Walter F. Hyman, Junior Warden, and nine others, to form and hold a Lodge designated Ancient Landmark Lodge, at Winnipeg, in the Province of Manitoba. The Lodge was instituted on the sixteenth day of December, 1872, a Charter granted on the ninth day of July, 1873, and the Lodge regularly constituted and consecrated as Ancient Landmark Lodge, No. 288, G.R.C., and the officers installed.

No more Lodges were instituted up to 1875, but during this year a far more important step was decided on, namely, the formation of the Grand Lodge of Manitoba. The preliminary steps were taken April 28, 1875, by issuing the following circular:

"To the Worshipful Masters, Past Masters, Wardens, Officers and other Brethren of the several Lodges of A. F. and A. M., in the Province of Manitoba:

Brethren—At an influential meeting of brethren hailing from the different constitutionally chartered Lodges of the Province, held in the City of Winnipeg, on the twenty-eighth day of April, A.L. 5875, it was, after mature deliberation, unanimously resolved that a circular be forwarded to all the Lodges in this Province, requesting them to be duly represented at a convention to be held in the Masonic Hall, in the City of Winnipeg, on Wednesday, the twelfth day of May, 5875, at three o'clock P.M., for the purpose of taking 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."

To some, no doubt, this undertaking must have been entered into with many misgivings. For three Lodges with a membersnip of only 210, to sever their connection with such a strong organization as the Grand Lodge of Canada, and undertake directing the affairs of a Grand Lodge in a new country sparsely inhabited, must have seemed to many a stupendous undertaking, but it serves to show the character of the men who carried out this project to a successful issue, and there is no finer trait known to mankind than the honor and respect accorded to men who have risen above the adverse and obscure conditions and won. From the proceedings of the convention held on the twelfth day of May, 1875, I quote the following resolutions, all of which were carried unanimously:

"That we, the Representatives of the three Warranted Lodges, being all the Lodges in this Province, in Convention assembled, Resolve, That 'The Most Worshipful, the Grand Lodge of Manitoba, A. F. and A. M.,' be and is hereby formed upon the Ancient charges and constitution of Masonry.

"That in severing our connection from the Grand Lodge of Canada, we desire to express our most profound gratitude to that venerable body for the kind consideration and attention they have always displayed towards us both as Lodges and individually, and we most ardently desire that the same parental feeling may always be entertained towards us by our Mother Grand Lodge, which we will remember with pride and affection.

"That the Lodges in the Province be numbered on the Grand Register according to their seniority, viz:—Prince Rupert's Lodge, to be No. 1, Lisgar Lodge to be No. 2, Ancient Landmark Lodge, to be No. 3.

"That a committee of three be appointed to assist the M. W. Grand Master in preparing the address to Sister Grand Lodges and that R. W. Bro. James Henderson, Grand Senior Warden, R. W. Bro. John Kennedy, Grand

Treasurer, and R. W. Bro. Rev. Canon O'Meara, Grand Chaplain, be that committee." In his address to the Grand Lodge at the first Annual Communication, held on the fourteenth day of June, 1876, M.W. Bro. W. C. Clarke, Grand Master, says:—"The usual address to the Sister Grand Lodges was sent to all the Grand Bodies on the American continent that to the European Grand Bodies, being deferred till after this communication, and I am happy to inform this Grand Lodge that in no single case has any fault been found with the constitutionality of our procedure, but that in some instances I have been congratulated on behalf of the formers of Grand Lodge by high Masonic authorities on the entire correctness of the steps which have been taken and the result attained. It is my pleasing duty to congratulate you upon the marked success which has so far attended your efforts in the interest of the royal craft." The Mother Grand Lodge of Canada was first in extending fraternal intercourse under date of the fourteenth day of July, 1875. As the country became settled Lodges were formed in the different towns in the Province and the Northwest Territories, the Grand Lodge having extended its jurisdiction over the Districts of Alberta, Assiniboia, Saskatchewan and the Yukon Territory, until the twelfth day of October 1905, when the Lodges on the Grand Register numbered 104, with a membership of 5,725, on which date eighteen Lodges in the Province of Alberta met at the City of Calgary and formed the Grand Lodge of Alberta. M. W. Bro. William G. Scott, Grand Master, was present and installed the Officers of the new Grand Lodge, and was elected an Honorary Past Grand Master. At the Annual Communication of the Grand Lodge, held in the City of Winnipeg, on the thirteenth day of June, 1906, fraternal recognition was extended, with the most kindly greetings and the wish that success and prosperity would attend them, the first daughter Grand Lodge of this Grand Body. On the ninth day of August, 1906, twenty-nine Lodges in the Province of Saskatchewan met at the City of Regina and formed the Grand Lodge of Saskatchewan, the second daughter Grand Lodge from this Grand Body.

M.W. Bro. John McKechnie, Grand Master, and M. W. Bro. James A. Ovas, P.G.M., Grand Secretary, were present and installed the Officers of the new Grand Lodge, and were elected Honorary Past Grand Masters. At the Annual Communication of the Grand Lodge, held in the City of Winnipeg, on the twelfth day of June, 1907, fraternal recognition was extended, and the same good wishes expressed that had been extended to their sister Grand Lodge of Alberta. At this Communication Yukon Lodge No. 79, Dawson City, and White Horse Lodge No. 81, White Horse, in the Yukon Territory, applied for permission to surrender their Charters and to be allowed to apply to the Grand Lodge of British Columbia, for affiliation. The principal reason advanced being, "that the Province of British Columbia is adjacent and contiguous to the Yukon Territory and bound to it by commercial and other relations, causing continual intercourse between residents of both Districts." The petition was duly considered by the Board of General Purposes and, upon their recommendation, granted.

January, 1928, Lodges 103; Membership 11,875.

THE GRAND LODGE OF SASKATCHEWAN

from Grand Lodge Records

IN the year 1879 a few Masons of the Prince Albert Mission found they had the requisite number to petition for a Dispensation for a lodge, and on the 28th of March, met in the Hudson's Bay Company's store to discuss the formation.

The nearest Grand body was at Winnipeg, 650 miles to the east, and at that there was no railway communication, only trail and boat service for the transportation of mail and goods, and as many of the members present were from Eastern Canada, or "The Old Land," and as they were not sure which ritual had been adopted by the Grand Lodge of Manitoba, they decided to petition the Grand Lodge of Canada for a Dispensation for the formation of Kinistino Lodge, naming therein Bro. Young as W. M.; Bro. J. McKenzie as S. W.; and Bro. Duck as J. W.

The names of the brethren signing the petition were Charles Mair, John F. Kennedy, Joseph M. Coombs, A. E. Porter, Edward Stanley, George Tait, John L. Reid, and the afore-mentioned officers.

The Dispensation was granted on the 22nd of May, A.D. 1879, the first meeting was held on the 3rd of October. The Entered Apprentice Degree was worked on the 5th of December, Bros. Thomas MacKay, Justice Duncan Wilson, and Thomas E. Baker, being the candidates.

Owing to the distance that many of the member, resided from the Mission, the very scattered populations the great difficulties of travel and transportation, the Lodge had a hard struggle for life, and at the end of the second year the membership was but twenty-eight.

The Grand Lodge of Canada granted a Warrant of Constitution on the 14th July, A.D., 1880, and shortly afterwards negotiations were entered into by the Grand Lodge of Manitoba with a view to Kinistino Lodge coming under its jurisdiction. This was consummated on the 9th November, 1883, the Lodge being assigned No. 16 on its Register.

Kinistino was the first Masonic Lodge within the large area that now comprises the Grand Lodges of Saskatchewan and Alberta. In 1883 a Lodge was instituted at Battleford, about 140 miles to the southwest of Prince Albert, and another at Edmonton.

Wascana Lodge was instituted 6th March, 1883, and located at Regina, then the capital of the North West Territories. The charter members were : Bros. Jas. H. Benson, A. G. M. Spragge, John A. Kerr, Arthur Osborne, John Secord, W. D. Firstbrook, F. W. Evetts, T C. Johnstone, James Bole, D. A. Johnston, J. S. Laidlaw, W. J. Lindsay, Thomas Barton, and C. H. Barker, and its Officers were: Bros. J. H. Benson, W.M.; A. G. M. Spragge, S. W.; and J. A. Kerr, J.W.

The meetings were held in a building owned by the Presbyterian Church, and later in a Hall on Broad Street. In March, 1885, they met in a larger hall on Scarth Street, then in a room at the corner of Rose and South Railway, which was destroyed by fire in 1889. In August, 1890, the Lodge occupied the third floor of the brick block on Scarth Street, where they remained until the completion of the Masonic Temple in 1907. During the early years this Lodge had a struggle for life, owing to the unsettled condition of the country, and members not being permanently located.

In 1884-85 Lodges were instituted and are still in existence at Moose Jaw, No. 26; Fort Qu'Appelle, No. 32; Indian Head, No. 33; Qu'Appelle, No. 34; and Moosomin, No. 35.

A few years later Lodges were instituted, at Whitewood, No. 47; Maple Creek, No. 56; Greenfell, No. 57; Royal Northwest Mounted Police, (2nd at Regina), No. 61; Yorkton, No. 69; Duck Lake, No. 72; Sintaluta, No. 80; Carnduff, No. 88; Saskatoon, No. 89; Carlisle, No. 91; Melford, No. 95; Battleford, No. 96; Weyburn, No. 103; Arcola, No. 104; Rosthern, No. 105; Lloydminster, No. 106; Wolseley, No. 107; all numbers from the Grand Register of Manitoba.

The Grand Lodge of Saskatchewan was formed on August 9th, 1906, with twenty-four Constituted Lodges, and five Lodges U.D., all from the Grand Lodge of Manitoba.

The initiatory movement for the formation of the Grand Lodge was taken by Wascana Lodge, No. 23, on April 3rd, 1906. It was deemed advisable in the best interests of Masonry to form a new Grand Lodge, and Kinistino Lodge, No. 16, Prince Albert, the oldest Lodge in the Province, was asked to concur, which it gladly did, issuing notices for a Convention to be held at Prince Albert on the 25th of May. The Convention concurred in the resolution and appointed R. W. Bros. Tate and Fawcett to lay the matter before the Grand Lodge of Manitoba at its Annual Communication in June. The Grand Lodge gave every encouragement to the formation of the new Grand Body.

At a Convention August 9th, 1906, at Regina, of the 29 Lodges in the Province, 21 were represented by Officers, and 4 by proxy, and a Constitution was adopted, based on that of the Grand Lodge of Manitoba. The following Grand Officers were installed by M. W. Bros. John McKechnie and James A. Ovas, of the Grand Lodge of Manitoba, viz.: H. H. Campkin, Grand Master; C. O. Davidson, Deputy Grand Master; Harold Jaggar, Grand Senior Warden; Rev. W. B. Tate, Grand Junior Warden; Alexander Shepphard, Grand Treasurer; John M. Shaw, M.D., Grand Secretary; Rev. E. Matheson, Grand Chaplain; A. H. Smith, Grand Registrar; C. H. Griffin, Grand

Senior Deacon; J. I. Ross, Grand Junior Deacon; John Rutledge, Grand Director of Ceremonies; R. B. Taylor, Grand Organist; W. Barber, Grand Pursuivant; William Barnwell, Grand Tyler. M. W. Bros. John McKechnie, James A. Ovas, and G. B. Murphy, all being Past Grand Masters of the Grand Lodge of Manitoba, were elected Honorary Past Grand Masters of the newly formed Grand Lodge.

June, 1928, Lodges 196; Membership 13,843.

THE GRAND LODGE OF ALBERTA

BY GEORGE MACDONALD, M.D.

Past Grand Master of the Grand Lodge of Alberta

THE first Masonic Lodge to be formed in what is now the Province of Alberta was organized in Edmonton as Saskatchewan Lodge No. 17, on the register of the Grand Lodge of Manitoba. Their Charter was granted in the year 1882, but was subsequently surrendered about the year 1890.

The next attempt to establish Masonry in Alberta was made in Calgary in May, 1883, when a notice was issued calling upon all Masons to meet in Bro. George Murdock's store, which then stood on the east bank of the Elbow River, nearly opposite the present site of the barracks of the Royal Northwest Mounted Police. Only five Masons presented themselves at this meeting, namely, Bros. Geo. Murdock, E. Nelson Brown, A. McNeil, George Monilaws and D. C. Robinson. Bros. James Walker and John A. Walker were to have attended, but were unavoidably prevented from being present. At this meeting the unanimous opinion of the brethren present was that the time was not opportune for the formation of a Lodge, as there was no suitable place in which to meet, there were not a sufficient number of Masons to successfully carry on a Lodge, and there was a scarcity of material to work on. After a few months had passed, people began to arrive in greater numbers with the advent of the railway. The C. P. Ry. track was laid through the site of what is now the City of Calgary on the 15th of August, 1883. A few days later the first freight train arrived, bringing with it the printing outfit of the Calgary "Herald." In the first issue of that paper a notice was inserted calling upon all Masons interested in the formation of a Masonic Lodge to meet in George Murdock's shack, east of the Elbow River. A photograph of this shack is still preserved in the archives

of Bow River Lodge No. 1. To the surprise of all a large number of Masons assembled. R. W. Bro. Dr. N. J. Lindsay, at that time D.D.G.M. for No. 1 (Essex) District, Grand Lodge of Canada, was elected chairman, and R. W. Bro. George Murdock, Secretary. Meetings were regularly held every Friday night, an attendance register kept and minutes of all proceedings recorded, but no Masonic work was done or examinations made until the petition for a Dispensation was about to be signed.

A petition was forwarded to the Grand Lodge of British Columbia, asking for a Dispensation, the greater number of those signing it having lived in that Province. Discouraged at the long wait for a reply, petition was made to the Grand Lodge of Manitoba. A favorable reply was received from both these Grand Lodges at about the same time. However, on account of the easier communication with Manitoba it was decided to accept Dispensation from their Grand Lodge. This Dispensation was obtained about the 1st of January, 1884, and the first meeting held on the 6th of January. R. W. Bro. Dr. N. J. Lindsay was elected first Worshipful Master. R. W. Bro. Lindsay then attended the meeting of the Grand Lodge of Manitoba, held in Winnipeg on the 11th of February, and at that meeting was elected Junior Grand Warden. At that meeting a charter was granted to Bow River Lodge, Calgary, numbered 28 on the Register of the Grand Lodge of Manitoba. Bow River Lodge is now No. 1 on the Grand Register of Alberta.

At the meeting of the Grand Lodge in Manitoba in 1884 charters were granted to Lodges at Regina, Moosomin and Calgary; these, with the Lodges at Edmonton and Prince Albert, might legally have formed a Grand Lodge for the Northwest Territories, which comprised the Districts of Saskatchewan, Assiniboia and Alberta, all being under one Territorial Government. As even then it was deemed probable that Provincial formations were not far distant, it was recognized that Territorial Grand Lodge would be broken up by the division of the territories into provinces. It was accordingly decided to leave in abeyance any desire to form a Grand Lodge.

The three Districts forming the Northwest Territories have now been divided into two Provinces, Alberta and Saskatchewan, Assiniboia being absorbed by the other two.

Until the formation of the Grand Lodges of Alberta and Saskatchewan, the Grand Lodge of Manitoba claimed jurisdiction over all the Northwest Territories, although in their first Constitution it was declared that the Grand Lodge was formed in and for the Province of Manitoba; they also provided that in the absence of the Grand Master the officer next in rank should assume the duties of that office.

In 1893 Dr. Goggin, of Winnipeg, was elected Grand Master, and Thomas Tweed, of Medicine Hat (District of Assiniboia) was elected Deputy Grand Master. During the year Dr. Goggin was appointed Superintendent of Education for the Northwest Territories and moved to the capital, Regina. This gave rise to a rather peculiar situation, the Grand Master had left the Jurisdiction and the Deputy had been elected from without the Province, and to further add to this peculiar condition the Grand Lodge had decided to hold the Communication of 1894 at Banff, Alberta. To meet this difficulty an amendment to the Constitution was proposed wherein the Grand Lodge would add the Northwest Territories to its Jurisdiction, thus making it the largest Masonic Jurisdiction in America, and the only Grand Lodge that ever extended its boundaries after being once constituted. The proposal was at first opposed, but finally passed.

The political changes which culminated in the division of the old Northwest Territories into the Provinces of Alberta and Saskatchewan on the 1st of September, 1905, precipitated the division of the Manitoba Grand Lodge; for, though it was long considered by many brethren that the large number of Masonic Lodges in the Canadian northwest, and their separation by hundreds of miles from the central authority, necessitated a change, the spirit of loyalty to Manitoba was so strong that nothing short of absolute necessity could change it.

"Provincial Autonomy" was expected in the spring of the year 1905, and accordingly the "Medicine Hat Lodge" No. 31, took the initiative. It was at their request that Bow River Lodge, No. 28 (the oldest Lodge in Alberta), called a convention in Calgary on the 25th of May, 1905, the result being the formation of the "Grand Lodge of Alberta," on October 12th, 1905; when out of eighteen Lodges within the political boundaries, seventeen were represented by 79 delegates, and the change was adopted.

No better exemplification of the beauties of Masonry can be adduced than the fact that W. G. Scott, the M. W. Grand Master of Manitoba, personally undertook the long journey to Calgary, in order to be present and invest the Grand Master of Alberta with authority over this Western Province of Canada—and, on behalf of the Mother Grand Lodge, to felicitate its offspring on arriving at maturity.

June, 1928, Lodges 155; Membership 13,301.

THE GRAND LODGE OF BRITISH COLUMBIA

BY W. A. De WOLF-SMITH, M. D.

Grand Librarian, Past Grand Historian, and Grand Secretary of the Grand Lodge of British Columbia.

FREEMASONRY in British Columbia traces its descent directly from the Grand Lodges of England and Scotland, and the honor of establishing the first Lodge in the Province belongs to the former. The first Warrant was issued to Bros. J. J. Southgate, Geo. Parkes, and W. Jeffray, authorizing them to hold a Lodge in the City of Victoria. The Warrant was signed by the Earl of Zetland, at that time Grand Master of England, dated March 19th, 1859. For some reason the Warrant did not arrive in the Colony for about a year and it was only on March 20th, 1860, that a notice in the "British Colonist" newspaper informed the Brethren that the long looked for document had at last arrived. Even then there were delays, and it was not until the 28th day of the following August that the Lodge was organized, the name selected being Victoria No. 1,085.

The regular annual meeting of the Lodge was held December 27th, 1860, when a visit was received from the Grand Master of the Grand Lodge of the Washington Territory, M. W. Bro. E. Garfield. The W. M., Treas., and Tyler were elected for the ensuing year, and the day was celebrated by a grand ball in the evening. The ball was held in the Court House, James' Bay, and according to "The British Colonist" the company present was "large and highly respectable." His Excellency, Governor Douglas and the Grand Master of Washington Territory graced the occasion with their presence, and, to again quote from "The British Colonist," "the varied regalia of the Fraternity combined with the uniforms of the gallant representatives of the Royal Navy, and all set off with the beauty and

charms of the fair sex, presented a picture of enjoyment, whilst whirling in the giddy waltz that could not well be surpassed."

About the time these events were taking place in Victoria, gold was discovered on the Thompson and Fraser rivers, and coal had been found at Nanaimo previously. This caused settlements to be established at Nanaimo, at Fort Yale, and at Fort Langley, the last mentioned place being the metropolis of the mainland, although the town was soon afterwards moved to New Westminster, which became the seat of government of British Columbia, while Victoria remained the capital of the colony of Vancouver Island. Cariboo also shared in the excitement, and attracted a large number of men.

It is not surprising, therefore, to learn that shortly after the establishment of Victoria Lodge, a second Lodge was organized, and this time at New Westminster. A meeting to organize a Lodge was held at New Westminster during the winter of 1860, and it was agreed to ask for a Warrant of Constitution from the Grand Master of England, the name selected for the new Lodge being "Union," because the petitioners came from different Grand Lodges. The petition was sent to England, but the Warrant was refused, because, according to the English Constitution, the first office-bearers must be registered in the books of the Grand Lodge of England, and the Brother chosen for the 1st Junior Warden was a Scotch Mason. Subsequently some of the members of Victoria Lodge, whose names cannot now be ascertained, signed the petition, and a new Junior Warden was selected, the result being that a Warrant was granted, dated 16th December, 1861, and the number was 1,201. Unfortunately the earlier records of Union Lodge were lost in a fire which occured in 1886, and the details of its organization and early proceedings are wanting.

The gold excitement, and perhaps other reasons, drew a large number of Americans to Victoria, and among them naturally a number of Freemasons. These, being unacquainted with the work practised by Victoria Lodge,

desired to organize one which would use American work, and proposed to apply, if they did not actually apply, to the Grand Lodge of Washington for a Dispensation. This did not suit the brethren of Victoria Lodge who held that as this was a British Colony, it was a close preserve for the British Grand Lodges, and on the 24th day of January, 1861, the Lodge passed the following resolution:—

"Whereas, we have been informed that a party in this community has applied to the Grand Lodge of Washington Territory for a Dispensation or Warrant to organize a Lodge of F. & A. M. in this Town it is therefore

"Resolved that while we hail the Grand Lodge of Washington Territory, and all other Grand Lodges, as Brethren and Masons, we do not recognize their power to grant Dispensations or Warrants out of the district of their own country, and all Dispensations and Warrants emanating from any other source than the Grand Lodges of the Mother Country in this place we shall hold as clandestine, and all Masons visiting such Lodges cannot be recognized as Masons."

This discouraged the applicants and the project was abandoned. Shortly afterwards, however, a number of brethren decided to apply to the Grand Lodge of Scotland for a Warrant, and asked Victoria Lodge to recommend their petition. The request was received by Victoria Lodge on the 15th day of May, 1862, and was granted, the Brethren being careful, however, to preserve the precedence of the Grand Lodge of England, as may be seen by the tenor of the following resolution:—

"Resolved, that Victoria Lodge No. 1085, cordially responds to the petition of the Brethren desirous to establish a Lodge under the Grand Lodge of Scotland; but in doing so they reserve the precedence of the Grand Lodge of England in general Masonic affairs within the colony, and they communicate this Resolution to the Grand Lodge of England as a matter of record."

In due course a Warrant was granted, and on the 20th day of October, 1862, a meeting was held in the hall of Victoria Lodge to organize the new Lodge, which was known as Vancouver Lodge No. 421 on the Register of Scotland.

Some years then elapsed before a fourth Lodge was organized. During the year 1865 a meeting of Masons was held at Nanaimo, the names of those present being unknown. At this meeting it was decided that a petition for a Warrant for a Lodge, to be held at Namaimo, should

be sent to the Grand Master of England, which was done. The Warrant was expected from England in the spring of the year 1866, and as there was no suitable hall in the town, a house was rented at $25 per month. The building was altered to adapt it to Masonic purposes, and the necessary furniture and equipment was procured. Considerable delay occurred, the Warrant having been lost with the steamer carrying the mails between San Francisco and Victoria. A duplicate Warrant was sent for, and eventually reached the colony in the spring of 1867. The meeting to organize the Lodge was held on the 18th day of May, 1867, and its Constitution was attended with considerable ceremony. On the 13th day of May, an Emergent meeting of Victoria Lodge was held, at which the Worshipful Master stated that by virtue of a Dispensation from the Grand Master he was empowered to authorize the Brethren to proceed to Nanaimo in regalia for the purpose of Constituting the new Lodge. They accordingly embarked on the steamer "Sir James Douglas," with several members of Vancouver Lodge, and accompanied by the band of the volunteer Militia. The members of the new Lodge and the visitors from Victoria assembled on the morning of the 15th day of May, Brother Holbrook, of Union Lodge, New Westminster, also being present. Probably because Brother Holbrook had held an office in one of the Provincial Grand Lodges of England (Cheshire) he was requested to take charge of the proceedings, which he did, and the Lodge was duly constituted as Nanaimo Lodge No. 1090.

In 1867 another Lodge was Warranted in Victoria by the Grand Lodge of England, under the name of British Columbia Lodge No. 1187, the date of the Warrant being 26th of July, 1867.

In this year the Grand Master of Scotland appointed a Provincial Grand Master for the Province, the Brother selected for the honour being Worshipful Brother I. W. Powell. Unfortunately the minutes of the Provincial Grand Lodge are not available, the only record of its meetings that I have been able to find being a small leaflet.

R. W. Bro. Powell's Commission was dated the 6th May, 1867, but it was not until December of that year that he called the representatives of his Lodges together and organized a Provincial Grand Lodge. This meeting was held on the 24th day of December, and after the Provincial Grand Lodge had been called to order the Provincial Grand Master addressed the Brethren briefly, stating that he had already granted Dispensations for the formation of two Lodges, Cariboo at Barkerville, subsequently warranted as No. 469, and Caledonia, at Nanaimo, which afterwards obtained a Warrant No. 478.

The brethren of the English Constitution had at an early date in their history endeavoured to secure the appointment of a District Grand Master, and at various times had passed resolutions and had sent petitions to the Grand Lodge of England urging such appointment. For some time, however, the Grand Master of England hesitated to grant the request. The reason at first given was that no District Grand Master would be appointed until there were at least three Lodges in the colony working under the English Constitution. This difficulty was removed early in 1866, when Nanaimo Lodge was consituted. In July, 1867, the British Columbia Lodge was warranted, making the number of English Lodges four, but still no Patent was granted. Shortly before that date, however, the Grand Master of Scotland had, as already mentioned, appointed a Provincial Grand Master for the colony, and the Grand Lodge of England may have feared that the precedence, so carefully reserved by Victoria Lodge, was in danger of being lost, for in the fall of 1867 a Patent dated 10th September, 1867, was issued to W. Bro. Robert Burnaby, appointing him District Grand Master for the colonies of Vancouver Island and British Columbia.

Although dated September 10th, it is probable that the Patent was not received by Bro. Burnaby until early in 1868, for it was not until the spring of that year that he communicated to several Brethren the fact that he had received the Patent. On the 14th March, 1868, a meeting

was held at Bro. Burnaby's residence to make the preliminary arrangements for the formation of a District Grand Lodge, and the District Grand Master announced the names of the Brethren he had nominated as officers.

The Provincial and District Grand Lodges being now in working order, matters proceeded smoothly enough, the Provincial and District Grand Masters being warm personal friends, and each imbued with an ardent desire to promote the welfare of the Craft in general. The only thing that occurred to mar the harmony existing between the two *Jurisdictions*, was a complaint made by certain Lodges in Victoria that material rejected by them had been accepted by Lodges of the other Jurisdiction. This, however, was strongly denied by the Lodges concerned, and apparently the denial was accepted.

A fourth Lodge under the Grand Lodge of Scotland was formed by Dispensation of the Provincial Grand Master—Mount Hermon Lodge, which was organized at Hastings, in January, 1869. In anticipation of the Dispensation the Brethren of that place had erected "a handsome and commodious hall," and had furnished it with "all the comforts and attractions of a model Lodge room." The Provincial Grand Master was invited to set the Lodge to work, and accordingly proceeded to Burrard Inlet on the 15th of January, 1869, when he instituted the Lodge and installed its officers, at the same time dedicating its hall. The Warrant from the Grand Lodge of Scotland is dated May 3rd, 1869, and the number assigned it was 491.

One other Dispensation for a new Lodge was issued by the Provincial Grand Master for Scotland—that for Quadra Lodge—but no new Lodge was formed under the English Constitution.

After some preliminary meetings the Brethren of Quadra Lodge were called together on the 7th January, 1871, when the Lodge was constituted and the officers installed by R. W. Bro. I. W. Powell. The Warrant from the Grand Lodge of Scotland probably arrived in due course, but it is doubtful whether the Lodge ever worked under it. It could not have arrived until late in the year,

and by that time the formation of an independent Grand Lodge was being proceeded with. The minutes of the Lodge up to and including those of the 1st of December, 1871, are headed

"QUADRA LODGE NO. —
OF SCOTTISH FREEMASONS IN THE PROVINCE
OF BRITISH COLUMBIA,"

while following the minutes of this meeting is a "Return of Intrants" pasted into the Minute Book in which the number of the Lodge is given as 508. The next meeting, a regular meeting held on the 8th of December, 1871, has its minutes headed

"QUADRA LODGE No. 8, ON THE REGISTRY OF
BRITISH COLUMBIA."

I infer from this that the Warrant arrived shortly before the formation of the new Grand Lodge, but evidently after the convention to organize the new Grand Lodge had been held. It is probable that the numbers of the various Lodges taking part in the new organization were discussed and allotted at this convention, which would account for the Lodge attaching the number "8" to the Minutes two or three weeks before the Grand Lodge was actually organized.

Thus there were, early in 1871, four Lodges under the English Constitution, and five under the Scotch, governed by a District Grand Lodge of England and a Provincial Grand Lodge of Scotland respectively. At the head of the District Grand Lodge was R. W. Bro. Robert Burnaby, and under him were the lodges:

Victoria, No. 783.
Union, No. 899.
Nanaimo, No. 1,090, and
British Columbia, No. 1,187.

Over the Provincial Grand Lodge R. W. Bro. I. W. Powell presided, and the Lodges in his charge were:

Vancouver, No. 421.
Cariboo, No. 469.
Caledonia, No. 478.
Mount Hermon, No. 491, and
Quadra, U.D., or No. 508, as the case may be.

Some time before this a movement to organize an independent Grand Lodge for the colony had been started, Vancouver Lodge apparently taking the lead. On the 16th of December, 1868, a regular meeting of that Lodge was held, there being present thirty members of the Lodge and seven visitors, three of whom were from Cariboo Lodge and one from Union. A series of resolutions, too long to be given here, were introduced, the mover, W. Bro. R. H. Adams, stating that he would bring them up for action at a subsequent meeting. Briefly, they recite the condition of Freemasonry as it then existed in the Colony; the difficulties that continually occurred because of the distance from the parent Grand Lodge, and the long delays in correspondence; and the desirability of, and the advantages to be secured by the formation of an independent Grand Lodge.

These resolutions were accordingly brought up at a meeting of the Lodge held on the 2nd of January, 1869, and were adopted. They were forthwith communicated to the other Lodges in the Colony, with the suggestion that each Lodge appoint a Committee to confer with a committee from Vancouver Lodge, as to the best mode of carrying them into effect. They were variously received. Most of the Scotch Lodges at once fell in with the proposal and appointed delegates, Caledonia Lodge refusing to do so. The English Lodges, on the other hand, declined to entertain the proposition, with the exception of Victoria Lodge, which sent the resolutions to the District Grand Master with the request that he lay them before the Grand Lodge of England. This he did in a letter remarkable for its temperate and impartial statement of the case, addressed to the Grand Secretary of the Grand Lodge of

England, who was, at that time, V. W. Bro. Hervey. The letter received by the District Grand Master in reply, expressed the regret of the Grand Secretary that the Brethren in the Colony should do anything which might tend to lessen the influence they possessed as members of the English Constitution, and the fear that a Grand Lodge of such limited membership, would simply be "the laugh ing-stock of the Masonic world."

The Provincial Grand Master of Scotland, although he fully recognized the desirability of an independent Grand Lodge, also declined to move in the matter without the consent of the Grand Lodge of Scotland, and accordingly transmitted to his Grand Lodge a copy of the resolutions. If any reply to his communication was received there is no record of it.

Vancouver Lodge, however, seems to have gone ahead with the scheme, and evidently submitted it to a number of Canadian and foreign Grand Lodges, with the view of ascertaining what kind of a reception a new Grand Lodge might expect. Apparently the result was encouraging, for at a meeting held on the 18th of January, 1871, it was announced that all the Grand Lodges communicated with had signified their sympathy with and approval of the project. Thereupon a committee was appointed to arrange for the meeting of a Convention of the Masters, Wardens, and Past Masters of the different Lodges in the Colony.

The Committee accordingly issued a call for a Convention to be held in the City of Victoria on the 18th of March, 1871. Again Victoria Lodge was the only English Lodge which favoured the movement, and upon receipt of the communication from Vancouver Lodge forwarded it to the District Grand Master, with a request that the Lodge be allowed to attend the meeting. The District Grand Master submitted the correspondence to the District Board of General Purposes which, after due consideration decided that the time was not opportune for the formation of an independent Grand Lodge, although such a step might be advisable in the future, and acting on this advice

the District Grand Master refused to allow his Lodges to send delegates to the Convention.

Notwithstanding the aloofness of the English Brethren, the representatives of the Scotch Lodges held the Convention on March 18th, 1871, according to schedule, and decided to form a Grand Lodge for the Colony. There is no record of the meeting, and it is not known who were present. R. W. Bro. I. W. Powell, who, however, was absent from the colony at the time, was elected Grand Master and Bro. H. F. Heisterman, Grand Secretary, and an invitation was sent to and accepted by M. W. Bro the Hon. Elwood Evans, P.G.M. of Washington, to attend and install the officers of the new Grand Lodge. An invitation to be present was also sent to R. W. Bro Burnaby, whereupon he instructed the District Grand Secretary to attend the meeting and protest against its proceedings. This he did, and the protest was effectual, for the representatives of Caledonia Lodge returned home with the information that the formation of a Grand Lodge had been indefinitely postponed.

Some time during the summer of 1871, R. W. Bro. Powell returned from England and found the Craft in a state of dissension and discord. Feelings were high, and the two sections of the Craft were hardly on speaking terms. He and R. W. Bro. Burnaby held several consultations on the subject, and after agreeing between themselves that the formation of an independent Grand Lodge was advisable, decided to submit the question to a vote of all the members of their respective Jurisdictions. It was stipulated and understood by the Brethren that in the event of the Craft voting in favour of an independent Grand Lodge, either Bro. Powell or Bro. Burnaby would be the first Grand Master, and whichever was not elected Grand Master, would be made Past Grand Master.

A circular was accordingly issued by the District and Provincial Grand Masters to their respective Lodges, instructing the Brethren to vote on the question of forming an independent Grand Lodge. The result of the vote was 194 in favour and 28 against the proposition. The result

of the vote being so overwhelmingly in favor of forming a Grand Lodge, another Convention was called, and was held in Victoria on the 21st of October, 1871, there being present the representatives of all the Lodges in the Province, with the exception of Union Lodge, which declined to join. Brother James A. Graham, of Quadra Lodge, was appointed Chairman of the meeting, and Brother H. F. Heisterman, of the same Lodge, Secretary. A resolution declaring it expedient to form a Grand Lodge in and for the Province of British Columbia, was carried unanimously, and with great applause, and immediately afterwards another declaring the Grand Lodge of British Columbia to be formed was also carried unanimously. R. W. Bro. I. W. Powell was elected Grand Master, and in consideration of their valuable services R. W. Bro. Burnaby was made an Honourary Past Grand Master, and W. Bro. James A. Graham, an Honourary Past Deputy Grand Master of the new Grand Lodge. After some formal business was transacted, the meeting adjourned, and was called together again on the 26th of December, 1871, when the officers-elect were installed by R. W. Bro. Burnaby.

Nanaimo Lodge and Caledonia Lodge displayed some reluctance to accept Warrants from the new Grand Lodge, fearing that they would be called upon to change their rituals (and in the case of Caledonia Lodge, there clothing). However, a letter from the Grand Master was read in Nanaimo Lodge, and one from the Grand Secretary in Caledonia Lodge, stating that all the Lodges could practice their own rituals so long as they desired, which seemed to dispel the fear of the brethren, and the new Warrants were accepted.

The first special or emergent meeting of Grand Lodge was held in the city of New Westminster on the 30th of July, 1872, the occasion being the laying of the corner-stone of the Mortuary Chapel of the Masonic cemetery at Sapperton. Besides the Grand Lodge officers, there were present about sixty of the Brethren, and the stone was laid in due and ancient form by the Grand Master, M. W. Bro. I. W. Powell.

At the time of this meeting, Union Lodge was still on the English Registry. It shortly afterwards joined the new Grand Lodge, for at the Annual Communication held on December 7th, 1872, the Grand Master expressed his gratification that unification of the Craft had been accomplished by Union Lodge transferring its allegiance. The fraternal feeling displayed by the new Grand Lodge in laying the corner-stone for Union Lodge—and probably the persuasiv eloquence of Brothers Powell and Burnaby —no doubt hastened the action of Union Lodge in the matter, for M. W. Bro. Powell stated in his address that it was only a few days after the Emergent meeting that a request for admission to the fold was received from the Lodge. The few months' delay, however, lost Union Lodge its place on the roll, and instead of being No. 2 it had to be content with No. 9.

At this Communication the Grand Master reported that all the Grand Lodges of the Dominion and all those of the United States, with the exception of Indiana, had "extended a hearty recognition and warm welcome" to the new Grand Lodge. Indiana had not refused to recognize them, but was waiting to see what action would be taken by the British Grand Lodges.

At the Annual Communication in 1873 the Board provided for the establishment of two funds—a Benevolent Fund and a Widows' and Orphans' Fund. These were to be inaugurated by contributions from each Lodge of $2.00 for every member on its roll, and the same for every Brother affiliated. The support of the funds was provided for by levying an assessment of $3.00 per annum on every member. Of the money so collected, three-fourths was to be devoted to the fund of Benevolence, and one-fourth to the Widows' and Orphans' Fund.

In this year—1873—on the fifth of November, the two Lodges in Nanaimo, Nanaimo No. 3 and Caledonia No. 6, agreed to amalgamate, and their request to be allowed to do so was granted by Grand Lodge on the 8th of December. At the same time the name of the Lodge

was changed to Ashlar, the number of Nanaimo Lodge being retained.

Some objection having been made to the date of meeting of Grand Lodge, no Annual Communication was held in 1874, but an Emergent meeting was held at Nanaimo on the 21st of October of that year, to lay the corner-stone of the new Masonic hall at that place. Although this is called a special Communication of Grand Lodge, it does not appear that Grand Lodge was opened at all. The Grand Master opened Ashlar Lodge, and laid the corner-stone, after which he surrendered the gavel to the W. M. of Ashlar Lodge, who conferred the Entered Apprentice Degree upon a candidate. When this had been done, the Lodge was called to refreshment, to partake of the inevitable banquet, after which labor was resumed and the Lodge drunk the health of the Queen, Prince of Wales, the Grand Master, and of anyone else whose name happened to occur to them. At this meeting, whether one of Grand Lodge or Ashlar Lodge, the announcement was made that the Grand Lodge of England had extended recognition to the new Grand Lodge.

Affairs Masonic proceeded uneventfully until the meeting of Grand Lodge in February, 1878, the Craft holding its own but making no material advance. At this Communication it was announced that the four Lodges in Victoria had amalgamated into two—Victoria and British Columbia Lodges uniting to form Victoria-Columbia Lodge, No. 1, and Vancouver and Quadra Lodges joining to make Vancouver and Quadra Lodge, No. 2.

In 1879 another change was made in the time of meeting of Grand Lodge, the date being altered from February to June.

Although application for recognition had been made to the Grand Lodge of Scotland immediately upon the formation of Grand Lodge, that Grand Lodge, for some unknown reason, but in a manner quite consistent with its constant practice, paid no attention to the Communication, and in the addresses of different Grand Masters we find reference to this apparent lack of courtesy. However, in 1880 M. W. Bro. Harrison informed Grand Lodge

that the Grand Lodge of Scotland had at last recognized the Grand Lodge of British Columbia—nine years after the request had been made. Even then it was a conditional recognition, Scotland claiming the right

1st. To protect the interests of any of its Lodges which might exist in the Province, and

2nd. To protect the rights of any Lodges which might subsequently be formed in the Province under its authority.

To the first claim, as M. W. Bro. Harrison pointed out there could be no exception, as no Scotch Lodges remained, but to the second he entered a strong protest, in which he was heartily supported by the committee on his address. The Grand Lodge, too, adopted a resolution denying the right of the Grand Lodge of Scotland, or of any other Grand Lodge, to warrant Lodges in the Province. It is satisfactory to note that the Grand Lodge of Scotland has made no attempt to invade the jurisdiction of the Grand Lodge of British Columbia.

In spite of the expectations of rapid progress which obtained when the Grand Lodge was organized, no attempt was made for some years to institute a new Lodge in the Jurisdiction. In 1881 the Board of General Purposes reported that the preliminary steps had been taken to organize a new Lodge at Yale, which was then a flourishing town. The Board stated that the requirements of the Constitution had been complied with, and recommended that a Warrant be issued. Fifteen brethren joined in the petition for the new Lodge, a Dispensation for which was issued on the 22nd of June, 1881, under the name of Cascade Lodge, No. 10. On the 5th of July, 1881 "a more extended Dispensation" was issued, and on the 29th of October, 1881, by order of the Grand Master, a Warrant was given it. Its existence was of short duration, a fire at Yale and the changes incident to railway construction having made it expedient to return the Warrant to Grand Lodge inside of a year. The Board of General Purposes in 1882, in reporting the fact, stated that in view of the circumstances under which the Warrant had been returned, it had been agreed to issue a new Warrant free of charge to a sufficient number of the original Petitioners

at any time during the ensuing twelve months, should it be though advisable. Unfortunately the happy hour never came, and the first-born of the Grand Lodge died in infancy.

The membership of the Jurisdiction, too, remained practically stationary for a number of years. At the time of its organization in 1871, the Grand Lodge had under its jurisdiction 293 members, and it was not until 1886 that the Grand Master was able to report any substantial gain. In that year the returns showed 333 members on the roll, and the Grand Secretary reported the formation of a new Lodge, this time at Kamloops, under the name of Kamloops Lodge, No. 10, the number of the defunct Lodge at Yale.

In 1886 the Canadian Pacific Railway was completed through to the coast, bringing with it a large number of Eastern Masons and opening the way for many others to come and settle in the Province. From this time the history of the Grand Lodge is one of uninterrupted progress.

June, 1928, Lodges 110; Memberships 15,083.

THE UNITED STATES OF AMERICA

Compiled by OSBORNE SHEPPARD from the writings of the late

ROBERT FREKE GOULD

Historian to the Grand Lodge of England.

THE three oldest Lodges on the Continent of North America are St. John's, at Boston, Massachusetts; Solomon's at Savannah, Georgia, and Solomon's at Charleston, South Carolina. The first of these bodies, all of English origin, was established in 1733, and the last two in 1735. There was formerly in existence a still older Lodge at Philadelphia, with records dating from 1731, and which is presumably referred to—December 8th, 1730—as "one of the several Lodges erected in this Province," by Benjamin Franklin, in the Pennsylvania Gazette. All the evidence points in the direction of this having been an independent Lodge, assembling by inherent right, and acknowledging no higher authority than its own. It has, indeed, been contended, that the Lodge was constituted by Daniel Coxe, to whom a Deputation was granted—June 5th, 1730—by the Duke of Norfolk, as Provincial Grand Master for the Provinces of New York, New Jersey, and Pennsylvania. But all the known facts are inconsistent with the supposition that the powers conferred by this Deputation were ever exercised by Coxe, and even if we concede the possibility of certain official acts having been performed by him, though unrecorded, the conclusion is irresistible, that these could not have occurred until after the formation of the Lodge at Philadelphia, with an Immemorial Constitution, and existing "records dating from 1731." Of this Lodge, which met sometimes as a private, and sometimes as a Grand Lodge, Benjamin Franklin was the Master and Grand Master in 1734.

The first Lodge held under written authority was established by Henry Price, Provincial Grand Master of

New England, at "The Bunch of Grapes" Tavern, in Boston, on August 31st, 1733.

In 1734, Franklin published an edition of the English Book of Constitutions, and entered into a correspondence with Henry Price, "whose deputation and power," he understood, "had been extended over all America," asking the latter to confirm the Brethren of Philadelphia in the privilege of holding a Grand Lodge annually in their customary manner. This Price did. M.W. Bro. Melvin M. Johnson, P.G.M., Massachusetts, has but recently (1916) discovered a paper dated "Boston, 24th Feb., 1734," which records Franklin's appointment as Provincial Grand Master for the Province of Pennsylvania, (vide chapter viii, "The Beginnings of Freemasonry in America" by M. M. Johnson.)

A Master's Lodge, with Henry Price as Master, was founded at Boston, in 1738. On the death of Robert Tomlinson, who succeeded Price—as Prov. G. M. of New England—in 1737, Thomas Oxnard—an Initiate of the first Lodge at Boston—received a patent as Provincial Grand Master of North America, in 1743.

Benjamin Franklin was appointed Provincial Grand Master of Pennsylvania, by Oxnard, in 1749, but in the following year, William Allen, Recorder of Philadelphia, presented a deputation from the Grand Master of England (Lord Byron), appointing him to the same office, and on his authority being duly recognized, nominated Franklin as his Deputy.

At the death of Oxnard, in 1754, a petition was drawn up recommending Jeremy Gridley as his successor. The document states that "Mr. Henry Price, formerly Grand Master, had resumed the chair pro tempore," and closes with the remark, that since the establishment of Masonry at Boston, in 1733, Lodges in Philadelphia, New Hampshire, South Carolina, Antigua, Nova Scotia, Newfoundland, Rhode Island, Maryland, and Connecticut, "have received Constitutions from us."

By the terms of Gridley's patent, which was received in 1755, his authority was restricted to those parts of North America for which no Provincial Grand Master had been appointed.

A self-constituted Lodge at Boston—St. Andrew's—which afterwards numbered among its members some of the most influential men of the city, received a Scottish warrant—granted four years previously—in 1760.

In 1766, there were, in addition to those in Boston, thirty (English) Lodges on the roll of the Province. Of these, three were military Lodges, four were in Massachusetts, three in Rhode Island, six in Connecticut, and one each in New Hampshire, South Carolina, Maryland, Virginia, New Jersey, and North Carolina.

In 1767 Gridley died, and in the following year John Rowe was installed as his successor. Immediately afterwards, steps were taken to form a Provincial Grand Lodge under Scotland, and a petition to that effect was drawn up and signed by the Masters and Wardens of St. Andrews Lodge, and of three Lodges attached to Regiments in the British Army—all four Lodges having a common bond in working according to what was commonly known a the "Ancient System."

The petition was granted in 1769, and a commission was issued appointing Joseph Warren, Grand Master of Masons, in Boston, New England, and within one hundred miles of the same. Two of the Regimental Lodges, which had taken part in the movement, were present at the inauguration of the new governing body, but they were never any more than a nominal part of it, St. Andrew's was really the Provincial Grand Lodge.

In the same year—August 28th—a section of St. Andrew's, calling itself a Royal Arch Lodge, held its first recorded meeting, and the minutes contain the earliest account of the conferring of the degree of a Knight Templar that has yet been discovered either in manuscript or print

By a further Scottish patent—dated March 3rd, 1772—Warren was appointed Grand Master for the Continent of America. The body over which he presided began to issue charters in 1770, and at a later period (1782) adopted the title of the "Massachusetts Grand Lodge", its rival, under John Rowe, retaining the appellation of "St. Johns".

Returning to Pennsylvania, in 1758, the so-called Ancients gained a foothold in Philadelphia, and from that date the Lodges under the older sanction began to decline. A Provincial warrant was received from the Ancient or Schismatic Grand Lodge of England in 1764. By the Grand Body so established many warrants were granted for Lodges in other States as well as in Pennsylvania. All the other Lodges formed in the Provinces before the invasion of the Ancients soon after ceased to exist.

In what is now the State of New York, George Harrison, was appointed Provincial Grand Master in 1753, and during the eighteen years he held office granted warrants to a large number of Lodges, five of which still exist, and head the roll of the existing Grand Lodge of New York. One of these, Mount Vernon, No. 3, of was originally constituted by the members Lodge No. 74 in the Second Battalion of 1st Foot, who, on leaving Albany, in 1759, gave an exact copy of their Irish Warrant to some influential citizens which was exchanged for a Provincial Charter in 1765.

Masonry came into Virginia from several distinct sources. The earliest Lodge is said to have been founded at Norfolk by Cornelius Harnett in 1741, and, with good show of reason, it has been suggested that the Provincial commission was superseded by a deputation, or "constitution" from the Grand Lodge of England in 1753. To Port Royal Kilwinning Cross Lodge—whose name indicates its source of origin—has been assigned the date of 1755. Other charters were issued from Scotland—by the Grand Lodge—in 1756 and 1758, to Lodges at Blandford and Fredericksburg. The latter had previously existed

as an independent Lodge, but for what period is uncertain. Washington was initiated in this Lodge on November 4th, 1752, and in the following year—December 22nd, 1753—we find among its records the earliest known minutes referring to the actual working of the Royal Arch degree.

In what were then the other colonies of British North America, Lodges gradually sprang into existence, either under direct or delegated authority from the Mother Country.

A charter for holding a Lodge "by the stile and title of Grant's East Florida Lodge," was issued by the Grand Lodge of Scotland in 1768. But this, after the fashion of the "Ancients" (whose influence was shortly to become paramount in the New World), appears to have been regarded as an instrument authorizing the meetings of a Provincial Grand Lodge. Accordingly, on May 3rd, 1771, this "Grant's Lodge," acting as a Grand Lodge, issued a charter to ten persons at Pensacola, who, "for some time past had been members of Lodge No. 108 of the Register of Scotland, held in his Majesty's Thirty-first Regiment of Foot, as the said Regiment was about to leave the Province." The new Lodge—St. Andrew's No. 1, West Florida—continued to work at Pensacola until the cession of Florida to the Spaniards, when it was removed to Charleston, South Carolina. It will be seen that the founders of the first Stationary (though in the light of subsequent events it may be more appropriate to say Civil) Lodge in Florida, were all members of an Army or "Travelling," Lodge, attached to a British Regiment. It is also not a little remarkable that one and the same Military Lodge, should have been in the first instance "Modern" (1750), next Scottish (1761), then "Ancient" (1802), and finally "Scottish" once more (1805), without any break of continuity in its existence.

During the Revolution, communication with the Mother Grand Lodges in North and South Britain was largely interrupted, and in most cases wholly ceased. When

hostilities commenced, there were Provincial Grand Lodges, in real or nominal existence, in Massachusetts (for New England), New York, Virginia, South Carolina, North Carolina, and Georgia, under the Regular Grand Lodge of England; in Pennsylvania under the "Ancients' and in Massachusetts under the Grand Lodge of Scotland

The first man of distinction to lay down his life in the cause of American Independence was Joseph Warren, the Scottish Provincial Grand Master, and leader of the "Ancients" in Massachusetts, who was killed at the battle of Bunker Hill, where, though commissioned as a Major-General, he fought as a Volunteer. Among the Provincial Grand Masters of the "Moderns", whose sympathies were enlisted in the opposite direction, were John Rowe, William Allen, of Pennsylvania, who attempted to raise a regiment for the British Army; Sir Egerton Leigh, of South Carolina, who, foreseeing the approaching storm, left for England in 1774; and Sir John (son of the more famous Sir William) Johnson of New York, who cast in his lot with the Royalists at the commencement of the war.

The death of Joseph Warren raised a constitutional question of much perplexity. What was the status of the Grand Lodge after the death of the Grand Master? It was disposed of by the election of Joseph Webb to the position of "Grand Master of Antient Masonry" in the State of Massachusetts. This, if we leave out of consideration the Lodge (and Grand Lodge) at Pennsylvania in 1731, was the first sovereign and independent Grand Lodge in America, and the second was the Grand Lodge of Virginia, which was established in the following year.

Many Military Lodges were in active existence during the war, the most renowned being America Union which, received a charter from John Rowe, (of Boston). On December 27th, 1779, at Morristown, New Jersey, the Lodge celebrated the Festival of St. John. There were present a large number of members and visitors—among the latter being General Washington. A form of petition to the several

Provincial Grand Masters, to be signed on behalf of the Army Lodges and the Masons in each military line, for the appointment of a Grand Master for the United States of America, was approved. Accordingly, at "a convention Lodge from the different lines of the Army and the departments, held in due form under the authority of American Union Lodge, at Morristown, the sixth day of March, in the year of Salvation, 1780," a duly appointed committee presented their report. Washington was naturally designated for the office of Grand Master, and it would seem that the representatives of the Army Lodges hoped that the movement, if successfully carried out, would obliterate all distinction between "Ancient" and "Modern" Masons.

In New York, prior tothe War, Masonry was a monopoly of the "Moderns", but when the British Army occupied New York City, with it came "Ancient" Masonry. A Provincial Grand Lodge was organized in 1782 by three stationary and six Army Lodges. Of the latter, one was Scottish and one Irish, but the remaining seven were "Ancient" Lodges.

Within seven years after the close of the War of the Revolution, the system of Grand Lodges with Territorial jurisdiction was firmly established. It became an accepted doctrine, that the Lodges in an independent State had a right to organize a Grand Lodge; that a Grand Lodge so created possessed exclusive jurisdiction within the State; and that it might constitute Lodges in another State in which no Grand Lodge existed, and maintain them until a Grand Lodge should be established in such State.

The following independent Grand Lodges, created in accordance with these principles, existed in 1790:—In Massachusetts (two, St.John's and Massachusetts), New Hampshire, Connecticut, New York (Ancient), Pennsylvania (Ancient), New Jersey, Maryland, Virginia, North Carolina, South Carolina (two Ancient and Modern), and Georgia.

For some time after the Revolutionary period, there were two methods of working, as there had been before,

but as the "Ancients" and "Moderns" assimilated in each jurisdiction, one mode was adopted, which embraced more or less the peculiarities of both systems. Gradually, in States where there were two Grand Lodges, they amalgamated. A union of the rival bodies at Boston was effected in 1792. In the two other leading jurisdictions, all opposition to the "Ancients" had simply melted away. The Grand Lodges established by the Schismatic Grand Lodge of England in Pennsylvania and New York simply declared their independence, the former in 1786, and the latter in the following year. In Pennsylvania there were no "Moderns" left to either conciliate or coerce, but in New York the Lodges under the older English sanction (which survived the period of the Revolution) one by one fell into line and became component parts of the Grand Lodge.

The fiercest contest between the "Ancients" and the "Moderns" was in South Carolina. For nearly twenty years each party had a Grand Lodge in active operation, and the contest was maintained for many years after the Union in England.

In 1800, there were in the United States, 11 Grand Lodges, having 347 subordinate Lodges, and a membership of 16,000.

During the first quarter of the nineteenth century the history of the American Craft was uneventful, but a storm then arose that well-nigh swept the great Fraternity from the land. William Morgan, a mechanic from Batavia, New York, who was reported to be about to publish a volume disclosing the secrets of the Freemasons, was kidnapped and carried off. What his fate was has never been ascertained.*

An Anti-Masonic party was formed in New York, and the excitement gradually spread into other States. With the full belief that it would sweep the old political divisions out of existence, a candidate for the Presidency was nominated in 1832. The other candidates (of the two recognized parties), Andrew Jackson and Henry

*Vide page 53, A. T. Freed's article.

Clay, were Masons and Past Grand Masters. In the result, the former was elected by an overwhelming majority, the Anti-Masons only carrying the State of Vermont. This was a death-blow to political Anti-Masonry.

In the United States there have been many fierce and embittered contests, but no other has approached in intensity that which was carried on for several years by the Anti-Masons.

No society, civil, military, or religious, escaped its influence. The hatred of Masonry was carried everywhere, and there was no retreat so sacred that it did not enter. This, of course, was disastrous to the growth of the Institution. Masonic work almost ceased, most of the Lodges suspended their meetings, and many of them surrendered their charters.

Eventually, however, the tide of popular feeling began to turn. Dormant Lodges were revived. Surrendered charters were restored.

The most important of the National Conventions which have been summoned from time to time in order to consider matters common to, or affecting the whole of the jurisdictions, appears to have been that held at Baltimore, on May 8th, 1843. Fifteen Grand Lodges were represented. It was in session for ten days. With great unanimity a system of work and lectures was adopted. It was settled at this meeting, and the usage has since prevailed, that the business of the Lodges should be conducted in the third degree. The issuing of Grand Lodge certificates was recommended to the Grand Lodges.

Brigham Young, with about 1,500 other Mormons, was expelled from Masonry by the Grand Lodge of Illinois, in 1844. Six years later—at the close of the first half of the century just expired—there were, in the United States, 28 Grand Lodges, having 1,835 subordinate Lodges, with a membership of 66,142.

During the Civil War more than a hundred Military Lodges were chartered by the Grand Lodges of the North

and South, but the experience gained during that great conflict was decidedly opposed to their utility.

The American Rite, consists of nine degrees, viz.:— 1—3, Entered Apprentice, Fellow Craft and Master Mason, which are given in Lodges, and under the control of Grand Lodges; 4—7, Mark Master, Past Master, Most Excellent Master, and Royal Arch, which are given in Chapters, and under the control of Grand Chapters; 8, 9, Royal Master, and Select Master, which are given in Councils and under the control of Grand Councils. To these, perhaps, should be added three more degrees, namely, Knight of the Red Cross, Knight Templar, and Knight of Malta, which are given in Commanderies, and are under the control of Grand Commanderies.

There are also the degrees of the Ancient and Accepted Scottish Rite, which attract the most influential section of the Craft, and the degree of Sovereign Grand Inspector General (33°) may be described as the innermost sanctuary of the Masons of the United States.

The three degrees of the Craft are erroneously referred to in America as the "York Rite," an expression for which the origin must be sought in the assumption of the term, "York Masons" by the "Ancients" in the year 1756.

There is, or may be, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery in each State, whose jurisdiction is distinct and sovereign within its own territory. There is no General Grand Lodge, or Grand Lodge of the United States; but there is a General Grand Chapter, Grand Council, and Grand Encampment, to which the Grand Chapters, Grand Councils, and Grand Commanderies are subject.

STATISTICS U.S.A. GRAND LODGES TO 1928

	Date of Formation	Number of Lodges	Number of Members
Alabama	1821	573	53,293
Arizona	1882	38	6,264
Arkansas	1832	527	40,118
California	1850	575	134,302
Colorado	1861	148	33,294
Connecticut	1789	125	46,114
Delaware	1806	22	6,118
District of Columbia	1810	44	23,289
Florida	1830	262	32,404
Georgia	1786	655	66,843
Idaho	1867	80	10,302
Illinois	1840	1008	293,151
Indiana	1818	559	129,071
Iowa	1844	557	86,486
Kansas	1850	448	83,708
Kentucky	1800	594	63,267
Louisiana	1812	268	35,191
Maine	1820	207	43,896
Maryland	1787	122	33,857
Massachusetts	1777	326	124,361
Michigan	1844	502	150,650
Minnesota	1853	310	61,939
Mississippi	1818	386	36,554
Missouri	1821	660	113,790
Montana	1866	134	20,631
Nebraska	1857	292	41,948
Nevada	1865	23	2,954
New Hampshire	1789	81	15,560
New Jersey	1786	267	94,747
New Mexico	1877	57	6,989
New York	1787	1022	337,558
North Carolina	1771	429	41,439

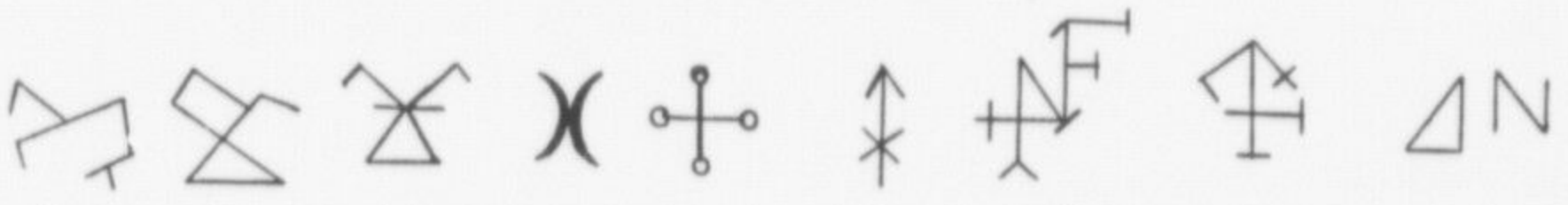
STATISTICS, U.S.A. GRAND LODGES—Continued

	Date of Formation	Number of Lodges	Number of Members
North Dakota	1899	129	15,459
Ohio	1808	612	204,638
Oklahoma	1892	458	72,687
Oregon	1851	172	30,759
Pennsylvania	1786	565	213,519
Phillippine Islands	1912	102	6,905
Rhode Island	1794	43	18,852
South Carolina	1787	290	29,847
South Dakota	1875	176	19,707
Tennessee	1813	454	50,738
Texas	1837	1002	137,839
Utah	1782	25	5,174
Vermont	1794	103	19,438
Virginia	1777	353	48,558
Washington	1858	265	49,040
West Virginia	1865	167	34,507
Wisconsin	1843	309	60,305
Wyoming	1874	47	8,145

CANADIAN GRAND LODGES

Alberta	155	13,718
British Columbia	110	14,904
Manitoba	103	11,875
New Brunswick	43	6,190
Nova Scotia	81	9,903
Ontario	563	112,401
Prince Edward Island	19	1,281
Quebec	89	15,512
Saskatchewan	196	13,842

"MOTHER KILWINNING LODGE" (1642 &c)



I ENGLAND — COMMON TYPES



II ENGLAND — CARLISLE ABBEY



III SCOTLAND.— MELGUND CASTLE



IV IRELAND.— YOUGHAL ST MARY'S CHURCH



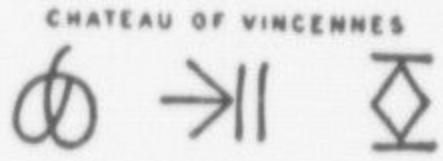
DOMINICAN FRIARY



V - FRANCE. — CHATEAU OF THE POPES. AVIGNON



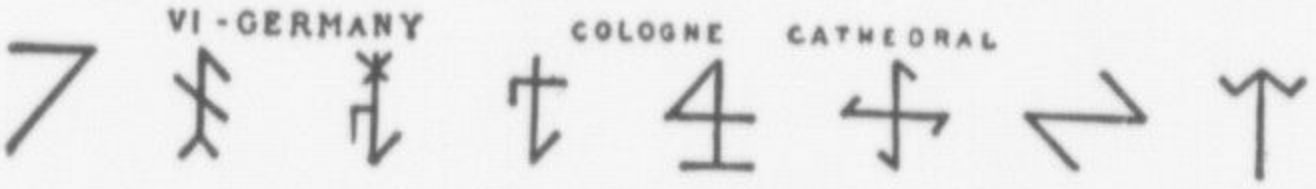
CHATEAU OF VINCENNES



STRASSBURG & RHEIMS



VI - GERMANY



COLOGNE CATHEDRAL

CHURCH OF THE APOSTLES



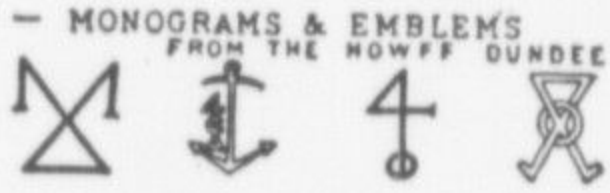
VII ST NINIANS LODGE BRECHIN 1714 — 1847



STRASSBURG ARCHITECTS



VIII — MONOGRAMS & EMBLEMS FROM THE HOWFF DUNDEE



TELFORD'S TOOL MARK



IX — GERMAN STEINMETZEN

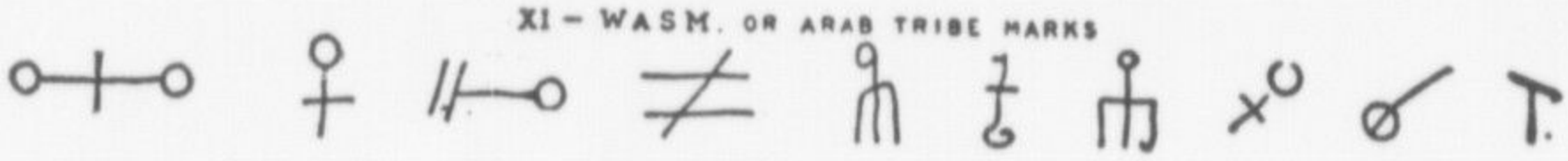
CARPENTER'S COMPANY

BRICKLAYER'S & TYLER'S COMPANY

X - HINDU SECTARIAL MARKS OR SYMBOLS

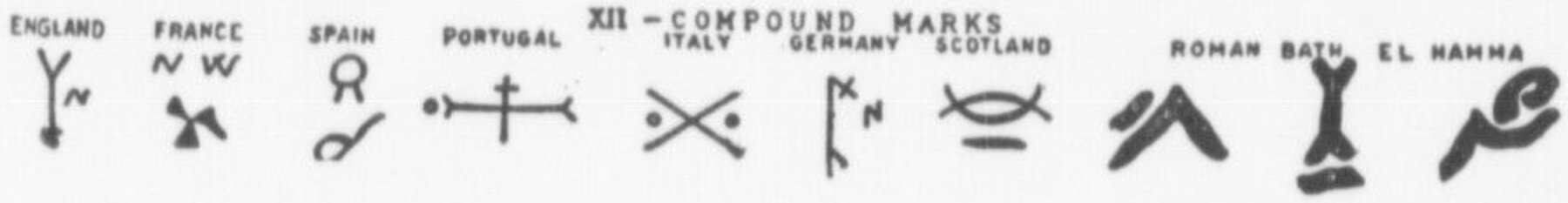


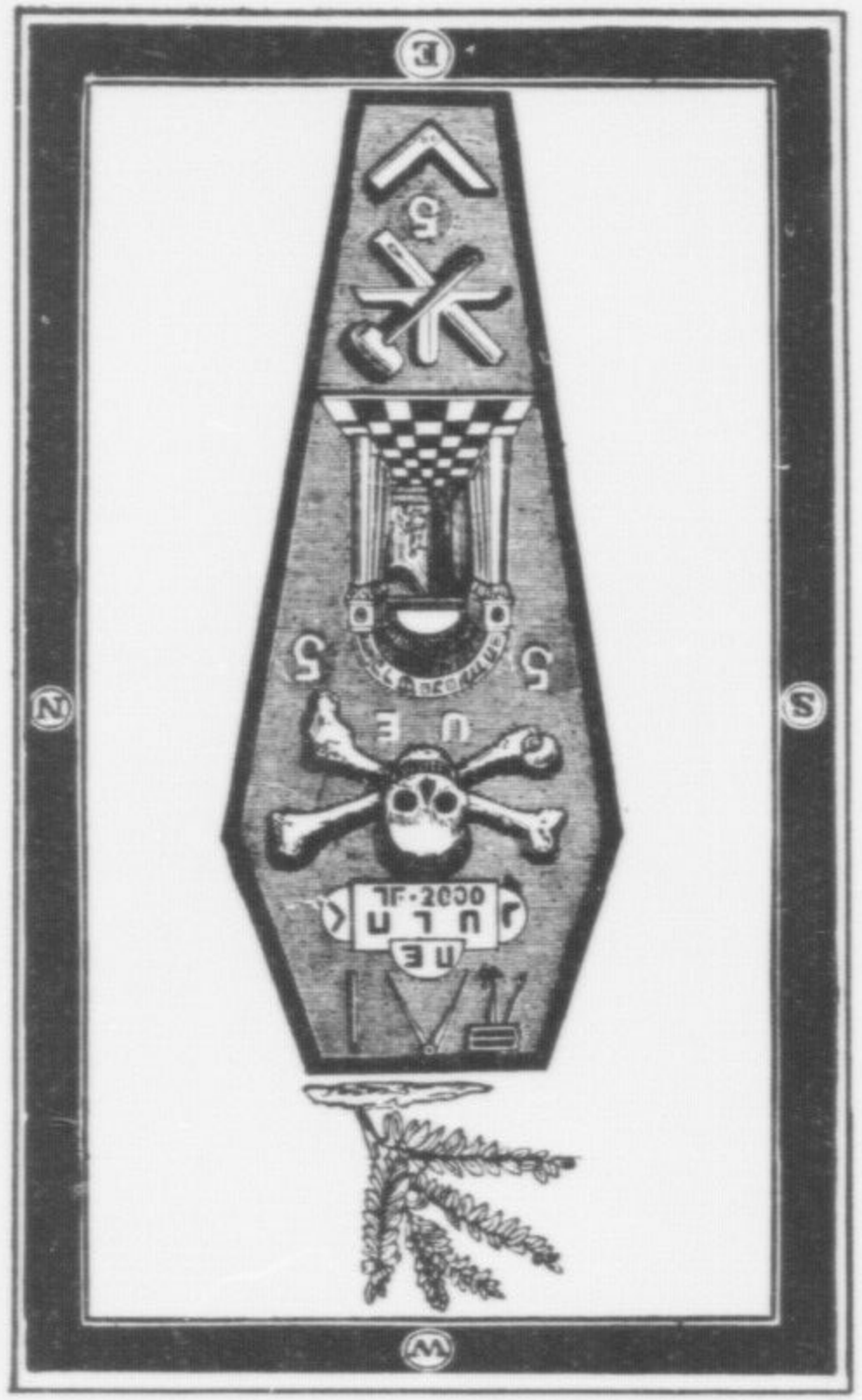
XI — WASM. OR ARAB TRIBE MARKS



XII — COMPOUND MARKS

ENGLAND FRANCE SPAIN PORTUGAL ITALY GERMANY SCOTLAND ROMAN BATH EL HAMMA

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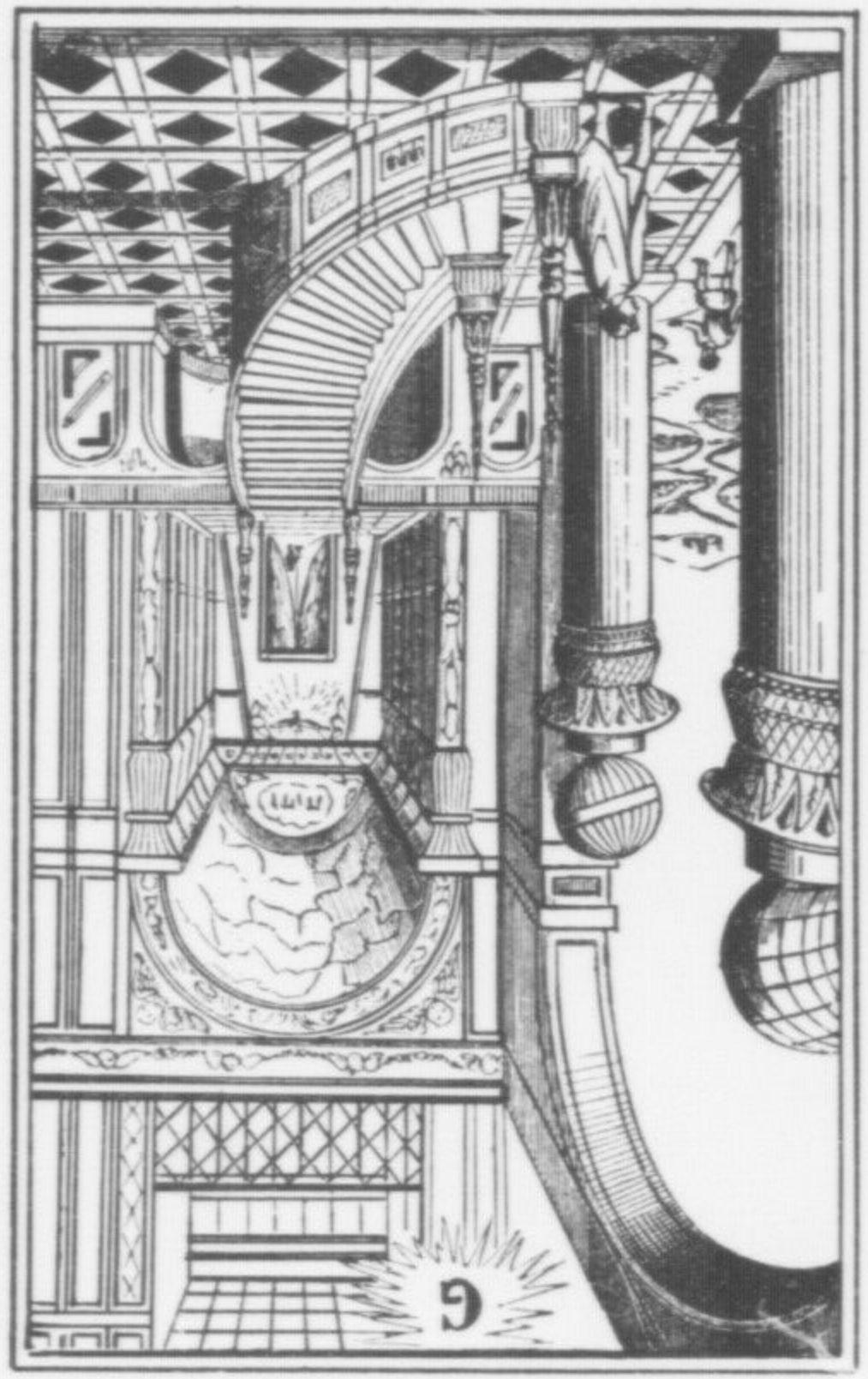
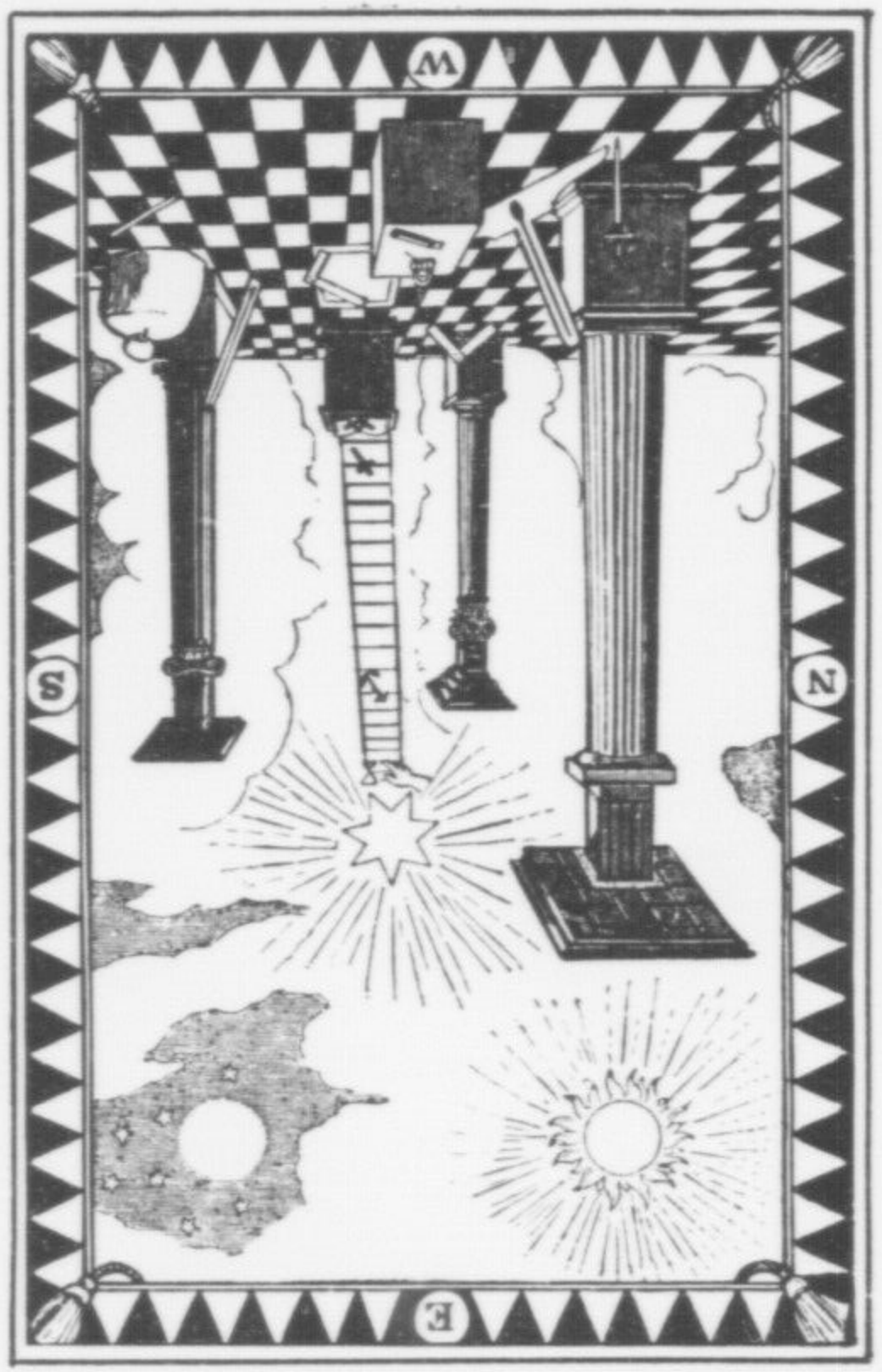

G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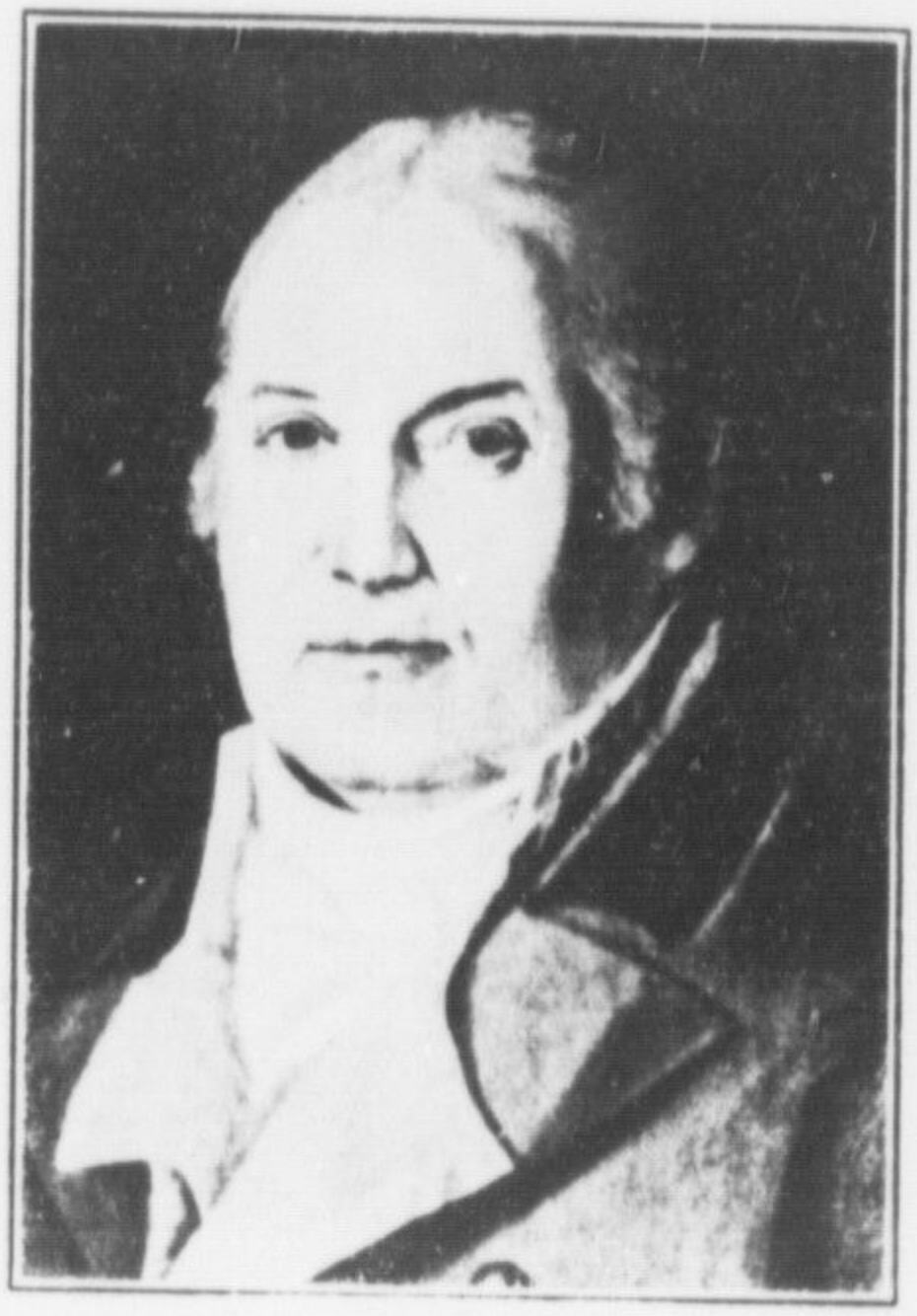
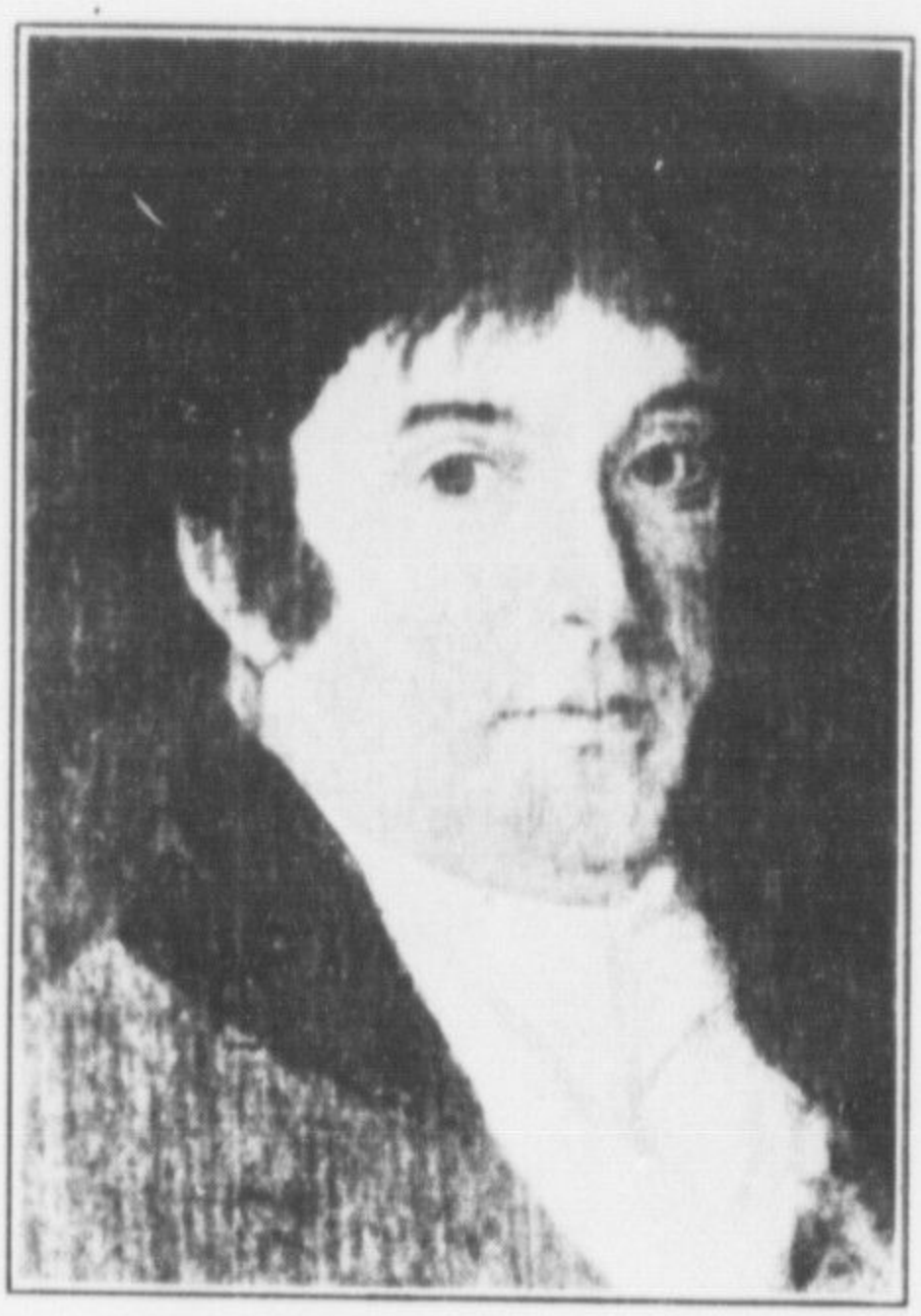
Thomas Busby, 1779.



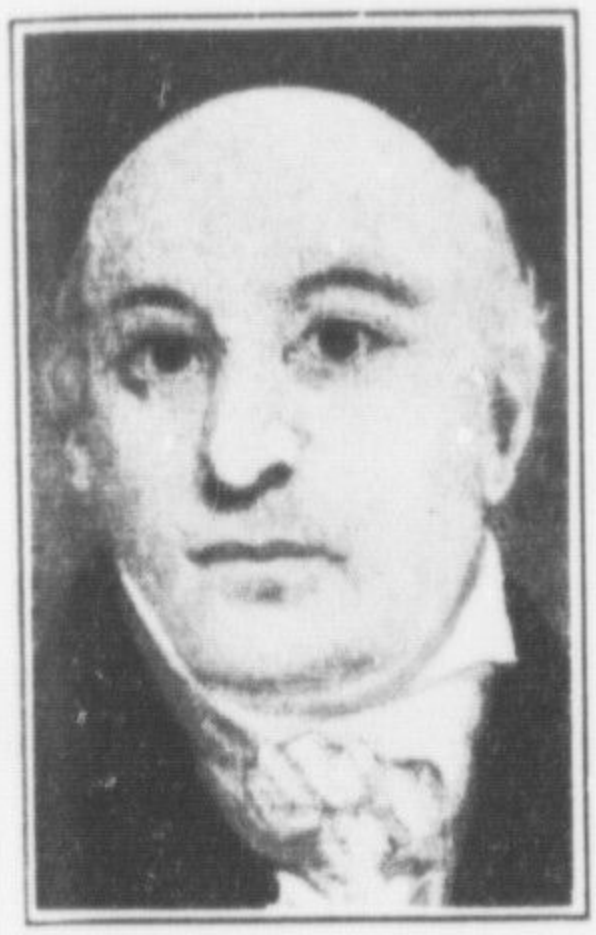
John Platt, 1789.



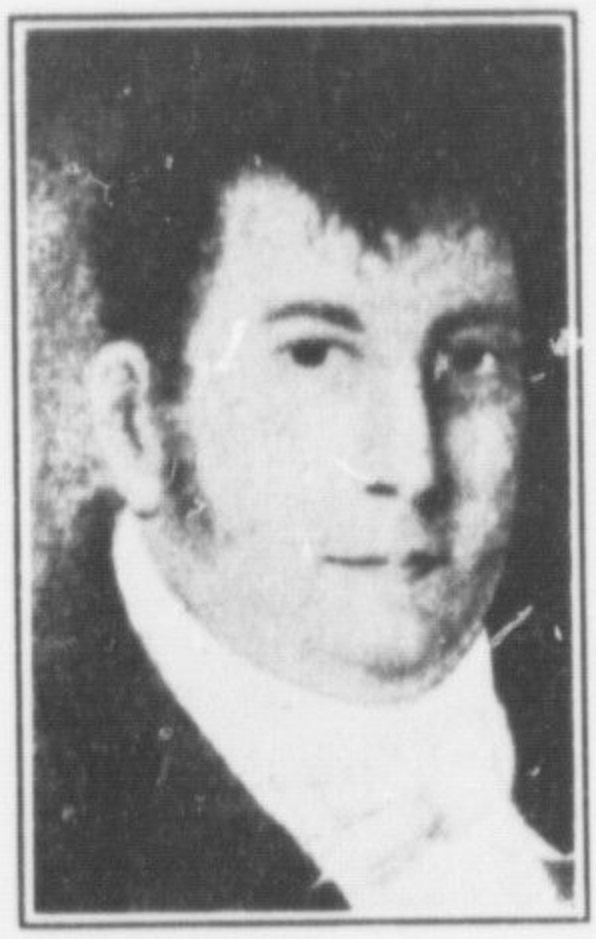
John Molson, June, 1791.



Samuel David, December, 1791.



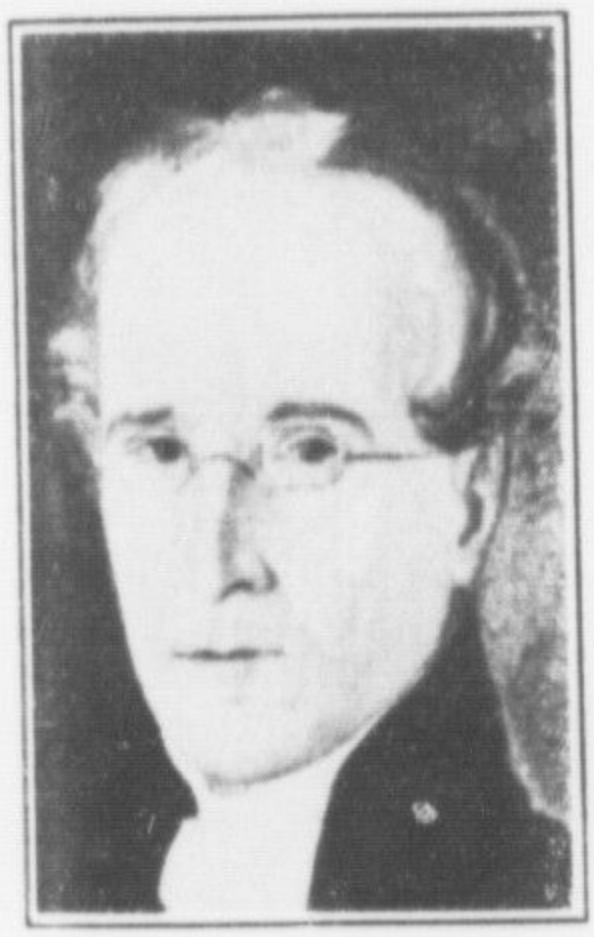
Gwyn O. Radford. 1863.



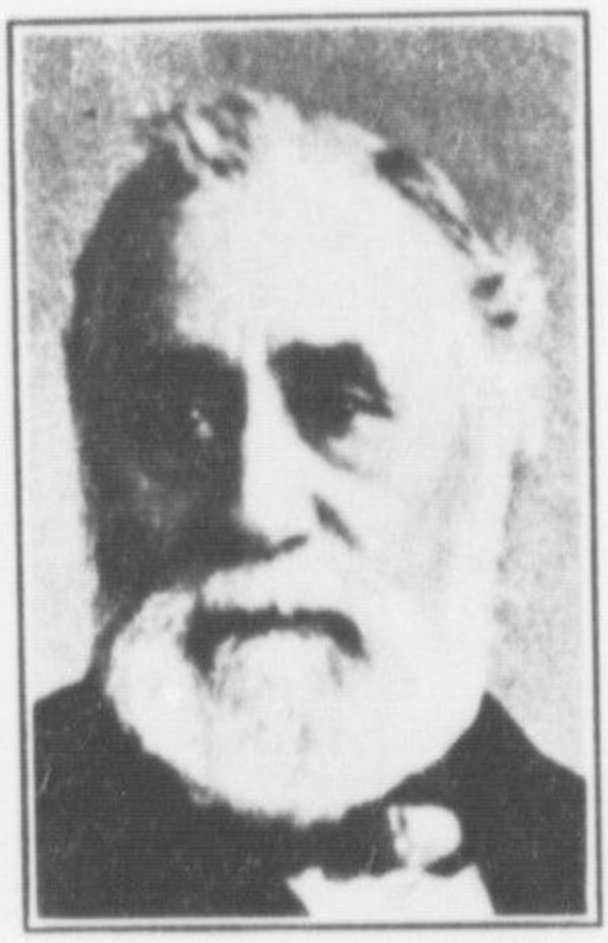
J. D. de Witt, June 1810.



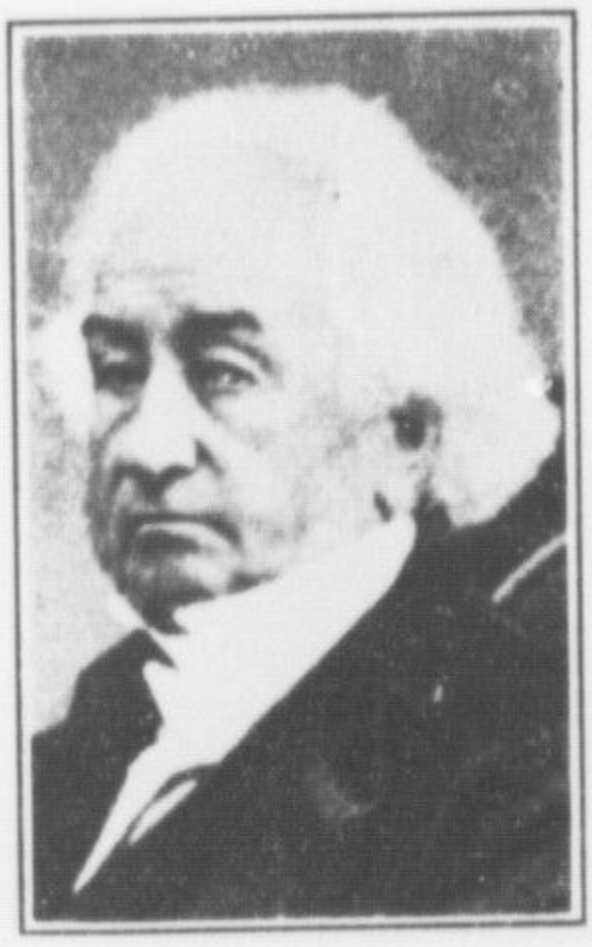
George Platt, Dec. 1810.



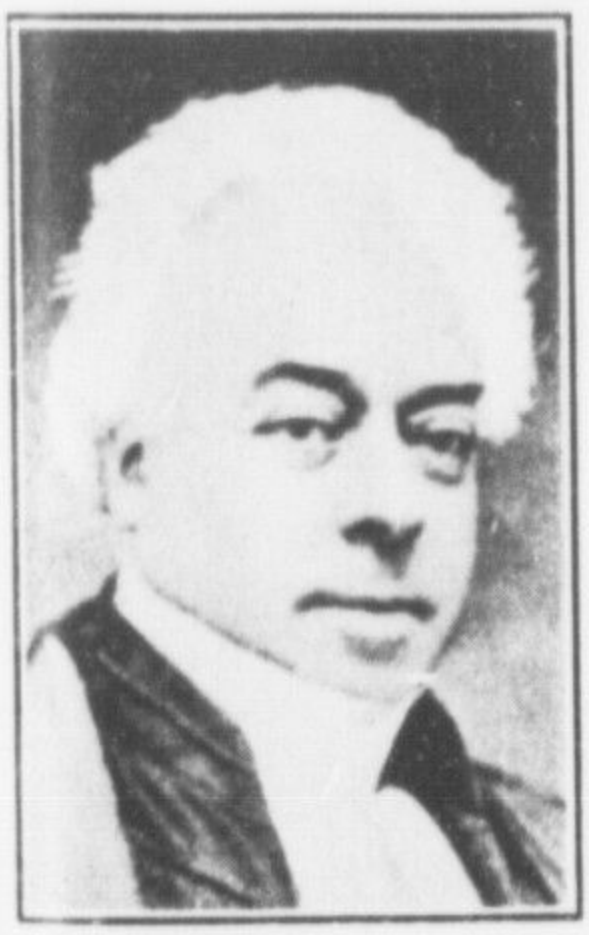
Austin Cuvillier, 1812.



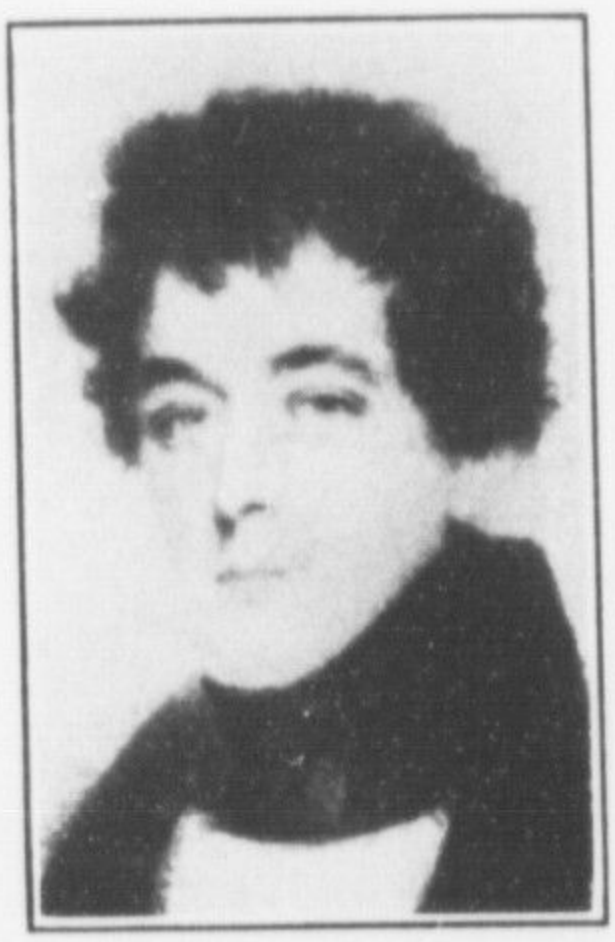
Turton Penn, 1820.



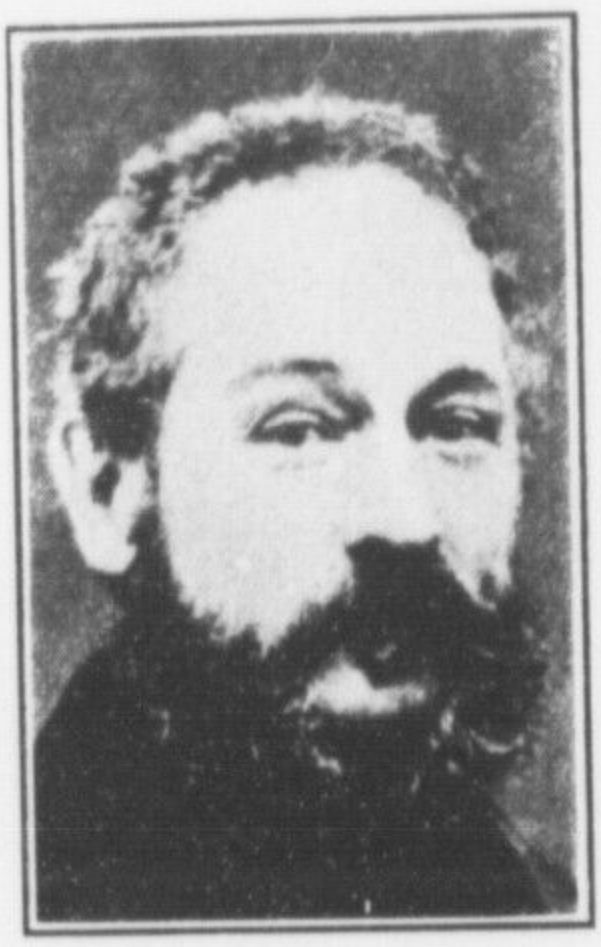
Rev. John Bethune, 1824.



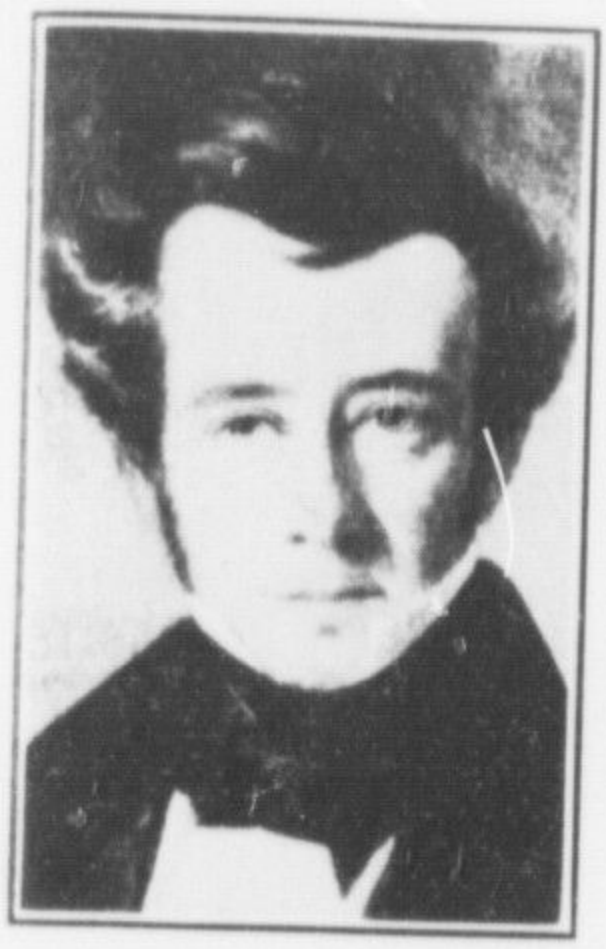
John S. McCord, 1825.



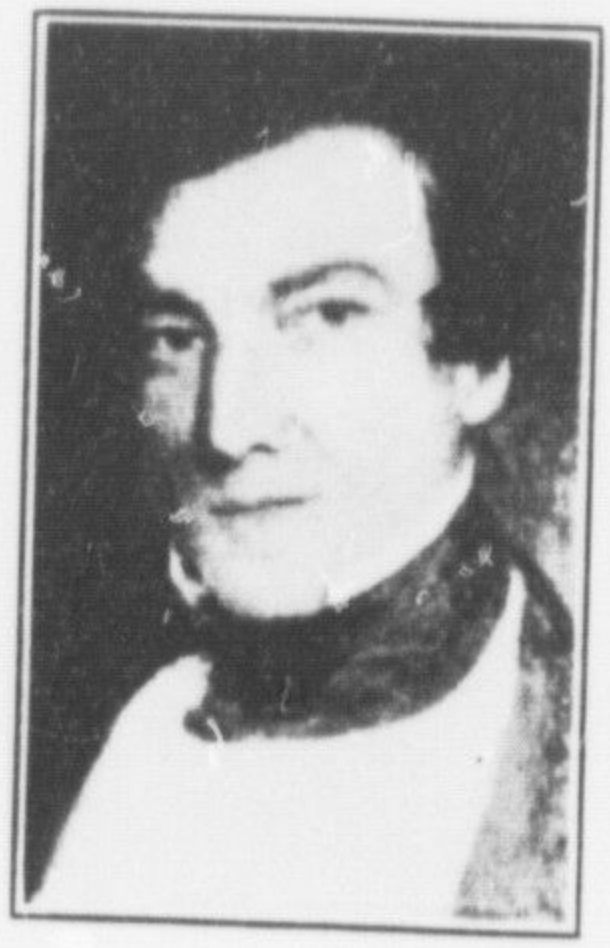
Wm. Badgley, 1828.



Fred Griffin, 1830.



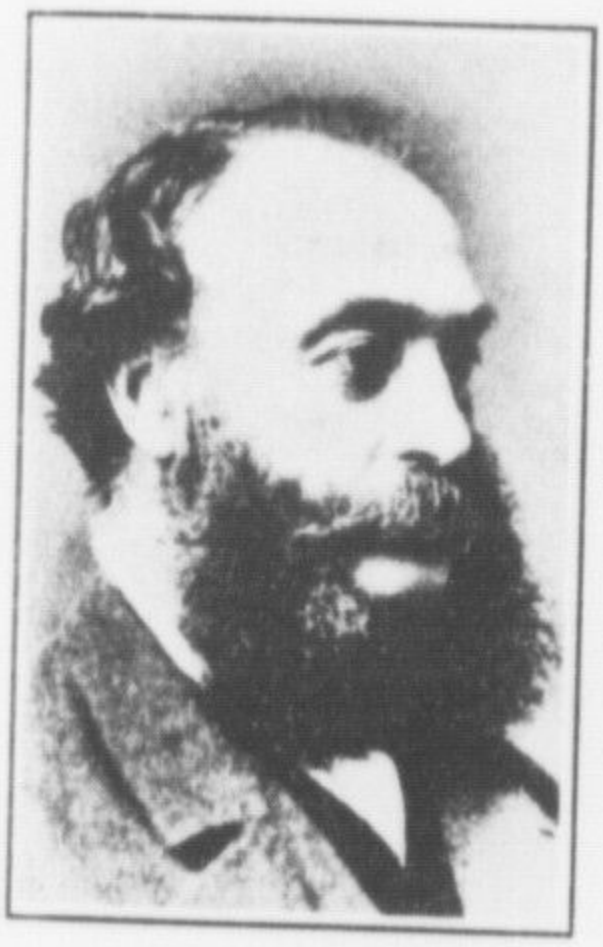
Alex. Buchanan, 1832.



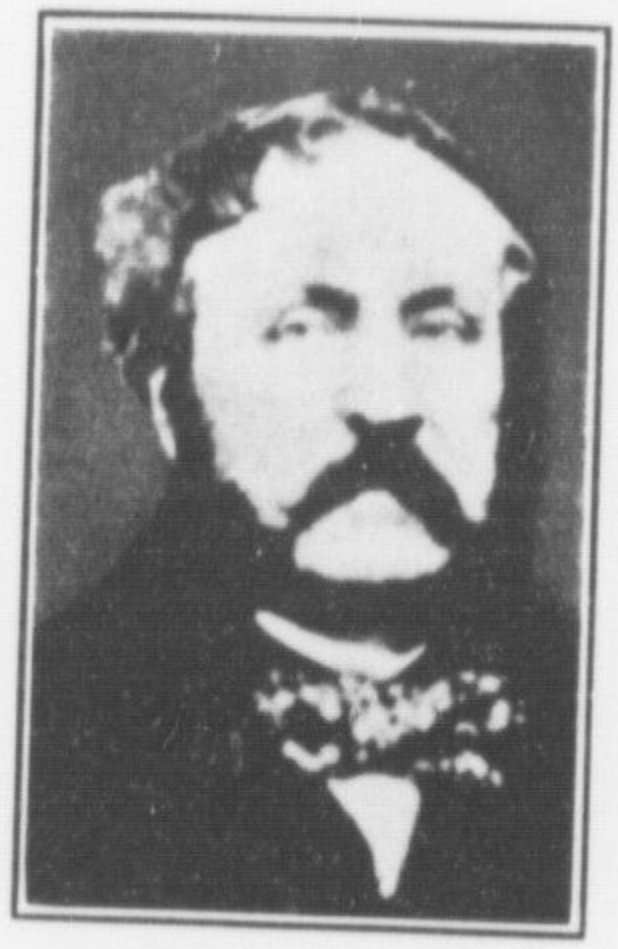
Wm. Forsyth, 1837.



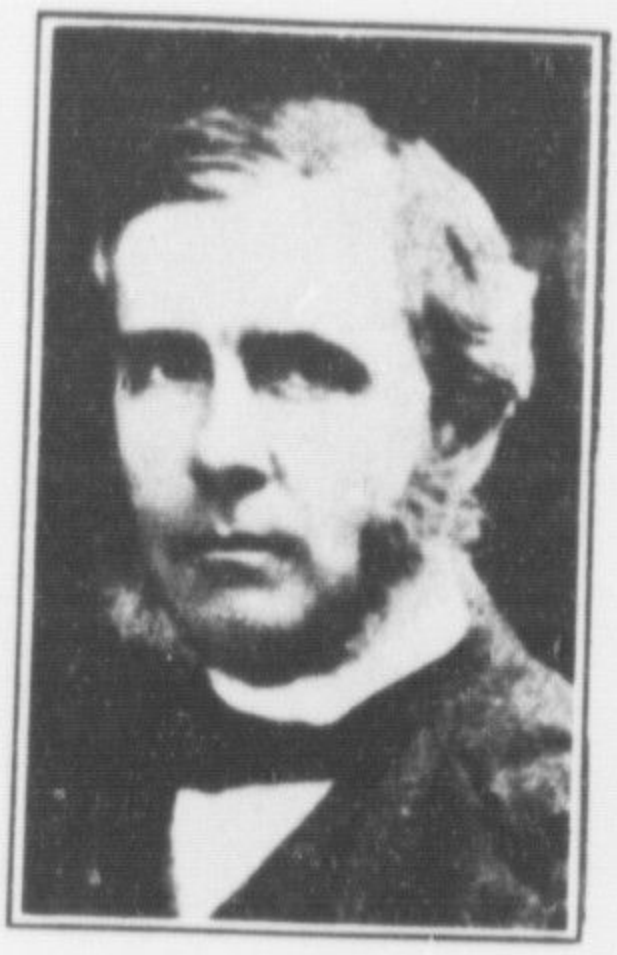
Moses S. David, 1845.



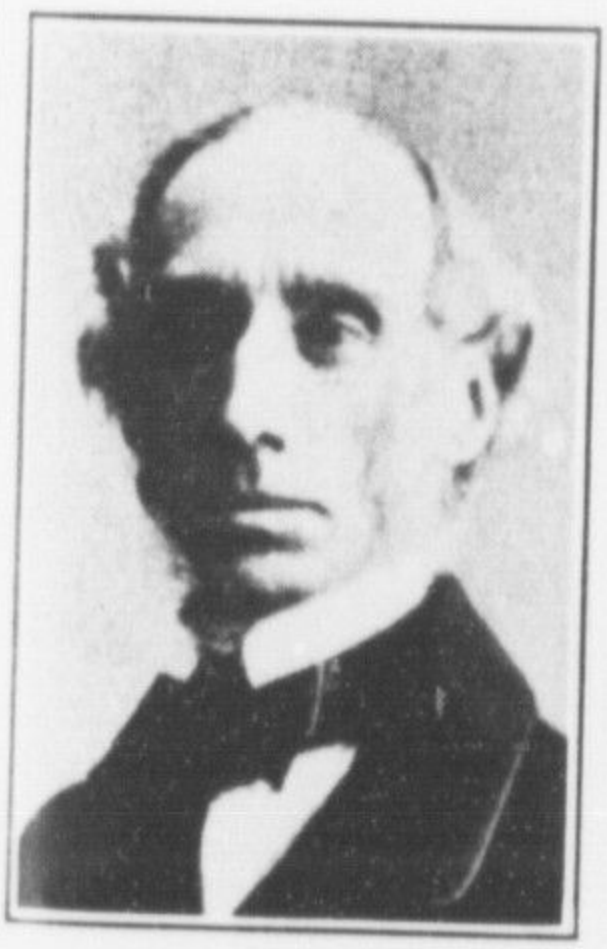
David L. MacPherson, 1846.



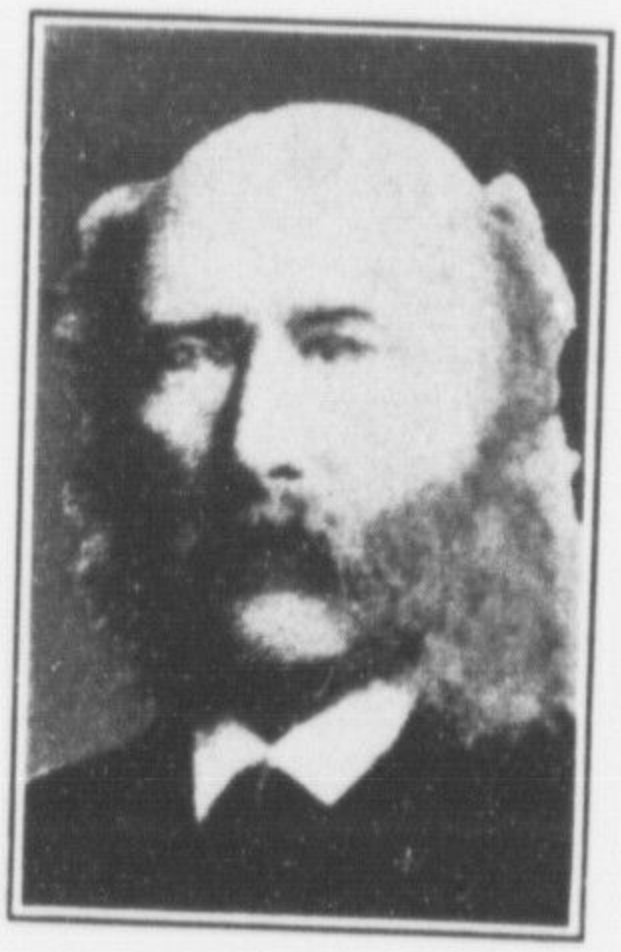
Jas. S. Elliott, 1848.



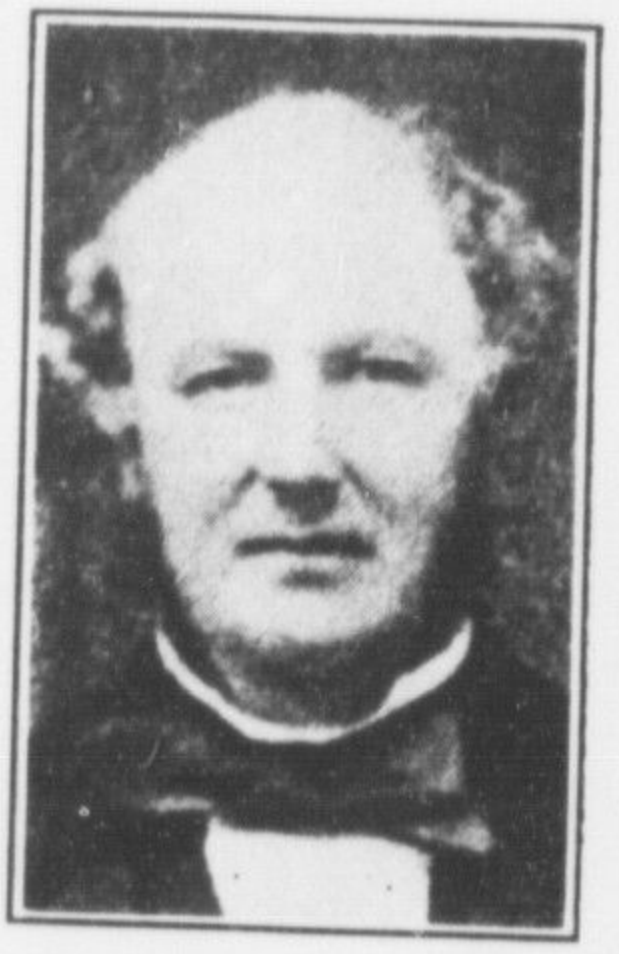
Strachan Bethune, 1850.



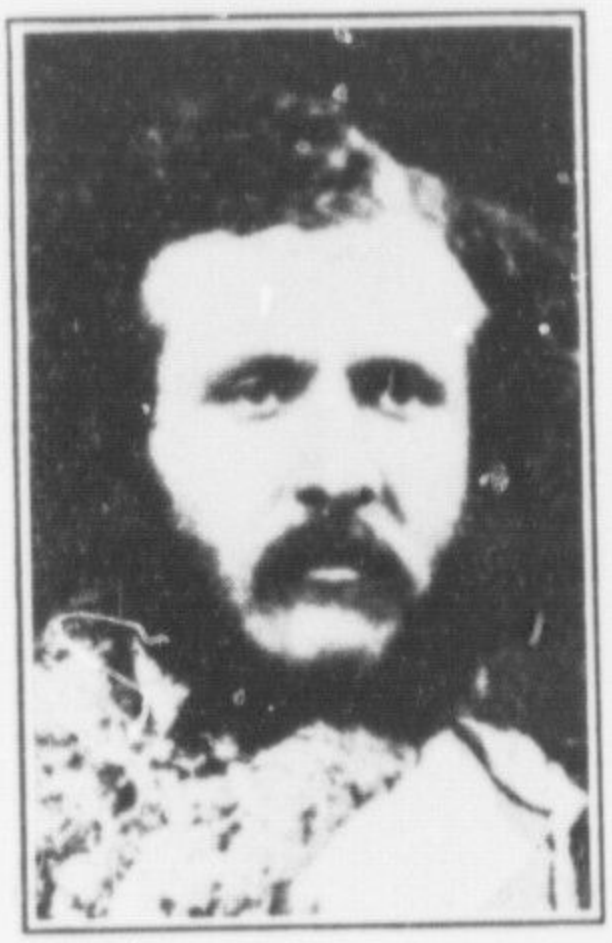
John O. Moffatt, 1852.



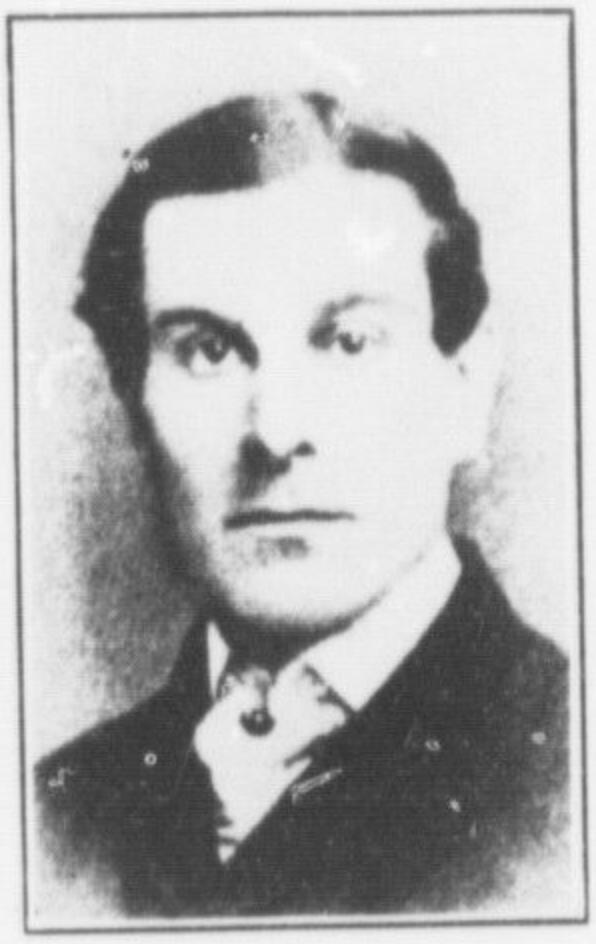
A. H. Campbell, 1854.



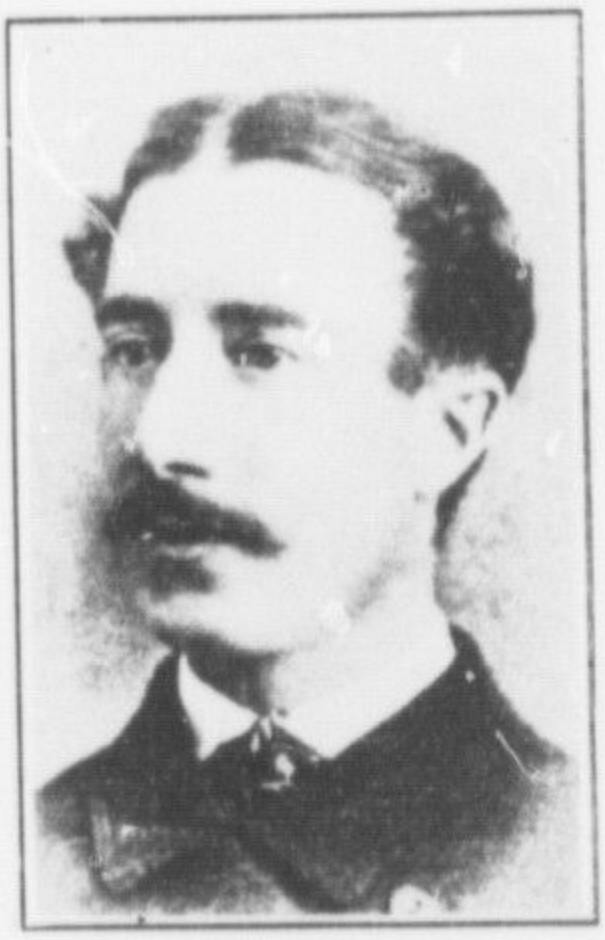
Robt. D. Collis, 1856.



John S. McGill, 1861.



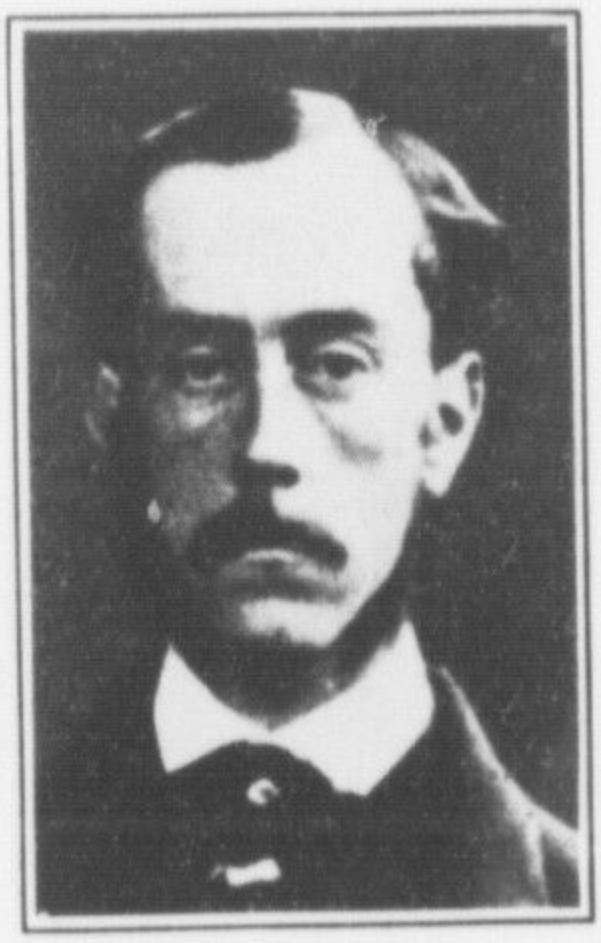
R. A. Brooke, 1862.



Walter Scott, 1864.



W. Osborne Smith, 1865.



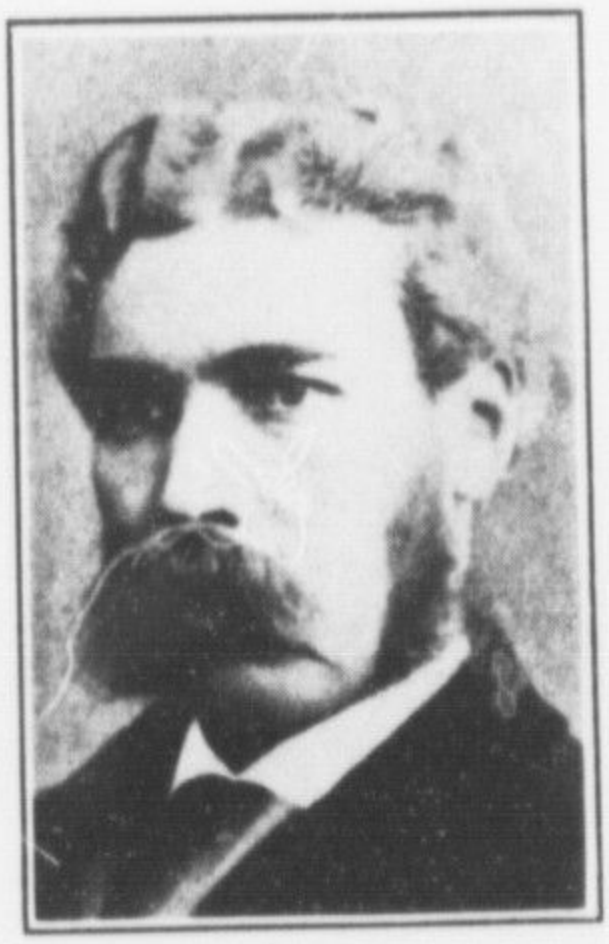
Jas. G. Johnson, 1866.



W. H. Hutton, 1867.



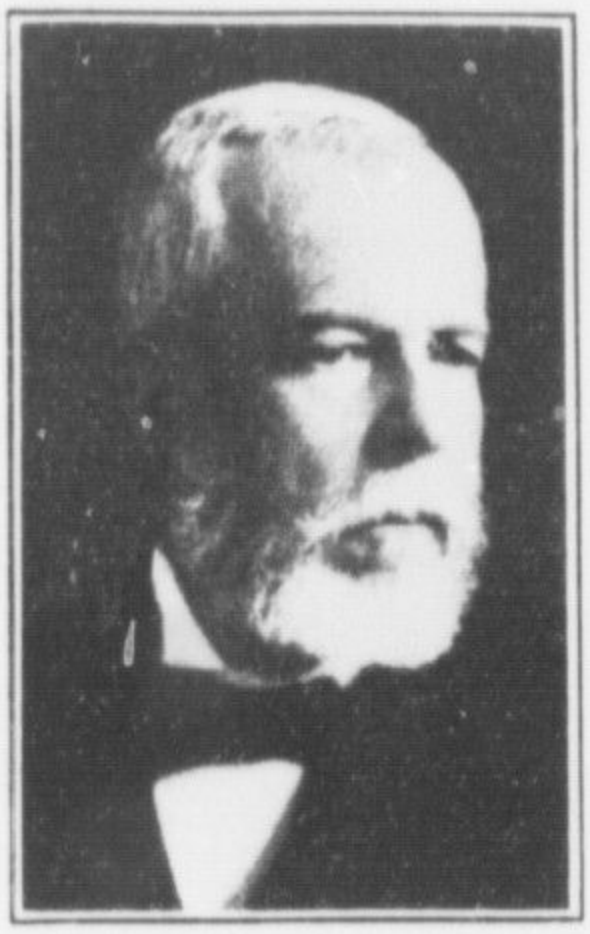
G. P. Girdwood, M.D., 1871.



John Taylor, 1872.



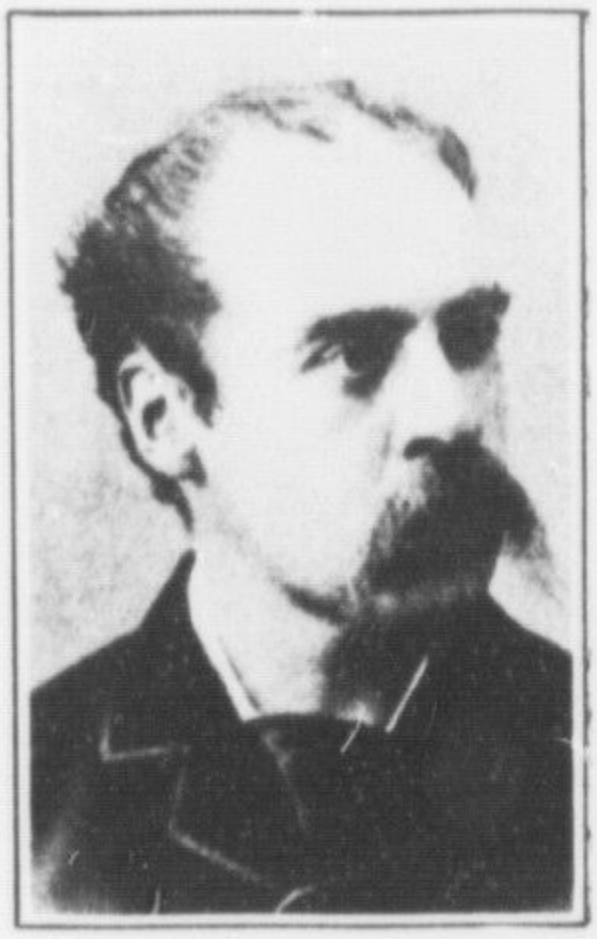
Frank Bond, 1874.



David R. McCord, 1876.



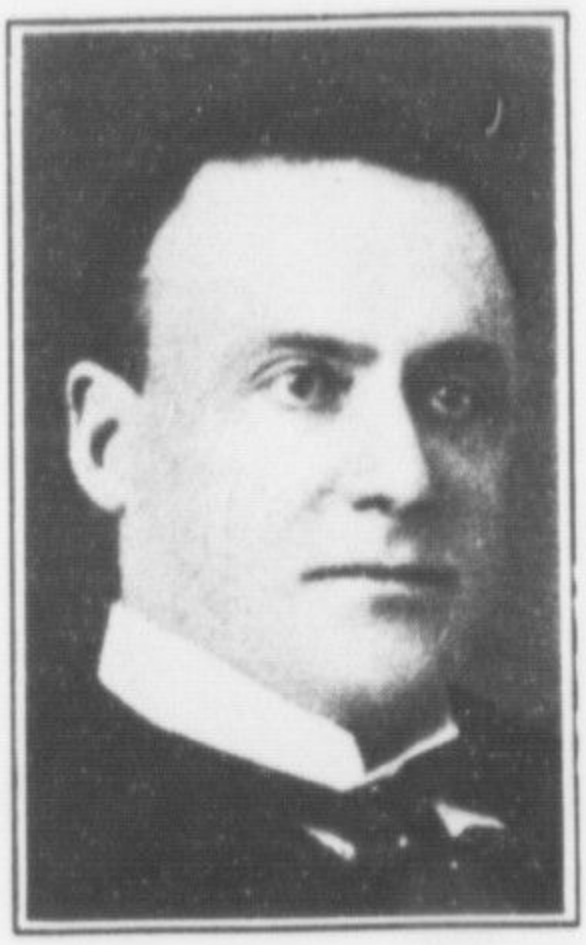
Chas. G. Geddes, 1880.



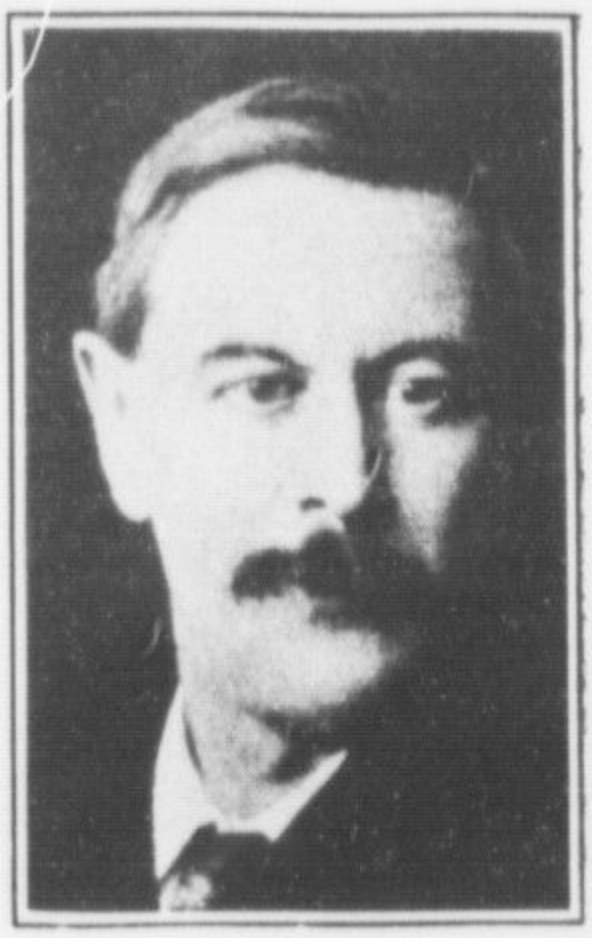
F. R. F. Brown, 1882.



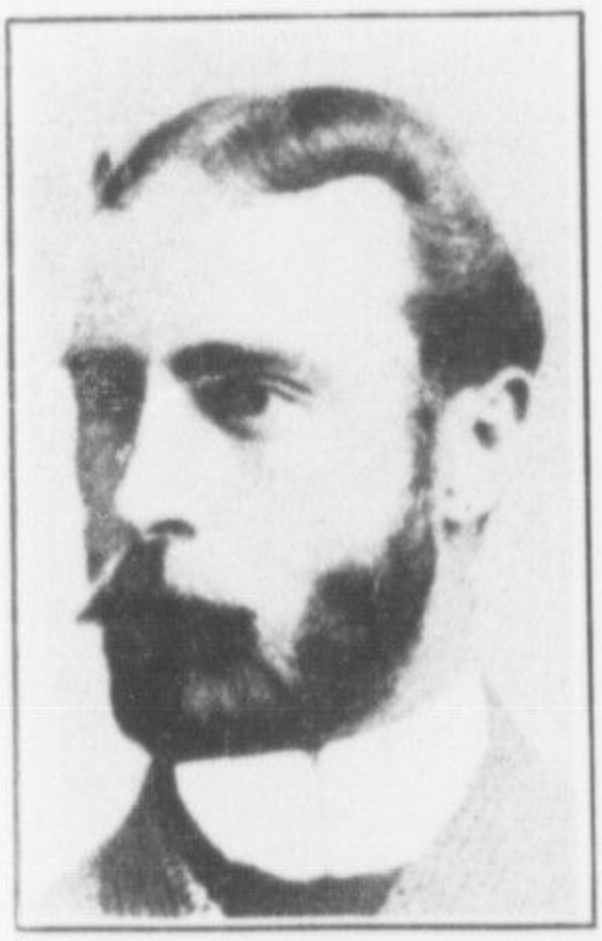
Louis Sutherland, 1883.



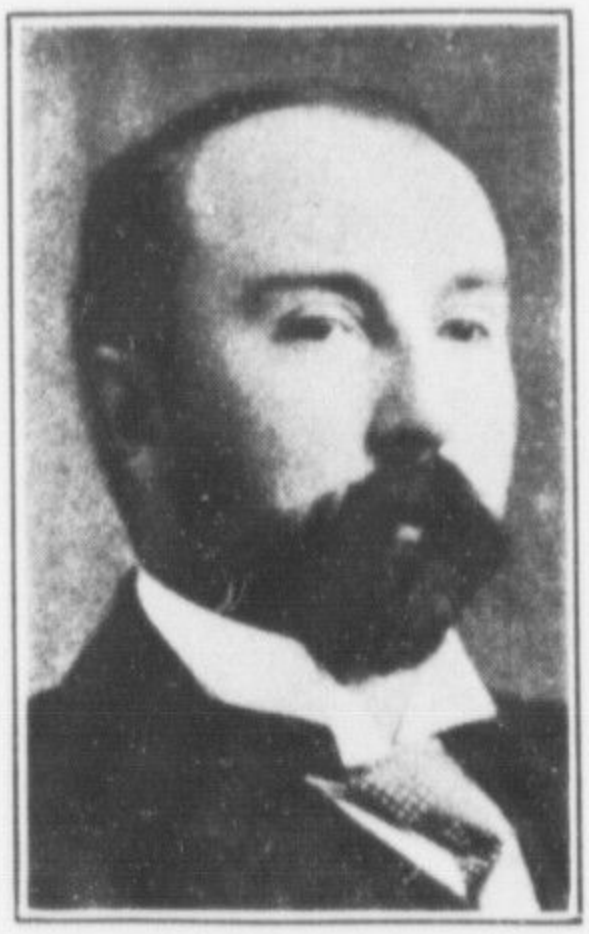
Angus W. Hooper, 1886.



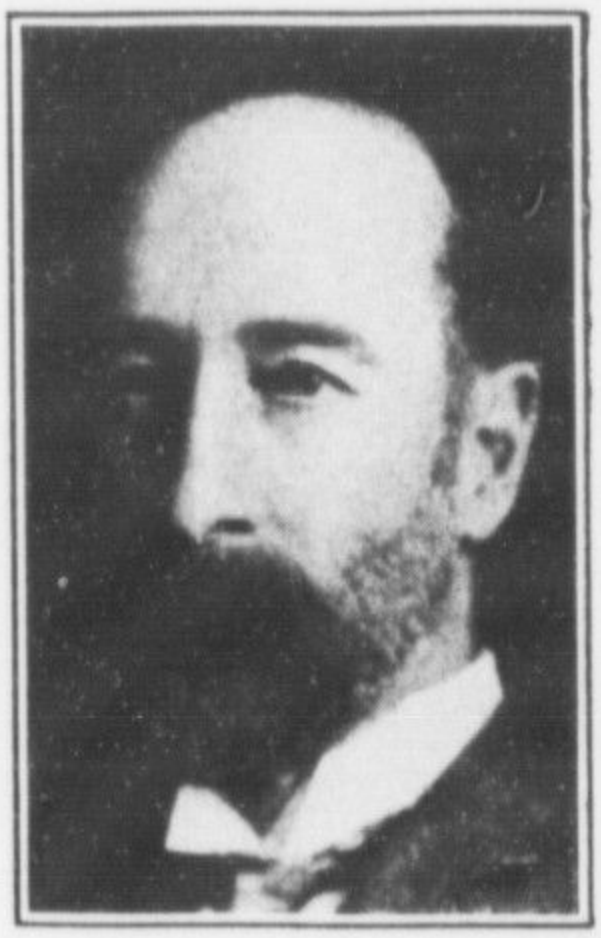
J. C. N. Badgley, 1889.



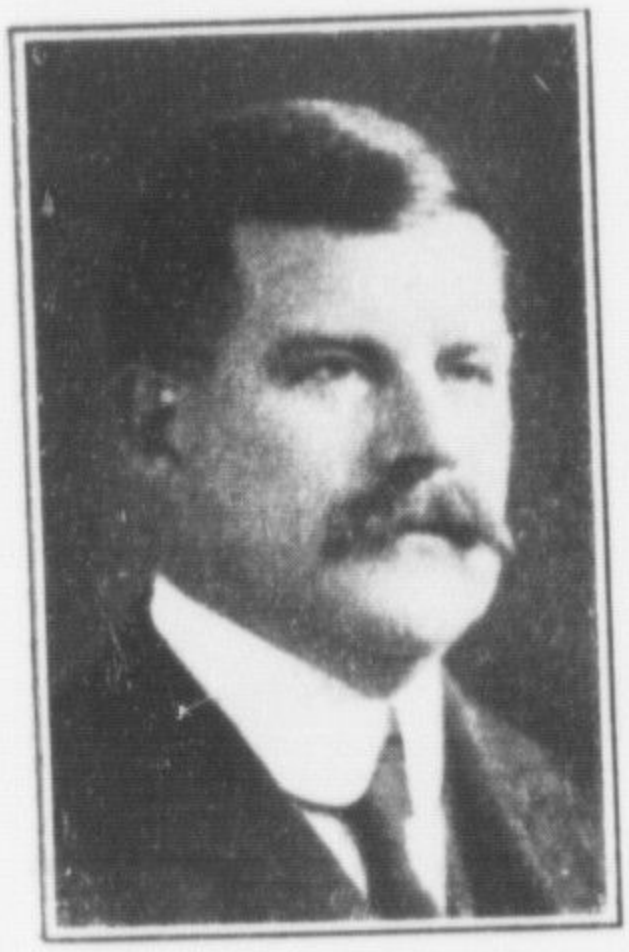
H. Markland Molson, 1891.



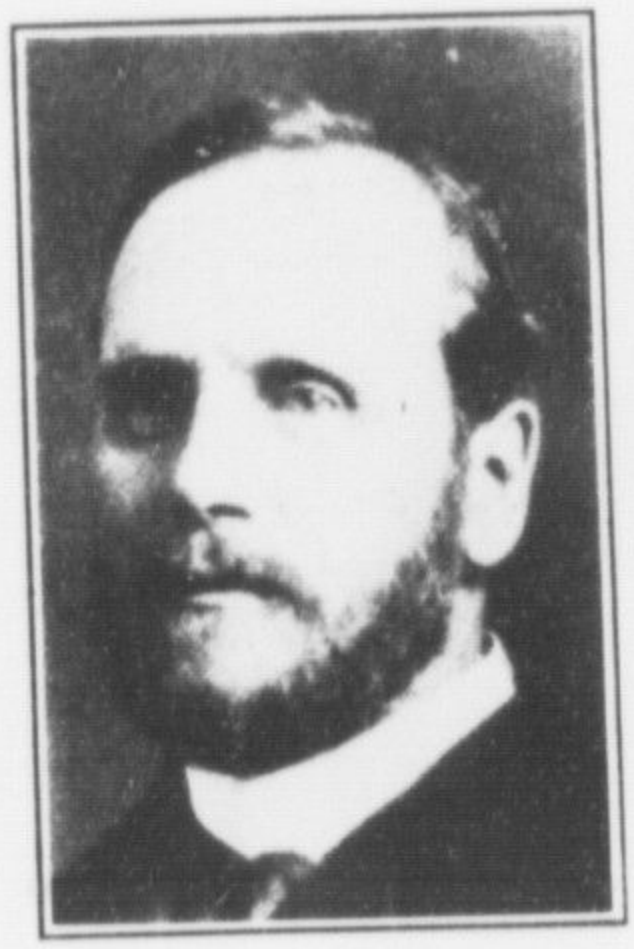
The Hon. Campbell Lane, 1893.



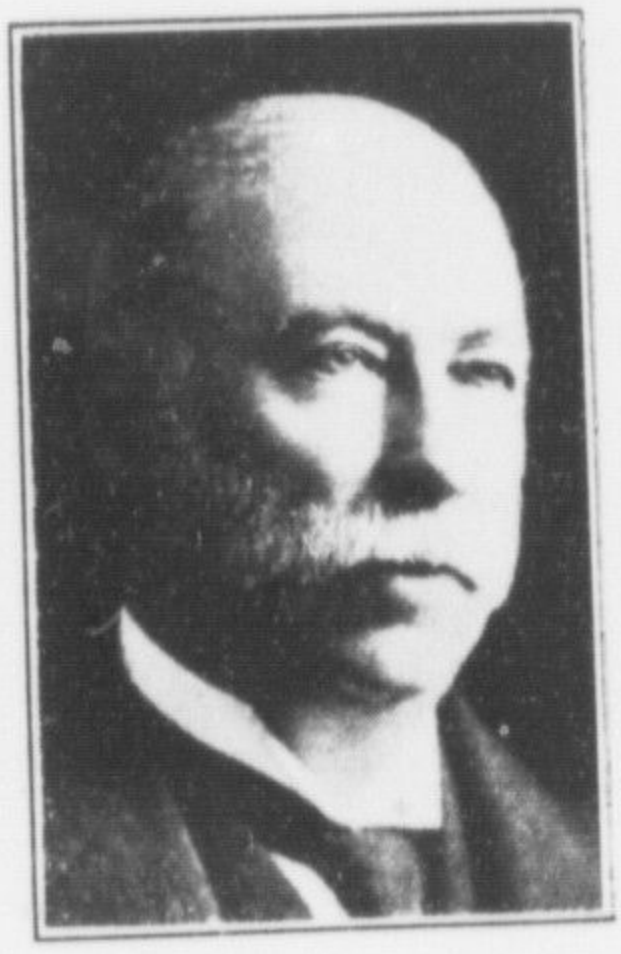
Chas. Raynes, 1896.



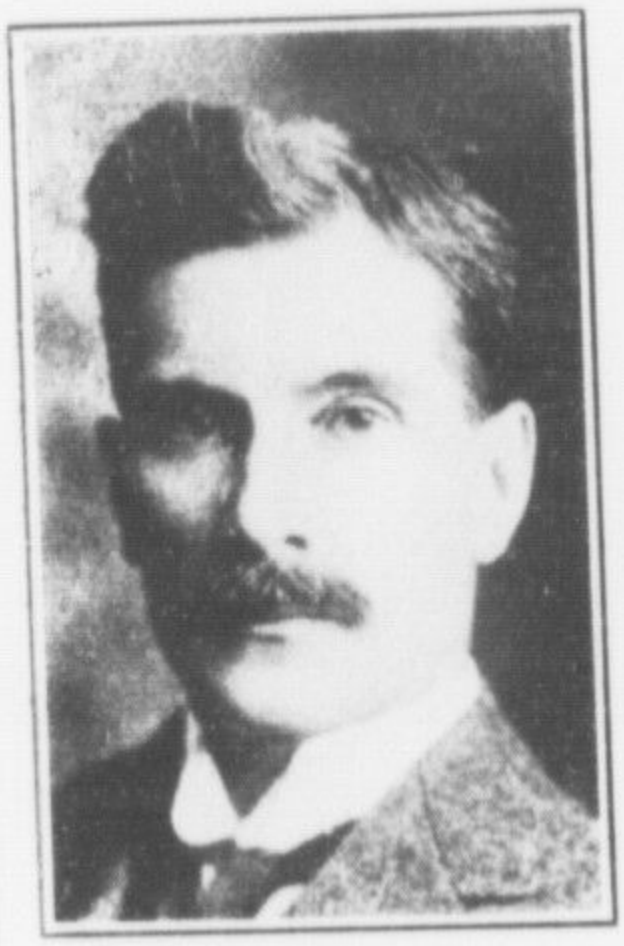
John H. Dunlop, 1898.



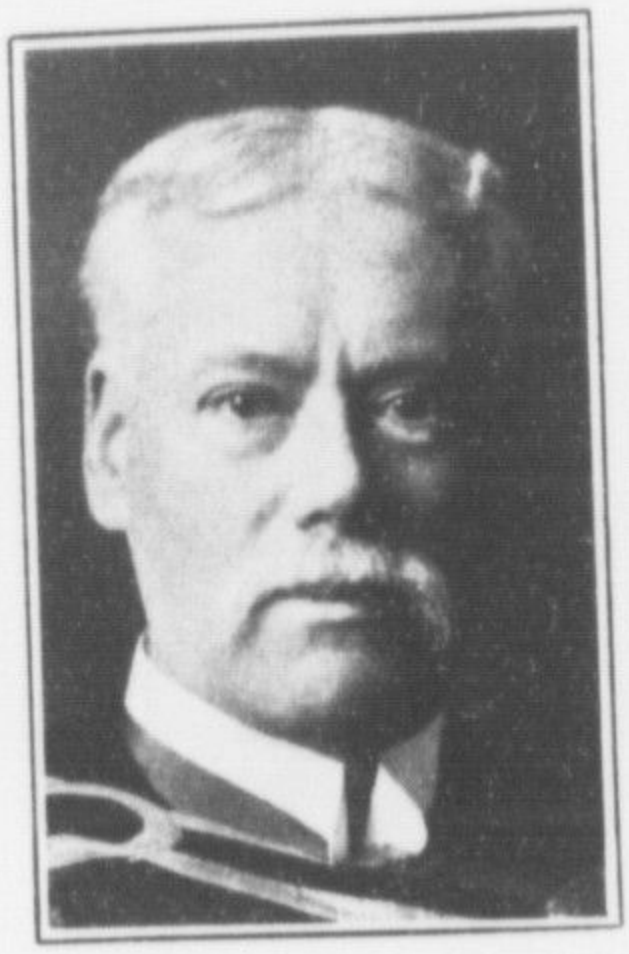
W. T. H. Spragge, 1900.



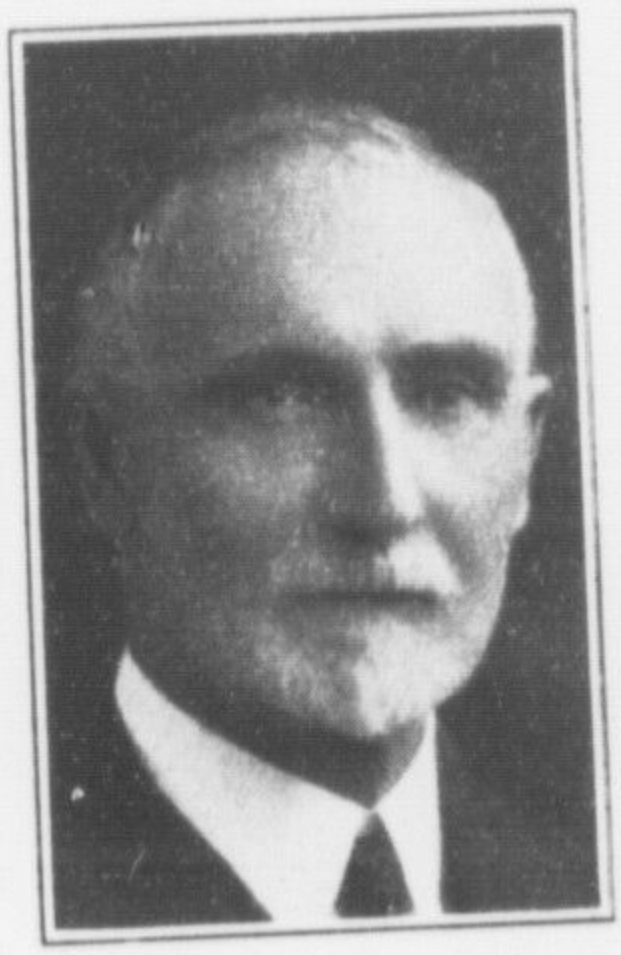
J. L. M. Marler, 1902.



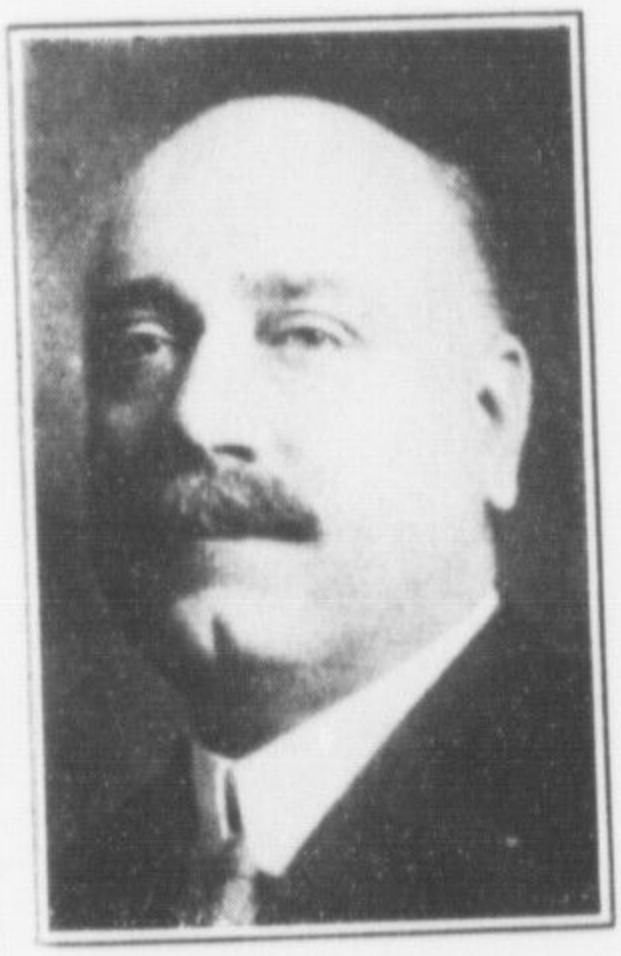
H. D. Hamilton, M.D., 1904.



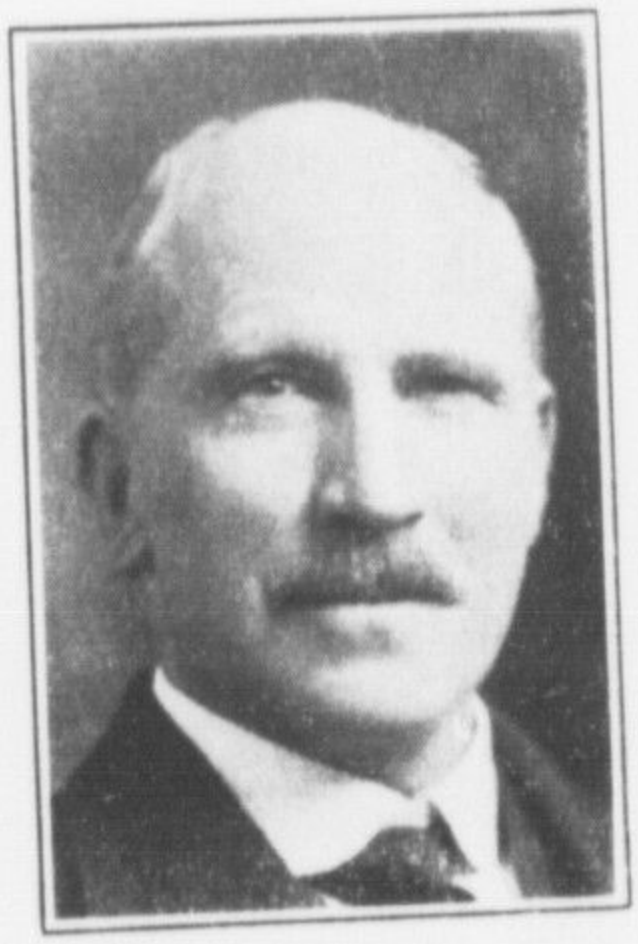
D. D. MacTaggart, M.D., 1906.



Arthur Browning, 1908.



H. M. Lambert, 1910.



R. A. Kerry, M.D., 1912.



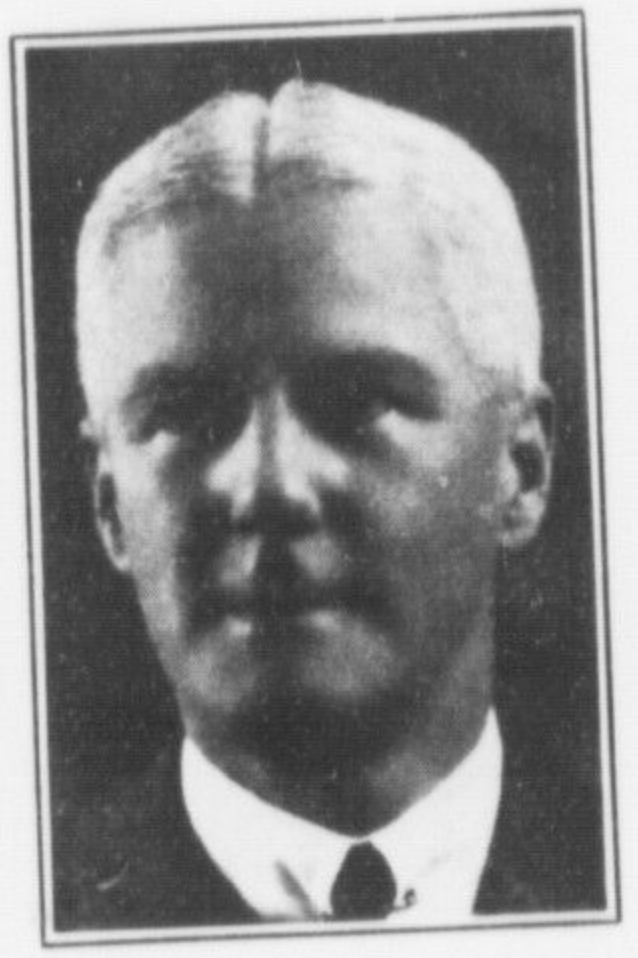
Arthur R. Doble, 1913.



H. J. S. NICHOL, P.M.



PEMBERTON SMITH, P.M.



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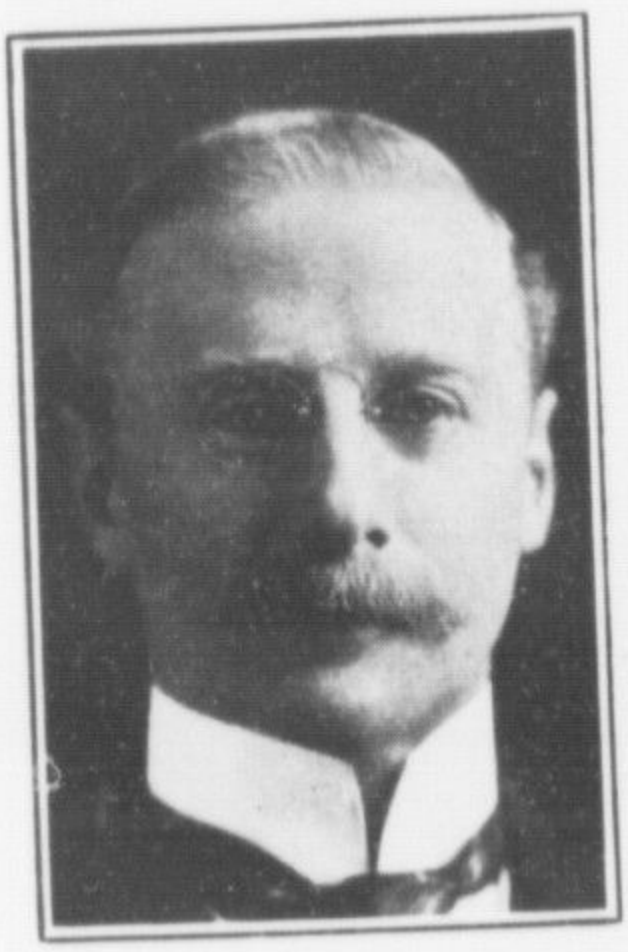

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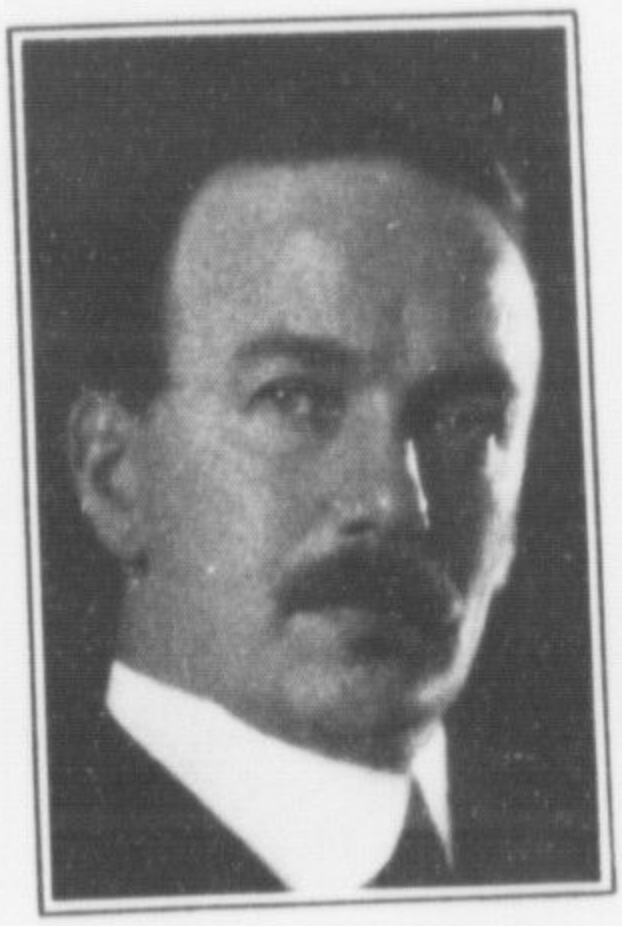

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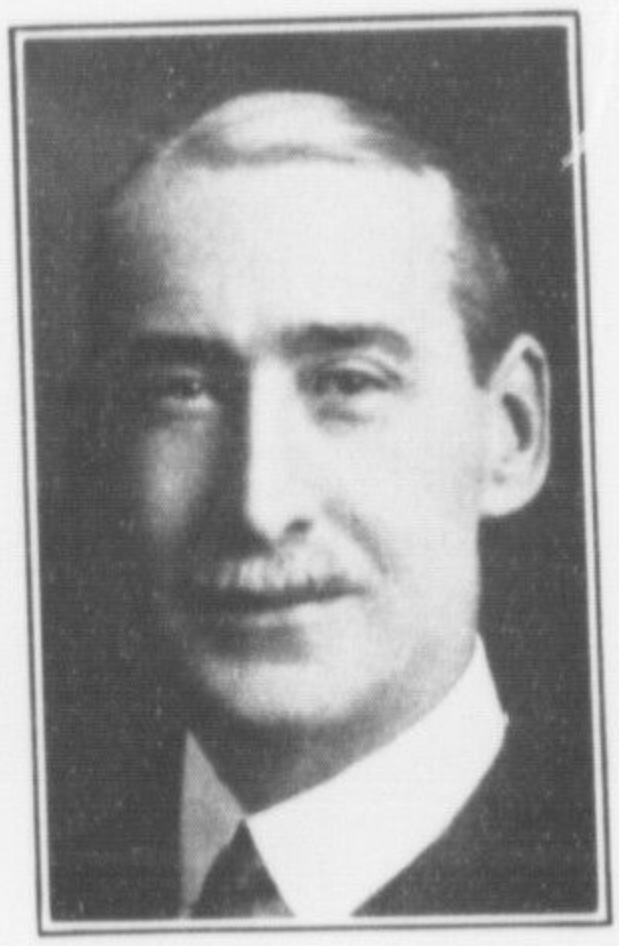


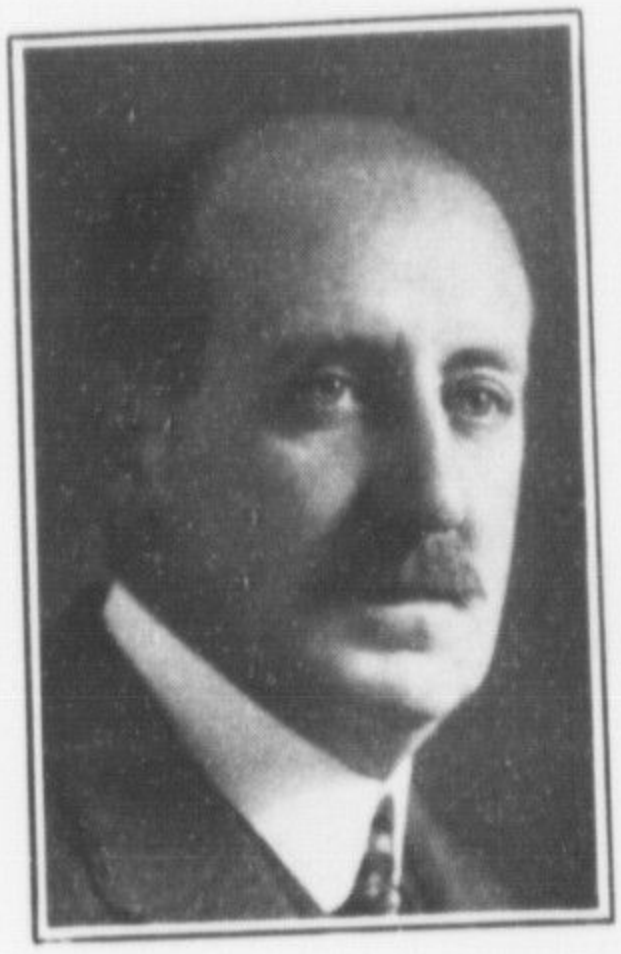
A. CECIL T. GORDON P.M.



W. ERIC C. IRWIN, P.M.



HENRY L. DOBLE, P.M.



H. H. VAUGHAN, W.M.

ST. PAUL'S LODGE, No. 374, E.R.
MONTREAL, P.Q.

Compiled by

PEMBERTON SMITH, P.M.

THERE is one old Lodge in Montreal that has gone through all the many Grand Lodge changes and vicissitudes that have taken place in the "Canadas" (East and West), and that still is going strong. In fact, if one will read W. Bro. Dayne's "Birth and Growth of the Grand Lodge of England", it becomes apparent that this Lodge dates back only fifty-three years after the formation of the first "Mother Grand Lodge" in London. This is "St. Paul's Lodge"; now No. 374, reporting directly to the Grand Lodge of England.

Masonry first began in the "Canadas" in 1759, in the city of Quebec, the year of the capture of this city by General Wolfe. The Masons in Wolfe's army got together and formed the first "Provincial Grand Lodge of Canada". At first this Provincial Grand Lodge only contained Military Lodges; but soon it began to charter Civilian Lodges also. Each Lodge had a Provincial number, and also a number on the roll of the "Mother Grand Lodge" in England. Although by 1759 the rival "Grand Lodge" of "Antient York Masons" had been well established in London, this first Provincial Grand Lodge owed allegiance only to the "Originals", (the 1717 Grand Lodge which had been nicknamed the "Moderns" by the more recent "Antients".) Under this Provincial Grand Lodge, St. Paul's Lodge in Montreal was duly chartered by the Honourable John Collins, Provincial Grand Master, on the 8th of November, 1770, under Provincial No. 10, and No. 515 on the Grand Register of "Moderns". This Provincial number was altered to No. 4 in 1786.

In a formal report sent by the Secretary of this first Canadian Provincial Grand Lodge to the Mother Grand Lodge, dated at Quebec on the 6th September, 1777, the following is given as "A list of Lodges actually in being here":—

No. 1. Merchants' Lodge at Quebec.
No. 2. St. Andrew's " " "
No. 3. St. Patrick's " " "
No. 10. St. Paul's " " Montreal.

Harmony Lodge at Detroit* (whose Warrant is from the P.G.L. at New York).

In 1792, began the great change in Canadian Masonry familiar to all historians; the intrusion of the "Antient York Masons", with H.R.H. the Duke of Kent living in Canada, and appointed "Provincial Grand Master of the Antients". Swiftly and irrevocably, the lodges began to swing over from having been adherents of the "Originals" to join this new Canadian P.G.L. of "Antients" under the Duke of Kent; and the ceremony of "healing" from Modern to Antient Masonry became an event of frequent occurrence. St. Paul's was one of the last to swing over; taking the Provincial number 12 in 1797. Three years afterwards, the Honourable Claud Dénéchau, a prominent Mason who was to become Deputy P.G.M. of Antients under the Duke of Kent; who was his successor after he went home to England; and who became the first Provincial Grand Master of the new United Lodge in 1813; was solemnly "healed" from "Modern" to "Antient" Masonry in St. Paul's Lodge on the 14th January, 1800.

Then came the very important event to all Masons the world over; the grand Amalgamation of the two rival Grand Bodies in England, and the formation of the new "United Grand Lodge of Antient, Free, and Accepted Masons" in 1813. Claude Dénéchau was duly elected "Provincial

* Detroit was part of Canada in 1777.

Grand Master" of the new "United Grand Lodge" with headquarters at Quebec city; and all the subordinate Lodges in the Canadas (both Upper and Lower Canada), reported for several years to this new Provincial "United Grand Lodge". But there was a delay in obtaining his proper Deputation to act as such (due probably to the tremendous congestion of work in the London Grand Lodge offices), and it was not till 1820 that the proper Deputation arrived; and then, to the surprise of Dénéchau as well as all others, only delegated him authority to act as P.G.M. "for the City of Quebec and the District of Three Rivers". We then find St. Paul's Lodge actively engaged in promoting a second Provincial Grand Lodge, to be known as that of the City of Montreal and the Borough of William Henry (Sorel). This new Provincial Grand Lodge was duly formed in 1823, under which St. Paul's obtained the new Provincial number 3 (afterwards altered in 1846 to No. 1). Also the number on the United Grand Lodge Register in London of 784, subsequently altered to 374, which number still remains. This second Provincial Grand Lodge operated till 1857; and was from first to last officered largely by the Brethren of St. Paul's Lodge.

Until 1855, each and every Masonic Lodge in the Canadas, used to report to the Grand Lodge of England, but through the medium of one or other of the "Provincial Grand Lodges" described. In 1855, a movement began in Hamilton, Ontario, which proved the precursor of the general "decentralizing movement", and of the establishment of the Independent Grand Lodges which now exist in each of the nine Provinces which (since 1867) have formed the "Dominion of Canada". Loyalty to the "Mother Grand Lodge", the "Grand Lodge of England", has ever been the dominant characteristic of St. Paul's Lodge; and perhaps it is not astonishing to read in its minute books that the Lodge was appalled; and at that time viewed this new move as little less than treasonable secession. They remained faithful to the Provincial Grand Lodge of Montreal and William Henry

until the 10th November, 1857; when we find the following entry in their Minute Books:—

> "It was resolved, that it was inexpedient to continue the Provincial Grand Lodge of Montreal and Wm. Henry; and that, on its dissolution, St. Paul's Lodge should communicate direct with the "United Grand Lodge of England". (This is the earliest date at which St. Paul's began its present practice of reporting direct to London.)

It has often been said that "the History of St. Paul's Lodge is the History of Montreal." Looking back over the list of Past officers and brethren, many of the names are those of the men who were known as founders and up-builders of the early City of Montreal; whose names are woven in with the history of the growth and development of the city. And St. Paul's is the one lodge in the city whose own history dates back into the times of the First Provincial Grand Lodge of "Originals"; that was formed in the very year of the Capture of Quebec by the British and General Wolfe. The Lodge Seal in use to-day in St. Paul's Lodge; and the heraldic device printed upon their notices of Communications, is an exact copy of the Coat of Arms used in London by the "Originals";—the old Mother Grand Lodge of "Moderns" in London; which passed out of existence and was superseded by the United Grand Lodge in 1813.

In a fast-growing and changing city like Montreal, the meeting-place of St. Paul's Lodge was changed many times and oft. In Doige's City Directory for 1819, is the note that "St. Paul's Lodge No. 12 (Masonic) is held at the "City Tavern" (address, 73 St. Paul Street). At the laying of the corner stone of the General Hospital in 1821, with full Masonic Honours by the Provincial Grand Lodge, accompanied by the three Lodges then held in this city, namely, Union No. 8, St. Paul's No. 12, and Wellington Persevering

No. 20, the imposing procession started from the "City Tavern". In other words, from St. Paul's Lodge.

In December, 1830, St. Paul's Lodge held its meetings in the "Masonic Hall", situated on the corner of St. Paul and Bonsecours Street. This "Masonic Hall" was erected by W. Bro. the Hon. John Molson, an old Past Master of the Lodge, who afterwards became Provincial Grand Master for Montreal and William Henry. An entire story was set aside for the purposes of the craft, and it was at the especial request of St. Paul's Lodge No. 3, that that portion of the building was solemnly dedicated to the purposes of Masonry, with the usual Masonic rites and ceremonies, by the Provincial Grand Lodge of the District, on the 13th May, 1825.

The Lodge room was most chastely and classically fitted up, with double rows of columns, of the Tuscan, Doric, Ionic and Corinthian Orders, in pairs, and terminating, on the Eastern side, by a magnificent throne of the Composite order.

In this Hall, the Lodge continued to meet until the destruction of the building by fire, on the 24th April, 1833. After that, it met at Mack's Hotel (afterwards the Central Police Station), when it removed, on the 12th May, 1835, to Rasco's Hotel, St. Paul Street. Here it remained until the 13th December, 1836. On the 27th of that month, the Lodge assembled at Privat's Hotel and so continued until the 2nd of June, 1837. On the 15th November of that year it was found at Mussen's, Notre Dame Street, where it was held (with the exception of two meetings that took place on the 21st March and 18th April, 1838, at the late Brother Campbell Sweeney's rooms, which were in a large building, long known as the Natural History Society Building; but, for the holding of which meetings there, no reason is given), until the 13th November, 1838. On the 10th December, 1838, and until the 10th December, 1839, the "Globe Inn" was its place of meeting. Thence it removed to "Sword's

Hotel",.on the East side of St. Vincent Street, where it is found on the 27th December, 1839, and until the 14th December, 1841, when it again met at Rasco's Hotel, and so continued until the 16th May, 1844. On the 24th June, 1844, it was domiciled at Tetu's Hotel, Great St. James Street and St. Peter Street, where it remained until the 9th April, 1850. After that date, it removed to Freemason's Hall, Notre Dame Street and Dalhousie Square. The total destruction of this building by fire, in the tremendous conflagration of 8th July, 1852, when some 1,200 houses were burnt, again left St. Paul's Lodge without a lodge room. On the 27th October, 1852, its sittings were resumed in the "Zetland" lodge room, No. 731, E.R., held in Murphy's Hotel, Notre Dame and Gosford Streets, and we find it there until the 10th May, 1853. In the interval between that date and the 8th November, 1853, a removal to the "Saint Lawrence Hall" took place, and there it met for a continuous period of seventeen years. On the 8th November, 1870, the brethren assembled in a new lodge room, No. 910 St. Catherine Street, and continued to meet there until the 13th April, 1875. After that date, the Brethren met on the 11th May and 9th November, at the "Royal Albert" Lodge Room, No. 6, Phillips Square, and, on the 14th and 27th December, 1875, at the Asylum of the Ancient and Accepted Scottish Rite, No. 1052, St. Catherine Street, where, on the latter date, the Installation of Officers for 1876 took place.

On the 11th January, 1876, the Lodge held its first regular Communication in the New Lodge Room, Academy of Music, Victoria Street; the banquet on St. John's day, 27th December, 1875, having been previously held in the Lodge Room.

On the 10th February, 1885, the Lodge met for the first time in the Lodge Rooms in Hall & Scott's building, No. 15 McGill College Avenue, corner of St. Catherine Street, where it continued to meet until 1922.

Since then the Lodge has been meeting in the "Royal Victoria" rooms in the "Masonic Temple" on Dorchester Street; but a property has recently been purchased on Mackay Street, where the Brethren hope, before long, to be permanently established—for the first time—in a building of their own.

The burning of the "Masonic Hall" in 1833 was the greatest historic disaster that ever occurred to the Craft in Canada. For by this fire all the early minute books of St. Paul's Lodge (with the exception of the current minute book) were completely destroyed. Think what it would mean to Masonic Historians to have access to minute books reaching back through the period of Antient York Masons right into the original "Provincial Grand Lodge of Moderns"! Incidentally, from the loss of these minute books, the Lodge does not at present know the name of its first Master in 1770, although the name of the Lodge Secretary, James Doig, is known from Provincial Grand Lodge correspondence. And although St. Paul's Lodge now reports directly to London, it maintains all its old traditions of hospitality and true Masonic welcome to visiting brethren in good standing. In a country of Independent Grand Lodges (as Canada is to-day), bound to the old land by the ties of sentiment and history rather than by any legal chains, the feeling is now general that it is a good thing to have one or two lodges reporting directly to the Mother Grand Lodge; and doing the work (or trying to do the work), as it is done at home. There are just enough slight variations in the ritual to make a visit to one of the Lodges working under the English Register a matter of especial interest to a Canadian Mason.

The data with regard to the different meeting-places of the Lodge were carefully compiled from the Lodge minute books by the late Wor. Bro. D. D. MacTaggart, P.M., P.A.G.D.C. of the Grand Lodge of England.

LIST OF MASTERS OF ST. PAUL'S LODGE, MONTREAL. CANADA EAST

No. 10—PROVINCIAL GRAND LODGE OF CANADA (Originals)

	Elected and Installed
Robert Gordon	1777
Christopher Carson (Died March, 1779)	December, 1778
Robert Gordon	April, 1779
Thomas Busby	June, 1779
Thomas McMurray	December, 1779
John Daly	June, 1780
Thomas Oakes	December, 1780
Henry Rowley	June, 1781
James Noel	June, 1782
Levi Willard	December, 1782
Henry Loedel	June, 1783
James Noel	December, 1783
Thomas Busby	December, 1784
Conrad Marsteller	December, 1785

No. 4—PROVINCIAL GRAND LODGE OF CANADA (Originals)

James Noel.....June, 1786, 1787
Conrad Marsteller.....June, 1788
Thomas Sullivan.....December, 1788
John Platt.....December, 1789
James Noel.....December, 1790
John Molson.....June, 1791
Samuel David..... December, 1791, 1792
John Devereux.....June, 1793
John McArthur.....June, 1794
Thomas Busby.....December, 1794
John Molson.....June, 1795
Thomas J. Sullivan.....June, 1796

No. 12—PROVINCIAL GRAND LODGE OF ANCIENT YORK MASONS

Thomas J. Sullivan.....June, 1797
William Martin.....June, 1798, 1799, 1800
Louis Charles Foucher.....June, 1801, 1802
John Greatwood.....June, 1803
Gwyn Owen Radford.....December, 1803
Arthur Gilmour.....June, 1804
Jacob Hall.....June, 1805
William Martin.....December, 1805, 1806
Arthur Gilmour.....June, 1807
James Dow.....December, 1807
Thomas McLaren.....December, 1808, 1809
Jabez D. DeWitt.....June, 1810
George Platt.....December, 1810
Jabez D. DeWitt.....June, 1811
Austin Cuvillier.....June, 1812
Jabez D. DeWitt.....June, 1813

No. 12—PROVINCIAL GRAND LODGE OF "UNITED A. F. AND A. M."

Abner Rice	June, 1814
Charles Gore Lester	June, 1815, 1816
Jabez D. DeWitt	June, 1817
Michael Scott	December, 1817, 1818
Jabez D. DeWitt	December, 1819
Turton Penn	December, 1820, 1821
Michael Scott	December, 1822

No. 3—PROVINCIAL GRAND LODGE OF MONTREAL AND WILLIAM HENRY (United)

Turton Penn	December, 1823
Rev. John Bethune	December, 1824
John Samuel McCord	December, 1825, 1826
Turton Penn	December, 1827
William Badgley	December, 1828, 1829
Frederick Griffin	December, 1830
Turton Penn	December, 1831
Alexander Buchanan	1832
James Guthrie Scott	1833 and 1834
William Badgley	1835 and 1836
William Forsyth	1837
William Badgley	1838 and 1839
Isaac Valentine	1840
John Samuel McCord	1841
William Badgley	1842 and 1843
John Samuel McCord	1844
Moses Samuel David	1845

No. 1—PROVINCIAL LODGE OF MONTREAL AND WILLIAM HENRY (United)

	Elected and Installed
David Lewis MacPherson	1846 and 1847
James Sutton Elliott	1848 and 1849
Strachan Bethune	1850 and 185
John Ogilvy Moffatt	1852 and 1853
Archibald Hamilton Campbell	1854 and 1855
Robert Denny Collis	1856 and 1857

No. 374—REGISTER OF UNITED GRAND LODGE OF ENGLAND

Strachan Bethune	1858
Archibald H. McCalman	1859 and 1860
John Shuter D. McGill	1861
Richard Arnaud Brooke	1862 and 1863
Walter Scott	1864
William Osborne Smith	1865
James Godschall Johnson	1866
William Henry Hutton	1867, 1868, 1869
Dr. Gilbert Prout Girdwood (*10 Jan.)	1871
John Taylor	1872 and 1873
Frank Bond	1874 and 1875
David R. McCord	1876 and 1877
William Henry Hutton	1878 and 1879
Charles G. Geddes	1880 and 1881
Francis R. F. Brown	1882
Louis Sutherland	1883 and 1884

* The Election of Master, on this day, arose from the inability of Brother Richard B. Angus to accept the office to which he had been elected on 13th December, 1870. The installation took place 24th January, 1871.

William Henry Hutton 1885

Angus W. Hooper ..... 1886, 1887 and 1888

J. C. N. Badgley ..... 1889 and 1890

H. Markland Molson ..... 1891 and 1892

Campbell Lane ..... 1893, 1894 and 1895

Charles Raynes ..... 1896 and 1897

John Hamilton Dunlop ..... 1898 and 1899

W. T. H. Spragge ..... 1900 and 1901

J. L. M. Marler ..... 1902 and 1903

H. Douglas Hamilton, M.D. ..... 1904 and 1905

D. Donald MacTaggart, M.D ..... 1906 and 1907

Arthur Browning ..... 1908 and 1909

Hugh M. Lambert ..... 1910 and 1911

Richard A. Kerry, M.D. 1912

Arthur Richard Doble 1913

H. J. Stuart Nichol 1914

Pemberton Smith 1915

William Langley Bond ..... 1916 and 1917

John Moat Miller ..... 1918 and 1919

Herbert Raine ..... 1920 and 1921

Arthur Cecil Travers Gordon ..... 1922 and 1923

William Eric C. Irwin ..... 1924 and 1925

Henry Leopold Doble ..... 1926 and 1927

Henry Hague Vaughan ..... 1928 and W.M.

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