

The Papers of The Canadian Masonic Research Association

VOLUME I



Presented to Worshipful Brother
Peter Scott

The installing master at my
installation Dec. 5 / 86

My sincere thank you
to a brother and a friend

Ross Nash



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The Papers of

**THE CANADIAN
MASONIC RESEARCH
ASSOCIATION**

1949-1976

Volume I: papers 0 to 38

Published by
The Heritage Lodge No. 730,
A.F. & A.M., G.R.C.,
1986.

Preface

The proposal to reprint the papers of the Canadian Masonic Research Association was recommended by the Committee of General Purposes of The Heritage Lodge No. 730, G.R.C., in October 1984 and was approved by the Lodge in November. The project was to serve a dual purpose, to propel the Heritage Lodge into implementing its goal of publishing historic masonic documents and to preserve a large collection of research material of which very few complete sets remained.

From November 1984 until April 1985 Masons across Ontario were asked to show their interest in the project. By April the response surpassed 600 and advance payment was requested in the amount of \$55.00 per set. By October 15th more than 750 orders had been received and printing was begun by the Maple Leaf Press Inc., Toronto. It was anticipated that 1000 sets should be printed.

The initial Project CMRA Committee which was formed in October 1984 consisted of W. Bro. G.R. Marshall and R.W. Bros. W.E. McLeod, J. Moore, J. Pos and C.E.B. Le Gresley (Chairman). In December R.W. Bro. Moore withdrew and R.W. Bro. E.V. Ralph and W. Bro. J.F.M. Major were added. Two of the above, Bros. Marshall and Le Gresley had been members of the C.M.R.A. during its final decade and Bro. Le Gresley was privileged to serve as Vice-President for Ontario.

The Committee especially appreciated the valuable encouragement and guidance of R.W. Bro. J. Lawrence Runnalls who had formerly served the offices of President and Secretary of the Canadian Masonic Research Association and who had authored or co-authored nine of the papers. Bro. Runnalls was most generous in writing a Foreword to this publication and in providing copies of the papers.

Gratitude is likewise owing to the last President and Secretary of the Association, M.W. Bro. J.B. Naylor and the late M.W. Bro. R.A. Gordon who several years earlier had consented to reproduction of the papers should it become possible.

The papers were borrowed from The Library of the Grand Lodge of Canada in the Province of Ontario and from the private collections of R.W. Bro. F.J. Bruce, R.W. Bro. D.R. Hall, W. Bro. G.T. Jones, R.W. Bro. C.E.B. Le Gresley, W. Bro. G.R. Marshall and V.W. Bro. F. Scott until a complete set was assembled. The Grand Lodge of British Columbia and the Victoria Lodge of Research provided copies of A HISTORY OF THE EARLY DAYS OF FREEMASONRY IN BRITISH COLUMBIA. The Grand Lodge of Nova Scotia kindly gave permission to include as paper No. 0, a 1949 paper by M.W. Bro. R.V. Harris on the founding of masonry in Halifax and published by the Grand Lodge of Nova Scotia.

Of the 116 papers originally presented by the C.M.R.A., nine had gone unprinted and were believed lost. Recently however, Bro. James R. Case, Grand Historian of the Grand Lodge of Connecticut was able to provide a draft copy of paper No. 46 by M.W. Bro. R.V. Harris and himself on FREEMASONRY AT THE SIEGES OF LOUISBOURG IN 1745 AND 1758. This will be the first public printing of this lengthy paper. R.W. Bro. W.E. McLeod has assisted in the proof-reading of the paper and has resisted the temptation to make other than minor corrections to it.

The attention of the reader is drawn to the fact that careful examination of certain papers reveals occasional mis-spelled names. It has not been possible to correct such errors as the papers have been reproduced by a photographic process.

For the benefit of the future researcher it should be recorded that when the Association went into darkness after 1976 its documents were placed in the custody of the Miramichi Museum and Library in (or near) Newcastle, New Brunswick.

The titles of the papers still missing are as follows:

8. The Origins of the Scottish Rite of Freemasonry, R.V. Harris, 1951.
10. The Knights of St. John in America, R.V. Harris, 1952.
13. Freemasonry among the French in Canada, C.E. Holmes, 1953.
41. The Beginnings of Royal Arch Masonry in Canada, R.V. Harris, 1957.
43. Masonry at the First Siege of Louisbourg in 1745, R.V. Harris, 1958.
56. St. John's Lodge No. 1, P.E.I.R., Malcolm MacKenzie, 1960.
60. The First Lodge on Canadian Soil, Annapolis Royal and the 40th Regiment, R.V. Harris, 1961.
91. John Clinch and Freemasonry in Newfoundland, R.V. Harris, 1967.

C.E. Balfour Le Gresley
Chairman of Publications,
The Heritage Lodge 730,
A.F. & A.M., G.R.C.
February, 1986

Foreword

The aims of The Heritage Lodge include the statements, "To produce Lodge Proceedings, Research Papers, and Historical reviews" and "To preserve, maintain and uphold those historical events that formed the foundation of Ancient, Free and Accepted Masonry". The reproduction of the papers of The Canadian Masonic Research Association satisfies these aims to a large extent. Two of the stated aims of the Association were "(4) To produce masonic books" and "(6) To reprint scarce masonic books".

The Canadian Masonic Research Association was an outgrowth of the Conference of the Grand Masters and Provincial Grand Masters (Newfoundland) of Canada. It came into being in 1949 and was disbanded in 1976, a period of twenty seven years. M.W. Bro. Wm. James Dunlop of Ontario and M.W. Bro. Reginald V. Harris of Nova Scotia were the leaders in the movement, the former serving as the first President and the latter as Secretary until his death in 1968.

Meetings were held wherever convenient throughout the whole of Canada and 116 papers were presented. Of these, 107 were printed and distributed to the members of the Association and to Canadian Masonic libraries. Bro. Harris was the author of 24 of these papers. As Secretary, he was responsible for their publication. He withheld a number of his own papers as he said he 'did not want to hog the show' but also, being a perfectionist, he wanted to extend and polish them before they were finalized in print. After his death, two of his papers were with the secretarial records passed on to his successor and were published. The others could not be found as they mysteriously disappeared at the time of his death. It is encouraging that one of these has recently been discovered and can be included in this publication.

Many years of research and labour have gone into the preparation of these masonic papers and in order that many more Masons might benefit from this important research The Heritage Lodge decided to have the whole reprinted in three volumes. Approximately 300 of each paper were published and distributed to the Association members and to Canadian masonic libraries. Now only a few complete sets may be located. As the present printing must be restricted to the demand at the time, the set of books will almost immediately become collector's items.

The Heritage Lodge is to be congratulated in taking the formal step in helping to retain so much masonic history and knowledge.

J. Lawrence Runnalls,
President, C.M.R.A. 1964-1968
October 1985

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CANADIAN MASONIC RESEARCH ASSOCIATION

(Sponsored by the Canadian Conference of Grand Lodges.)

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*C. McL. Pitts, P.G.M., Ottawa, Ont., 1953-55
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January 1972.

BY-LAWS

(Adopted at meeting held in Masonic Temple, Toronto, May 9, 1950)

Preamble

- (1) To encourage Masonic research and study by its members and others;
- (2) To present their findings and conclusions to meetings of the Association for discussion and interchange of judgment;
- (3) To publish at convenient intervals proceedings or transactions containing such portions of the addresses and discussions as may be desirable to print;
- (4) To publish new Masonic books of outstanding merit;

- (5) To reproduce or print Masonic documents of historical importance;
- (6) To reprint scarce Masonic books and pamphlets;
- (7) To assist in and encourage the preservation of Masonic material of historic value.

I. MEETINGS: Meetings of the Association shall be held at such times and places as may be designated by the President or Executive Committee from time to time.

II. OFFICERS: The elective officers shall be a President, ten Vice-Presidents, a Treasurer and a Secretary, and said officers shall constitute the Executive Committee of the Association.

III. TREASURER: The Treasurer shall receive from the Secretary all monies of the Association and give his receipt therefor, keep a just and regular account thereof, and deposit the same in such chartered bank as the Executive Committee may designate. All money shall be deposited in the name of the Association, and no withdrawal shall be made except by a cheque signed by the Treasurer, countersigned by the President or Vice-President upon authorization by the Executive Committee.

IV. SECRETARY: The Secretary shall record the proceedings of all meetings of the Association or its Executive Committee, shall receive all money paid to him, paying the same to the Treasurer, taking his receipt therefor, and shall keep such books of record and perform such duties as may be prescribed by these by-laws or the resolutions of the Association.

V. COMMITTEES: The President shall appoint such Committees as may be necessary for the conduct of the business of the Association.

VI. MEMBERSHIP: The Executive Committee may elect to membership Master Masons in good standing belonging to recognized Masonic bodies. They shall be entitled to receive without charge the notices of meetings and the proceedings or transactions, but a charge shall be made to them for other publications of the Association.

VII. FEES: Members shall pay dues in advance at the rate of Five Dollars (\$5.00) per annum.

VIII. PROCEEDINGS (1) The Executive Committee may at convenient intervals publish proceedings or transactions containing such portions of addresses and discussions read before meetings of the Association and such germane material as may be desirable to print. It may also publish new Masonic books of outstanding merit, reproduce or print Masonic books and pamphlets.

(2) The compilation, manufacture and distribution of all publications of the Association shall be in charge of a Publication Committee appointed by the Executive Committee, said Publication Committee may in its discretion establish rules and regulations concerning the publication and sale of articles and books.

**Resolution adopted at General Meeting held in Montreal,
February 20, 1959**

"That the Honour of Fellow of the Association (F.C.M.R.A.) be instituted, to be conferred on Brethren outside Canada who may have rendered, or may render distinguished service in Masonic research, such Fellows to be Life Members of the Association."

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G. R. Marshall, 1471 Hixon Street	Oakville, Ont.
Cyril C. Martin, 65 Parkway	St. Catharines, Ont.
Frank Mayer, 9732 89th Avenue	Edmonton 63, Alberta
Kenneth Melsted, Box 85	Wynyard, Sask.
A. J. B. Milborne, Box 248	Knowlton, Que.
J. M. Mitchell, 145 Douglas Place	Courtenay, B.C.
Dr. J. S. Munro, Drawer 369	North Sydney, N.S.
Cpl. D. R. Murray, Box 674	Drumheller, Alberta
Nicholas Mussallem, 897 West 64th Avenue	Vancouver 14, B.C.
J. B. Nayler, 4846 Sherbrooke St. West, No. 102	Vancouver 14, B.C.
Dr. A. N. Newell, 221 Brant Avenue	Brantford, Ont.
Grand Lodge of Nova Scotia, c/o H. F. Sipprell	Halifax, N.S.
Grand Lodge of Prince Edward Island, c/o E. E. MacMillan	Charlottetown, P.E.I.
Nicholas Pappas, 728 Linwood Crescent ..	Thunder Bay, Ont.
W. G. Parker, 5403 Dupuis Avenue	Montreal 252, Que.
Dr. W. G. Peacher, 60 Genesee Street	Syracuse, N.Y. 13202
Ralph T. Pearson	Sussex, N.B.
C. A. Pincombe, 49 Orchard Drive	Moncton, N.B.
M. F. Power, 224 Pennywell Road	St. John's, Newfoundland
R. P. Purves, 704 Grain Exchange Building	Winnipeg 2, Man.
J. E. Reichert, 1233 Lansdowne St. W.	Peterborough, Ont.
C. E. Rich, 20 Bearbury Drive	Etobicoke, Ont.
L. T. Richardson, Box 106	Caledonia, Ont.
E. H. Rivers, 1304 4A Street N.W.	Calgary 41, Alberta
K. M. Robinson, 43 Burton Street	Hamilton 21, Ont.
W. J. Ross, 826 Montcalm Street	Sherbrooke, Que.
J. L. Runnalls, 50 Strathcona Drive	St. Catharines, Ont.
Dr. J. F. M. Salvas, Box 603	Lennoxville, Que.
J. H. Saunders, 2460 Benny Crescent, No. 320	Montreal 261, Que.
W. K. Scobbie, 27 Paradise Road North	Hamilton, Ont.
Frederick Scott, 41 Fairfield Avenue North	Hamilton 27, Ont.
W. M. Secord, Box 1010	Fonthill, Ont.
H. Ross Sheppard, 3300 Ridgewood Ave., No. 44	Montreal 247, Que.
D. M. Silverberg, 326 Matheson Avenue	Winnipeg 4, Man.
H. B. Snelgrove, 1 Strawberry Marsh Road	St. John's, Newfoundland
Hon. Joseph R. Smallwood	St. John's, Newfoundland
Dr. D. A. Somerville, Box 39	Bristol, N.B.
T. M. Spencer, 1390 Lorne Street	Regina, Sask.
Stanley Stanhope, 723 Pineview Avenue	Sarnia, Ont.
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Charles St. C. Strong, Royal Trust Bldg. St. John's, Newfoundland
 E. I. Swanbergson, Box 608 Atikokan, Ont.
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 John E. Taylor, Box 39 Hilton Beach, Ont.
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 J. V. Trebell, 180 Geoffrey Street Toronto 154, Ont.
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 H. A. Vallières, 153 Vivian Avenue Mount Royal 125, Que.
 C. P. Vigeant, Box 2151 London 12, Ont.
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 James Fairbairn Smith Detroit, Mich.

No. 0

THE
HONOURABLE
EDWARD CORNWALLIS

FOUNDER OF FREEMASONRY IN HALIFAX

By

Reginald V. Harris



CORNWALLIS

Published By

The Grand Lodge of Nova Scotia

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1949



HON. EDWARD CORNWALLIS
(From the painting by Sir George Chambers, Bart.)

THE HONOURABLE EDWARD CORNWALLIS

The Hon. Edward Cornwallis, the founder of Halifax, was born at 14 Leicester Square, London, on March 5th., 1717 (not Feb. 22nd., as stated by several writers). He was the sixth son of Charles, fourth Baron Cornwallis. His mother was Lady Charlotte Butler, daughter of Richard Earl of Arran, and grand-daughter of James Butler, the famous first Duke of Ormonde, Lord Lieutenant of Ireland in the reigns of Charles I and Charles II.

The first Baron Cornwallis was Sir Frederick Cornwallis, of an old Suffolk family who fought for Charles II during the Civil Wars and who was created Baron Cornwallis in 1661. The family possessed large estates in Suffolk and the Channel Islands, and was for generations one of wealth and influence.

Taking the side of the House of Hanover, on the death of Queen Anne, they received benefits from George I, became favorites with his son, George II, and were on terms of intimate friendship with the royal family when their sons, Edward and Frederick, (who were twins) were born. At this time the family maintained a fine house and retinue in London.

At the age of twelve the two brothers were appointed royal pages, and for two years attended the royal family and Court at Windsor and at Hampton Court palace. Cole, the antiquary and social historian of the court, refers to the boys, "as alike in body and mind and of so marked a resemblance to each other that it was difficult to know them asunder." From the Court both brothers entered Eton where they remained for four years.

Archbishop Cornwallis:

Frederick entered the Church, was ordained at an early age, was rapidly advanced and became successively Bishop of Lichfield, Dean of London and finally in 1768, Archbishop of Canterbury. He was known as the gay Archbishop and created a sensation by marrying Lady Townshend, a reigning beauty and toast of the day. Their Sunday afternoon receptions at Lambeth Palace during the London season were the resort of fashion and influence and the Archbishop's hospitality was more frequently heard of than his piety and learning.

He died in 1781 and was buried beneath the altar in Lambeth Chapel. His portrait, by Dance, in the gallery of Lambeth Palace gives an idea of his genial happy nature, one at peace with all mankind, but of his attainments in learning, we know little. Four sermons comprise his only writings.

Army Career:

Edward, his brother, entered the Army at eighteen, being gazetted May 4, 1731, Ensign in the 47th. Foot, then stationed at Canterbury, a Regiment which in later years took part in the second siege of Louisburg in 1758.

For several years he performed garrison duty near London. In 1734 he was promoted Lieutenant and three years later, a Captain on transfer to the 20th Foot, now the Lancaster Fusiliers, which won fame in the battle of Minden in 1759.

From 1738-43 Cornwallis was at Whitehall employed on diplomatic services, principally between The Hague and London.

In 1744 he was gazetted Major of the 20th. Foot and joined the personal staff of the Duke of Cumberland. In the same year, on the death of his brother Stephen, member of the Commons for Eye in Suffolk, a constituency controlled by the Cornwallis family, he became a member of Parliament for that borough.

In 1745, Cornwallis joined his regiment in Flanders and was present with it at the battle of Fontenoy. This battle, fought by 50,000 Austrian, Dutch and British troops against 70,000 French under the brilliant Marshal Saxe, resulted disastrously for the Allies. The Dutch and Austrian troops gave way early in the fight and upon the 18,000 British troops fell the duty of covering the retreat, which was, and is still, considered a masterly achievement in the annals of war. The obstinacy of the battle may be judged by the carnage in which the British lost 2,000 killed and 4,000 wounded, while the French acknowledged 4,000 killed and 6,000 wounded. The 20th. Regiment lost its Colonel and eight officers and 385 men. Cornwallis was in command the greater part of the engagement, as Colonel Craig was killed early in the day.

On the return of the British force or—rather the remnant of it—at the close of the campaign, the rage of the people knew no bounds. The press was kept busy issuing all kinds of chapbooks and broadsides fomenting the popular discontent. Marvels were expected and the heroism of the 18,000 went for naught. The glorious record of Marlborough and the memories of Blenheim were declared obliterated by the gross incompetence of Cumberland in the late defeat at Fontenoy.

During this time of national discontent, Cornwallis appears to have secured the favor of the King and ministry of the day, for in 1745, he obtained the post at court of Groom of His Majesty's Bed Chamber, and before the close of the year, he was gazetted Lieutenant Colonel of the 20th. Regiment. In the autumn of 1745 Cornwallis was stationed with his regiment at Edinburgh and Stirling, then the center of discontent. later evidenced by a rising in favour of the Stuarts.

In Scotland:

The defeat at Prestonpans and the victory at Culloden followed and Cornwallis with other commanders was thanked by the government for the way in which the rebellion was suppressed.

While in Scotland, under Cornwallis's command, the 20th. Regiment became in a mutinous state. This and ill health induced Cornwallis to resign his command and for a time he again acted as Groom of the King's Bed Chamber. He was succeeded in Scotland by Major James Wolfe, the future hero of Louisburg and Quebec, who, by his tact and skill, soon brought the regiment to a proper state of discipline, and for his good work was highly commended by the War Department. Wolfe's efficiency led directly to his appointment to the command of the military operations in America.

Founding of Halifax:

In 1748 Cornwallis was selected as the leader in the novel task of founding a city overseas, the town of Halifax an enterprise directed against the militant policy of France. Cornwallis was then thirty-five years old. Resigning his seat in the Commons, he addressed all his energies and abilities to his new task, as Captain-General and Governor of Nova Scotia. Cornwallis was described at this time as of slender build, somewhat over middle height, an aristocrat to his finger tips, conscious of his dignity, inclined to be cool and ceremonious, except when his "great temper" took charge of him, possessing a pleasant voice, fine eyes, and a winning expression.

Before the month of May no fewer than 1,149 settlers and many families volunteered. Parliament voted £40,000 for the needs of the new colony, and late in the month of May the expedition left England under the command of Cornwallis.

After a favorable passage across the Atlantic the sloop-of-war "Sphinx," with Cornwallis and suite on board arrived in Chebucto harbour on the 21st. of June 1749, (old style, corresponding to 2nd. of July new style), followed a week later by 13 transports with about 2,400 colonists of whom 1,500 were men.

It was eminently an English settlement. There were some Irish, a few Scotch, a number of Germans and Jews. Character was not considered in the selection of these emigrants. Good health was just then of more account. People were wanted. Their morale would be attended to by the authorities in charge. Unlimited powers were given to Cornwallis for the ordering of the colony, and by him wisely and firmly used. Personally he had much at stake. If successful with this great venture he would be rewarded. If he was not, it meant practically an end to his public career—and obscurity. All his assistants were military men. In his administration, Cornwallis displayed great tact and energy, patience and kindness to all under him who deserved recognition. He had many difficulties and disappointments to face, including distrust and neglect by the authorities in England. Though discouraged he stuck manfully to his post.

The settlers were soldiers and sailors, who had fought in the battles in Europe; accustomed to rough camp and barrack life; the sailors, ready for

a sea fight, but like their brethren in arms, utterly unfitted for any other kind of living. There were many good men among them, some of them conspicuous exceptions. Some were as hard a lot as could have been collected and sent away from the old land to starve, drink and freeze in the winters of Nova Scotia. Out of such material he extended the limits of the Empire, and made possible the later conquest of Canada.

The seat of government was transferred from Annapolis Royal to Chebucto, the name being changed to Halifax by Cornwallis in honour of Lord Halifax, President of the Board of Trade and Plantations, Secretary of State for the Colonies in the Home Government.

Establishing a new city on the spruce-clad shores of Chebucto Bay was no easy task. The Indians opposed the ominous big camp of the white men. The settlers themselves, soldiers and sailors, were not easy to handle. Sickness carried them off. Local merchants traded with the enemy. There were financial difficulties, and the home authorities were none too sympathetic. The first Halifax was practically a precarious armed camp in an enemy's country. The honor of overcoming all these difficulties and of founding the city belongs to one man, the Honourable Edward Cornwallis.

Founding Halifax was the one achievement of his life, and he builded better than he knew. He could not foresee that the rude encampment of tents and log-houses would provide opportunity for such mercantile enterprises as made Samuel Cunard famous the world over as pioneer in steam navigation; nor could he dream that the new made town would afford scope for the political genius of a Howe and the literary genius of a Haliburton and that it would become the seat of great universities and the cradle of Canadian literature, nor the notable part it would play in Nova Scotian, Canadian and Empire history.

Halifax holds a unique position amongst the provincial capitals of Canada. It alone was founded as an outpost in the forward march of Empire, and ever since, in crisis, it has proved its value as a military station and a naval base. Its founding was a stroke of great importance in the execution of British military plans and Colonial enterprise. It was an event of Imperial significance which had a far-reaching effect upon the course of the subsequent history of Canada and to a considerable extent was a factor in determining Britain's permanent sovereignty in British North America. Halifax was the first city of British origin in the Dominion. Halifax might have been a failure; it has taken rank amongst the cities of the world.

Cornwallis' executive ability, patience and kindness to all deserved commendation and recognition, which he did not get. He remained at his task for three years and asked to be allowed to resign on the ground of ill-health. He was finally relieved of his command in October, 1752, and returned to London, leaving behind him a record creditable and honorable in every particular and the foundation of a new British colony well and truly laid.

Marriage:

Early in January, 1753, on the death of Sir Peter Warren, member for Westminster, Cornwallis was chosen for the vacant seat. In the same year he married Mary, the daughter of Charles, second Viscount Townshend, whose sister his twin brother, the Archbishop of Canterbury, married some years later. He left no family.

Minorca:

In October, 1753, Cornwallis was appointed Lieut-Col. of the 24th. Regiment (today the South Wales Borderers) with orders to recruit for foreign service, and was for a short time in 1755 with his regiment at Minorca. Subsequent events proved most unfortunate for Cornwallis. France at this time was preparing for a descent on Minorca and the reduction of Port Mahon, considered by the British people as second only in importance to Gibraltar. When it was almost too late, Admiral John Byng was sent to the rescue of the garrison. Cornwallis and two other colonels were ordered to proceed to Gibraltar and embark with detachments from their regiments for Minorca. This was on November 1, 1756, but owing to difficulties with the governor of Gibraltar and Byng's incompetence, the fleet did not reach Minorca until the middle of the following May! Byng grossly mismanaged the only occasion when an action could have been fought successfully and next day called a council of war and advised the return of the fleet to Gibraltar. To the dismay of the garrison, the fleet sailed away, and after holding out five weeks longer and losing 700 men, they capitulated and Minorca was lost to Britain.

This disgraceful affair infuriated the people of England, and Cornwallis, who had taken part in the council of war in recommending a retirement, was denounced along with Byng and the others concerned. The Governor of Gibraltar was summarily dismissed. Byng was arrested, sent to England a prisoner, courtmartialled and shot; Cornwallis and his two brother colonels who came back with Byng to England were almost torn to pieces by the populace on their arrival at Portsmouth, and all three were tried by courtmartial. Cornwallis' past services and the influence of powerful friends, however, brought about the exoneration of the three colonels, though for many months their conduct was the subject of caricature and ridicule.

Gibraltar:

Cornwallis later regained the confidence of the government and was appointed a Major-General on February 12th., 1757. After brief service in Ireland he was promoted Lieut-General on October 27th., 1760 and Colonel of the 24th. Regiment. Notwithstanding some responsibility for the failure of an expedition against Rochefort in France, Cornwallis, through the influence of powerful friends, was rescued from the disgrace of a second courtmartial and

through the same influence later appointed to the command in Ireland. In 1762 he was appointed governor and commander-in-chief of Gibraltar, a post which he held in spite of ill health until his death at Gibraltar, January 14th., 1776. He was buried in Culford Parish Church, near Bury St. Edmunds on February 9th., 1776.

Portrait:

A portrait of the founder of Halifax, painted in oils was acquired through the researches of Dr. J. Clarence Webster, by the Nova Scotian Government in 1927, and now hangs in the Archives Building at Halifax. The portrait was painted by Sir George Chalmers, Bart., at Minorca in 1755, where Cornwallis was then stationed in command of the 24th. Regiment, in garrison, Cornwallis is shown wearing the scarlet uniform, hunter's green facings and silver braid of his Regiment. The waistcoat is buff-colored and displays a medal which has been identified as a private decoration of the Society of the "Blue and Orange," an organization composed of the officers of the King's Own (4th.) Regiment of Foot, probably between 1733 and 1755, formed in "grateful remembrance of King William the Third." As his name is not found in the list of regular members, it is believed that the medal was conferred on him as an honorary distinction by the officers of the King's Own Regiment, stationed in Minorca at the time.

The painting, rich in color and tone, depicts a rather stern, commanding personality, with strongly marked features and rather high coloring. The portrait was described in the Journal of the Society of Army Historical Research in 1927 by Captain Oakes-Jones, M. B. E., Honorary Adviser to the War Office for Military Displays and Army Historical Research, as probably the portrait of the Hon. Edward Cornwallis. Further researches by Dr. Webster led to establishing it beyond question as an original portrait, probably the only one, of the city's founder.

An inscription on the painting reads: "Geo. Chalmers, Prinxt, Minorca, 1758". Chalmers, born in Edinburgh, studied in London under Allan Ramsay, son of Allan Ramsay the poet, and later under masters in Italy. His family lost their estates owing to sympathy with the Jacobite cause. He practiced his profession as an artist first in Hull, and afterwards in London, with frequent travels to the Continent. In 1755 he painted the distinguished General William Blakeney, then commanding at Minorca.

Richard Cornwallis:

A portrait published in Vol. XIII of the Nova Scotia Historical Collections has been established by Dr. Webster to be not that of the founder of Halifax, but that of his brother Richard.

"I am now convinced that this portrait is not that of Edward Cornwallis but of his brother Richard. Captain Oakes-Jones has clearly proved

this by showing that the uniform is that of a cavalry officer of about the year 1730. The military record of this brother shows that he was made a Cornet in December, 1726, and a Lieutenant in Wade's Horse in August 1736, the latter regiment being now the 3rd. King's Dragoon Guards. He died in 1741. Edward Cornwallis was never a cavalry officer, and at the time the portrait of his brother was painted, he could only have been in his teens.



Statue:

An artistic bronze statue of the Hon. Edward Cornwallis stands in a central position in the great square in front of the Nova Scotian Hotel, at Halifax. The sculptor, Massey Rhind, an associate of the Royal Scottish Academy, has shown the sturdy figure of the city's founder facing seaward, towards the broad Atlantic and England, dressed in the costume of a gentleman

of the period, with flowing military cape, high boots and spurs. The figure of Cornwallis, nine feet in height, stands upon a handsome base of Nova Scotia granite.

Massey Rhind, a native of Scotland, lived for some years in the United States, and spent much time in Nova Scotia. His brother, Birnie Rhind, was regarded as the most eminent of Scottish sculptors.

In the Province House at Halifax, one of the oldest existing parliament buildings in the British Commonwealth is the original table around which Cornwallis gathered his first Council in the cabin of the "Beaufort," transport, in Chebucto Harbour, until his rude log cabin Government House was ready for occupation about October 15th., 1749.

To citizens of the present generation, the Hon. Edward Cornwallis is little more than the name of the founder of Halifax; an achievement which will save his memory from oblivion. His name was the original name of McNab's Island in Halifax Harbour and it is to be regretted that it was ever changed. Today a village and a river in the Annapolis Valley and a street in Halifax alone commemorate his name.

Cornwallis was a master builder inspired by the same patriotism which has built the British Empire, of which the city he founded was its first overseas outpost. Like many another builder, he laid only the foundations, but on them have been erected the institutions of justice and freedom, loyalty and faith which have given to succeeding generations the blessings and privileges of happiness, peace and prosperity. By virtue of his character and energy, Halifax took its place among the cities of the world.

Masonic Activities:

It was during the efforts to suppress the Stuart rebellion that Cornwallis became founder in December 1748, of a military Lodge in his regiment, the 20th. Foot, No. 63, on the registry of the Grand Lodge of Ireland. The warrant was issued to Lord George Sackville, Lieut. Col. the Hon. Edward Cornwallis and Captain Milburne. When in 1759 this famous regiment gained new honors at the battle of Minden, that name was immediately adopted as the name of the lodge. The lodge ceased working about 1770 but was revived in 1812 and worked until 1819 when it became dormant until 1824. A third slumber, lasting for eight years was terminated at Bermuda in 1844, but the lodge worked for only six years. Unfortunately the warrant and all records and jewels of the Lodge were lost in the Indian Mutiny. Cornwallis could not have had much part in lodge affairs, for as already stated he was seconded from active service within a few months and was succeeded by Major James Wolfe, who tradition tells us had previously been made a Mason in the Lodge of the 20th. Foot.

Cornwallis' second lodge was founded in Halifax early in 1750 or possibly earlier, under a "deputation" or dispensation from Major Erasmus James Philipps of the 40th. Regiment at Annapolis Royal, Provincial Grand

Master for Nova Scotia under Henry Price of Boston. Of this lodge, known as the First Lodge, Cornwallis was the first Master. It has continued without a break in its history and is now known as St. Andrew's Lodge No. 1 "the oldest Lodge in the British Empire Overseas," with a most notable history.

It was during his term of office as governor at Gibraltar that he became for the third time, in 1768, a founder of a third lodge No. 426 on the English registry in the 24th. Regiment of Foot.

In Masonic circles his name was chosen for a lodge founded in Halifax in 1786, No. 15, to meet in Halifax and included among its members some of the most distinguished and honored citizens of its day; but it surrendered its warrant in 1810. Cornwallis Lodge No. 95, Dartmouth, was founded in 1926, and carries on the name today.

To us as Masons the name of Cornwallis should live as the founder of the Craft in the capital city of this Province and the first Master of the first Lodge.

Charles, Lord Cornwallis

The Hon. Edward Cornwallis is sometimes confused with his nephew Charles, Lord Cornwallis, who led the British forces in the American Revolutionary War.

This great soldier and statesman was the eldest son of Charles, first Earl Cornwallis (1700-62), an elder brother of the Hon. Edward Cornwallis. Born in London, Dec. 31st., 1738, he received his education at Eton, and Clare College, Cambridge. Entering the Army he served with distinction in the Seven Years War. In 1762 he succeeded his father in the earldom and three years later was made aide-de-camp to the King. In 1770 he was appointed Governor of the Tower of London. He served in the American War of Independence as major-general, and in 1780 was placed in command of the British forces in South Carolina. The following year, after defeating Greene at Guildford Court House and raiding Virginia, he himself was besieged at Yorktown by the French and American armies, and was forced to surrender, October 19, 1781. With the surrender of Cornwallis the cause of the British in the American Colonies was finally lost.

In 1788 he was appointed Governor-General of India, his administration lasting until 1793. As Governor General of India he broke the power of Tippoo Sahib at Seringapatam. Returning to England in 1793, he was made a marquess and appointed Master General of Ordnance.

From 1798 to 1801 he was Viceroy in Ireland and enjoyed a successful administration, but resigned when George III refused to sanction the promised Roman Catholic Emancipation.

In 1802 he was appointed to negotiate for Great Britain the treaty of Amiens. He was once more appointed Governor-General of India in 1805, but died soon after, on October 5, of that year, on his way up country to assume command of the troops.

Of solid rather than showy qualities, Cornwallis was noted for his moderation and prudence, his love of truth, and his unshaken resolution in doing and enforcing what he thought to be right.

No. 1

THE MASONIC STONE
OF PORT ROYAL
1606

by

REGINALD V. HARRIS

Past Grand Master

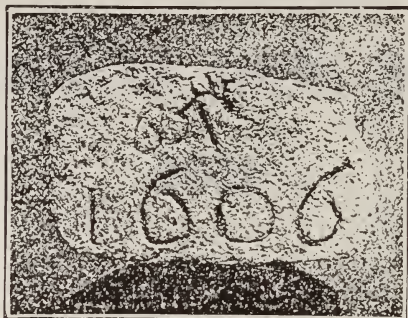
Published by

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1950

The "Masonic" Stone of Port Royal 1606

In 1827, a stone bearing the date 1606 and the Masonic square and compasses was found on the shores of Annapolis Basin in Nova Scotia. Masonic students and historians have since advanced the theory that this stone is to be regarded as the earliest trace of the existence of Freemasons or Freemasonry on this continent.



Its Discovery: There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Haliburton, famous author of "Sam Slick, the Clockmaker," was written in 1827, the year of the finding of the stone or very shortly afterward, and is to be found in his "Historical and Statistical Account of Nova Scotia" published in 1829 (Vol. II, p. 155-157,) as follows:

"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 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 compasses 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 of it



Champlain's Map of Annapolis Basin 1605
(Arrow points to the Habitation and Goat Island.)

have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is probable 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 figure 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 corn-fields, previous to the Treaty of St. Germain. 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."



Thomas Chandler Haliburton

Thomas C. Haliburton: In passing we should remind the reader that Thos. C. Haliburton at this time was a practising lawyer in Annapolis

Royal and represented the County of Annapolis in the Legislature of Nova Scotia.

Born in Windsor, N. S., Dec. 17, 1796, of a New England family, he was educated at the Academy, Windsor (now King's College School) and at King's College, graduating in 1815, with high honours. He was admitted to the Bar of the Supreme Court in 1820, and removed to Annapolis where he resided until 1829. During this period he wrote his "Historical and Statistical Account" of his native province, a two-volume history of Nova Scotia. In 1827, he was elected to represent the County in the Assembly and about the same time was appointed judge of Probate and Wills for the County. His legislative career of two years was most notable and brilliant.

In 1829, at the age of 33 years, he was appointed Chief Justice of the Inferior Court of Common Pleas for the middle division of Nova Scotia, and in 1841, a justice of the Supreme Court, in which position he served for fifteen years resigning in 1856 on his removal to reside in England. Three years later he was elected to the British Parliament to represent Launceston in Cornwall. He died at Isleworth, in 1865.

Haliburton's fame rests not only on his historical work but equally on his famous "Sam Slick, the Clockmaker," a humorous account in several volumes of a Yankee pedler of clocks, and on some twelve or fifteen other works, remarkable for his keen insight into human nature and his sense of the ludicrous. He was the first of our British American humorists.

The Second Account: The other account of the finding of the stone is contained in a letter written nearly thirty years after the finding of the stone. This letter which is now in the possession of the New England Historic-Genealogical Society, Boston, Mass., is from the pen of Dr. Charles T. Jackson (1805-80) of Boston, then a student at Harvard and later a celebrated chemist and geologist, and is in the following words:

"June 2, 1856

"Dear Sir:

When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827, we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, (*sic*) and had the figures 1606 cut on it.

The rock was a flat slab of trap rock, common in the vicinity. At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription "La Belle 1649." These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers who came to Nova Scotia, "Annapolis Royal, l'Acadie," in 1603.

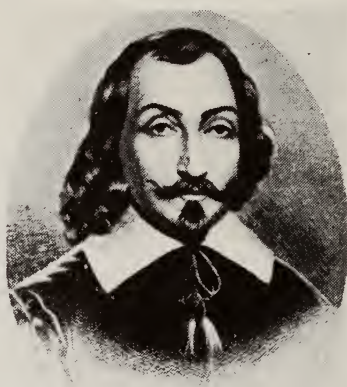
Coins, buttons and other articles originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

The slab, bearing date 1606, I had it brought over by the ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth, Mass.), but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

Yours truly,
C. T. Jackson"

Addressed
J. W. Thornton
(Present)

This letter is now accompanied by a photograph of the stone made about the date of the letter, showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.



Samuel de Champlain

Other References: From time to time accounts somewhat embellished and adorned with additional "information," respecting the Masonic stone have appeared in magazines and periodicals. For example, the following from the pen of a writer in the Toronto Telegram in January 1939.

"The stone was discovered by two *surveyors* in the vicinity of Annapolis, Nova Scotia, about 1845. It appeared to be part of a gravestone and rudely cut upon its surface was the word "Rillion" and the date 1606. That at once connected it with the early Canadian travels of Samuel de Champlain.

"But that was not the mystery. The mystery centred around the fact that above the name the stone mason had cut the well known Masonic emblems of the square and compass (*sic*). The history of Masonry in Canada is generally considered to commence in the year 1720, but this stone evidently moved the date back by over a century."

The photograph certainly does not show the square and compasses "above the name." It seems very improbable that any such name was on the stone when found in 1827, for had this been so, Dr. Jackson or Judge Haliburton would have surely mentioned it.

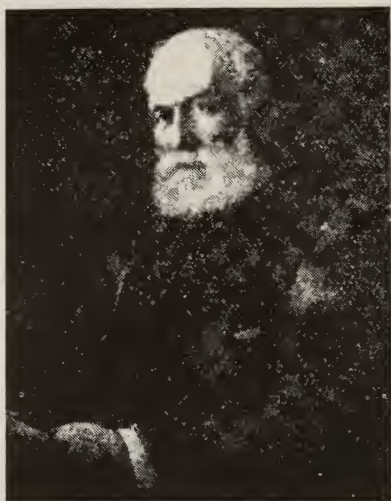
In the Scottish Rite News Bulletin of Dec. 20, 1946, the statement is made that "It was on Goat Island that the 1606 Stone was found," but the Haliburton account written at the time of the discovery of the stone in 1827, makes it clear that it was found on the Granville shore opposite Goat Island.

True, the letter of Dr. Jackson says that it was "discovered upon the shore of Goat Island," but it was written nearly thirty years after the discovery and is not of much help in several other respects. The statement in the S. R. News Bulletin was copied from the History of Freemasonry in Canada by J. Ross Robertson, (vol. I p. 136) which makes no reference to the earlier account by Haliburton, and there is abundant and unanswerable evidence in Champlain's record that the settlement including the burial ground was on the Granville shore.

The Lebel Stone: The Lebel Stone to which both Haliburton and Jackson refer is not to be confused with the stone first mentioned, which is the subject of this paper. The Lebel stone was for many years in possession of the family of the late Fred Leavitt of Annapolis but is now in the Museum at Fort Anne, Annapolis Royal. The date on it is 1649 and not 1643. Lebel was the name of a clever business man of Paris, who spent years in Port Royal, Acadia, where he was the guardian of D'Aulnay de Charnisay's children. He returned to France evidently after 1649 and lived for many years. These facts respecting Lebel were unearthed by the late Dr. James Hannay, of Saint John, N. B., who gave the results of his researches in a very interesting paper read before the Nova Scotia Historical Society on Jan. 4, 1882. The stone, very much resembles one which a man would use as a door step or house sign.

The Subsequent History of the Masonic Stone: We shall later refer more particularly to the Masonic Stone and the two accounts of its finding already quoted, but wish first to refer to its subsequent history which is most singularly unfortunate. The stone was given about 1856 by Judge Haliburton to his son Robert Grant Haliburton and by him in 1868 entrusted to Mr. (later Sir) Sandford Fleming, the founder of the Canadian Institute, Toronto, on the distinct understanding that it was on loan, to be returned to Haliburton on demand. This is verified by Judge George Patterson of Pictou who in a letter to the Halifax Chronicle in 1891 states that Mr. Fleming "received from the Institute a written acknowledgement that it was a loan to be exhibited."

The Institute was established in 1849, as the Canadian Institute and received a Royal Charter, Nov. 4th, 1851, when its name was changed to the Royal Canadian Institute. In 1861, it occupied the building on the north-east corner of Adelaide and Church Streets, then known as the Mechanics Institute, erected in that year.



Sir Sandford Fleming

In the printed Proceedings of the Canadian Institute we find the following record:

21st March, 1868 Prof. D. Wilson, LL.D. "Notice of dated traces of European immigration to British America in the seventeenth century." Stone found by Mr. Haliburton at Port Royal, Nova Scotia, bearing date 1606 was exhibited."

The minutes of this meeting of the Institute are as follow;

Dr. Wilson (President 1859-61, later Sir Daniel Wilson) read a paper entitled "Notes of dated traces of European Immigration to British America in the 17th Century" and exhibited a stone found by Judge Haliburton at Port Royal, Nova Scotia, bearing date 1606.

"Dr. Wilson intimated that the stone was sent by Mr. Haliburton to be deposited in the museum of the Institute, subject however, *to be withdrawn by him or his heirs at any time.*

"The thanks of the Institute were voted to Dr. Wilson for his valuable communication and, on the motion of Dr. Wilson, seconded by Professor Cherriman, the special thanks of the Institute were voted to Mr. Haliburton and to Mr. Sandford Fleming for their trouble and liberality in forwarding the inscriptive stone."

The stone remained on exhibition in the Institute's museum until 1876, and Sir Sandford Fleming writes "I have myself seen it more than once since its being placed in the Canadian Institute."

In 1863, the Institute purchased a site at the corner of Richmond and Berti Streets, with a view to erecting a building to house the Institute and its activities, but construction was not begun until 1876, the cornerstone being laid on August 11th of that year by the Hon. D. A. MacDonald, Lieut. Governor of Ontario (1875-80). The work was carried to a successful conclusion largely through the persistent efforts of Professor Loudon, later President of Toronto University.

As the building progressed, instructions were given by Dr. Charles Scadding to build the stone into the wall of one of the principal rooms or in the hallway with the inscription exposed, but it is said that the mason very stupidly covered it over with mortar, and even the spot could not afterwards be traced, although the mortar has been removed at several places to look for it. "Before these facts were made known to me or any trace could be had of the stone," writes Sir Sandford Fleming, "I had a long correspondence with the Institute authorities, and I further offered a reward of \$1000 for the stone if it could be found, but it was all to no purpose. I regret extremely that I can throw so little light on it at this day." If ever the present building be taken down diligent search should be made for the historic stone, perhaps the oldest inscription stone in America.

In passing it may be stated that it was in this building in a large public room upstairs that Sir Sandford Fleming in 1878, outlined his proposals for Standard Time. The address was published and sent to all the governments of the world by the Marquess of Lorne then Governor General of Canada. The Czar of Russia called a Time Convention, which met at Rome in 1882, adjourning to meet at Washington, the following year when Standard Time was adopted as a universal system. A tablet on the corner of the building marks the site of the birthplace of Standard Time.

The building, now No. 58 Richmond St. East, is built of brick, its walls being nearly two feet thick, two and a half stories in height. The building was sold on Aug. 10th, 1905, to the Sons of England Benevolent Society; which since then has occupied it as its headquarters. The bay windows in front were added in 1912. The building has been searched from basement to roof, not once, but many times, without finding a trace of the historic stone.



Royal Canadian Institute 58 Richmond St. E

Some Correspondence: When the building was sold in 1905 an agreement was made between the solicitors for the Sons of England and the Royal Canadian Institute by exchange of letters in which it was agreed on behalf of their principals "that a certain stone containing a Masonic symbol and dated 1606, built somewhere in the walls of the building *is, and shall be if found, the property of the Canadian Institute* and they shall be at liberty to remove the same and protect us (the Sons of England) from all loss and damage," an agreement evidently made without full knowledge of the facts.

It is a most regrettable fact that this priceless stone should have ever gone out of Nova Scotia where it rightly belongs. The necessity for a Masonic museum in this Province needs no argument when such things as this happen. If the building is ever taken down, the Grand Lodge of Nova Scotia should see to it that the stone is returned to this Province.

A Study of the Stone: To return now to the two accounts of the finding of the stone itself, there can be little or no doubt that Judge Haliburton's account written at the time of the discovery and on the spot, by one who had made a study of the locality and of its history is correct, and that Dr. Jackson's account, written from recollection thirty years after he found the stone cannot be relied upon as to the place of discovery. Moreover the historical facts stated by Judge Haliburton as to the place of the first settlement by the French establish beyond a doubt that the stone marked with the date 1606 was found on the peninsula extending from the Granville shore, opposite Goat Island, Annapolis Basin.

As to the inscription on the stone, although the stone is not now available for inspection there can be little if any doubt as to the particulars of the inscription. Judge Haliburton undoubtedly wrote his description of the stone with it immediately before him. Dr. Jackson's account made after he had seen it a second time, confirms it and the photograph made before the stone was sent to Toronto further establishes the fact that the stone bore the date 1606 and the "square and compass" of the Mason, though these emblems would seem to be too much worn away to admit of a good photographic reproduction, a condition not to be wondered at after an exposure to the weather for over two hundred years.

At this date we are obliged to rely on the evidence of Dr. Charles T. Jackson, Judge Haliburton, R. G. Haliburton, Sir Sandford Fleming, Sir Daniel Wilson and Dr. Chas. Scadding, who actually saw the stone itself. Several of these men were themselves Freemasons and knew the Masonic emblems when they saw them, and until the stone itself is again available for inspection, we must accept their statement that the marks on the stone were "the square and compasses of the Freemason."

On the other hand, some who have examined only the photograph have doubted whether the marks on the stone (other than the date 1606) were really the square and compasses of the Freemason. The fact that these marks appear not to have been cut so deeply and well has suggested to them that they are surface scratches such as might have been made accidentally in digging with a pick or spade. An examination of the photograph however clearly shows that the marks are more than mere scratches—deeper, clearer and more lasting, as they must have been to survive the attacks of the elements for more than two centuries. Judge Haliburton in describing the stone says, "It does not appear to have been dressed by a mason but the inscription has been cut on its natural surface." It is quite impossible today to decide whether the inscription was the work of a skilled or unskilled workman.

Theories Respecting the Stone: Turning now to the explanations and theories respecting the inscription, Judge Haliburton describes it as a stone "upon which they (the French) had engraved the date of their cultivation of the soil, in memorial of their formal possession of the country."

Against this theory, it must be urged:

1. That the first cultivation of the soil by these French settlers was in 1605 and not 1606.



Ordre du Bon Temps

by C. W. Jefferys

2. Champlain's map showing gardens is dated 1605.
3. The French took possession of the country in 1604.
4. It would be more probable that a national emblem, such as the fleur-de-lis, would be used rather than a Masonic emblem for such purposes.

That this is exactly what they did is evident from the record of Argall's capture of Port Royal in 1614. In Murdock's History of Nova Scotia, he states that in that year "Argall destroyed the fort and all monuments and marks of French national power. It is recorded that he even caused the names of De Monts and other captains and the fleur-de-lis to be effaced with pick and chisel from a massive stone on which they had been engraved."

This account not only shows what emblems the French used to commemorate their occupation of the country but also that if this stone was visible it does not commemorate a national event.

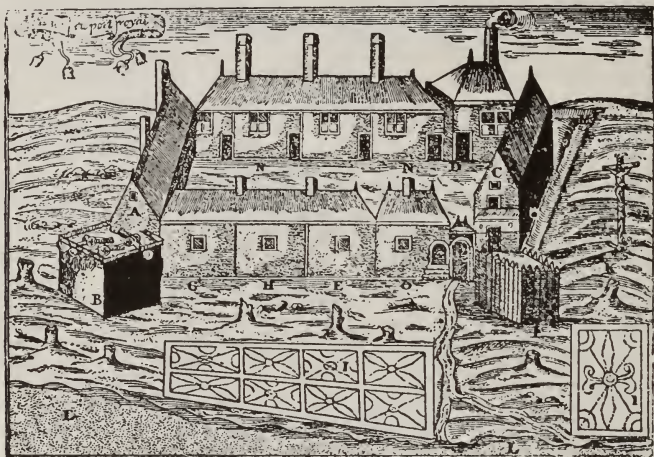
The theory that the stone might commemorate the establishment of a lodge of speculative Freemasons as we understand that phrase, has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606-7, the French colonists under the leadership of Champlain established a sort of social club, the first in America and styled the "Ordre du Bon Temps," consisting of fifteen members. The little company included several distinguished names: Poutrincourt, the real founder of Port Royal; Champlain, the founder of Quebec, two years later, and the historian of many events at Port Royal; Biencourt, Poutrincourt's son; Lescarbot, advocate, poet and historian of this early period; Louis Hebert, apothecary and farmer and one of the first settlers of Quebec; Robert Grave, Champdore and Daniel Hay, a surgeon. Each member in turn became the caterer to his brethren, a plan which excited so much emulation among them that each endeavoured to excel his predecessor in office, in the variety, profusion, and quality of the viands procured for the table during his term of office. Lescarbot, a member of the society and the historian of these early events says that the Order was originally proposed by Champlain. "The ruler of the feast or steward x x x marched in, napkin in hand, and around his neck the collar of the Order, which was worth more than four crowns; after him all the members of the Order, carrying each a dish." After supper he resigned the insignia of office to his successor, with the ceremony of drinking to him in a cup of wine. Francis Parkman, the eminent historian, writes, "The brotherhood followed the Grand Master, each carrying a dish," but I am unable to find in Lescarbot's record any justification for the use of the title "Grand Master" by Parkman. The Nova Scotia Government, however, on reestablishing the Order in 1937, adopted that title when installing Lord Tweedsmuir, Governor General of Canada, as the head of the revived Order.

Another Theory: There remains for consideration one other theory advanced respecting the stone; that of Dr. Jackson, that it was "undoubtedly intended to commemorate the place of burial of French soldiers." It is expression of opinion by Dr. Jackson in 1856 may have been founded on an opinion expressed by Judge Haliburton on his "recent" visit to Nova Scotia, and may indicate that the Judge had identified the place of discovery as the site of the burial ground. Whatever the facts, the gravestone theory would seem to have more to support it than any other.

First, as to the stone itself. As described by Judge Haliburton who had possession of the stone from 1827 until his removal to England in 1856, it evidently measured two by two and a half feet; undoubtedly of monumental size and shape.

Secondly, as to the place where it was found. Champlain in his "Voyages" gives a plan of the Fort erected by him in 1605. This plan shows a burying ground and a garden outside the eastern parapet or palisade. Judge Haliburton's original theory that the stone commemorated the first cultivation of the soil may have been based on the belief that it was found on the site of the garden but it is equally clear that it might also be a gravestone, although Dr. Jackson says in his letter of 1856 that it was found "upon the shore" "partly covered with sand and lying on the shore."

Assuming that the stone is a gravestone two questions present themselves:



Champlain's Habitation
(Arrow points to burial ground.)

1st. Why are the square and compasses on the stone?

2nd. Whose gravestone is it?

It will be convenient to answer these two questions together. Champlain in his history tells us that during the winter of 1605-6 six members of the little colony died. While Champlain does not give the names of those who departed this life nor when they died, yet from his context and Lescarbot's account, it would not be difficult to draw a very strong inference that all died before the New Year dawned, and we may safely assume that the stone is not a gravestone of any of these six settlers.

In the spring of that year (1606) Poutrincourt, who had gone home with De Monts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, referred to above, to join the colony. They reached Port Royal on July 27th, where they remained until Aug. 28th., when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. Lescarbot in his "New France" has this to say about the work done while the rest were away.

"Meanwhile I set about making ready the soil, setting off and enclosing gardens wherein to sow wheat and kitchen herbs. We also had a ditch dug all around the fort, which was a matter of necessity to receive the dampness and the water which previously had oozed underneath our dwellings, amid the roots of the trees which had been cut down and which had very likely been the cause of the unhealthiness of the place.

"I have no time to stop here to describe in detail the several labours of our other workmen. Suffice it to say that we had numerous joiners, carpenters, masons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades, and in doing so were very kindly used, for after three hours work a day they were free.

x x x But while each of our said workmen had his special trade, they had also to set to work at whatever turned up, as many of them did. Certain masons and stone cutters turned their hands to baking and made as good bread as that of Paris."

Let us note in passing the use by Lescarbot of the two words "masons" and "stone cutters." The original French words in Lescarbot's history are "masson" and "tailleur le pierre," the former being a word of wider significance than the other, including any operative on the construction of a building, using either stones, bricks, plaster or cement, the latter word denoting greater skill including not only the work of cutting inscriptions but approaching the work of the sculptor.

Poutrincourt's party meanwhile spent some weeks exploring and when near Cape Cod a party of five young men landed in defiance of orders and were attacked by Indians. Three were killed and buried on the spot by their comrades; the other two were severely wounded; one of them, Duval, a locksmith, lived to take part in a revolt at Quebec two years later; the other was so pierced with arrows that he died on reaching Port Royal on Nov. 14, 1606, where he was buried.

During the winter of 1606-7, there were four deaths but these occurred in February and March 1607, and not during the year 1606, according to both Champlain and Lescarbot. If therefore the stone was erected to mark the grave of one of the colonists who died during the year 1606, it must have been the grave of the man who died on Nov. 14, 1606, or shortly afterward of wounds received at Cape Cod.

What was his profession or trade? We know Duval was a locksmith and from Lescarbot's description of the little company, it is probable

that his companions on their wild episode on shore with the Indians at Cape Cod, were members of the various trades at Port Royal at this time. If he had been a man of standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal.

The Carpenter's Guild: We must not forget that at that time the carpenters of France had their own mystery or trade guilds, carried on along lines somewhat similar to operative Masonry and using the square and compasses as their emblem. Similar craft guilds in England used the square and compasses as their heraldic device and it is to be found in hundreds of articles and manuscripts.

This may be well illustrated by a short quotation from Felix Gras, the eminent Provençal poet and novelist (1844-1901), whose works were so highly esteemed by the late Rt. Hon. W. E. Gladstone. In his "*Les Rouges du Midi*," a book dealing with the French Revolution, he describes a visit paid by Vauclair, a carpenter from Marseilles, to Planctot, a carpenter residing and working in Paris.

"As we stood outside the door we could hear the smooth "hush, hush" of a big plane as it threw off the long shavings, but the planing stopped short at our loud knock, and then the door flew open and there was Planctot himself. It was plain that he knew Vauclair on the instant, but instead of shaking hands with him, he turned his back and rushed off like a crazy man—In a few minutes we heard the clatter of old Planctot's wooden shoes on the stair. He had come to greet Vauclair according to the rite and ceremonial of their craft. He had put on his Sunday hat and his best wig; and before he said a word he laid a compass and a square down on the floor between himself and Vauclair. At once Vauclair made the correct motions of hand and foot, to which Planctot replied properly; and then, under their raised hands, they embraced over the.....compass and square."

"Old Planctot" is several times called "*le maitre*," "the master," which would seem to denote his standing in the craft.

Another more recent book written for younger readers, which gives a vivid picture of the French Craft guilds of the Middle Ages is "*The Boy Knight of Rheims*," by Eloise Lounsbery, written in 1927, dealing with the guilds of Masons and goldsmiths employed in rebuilding the great cathedral of Rheims in 1424.

The French Guilds: There can of course be no historical doubt of the existence of such craft guilds among French masons, carpenters, and *all* the trades represented at Port Royal in 1606. The literature on this subject is very voluminous.

The Craft Guilds (*Corps d'Etat*) of France began as early as the reign of Louis VI (1108-1137) when the monarchs granted charters and privileges to such merchant companies as the cloth workers, grocers, mercers, hatters, furriers and goldsmiths, giving them similar powers of municipal government in Paris, as were later enjoyed by the merchant guilds of London. Other trades and crafts in other towns and cities in the Kingdom, such as the jewellers, glass makers, candlemakers, butchers, bakers and masons were granted similar privileges. Each guild was semi-religious in character and maintained an altar in a neighbouring church; each altar was dedicated

to the patron saint of the guild which from time to time provided payment for masses for the souls of their dead. In 1308, the number of these fraternities was so great as to provoke the fear of Philippe le Bel, who interdicted, them, the same king who about this time along with Pope Clement V suppressed the Knights Templar in France.

Among the most active of these fraternities was that which included the masons, stone masons, plasterers, mortarers, quarry workers and tylers. In Amiens, Charters, Rouen, Rheims, Beauvais, Brouges and other cathedral towns, this group was organized under a code of elaborate regulations under which they gained such influence and power that they were made subject to various restrictions and regulations by the French Parliament, but the guilds continued to meet in secret; some few were exempted from the general statutes; and in the end all these fraternities continued their work more vigorously than before, until the National Assembly of 1793 abolished them at once and forever.

The Compagnonnage: The society however to which the artisans at Port Royal probably belonged was the Compagnonnage which flourished everywhere through France from about 1400 almost to the present time. Its members were men of all trades and it resembled Freemasonry in its form of organization and in many other respects. The Order was divided into three groups or fellowships, namely the Children of Solomon, the Children of Maitre Jacques and the Children of Pere Soubise. The Children of Solomon originally comprised only stone-masons, but locksmiths and joiners were later admitted. Maitre Jacques also ruled over the stonemasons and afterwards over locksmiths and joiners, and finally over almost every kind of craftsman. The Children of Soubise were carpenters, to which tylers and plasterers were added.

These three fellowships had legends or traditional histories which took them back to King Solomon's Temple. According to legend, Maitre Jacques was born in Southern Gaul in the time of King Solomon, travelled in Greece where he learned sculpture and architecture and then reached Jerusalem where he constructed the two famous pillars of the Temple and did other important master work. Returning to Gaul he brought with him Maitre Soubise, but enmity grew up between them and the followers of Soubise attempted to assassinate Jacques. A disciple of the latter betrayed his master and five ruffians fell upon him, killing him with five dagger wounds!

The different trades had different ceremonies of initiation, and each had its secret means of recognition. That such a union or brotherhood of artisans existed at Port Royal seems to me very probable; but that it contained any speculative or accepted members is very improbable.

To Sum up: Let us now summarize our theories. The stone would seem to be a gravestone which marked the last resting place of a French settler who died in 1606, probably on Nov. 14th in that year. With this conclusion Hon. A. W. Savary, the learned author of the supplement to the History of Annapolis County concurs. (Supp. 1913 p. 3)

Secondly, this settler was undoubtedly an artisan or operative, a member of one of the trades represented among the French colonists at Port Royal.

Thirdly, the emblem of the square and compasses was in general use as the trade mark or emblem of stone masons and carpenters at this period of French history.

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CANADIAN MASONIC RESEARCH ASSOCIATION

1950



FOREWORD

BYLAWS

1. Freemasonry at the Siege of
Quebec, 1759-60

by

R.W. BRO. A. J. B. MILBORNE

2. Thomas Douglas Harington
Citizen and Freemason

by

R.W. BRO. LEWIS F. RIGGS



Read at Second meeting of the Canadian Masonic
Research Association at Toronto, Ont.,
November 21, 1950

FOREWORD

At the Conference of Grand Lodges in Canada, held at Toronto on February 28th, 1949, a Committee representative of all Grand Lodges, and other Grand bodies, was appointed to take such steps as they might deem advisable to explore the possibility of establishing an All-Canada Lodge of Masonic Research.

The proposal was also discussed at the 2nd and 3rd Conferences of Grand Chapters of R. A. Masons in Canada, held in Toronto, September 28th, 1948, and in Winnipeg August 1949, and at the Assembly of Sovereign Great Priory, Knights Templar, also held in Winnipeg in August, 1949, and at all these meetings approval was given to the proposal and representatives appointed to the Committee.

On November 15th, 1949, the special Committee met at Hart House, Toronto, and was attended by brethren representing the Grand Lodges, Grand Chapters, Sovereign Great Priory and the Supreme Council Scottish Rite.

Following a general discussion of the project, it was unanimously decided to recommend to the next Conference of Canadian Grand Lodges that a Petition be presented to the Grand Lodge of Canada, in the Province of Ontario, for a Warrant for an All-Canada Lodge of Research. The terms of the Petition were agreed upon and a code of by-laws tentatively adopted.

The Petition set forth the desirability of forming an All-Canada Lodge of History and Research, which would provide a centre and bond of union for Masonic students, to which they could submit their discoveries and conclusions, and which would publish from time to time the results of such investigation.

The preservation of early manuscripts and records of Freemasonry in Canada, and the compilation and publication of works dealing with the history and jurisprudence of Masonry were two objects emphasized as most desirable.

The Constitution of the proposed Lodge would be modelled on the well known and long established Quatuor Coronati Lodge in England, the Lodge of Research at Leicester, England; the Missouri Lodge of Research; the American Lodge of Research and many other Research Lodges which are functioning to the great advantage of the Craft in Great Britain and the United States. The control of the Lodge would be vested in a limited group of Active members composed of studious and well informed brethren. There would be no limit to the number of Associate or Corresponding Members, which would include not only individual brethren but Masonic bodies in all branches of Masonry.

The Lodge would be financed by the dues of its members; also by grants from the Grand Lodges and other Grand bodies.

It was proposed to ask the Grand Lodge of Canada in Ontario for such amendment to its Constitution as would permit such Grand Lodge to issue a warrant for such Lodge of Research; permitting its Grand Master and Grand Historian to be ex officio Active members of the Lodge; exempting the members of the Lodge from the payment of per capita dues to Grand Lodge, and allowing members of other jurisdictions to become members by application.

It was also unanimously agreed that until the report of the Committee could be made to the Conference of Grand Lodges, in 1951, and in order to demonstrate the feasibility and desirability of such a Research Lodge in Canada, an association to be called the Canadian Masonic Research Association, should be formed and that several meetings of the Association should be held at which papers should be read by Canadian research students, which papers would demonstrate the useful work which might be done in the field of Masonic historical research.

Five meetings were later held, namely—

May 9th, 1950, at Toronto, when about 50 brethren were present on this occasion, the Association was formally organized and a Constitution and by-laws adopted.

This Constitution followed in a general way that of the proposed Lodge of Research, except that the distinction between Active and Corresponding members was not continued. The officers were to consist of a President, ten Vice Presidents, (one for each Province) a Treasurer and a Secretary; these thirteen officers to constitute the Executive Committee of the Association. A copy of these By-laws is annexed.

The Annual Membership fee was fixed at \$5.00.

Following the discussion of the Constitution a Committee to nominate officers of the Association was appointed, to report at the next meeting.

At this meeting, a paper entitled "The Nova Scotia Masonic Stone of 1606" was read by M.W. Bro. R. V. Harris. This paper was later printed and circulated at the expense of the Grand Lodge of Nova Scotia.

The Second meeting of the Association was held at Toronto on—**November 21st, 1950**, when two most interesting papers were read:

(1) "Freemasonry at the Siege of Quebec, 1759-60," by R. W. Bro. A. J. B. Milborne of Montreal.

(2) "The Life and Work of Thomas Douglas Harington, citizen and Mason," by R.W. Bro. Lewis F. Riggs.

In order to illustrate the last mentioned paper, several fine and interesting photographs, jewels, silverware and an original letter book (1871-74) were exhibited.

These papers are printed herewith.

At the same meeting the Committee on Nominations of officers made its report, which was adopted and a considerable number of brethren present enrolled as members and paid their dues.

The Third meeting of the Association was held on—

February 27th, 1951, at Winnipeg when two papers were presented:

(1) "Early Freemasonry in the Canadian West," by M. W. Bro. William Douglas, P.G.M., Manitoba.

(2) "Freemasonry in the Royal Canadian Mounted Police," by Inspector H. Brakefield-Moore, R.C.M.P.

At the second Conference of the Grand Lodges in Canada, held at Winnipeg, Manitoba, on February 28th, 1951, the report of the Provisional Committee was received and approval given to the continuance of the Association under the name of the Canadian Masonic Research Association, under its constitution and by-laws adopted May 9, 1950. The representatives of the various Grand Lodges in Canada pledged their hearty support to the undertaking.

The Fourth meeting of the Association was held on—

May 8th, 1951, at the Masonic Temple, Toronto, when two papers were presented:

(1) "Chinese Freemasonry," by Bro. Rt. Rev. Wm. C. White, former Bishop in Honan, China.

The Ancient history and philosophy of China recorded on bones of animals and shells of tortoises and illustrated with Masonic symbols such as the Square and Compasses, the triangle, circle, etc., continuing in the later literature of China; the various societies such as the Triad Society, and the Hung Society.

The introduction of Western Freemasonry into China (beginning in 1844), by the Grand Lodges of England, Scotland, Ireland, Philippines and Massachusetts; the recently established Grand Lodge of China recognized by ten Grand Lodges; clandestine and irregular Chinese Freemasonry in Canada and the United States, concerned for the most part with political motives and purposes.

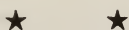
(2) "Col. Wm. J. B. MacLeod Moore," by M. W. Bro. R. V. Harris, dealing with the life and Masonic career of Col. Wm. J. B. MacLeod Moore and his great contributions to Knight Templary and the Scottish Rite in Canada. A number of original note books belonging to Col. MacLeod Moore, dating from 1852, and old rituals (the only copies in existence) and photographs were exhibited.

The Fifth meeting of the Association was held at the Scottish Rite

Cathedral, Hamilton, Ontario, on November 19, 1951, when M.W. Bro. R. V. Harris read a paper on the "Origins of the Scottish Rite."

(Craft beginnings in France and the Rise of the High Degrees 1721-41—Chevalier Ramsay—Masonry in France 1741-73—The Patent to Stephen Morin 1761—Morin in England, Scotland, Jamaica and San Domingo—The Secret Constitutions and Regulations 1763—Francken in New York and Albany 1767-8—Supreme Councils in Jamaica and San Domingo—Frederick the Great—Supreme Council at Charleston, N. Carolina in 1801—the Northern Council, France, England, Scotland, Canada, etc.)

Application forms may be obtained from R. V. Harris, Secretary, P.O. Box 522, Halifax, N.S.



BY-LAWS

The Canadian Masonic Research Association Preamble

(1) To encourage Masonic research and study by its members and others:

(2) To present their findings and conclusions to meetings of the Association for discussion and interchange of judgment:

(3) To publish at convenient intervals proceedings or transactions containing such portions of the addresses and discussions as may be desirable to print:

(4) To publish new Masonic books of outstanding merit:

(5) To reproduce or print Masonic documents of historical importance:

(6) To reprint scarce Masonic books and pamphlets:

(7) To assist in and encourage the preservation of Masonic material of historic value.

I. Meetings: Meetings of the Association shall be held at such times and places as may be designated by the President or Executive Committee from time to time.

II. Officers: The elective officers shall be President, ten Vice Presidents, a Treasurer, a Secretary and three Trustees and said officers shall constitute the Executive Committee of the Association.

III. Treasurer: The Treasurer shall receive from the Secretary all moneys of the Association and give his receipt therefor, keep a just and regular account thereof, and deposit the same in such chartered bank as the Executive Committee may designate. All money shall be deposited in the name of the Association, and no withdrawal shall be made except by cheque signed by the Treasurer, countersigned by the President or a Vice-President upon authorization by the Executive Committee.

IV. Secretary: The Secretary shall record the proceedings of all meetings of the Association or its Executive Committee, shall receive all money paid to him, paying the same to the Treasurer, taking his receipt therefor, and shall keep such books of record and perform such duties as may be prescribed by these bylaws or the resolutions of the Association.

V. Committees: The President shall appoint such Committees as may be necessary for the conduct of the business of the Association.

VI. Membership: The Executive Committee may elect to membership, Master Masons in good standing belonging to recognized Masonic bodies. They shall be entitled to receive without charge the notices of meetings and the proceedings or transactions, but a charge shall be made to them for other publications of the Association.

VII. Fees: Members shall pay dues in advance at the rate of Five Dollars (\$5.00) per annum.

VIII. Proceedings: (1) The Executive Committee may at convenient intervals publish proceedings or transactions containing such portions of the addresses and discussions read before meetings of the Association and such germane material as it may be desirable to print. It may also publish new Masonic books of outstanding merit and reproduce or print Masonic books and pamphlets.

(2) The compilation, manufacture and distribution of all publications of the Association shall be in charge of a Publication Committee appointed by the Executive Committee, said committee may in its discretion establish rules and regulations concerning the publication and sales of articles and books.

Freemasonry at the Siege of Quebec

1759 - 60

By R. W. Bro. A. J. B. Milborne

Before entering upon the subject of this paper it is desirable to refer to the claims that have been advanced for the existence of Masonry during the French regime.

The head of the Jesuit Order in Montreal, Mons. Montgolfier, wrote to the Bishop of Quebec in 1771, concerning the conduct of Pierre Gamelin, a member of St. Peter's Lodge, Montreal. Gamelin was one of the Churchwardens of Notre Dame Church, and during his wardenship he had participated in a public Masonic ceremony for which he had been put upon the carpet by his Roman Catholic pastor. In this letter Mons. Montgolfier writes that there were Masons under the French regime, but that they were few in number¹. This seems to have been the basis for the more elaborate statement published in 1855 by Father Edouard Hamon, under the pseudonym of Jean d'Erbrée, that a Lodge was established at Quebec in 1755. Hamon wrote at a time when Quebec was torn by a politico-ecclesiastical controversy arising out of the proposed dismemberment of the Roman Catholic Diocese of Three Rivers, and his statement concerning Freemasonry was evidently introduced with the motive of discrediting one of the parties to it.²

Profane and Masonic investigators have failed to bring to light any evidence to support these statements.³

It is well known, however, that Marquis Duquesne, Governor of Montreal from 1752 to 1755, and Baron Dieskau, the commander of the troops in New France in 1755, were Masons as they are both registered as members of the Lodge meeting at the Horn Tavern, Westminster, England, under a Warrant from the Grand Lodge of England.⁴

At the time of the operations before Quebec, there were two Grand Lodges in England the oldest, formed in 1717 and usually referred to as the "Moderns" because it was alleged that its adherents had introduced innovations into the Craft, and the "Grand Lodge of England according to the old Institutions," founded in 1751, the members of which, although the younger body, were called the "Ancients."

¹ To appear in "The District Grand Lodge of Montreal and St. Peter's Lodge" in A.Q.C. 1951.

² Rumilly. "Mgr. Laflèche et son temps," Chap. X.

³ Bulletin des Recherches Historiques de Quebec. Vol. XXXIII p. 306.

⁴ Gould. Military Lodges. p. 30; A.Q.C. Vol. X. p. 6.

Captain John Knox, wrote in his *Journal of the Campaign in North America* (Vol. II. p. 313), under the date December 27th, 1759, that "the anniversary of St. John's Day was duly observed by the several lodges of Freemasons in this Garrison."

Until comparatively recently, this celebration was believed to have been the first joint meeting of the Craft in Quebec. But in 1920, there came into the possession of the Grand Lodge of Quebec, a small book in which James Thompson, a Sergeant in the 78th Regiment (Fraser's Highlanders) had kept a record of the early meetings of the Craft in Quebec, as well as copies of letters written and received by him during the years he was Grand Secretary of the Provincial Grand Lodge.⁵

From this record it is now established that the first joint meeting of the lodges in the garrison was held on November 28th 1759, which "was as soon as Convenient after the Surrender of this place to His Britannic Majesty's Arms."

It should be borne in mind that although the Battle which decided the fate of the City of Quebec was fought on September 13th, 1759, it was not until the 29th of September that the British troops marched into the City.⁶

It seems to be a popular belief that with the capitulation of the City of Quebec, the campaign for all practical purposes was at an end. But had a French fleet appeared in the St. Lawrence before a British one in the Spring of 1760, there was more than a probability that Quebec would have been recaptured. Nor was there any certainty that General Murray, upon whom the command had devolved, would be able to retain possession for he was left with only six thousand men to hold a fortress that was in wretched condition⁷ though he wrote to the Hon. George Murray that they were "six thousand as brave troops as ever existed."⁸ Surrounding him were ten thousand of the enemy under De Levis and Bougainville, able and energetic commanders, who, in the absence of the British Fleet which had returned to England, now also held command of the River.

Five hundred houses had been destroyed during the three months' bombardment, there was little food and no fuel, and as if this were not enough "the excessive coldness of the climate" as Murray wrote to Mr. Pitt, "and constant living upon salt provisions, without any vegetables, introduced scurvy among the troops, which, getting the better of every precaution of the officer, and every remedy of the surgeon, became as universal as it was inveterate."⁹ How serious was this condition may be gathered from a muster roll of Fraser's Highlanders taken early in 1760. Out of a total strength of 894, 580 were in Hospital.¹⁰

⁵ Proc. G. L. Quebec, 1920. p. 9.

⁶ Murray's Journal. p. 1-4.

⁷ Doughty. *Siege of Quebec*. Vol. II p. 39: Vol. III. p. 267. Waugh. *James Wolfe*. p. 219.

⁸ Trans. Lit. & Hist. Soc. of Quebec. 1880. p. 63.

⁹ Trans. Lit. & Hist. Soc. of Que. 1869-70. p. 118.

¹⁰ Trans. Lit. & Hist. oc. of Que. 1869-70. p. 136.

Such were the conditions under which Freemasonry was first introduced into Quebec, and it is surprising indeed that the Brethren were able to meet at all.

In a letter to the Grand Secretary of the Grand Lodge of England, dated February 9th 1769¹¹ John Gawler recounts the story of this first joint meeting and states that eight or nine Regimental Lodges were represented. However, the actual Minute records only six Lodges as participating in the proceedings.

They were the Lodges held in the 15th, 47th and 48th Regiments of Foot held in virtue of Warrants Nos. 245, 192 and 218 from the Grand Lodge of Ireland; a Lodge in the 43rd Regiment held in virtue of a Dispensation granted by Lodge No. 136 I.C., held in the 17th Regiment; a Lodge in the Royal Regiment of Artillery held in virtue of a Dispensation granted by Lodge No. 195 I.C., held in the 42nd Regiment, and the sixth in the 28th Regiment, holding a Warrant—Louisburg No. 1—from the Provincial Grand Lodge of Boston which, in turn, derived its authority from the Grand Lodge of England ("Moderns").

In addition to the Regiments mentioned, the 35th, the 58th, the second and third Battalions of the 60th, the 78th (Fraser's Highlanders) and the Louisburg Grenadiers composed of detachments of the 1st, 17th, 22nd, 40th and 56th Regiments also participated in the operations before Quebec.¹² No Lodges appear to have been held in the 35th,¹³ 58th, 60th and 78th Regiments at this period. There were Lodges in the 1st, 17th and 22nd Regiments, and members of these Lodges were doubtless serving with the detachments forming the Louisburg Grenadiers, but it is assumed that the Lodges remained with the main bodies of the Regiments. There was also an Irish Lodge in the 28th Regiment—No. 35, warranted in 1734. Gould writes that this Warrant presumably lapsed on the granting of the Boston Warrant¹⁴ but Bro. J. H. Lepper says that it continued in existence until 1801.¹⁵

The Minute records that—

"It was considered and agreed upon, as there were so many Lodges in this Garrison, that one of the Brethren present of the greatest skill and merit should take upon him the Name of Grand Master from the authority of the above Lodges until such time as a favourable opportunity should offer for obtaining a proper sanction from the Right Worshipful and Right Honourable the Grand Master

¹¹ James Thompson's Letter Book; Sadler, *Life of Dunckerley*. p. 51.

¹² Doughty, *Siege of Quebec*. Vol. III. p. 47 et seq.

¹³ Lodge No. 205 I.C., dated February 7th 1749 is shown in the Lists as held in the 35th Regiment, but the Warrant was issued originally to brethren serving in the 27th Regiment, who transferred it to the 35th when the two Regiments were at St. Lucia between 1778 and 1783. (Crossle, *Trans. American Lodge of Research*. Vol. IV. p. 124.) The Lodge was still held in the 27th Regiment on August 9th 1783 when a Certificate was issued, so that the transfer must have been made after that date. A.J.B.M.

¹⁴ Gould, *Military Lodges*. p. 134

¹⁵ A.Q.C. XXXVIII—p. 158.

of England, and in consequence thereof, our True and Faithful Brother Mr. John Price Guinnett, Lieutenant in His Majesty's 47th Regiment, was unanimously, and to the great satisfaction of the whole Fraternity assembled Proclaimed Grand Master for the ensuing year."

Gawler's account of this meeting provides us with a little more information than in the actual Minute. It reads:—

"In the winter of the year 1759, when Conquest had added that Capital to His Majesty's Dominions, the Masters and Wardens of all the Warranted Lodges held in the Regiments garrisoned there (to the No. of 8 or 9) assembled together and Unanimously Agreed to Choose an Acting Grand Master to preside over them, the better to Advance Masonry, Regulate their Proceedings, and Unite them in a Common Bond of Brotherly Love. Agreeable thereto they made choice of Brother Guinnett, Lieutenant in the 47th Regiment, and drew out Signed and Sealed a Warrant Impowering him and his successors Ellected to Congregate them together as a Grand Lodge for the Intent afore mentioned they having the Constitutions as their Chiefest Guide. This Regulation together with the Charitable Collections made and given to the poor Widows and Orphans of the Army and the distressed Canadians, brought the Craft into such universal esteem, that numbers applied to the different Lodges and was made Masons in as much as to make them so numerous To oblige the Grand Master to grant Warrants from under his present Authority until opportunity might offer for them to apply for a Greater."¹⁶

Very little is known about the first Provincial Grand Master. He was gazetted a Lieutenant in the 47th Regiment with seniority from April 2nd, 1759. He was wounded at the Battle of the Plains of Abraham¹⁷ and returned to England in 1760. He is shown as a member of Lodge No. 192 I.C., held in the 47th Regiment in a list compiled by Bro. E. E. West,¹⁸ but he does not appear as such in the Registers of the Grand Lodge of Ireland.

I have often wondered why this unknown Lieutenant should have been selected. The more important military and Masonic figures may have felt that they could not undertake the responsibility of office while the campaign was still in progress. Colonel Fraser who held the office of Provincial Grand Master of Quebec in the following year was, I believe, not available as he had been severely wounded in the thigh.¹⁹ As Masonry does not grant preferment because of rank or affluence it must be assumed that John Price Guinnett was, in fact, possessed "of the greatest skill and merit" among those present, and it seems probable that he possessed the additional recommendation of not being actively engaged in military duties because of a slight wound.

¹⁶ James Thompson's Letter Book. See also Sadler, *Life of Dunckerley*, p. 51.

¹⁷ Doughty. *Siege of Quebec*. Vol. III. p. 332.

¹⁸ Trans. Irish Lodge of Research. 1922. p. 25.

¹⁹ Doughty. *Siege of Quebec*. Vol. II. p. 253, Vol. III. p. 332.

These reports of the initial proceedings in Quebec raise many questions, and open a wide field for speculation.

There is, for example, the matter of constitutional procedure. At the time, the office of Provincial Grand Master did not exist under the Irish Constitution, while under the English ("Modern") Constitution appointment to the office was a recognised prerogative of the Grand Master. So firmly was this prerogative established that when, in the early part of the nineteenth century, the Irish Craft decided upon the appointment of such officers abroad, the Duke of Leinster, then Grand Master, took a lot of persuading before he would consent to what he considered an encroachment on the prerogative of the Grand Lodge of England.²⁰ From the English point of view the election of Lieutenant Guinnett was irregular and, in fact, it has never been officially recognised by the Grand Lodge of England.²¹ The terms of the Minute indicate that the irregularity of the proceedings was fully recognised by the participants. The use of the expression "Acting Grand Master" in Gawler's account clearly indicates that the election was but a temporary expedient pending the procurement of a "proper Sanction."

Freemasonry has always been a conservative institution, and one cannot fail to be impressed by the desire often displayed by our early brethren to abide by the Constitutions. Even when they exceeded their powers, or trespassed upon the prerogatives of their rulers, it was never done without premeditation. The welfare of the Craft was always the primary consideration, and when that was involved disciplinary action was rarely taken. In this particular case, it is difficult to see what disciplinary action could have been taken, if it had even been contemplated, for only the Lodge in the 28th Regiment was under the control of the Grand Lodge of England. The Grand Lodge of Ireland was little interested, for it was a common practice for regimental lodges holding Irish Warrants to place themselves under the aegis of an existing Provincial Grand Lodge when on service away from home. So long as their ritual and practices were not interfered with, this was completely satisfactory, otherwise there was trouble.²²

It may be noted that the Minute does not state from which of the two Grand Masters the sanction was to be obtained. The application was, in fact, made to the Grand Master of the "Moderns," and this raises the next question:—Why should five Irish lodges, who were much more closely allied to the "Ancients" than to the "Moderns" agree to make application to the "Moderns" for the proper sanction. This is even more strange when it is known that some of these Lodges had actually been represented at a meeting in Halifax a few months earlier, where the brethren had recently transferred their allegiance from the St. Johns Grand Lodge of Boston ("Moderns") to the "Ancient" Grand Lodge of England.

²⁰ Lepper. A. Q.C. Vol. LVII. p. 266.

²¹ Masonic Year Book. 1948. p. 398.

²² Lepper. A. Q.C. Vol. LVII. 266.

The answer to this question, it is submitted, is that there must have been a dominant personality behind the scenes who was able to bring influence to bear upon the decision taken. It is believed that this individual was none other than Thomas Dunckerley. While the evidence upon which this conviction is based is meagre, it has received acceptance in research circles.²³ Dunckerley, as is well known, was one of the most active and brilliant Masons in England. His Masonic career is capably presented in his *Life* written by Henry Sadler. Dunckerley was not even present at the meeting, but he had been serving in the Fleet as Gunner—a rank equivalent to the modern Quartermaster—on board H.M.S. Vanguard, and it has now been definitely established that he had undertaken to present the case for the Quebec brethren to the Grand Master of England.²⁴

This episode in Dunckerley's life is indicative of the integrity of his character, and the very strong attachment exhibited throughout his life to the Craft. The Vanguard reached England early in January 1760, and during the short time that Dunckerley was in England his time must have been fully occupied in the supervision of the refitting of his ship which was under orders to return to Quebec with the least possible delay. Shortly after his arrival in England his mother died, and he learned that he was a natural son of King George II.²⁵ Despite the claims imposed by his naval duties and his pressing personal affairs he nevertheless found time to discharge the obligation he owed to the Quebec brethren and present their case to the Grand Lodge. Bro. J. H. Lepper has observed that Dunckerley at this period was a poor man, and that unless he had known that Masons of good will were waiting to receive the document which would give them a "proper sanction" he would not have gone to the trouble and expense of obtaining it.²⁶

When Dunckerley came back to Quebec with the British Fleet, he was not only the Master of a Lodge established on board the Vanguard, but he also carried a Warrant, or Special Patent, empowering him to look into Craft matters wheresoever he might go. It was in virtue of that special authority that on St. John's Day in Summer, 1760, he installed Colonel Simon Fraser,²⁷ as successor to Lieutenant Guinnett as Provincial Grand Master of Canada. This act has always been acknowledged by the Grand Lodge of England as being completely regular.²⁸

In the light of Dunckerley's later Masonic career, his strong attachment to the "Moderns" and his contempt for the pretensions of the "Ancients" this installation must have given him great satisfaction for it firmly established the "Moderns" in Quebec. The "Ancients" had been

²³ *ibid.*

²⁴ Draft Memorial to the Grand Lodge of England, dated 8th November 1762 in James Thompson's Letter Book.

²⁵ Sadler, *Life of Dunckerley*. p. 29.

²⁶ A.O.C. Vol. LVII. p. 266.

²⁷ Colonel Fraser was presumably made a Mason in Scotland. It may be noted that there were fifteen officers in Fraser's Highlanders with the surname "Fraser" and five of them bore the Christian name "Simon," so that identification is difficult.

²⁸ Masonic Year Book. 1948. p. 378.

"jockeyed" (a word used by Dunckerley in similar circumstances a few years later) out of a favourable position.²⁹

The Minutes of this first meeting also record that Lieutenant Guinnett was duly installed and that he appointed Captain Thomas Augustus Span on the 28th Regiment as his Deputy, and that he also appointed Bros. Huntingford and Miles Prentice as Grand Wardens with Bro. Paxton as Secretary.

Captain Span was a son of Richard Span of a well known Co. Langford family (from which the late Lord Plunket, Archbishop of Dublin, was descended). He was posted as an Ensign in February 1740-1, and Captain August 28th, 1753. He was wounded twice in the operations before Quebec.³⁰ In 1762 he served at Havana with the rank of Major in the 95th Regiment. He was a member of Lodge No. 35 I.C., held in the 28th Regiment.³¹ He died circa 1768.

Colonel Edward Huntingford was the Commanding Officer of the 28th Regiment, and the grantee of the Boston Warrant, No. 1, Louisburg, held in the Regiment.³²

Miles Prentice was, I believe, an Irishman.³³ He was serving with the 43rd Regiment, was Warden of the Lodge in the 17th Regiment in 1758 when the Army was at Louisburg, and appears in a return made by the Lodge in 1759.³⁵ This Lodge in the 17th Regiment granted a dispensation to its brethren serving in the 43rd Regiment, and these brethren were present or were represented at the initial meeting held in Quebec. The granting of dispensations by military lodges pending a proper Warrant being obtained from the Old Country was not an uncommon practice.

Beyond these few names we have no record of the Brethren who attended the meeting, but there were many Masons of prominence in Wolfe's Army, and it would seem inevitable that they took part in the proceedings. Among these were Colonel Richard Gridley, Grand Senior Warden of the Provincial Grand Lodge of Boston,³⁶ of which his brother, Jeremy, was the Provincial Grand Master; Captain Robert Ross, a member of the Lodge in the 48th Regiment, who became Grand Secretary of the Grand Lodge of Ireland in 1786, and who served as Grand Warden of that Grand Body from 1787 to 1789;³⁷ Colonel John Young, Commanding the 60th Regiment (Royal Americans), who then held the office of Depute Grand Master of the Grand Lodge of Scotland to which he had been elected in 1736,³⁸ and who in 1757 received a Patent from the Grand

²⁹ In an unpublished letter in the Library of the United Grand Lodge of England which I examined in 1948.—A.J.B.M.

³⁰ Doughty. *Siege of Quebec*. Vol. III. p. 332.

³¹ Trans. Irish Lodge of Research. 1922. p. 34.

³² G.L. Massachusetts. 1733-1792. p. 59, 60.

³³ Milborne. *The Builder*. Vol. XV. p. 274. ³⁵ R. V. Harris. *The Builder*. Vol. XIII. p. 67. ³⁶ G.L. Mass. 1733-1792, p. 59, 60.

³⁷ Lepper and Crossle. *History of the G.L. of Ireland*. p. 219.

³⁸ Gould. *History of Freemasonry*. Edin. Edn. Vol. III. p. 51.

Lodge of Scotland appointing him Provincial Grand Master over all the Scottish Lodges in America;³⁹ Captain John Knox, whose **Journal of the Campaigns in North America** is so informative, was doubtless also present. He was a member of the Craft, and as he was serving in the 43rd Regiment in all probability he was either a member of the Lodge No. 136 I.C., in the 17th Regiment, or the Lodge in his own Regiment held in virtue of a Dispensation issued by Lodge No. 136.

Wherever the Highlanders went, their popular padre the Reverend Robert MacPherson, called 'Caipal Mor' by the men because of his large stature, was also to be found. It is believed he was made a Mason in Scotland, and it would seem inevitable that he must also have been present to invoke a blessing from the G.A.O.T.U., upon the proceedings. He was a member of Select Lodge, carried without a number on the Roll of the Provincial Grand Lodge of Quebec, in 1761.⁴⁰

While these officers naturally attract attention because of their prominence, yet the fact remains that the regimental lodges derived their support from the rank and file. Unfortunately, as Bro. Lepper has pointed out, the story of these sergeants, corporals and privates is almost as completely blank as are the pages of the registers which should record their names.⁴¹ It is true that from time to time military lodges made a return to their Grand Lodge, but they were necessarily made at very irregular intervals. In the case of the Grand Lodge of Ireland, when Alexander Seton, the Grand Secretary, was dismissed from his office shortly after the turn of the century, he took with him all the official records, for he dared not allow them to remain in the archives as evidence of his misconduct.⁴² These records have never been recovered.

However, we know a great deal about some of the humble Masons. There was, for example, Sergeant John Gawler of the Royal Artillery who is known to have been a member of Lodge No. 11, P.G.L. Quebec, held in the Regiment. He returned to England in 1764, and thereafter acted as unofficial representative of the Quebec brethren in England. It is from his correspondence with his old friend, James Thompson, and with the Grand Secretary of the Grand Lodge of England that much of the history of these early days has been reconstructed.⁴³ The close friendship between Gawler and Thompson is indicated by the fact that Thompson's eldest son was christened "James Gawler."

Sergeant William Paxton of the 47th Regiment was Secretary of the Provincial Grand Lodge from 1759 to 1762 when he returned to England with his Regiment. He is shown as a member of Lodge No. 192 I.C., held in the 47th Regiment in 1761.⁴⁴

³⁹ *ibid.* p. 58.

⁴⁰ Trans. Lit. & Hist. Socy. of Que. 1880, p. 23; Graham. **Outline of History of Freemasonry in Quebec.** p. 44.

⁴¹ A.Q.C. Vol. XXXVIII. p. 149.

⁴² Crossle and Lepper. **Hist. of G.L. of Ireland.** p. 371.

⁴³ Sadler, **Life of Dunckerley.** p. 54; Milborne. A.Q.C. LVII. 264.

⁴⁴ Trans. Lodge of Research, Ireland. 1922.

Miles Prentice, to whom I have already made reference, was the Provost Marshal of Wolfe's Army, and was commissioned a Lieutenant on the field upon his appointment. When Peace finally came, he achieved the ambition of every British soldier and became a tavern-keeper, opening the Sun Tavern at Quebec. In 1775 he bought the old property with which Le Chien d'Or is associated which stood on the site of the present Quebec Post Office. The stone on which is carved the golden dog gnawing a bone is now to be seen in the façade of the Post Office. He named his new possession "Freemasons' Hall" and the Grand Lodge and some of the local Lodges held feasts and meetings there. When the 43rd Regiment left Quebec, Miles Prentice helped, I believe, to form a civilian lodge for the inhabitants of the town which, in course of time, was renamed St. Patrick's Lodge, and of which he was Worshipful Master in 1766. In 1775, when Montgomery and Arnold attacked Quebec, Miles Prentice assumed his old job as Provost Marshal, and although many historians⁴⁵ write that Montgomery's body was identified by his widow, I have ample evidence to prove that he was very much alive many years after that exciting period.⁴⁶

There was also Saunders Simpson, of Fraser's Highlanders, a cousin of James Thompson, who established Simpson's Coffee House in Quebec, which was also a meeting place for the Quebec Lodges. It was his charming daughter—Mary, with whom Horatio Nelson fell in love in 1782 when he was serving as Commanding Officer of H.M.S. Albemarle.⁴⁷ Had he not been dissuaded by his friend Davidson from leaving the Navy and marrying the girl, British history might well have run a different course.

But the Mason to whom I think we are most indebted was James Thompson.⁴⁸ He was born at Tain, a small town in Scotland, and was made a Mason there. This is his own statement, and up to the present time I have been unable to obtain verification from the existing Lodges in that District. When Fraser's Highlanders were formed, he applied for a commission, but as the establishment was already complete, he volunteered to serve as a Sergeant at a shilling a day. He fought at Louisbourg, where his cousin, Captain Andrew Baillie, was killed by his side. He was with his Regiment in the gallant charge which took the Highlanders to the very walls of the City of Quebec. "If the French gave themselves up quietly," Thompson wrote, "they had no harm done them, but faith! if they tried to outrun a Hielandmon they stood but a bad chance, for Whash! went the broadsword." After the Battle of the Plains

⁴⁵ e.g., Sir Gilbert Parker in *Old Quebec*.

⁴⁶ Milborne, *Miles Prentice, Soldier and Mason*. *The Builder*. Vol. XV. p. 274; R. V. Harris, *Freemasonry in the 17th Regiment*. *The Builder*. Vol. XIII. p. 67; Harris, *The Beginnings of Freemasonry in Canada*. p. 45; Trans. American Lodge of Research. Vol. III. p. 297.

⁴⁷ J. M. Lemoine. *Picturesque Que.* p. 232, 234.

⁴⁸ Milborne. "James Thompson. A Veteran of Wolfe's Army" read before the St. James Literary Society, Montreal. 1944: Sadler, Thomas Dunckerley. p. 55; Graham, *Outline of History of Freemasonry in Quebec*, p. 43, 56; Biographical details will be found in Trans. Lit. & Hist. Socy. of Quebec. 1880. p. 43. 1898. n. 24: 7th Series of Historical Documents; No. 15. p. 24; Centennial No. p. 181; J. M. Lemoine, *Album du Touriste*, etc. Trans. American Lodge of Research. Vol. III. p. 297.

of Abraham, he was placed in charge of the wounded and some idea of his physical build may be gathered from his Memoirs in which he wrote that becoming impatient at the slowness with which the wounded were being moved, he alone carried a man up the bank of the river at Levis, and did not set him down until he reached the Hospital. He grumbled that the feat ruined his red coat.⁴⁹ When the ladies of the Ursuline Convent knitted long woollen stockings for the Highlanders to wear in the winter of 1759-60⁵⁰ Thompson stuck to his kilt, and one may conclude that any weakling who dared to wear them would be beneath his contempt.⁵¹ For at least twelve years if not seventeen James Thompson was Grand Secretary of the Provincial Grand Lodge, and he must have been a pillar of strength to the Provincial Grand Master, the Hon. John Collins, just as he was the prime mover in his own Lodge, the original St. Andrew's Lodge, warranted by Colonel Simon Fraser, of which he was a Charter member. Thirteen terms as Master, six terms as Senior Warden, one term as Junior Warden and eight terms as Secretary is a record of service to a Lodge which would be difficult to surpass.

James Thompson was employed in the Engineers' Department at Quebec from 1761 to 1772 as Clerk of Works, when, on the recommendation of General Jones, then commanding the northern district of North America, he was appointed Overseer of Works on the staff of the Garrison by General Haldimand the Commander-in-Chief. In 1779 he was in receipt of four shillings and eightpence per day, Army Currency, which in a Petition to H.R.H. the Duke of Kent for some further allowance Thompson said was by no means adequate for the support of a wife, four boys and two girls.⁵² He retired from this office in 1828, after sixty-four years' service, not because of old age, he claimed (he was then 96), but because of an injury he had sustained during the Siege of 1775. In 1827, the foundation stone of the Wolfe and Montcalm Monument was laid with Masonic honours, and James Thompson, as the only survivor of the two armies commanded by the generals whose memories are thus commemorated, participated in them.⁵³ But the sands of time were fast running out, and he passed peacefully away on August 25th, 1830, at the age of 97 years.⁵⁴ His courage, integrity and intelligence had won for him employment, honour and trust and it can be truthfully said of James Thompson that he lived respected during the whole of his long and useful life, and died regretted.

I have often thought that the Masons of Quebec should preserve the memory of this useful citizen and zealous Mason by striking a medal for bestowal on Masons who have emulated his zeal for the welfare of the Craft.

⁴⁹ J. M. Lemoine, *Picturesque Quebec*, p. 327.

⁵⁰ Doughty, *Siege of Quebec*, Vol. III. p. 316. Vol. V. p. 82.
Trans. Lit. & Hist. Soc. of Que. 1900. p. 38.

⁵¹ Trans. Lit. & Hist. Socy. of Que. No. 15, p. 26.

⁵² From the Petition in the Quebec Archives.

⁵³ Graham, *Outline of History of Freemasonry in Quebec*, p. 181.
Lemoine, *Picturesque Quebec*, p. 101.

⁵⁴ Register of St. Andrew's Church, Quebec.

From a biographical sketch of one of these early Quebec Masons which I have taken from the Minutes of St. Andrew's Lodge, we learn something of their character. The Minute reads:—

"In this last tribute of our duty to our deceased brother the Society made a most respectable appearance, and, it may be said, that in this solemn ceremony, his Corps had the greatest Masonick honours known in this Province since the Conquest, having for Pall Bearers, Six Royal Arch Masons in their Regalia.

In his character he was possessed of a mind superior to anything that appeared to him mean and little. Generous almost to profusion, happy and facetious with his friends, with an extraordinary Vivacity, True to his Trust, Punctual in his Payments, Just in his Transactions, of great Humanity. With all these accomplishments, he had his foibles. His Passions were naturally warm & quick at times, but tempered partly by reason, and the persuasions of his friends. Too fond of his friends and his Bottle, he ruined a Constitution which in its original texture seemed formed to last much longer than 47 years."

As one reads the pages of history upon which the events of this first winter are recorded, it is pleasing to find that the practice of Masonry brought some consolation and relaxation to these poor common soldiers. Their lot was indeed a hard one. They were ill clad.⁵⁵ Their rations were reduced to permit food to be distributed to the starving civilian population,⁵⁶ and it is to their credit that they accepted the cut in their rations willingly.⁵⁷ Most of them had to find shelter where best they could.⁵⁸

The military situation, too, was deteriorating. Early in January, the enemy showed signs of activity, and the posts and blockhouses which had been established on the outskirts of the City were kept fully manned. A number of raids were made on enemy posts with varying success, and the British posts, in their turn, were attacked, but it was not until April that the enemy's movements became seriously alarming. A considerable force had occupied the woods bordering on the Plains of Abraham, and General Murray decided to give them battle before they could establish themselves. If Murray was justified in taking this risk in view of the condition of his troops for besides casualties, a thousand men had died of scurvy and two thousand were totally unfit for duty from the same cause,⁵⁹ his decision was unpopular with the troops. One eye-witness describes the forces which marched out to battle as "a poor, pitiful handful of half-starved scorbutic skeletons, many of whom had laid away their crutches for the occasion."⁶⁰

⁵⁵ Knox's *Journal*.

⁵⁶ Mons. de Pontbriand, quoted by Sulte, *History of Quebec*. Vol. I. p. 100.

⁵⁷ *Memoirs of the Quartermaster-Sergeant* quoted by Doughty, *Siege of Quebec*, Vol. III. p. 118. Vol. V. 119.

⁵⁸ James Thompson, quoted by J. M. Lemoine, *Picturesque Quebec*. p. 326.

⁵⁹ Murray to Pitt. *Lit. & Hist. Soc. of Que.* Part 7. p. 118.

⁶⁰ *Memoirs of the Quartermaster-Sergeant*, quoted by Doughty, *Siege of Quebec*. Vol. V. p. 119.

The British made a spirited advance, but were unable to withstand a counter-attack, and before reserves could be brought up, the line had given way, and Murray was compelled to order his troops to retire, the engagement costing a thousand men killed and wounded—one-third of the force engaged.⁶¹

After Murray's unsuccessful sortie, the enemy brought up artillery and bombarded the town day and night until the 9th of May, when with the arrival of the British Fleet, the siege was lifted.

Despite their trials and difficulties, the Masons did not forget their duty to their neighbours. When they addressed their Memorial to the Grand Master of England, praying for a Warrant for their Provincial Grand Master, they enclosed Twenty Pounds as a small token of their respect. This was not an inconsiderable sum in those days, but they apologized for "not enlarging it at present having had frequent opportunities of extending our Charitable Collections not only to distress'd Brethren and poor Widows of brethren who have fallen on the field of battle, but even to relieve the distresses and miseries of some hundreds of poor miserable Canadians during the course of a long and severe winter."⁶²

Such a simple statement cannot fail to arouse feelings of great affection in the breast of any man whose mind is well constituted for these soldier Masons of Wolfe's gallant Army.

We have no record of any further meeting of the Provincial Grand Lodge until June of 1760, nor have we any record of any meetings of the private Lodges, but there can be no doubt that the Regimental Lodge chests were frequently opened, the V.S.L., the Warrant, regalia and working tools taken therefrom and the Lodge opened. It may be safely assumed that the same conditions prevailed in the winter of 1759-60 as those that prevailed in the previous year of which Captain Knox records "when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemasons' Lodge where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time."

The Provincial Grand Lodge formed in Quebec in 1759 became a much more important body than has been generally recognized. Graham lists about thirty Lodges on its Roll, but a recent reconstruction shows no less than fifty-eight Lodges under its obedience. The territory over which it exercised Masonic jurisdiction was also very extensive. One Lodge was established at Fredericton, N.B., one or two as far West as Detroit and another at Vergennes in Vermont.

⁶¹ Murray to Pitt. Lit. & Hist. Soc. of Que. Part 7. p. 118.

⁶² From the draft Memorial in James Thompson's Letter Book.

THOMAS DOUGLAS HARINGTON, 33°

CITIZEN AND FREEMASON

By R.W. Bro. Lewis F. Riggs

(Nov. 21, 1950)

Thomas Douglas Harington was born at Windsor, England, under the shadow of the Royal standard, on June 7th, 1808; descended, on his father's side, from a good old English family, he inherited from his mother a portion of the glowing lineage of the Douglas line, whose swords so long helped to carve the stern history of Scotland.

His early life was spent in the service of the Royal Navy, and The East India Company's navy; in July, 1832, he came to Canada, landing at Quebec, and, after a short residence there in expectation of getting a ship, was persuaded to move inland and see the great west country, at that time so little known. The result of his tour served to impress him favorably with conditions of life in the New World for, on November 1st, of the same year, we find him making ready to settle down on this side of the water by entering the office of the Provincial Secretary of Lower Canada as Extra Clerk.

He continued to use his naval learning for years after adopting civil life; even in 1837, one biographer relates that his regular observations of the sun were a guide to civil life in "Muddy York." "The Artillery Sergeant who fires the mid-day gun (this was in 1837) takes his time from Savage—the local watchmaker—who sets his chronometer by him. So the gun keeps the town right, and Tom Harington keeps the gun right!" He is also described as "a rare, old stickler for office duty." (Notman's "British Americans").

From the time of his adoption of the Civil Service as a profession, his promotion was steady and uninterrupted in the Department of his first selection, in which he rose to the rank of Chief Clerk before leaving for any other position. In May, 1858, he was promoted to the appointment of Deputy Receiver-General for the united provinces of Upper and Lower Canada and, in 1868, was reappointed to the same office under the Dominion of Canada, which office he held for ten years until his retirement in 1878. We are told by "The Dominion Annual Register" of 1878 that on November 28th, "Mr. T. D. Harington, late Deputy Receiver-General, was presented with a silver claret jug and stand, by his friends in the Civil Service, on his retirement." He was an active and energetic man and an efficient public officer; it was by his sterling worth and by his urbanity in the discharge of his important duties, that he rose to the high and responsible position he held so long in the Civil Service, and won for himself a large circle of personal and official friends.



*Presented To
Thomas Douglas Harington 33°
by his Friends and Companions in Civil Service of Canada, 1878
Claret Jug 11" over all, Melon Tray 6½" by 8½"*

It only remains to close this brief resume of Bro. Harington's secular career, by recording the fact that, through the stirring years of 1837-38, he served with "The Queen's Rangers" and rose to the rank of Lieut.-Colonel (unattached) of Militia.

Masonic Career

Turning to interests more germane to this sketch, we find Bro. Harington receiving the first Light of Freemasonry on December 13th, 1843, at Kingston, Ont., in "Duke of Leinster Lodge, No. 283" on the Irish register; he also affiliated with St. John's Lodge, No. 758 on the English register, at Kingston, on March 28th, 1844. In July of the same year, we find him in Montréal, where he affiliated with St. George's Lodge, No. 642 English register, (No. 10 of the Provincial Grand Lodge, District of Montreal and William Henry) and became its Wor. Master in 1845, continuing in this office for four years. He also affiliated with The Lodge of Social and Military Virtues, No. 227, Irish register, at Montreal, in 1848, and was immediately elected Wor. Master for the same year, withdrawing therefrom in 1849, on taking his departure from that city.

Two years later we find him in Quebec and affiliating with St. John's Lodge, No. 214 English register, on December 10th, 1851. It does not appear that St. George's Lodge was alone in desiring to retain the advantages of his services as, on the date of his acceptance as a member, he was elected Wor. Master of this lodge, being maintained in authority for four years. On December 27th, 1854, he was elected to Honorary membership.

It would be but natural that his experience in the Craft would qualify him for higher honors in its Grand bodies, with result that he was appointed Deputy Provincial Grand Master of the District Grand Lodge of Montreal and William Henry in 1849, followed by appointments as Provincial Grand Master of the District Grand Lodge of Quebec and Three Rivers in 1852; Provincial Grand Master in the Provincial Grand Lodge of Lower Canada, by the United Grand Lodge of England in 1853; Provincial Grand Master of Canada East by the Grand Lodge of Scotland in 1853; and accorded the rank of Past Grand Master of the Ancient Grand Lodge of Canada West in 1856.

In 1857 he resigned as Provincial G.M. of the District Grand Lodge of Quebec and Three Rivers, and as Provincial G.M. of Canada East (Scotland) in 1858. In June 1859, he became a charter member of a Lodge named in his honour, Harington No. 49 in the City of Quebec; also in 1859 he was elected Deputy G.M. of the Grand Lodge of Canada, wherein he was elevated to the rank of Grand Master in 1860, which office he held for five years. As what might appear as a last and final reward for faithful service to Craft Masonry in Quebec, this Grand Lodge elected him an Honorary Member in 1880.



*Silver Salver Presented to
 Right Worshipful Brother Thomas Harrington,
 Provincial Grand Master of the City and District of Quebec and
 Three Rivers and the dependencies;
 by*

*The Brethren of the District
 as a mark of their fraternal love and gratitude for the services rendered to
 the Craft, by his untiring zeal, unwearied exertions, admirable
 discretion and true benevolence.*

Quebec 27th Dec., 1852.

As his duties in the Civil Service necessitated a change of residence, we now find him in the City of Toronto, where his duties were no less exacting than in the sister province, and his Masonic associations no less intriguing. Almost his first act on arriving in Toronto was to affiliate with the Masonic Order and, on June 10th, 1856, we find him a member by affiliation of St. Andrew's Lodge, then No. 16 of the Provincial G. L. of Canada East.



*Presented To
Thomas Douglas Harington 33°
in 1852 at Quebec City
Size of canvas 29" by 36"*

When the Grand Lodge of Canada was established in 1855, Bro. Harington was opposed to its formation but he, nevertheless, by his counsel and co-operation, in 1858, assisted materially in bringing about a peaceful solution of the then existing difficulties, by the union, in Toronto, of "The Ancient Grand Lodge" (formerly The Provincial G. L. of Canada West) with the Grand Lodge of Canada. Subsequently he became, as before mentioned, Grand Master of the new body for the years 1860-1-2-3-4.

Before passing on to other branches of Masonry in which he became active, an interesting event took place in St. Andrew's Lodge, Toronto, which is worth recording, Bro. Harington having affiliated with this old Lodge on June 10th, 1856. We quote from the History of St. Andrew's Lodge:—

"At the meeting held on 13th March, 1860, Bro. H. Rowsell stated that he had been commissioned by M. W. Bro. Harington to offer to St. Andrew's Lodge a portrait of himself which had been painted some years previous to 1855, when he held the office of Provincial Grand Master of Quebec and Three Rivers, at the instance of his former Canadian Brethren. On his removal with other Government officials to Toronto, some five years ago, he had brought this portrait with him but, as the arrangements of the Government now called him to return to the eastern section of the province, he felt prompted, by an increasing recollection of the kindness with which he had ever been greeted by the members of St. Andrew's Lodge, to ask that this portrait might find its final abode in their lodge room. That this offer was made in no spirit of vanity, but with warm feelings towards his Brethren of the lodge."

This portrait, an excellent likeness, showed the insignia of his office as Provincial Grand Master; the lodge accepted the gift with the greatest pleasure, and it was so recorded. This painting now hangs in the foyer of the rooms occupied by the Ancient and Accepted Scottish Rite in Toronto by mutual arrangement with its former owner. When this painting was made (1855) he was 43 years of age. It is also accompanied by a more recent painting of this distinguished Mason as a Sovereign Grand Inspector-General 33° and first Sovereign Grand Commander of the Supreme Council for the Dominion of Canada (1874) age 66 years.

Royal Arch Masonry

On December 10th, 1851, he became a charter member of St. John's Chapter, No. 214, attached to St. John's Lodge, of the same number, in Quebec. In 1852, he was appointed Provincial Grand Superintendent of Royal Arch Masons, for the City and District of Quebec and Dependencies, by the Earl of Zetland, Grand Z. of England; in this year, too, he resigned as Provincial Grand Superintendent of Quebec. Many years later, on September 21st, 1880, the Grand Chapter of Quebec was pleased



Thomas Douglas Harington 33^o

Painting from photograph

Size of canvas 19½" by 15½"

to elect him an Honorary Member, following the precedent of the Grand Lodge of Quebec, which he had helped to set up in 1876.

In Ontario he took an active part in the formation of the Grand Chapter of Royal Arch Masons of Canada, and was elected Grand First Principal in 1859, which office he held to the close of 1871, except for the years 1861 and 1862.

Royal and Select Masters

As we continue this chronological list of honors in Masonic and Concordant Orders, the Cryptic Rite of Royal and Select Masters has its interest for our readers. Bro. Harington received the degrees soon after its introduction to Canada, at St. John, N.B., under a charter from the Grand Council of Maine, U.S.A., dated May 18th, 1867.

Three Councils of the Rite were established in St. John as a nucleus for the formation of a Grand Council in that province so, on August 15th, 1867, representatives of these Councils met in Convention and the Grand Council was regularly formed. Considerable progress was made, many companions were admitted, and other Councils organized in Nova Scotia, Quebec and Ontario. Some time between the Annual Conventions, in St. John, of 1869 and 1870, Illustrious Companion Harington was appointed Inspector-General of the Provinces of Ontario and Quebec.

When the Grand Council for Ontario was formed on August 8th, 1871, Ill. Comp. Harington presided over the deliberations of the Convention as Inspector-General for Ontario and Quebec. In consideration of services rendered to Cryptic Masonry in assisting to organize the Grand Council, the honorary rank of past Thrice Illustrious Master was conferred upon him by the newly formed Grand Council on August 8th, 1871. As a sequel to this event, he surrendered to the Convention the authority which he held as Inspector-General, accepting in place of it the office of Most Puissant Grand Master of the Cryptic Rite for Ontario, August 8th, 1871 which office he held for one year.

Knight Templar

It is recorded that an Encampment of Knights Templar, at Kingston, Ont., was at one time a working organization, its warrant having been issued on February 12th, 1824, (by the Grand Royal Arch Chapter of Upper Canada) under the name of St. John of Jerusalem. After some years of activity, this Encampment ceased to work and became dormant. Soon after the arrival in Canada of that well-known Templar, W. J. B. MacLeod Moore, in 1852, he was made aware of this early-existing Encampment and immediately endeavored to revive it. This resulted in a new warrant being granted by the Grand Conclave of England and Wales on March 10th, 1854, under the name of "Hugh de Payens," with MacLeod Moore as first Commander. The Supreme Grand Master also created him, by patent of date 7th July, 1854, Provincial Grand Commander for the Province of Canada.

Letters of Constitution having been received on April 10th, 1854, a meeting of the Encampment was held on this date, when nine applicants were regularly installed, among whom was the subject of this memoir, then described as "Chief Clerk in the office of the Receiver-General in Quebec." It is of interest to note that amongst the first officers of the new body we find Sir Kt. Harington appointed as Almoner.

He at once became active in this Religious and Military Order, and we find him the Eminent Commander of an Encampment established in Quebec City, on July 28th, 1855, under the name of "William de la More, the Martyr." This Encampment had but a fitful existence from its inception and, after a period of about twenty years, its warrant was surrendered and returned to England. Soon thereafter, however, this warrant was returned to Ottawa, Ont., where its sponsors ardently hoped for a new lease of life. But their desires were not realised and, after a prelude of coma, it was finally decided to relinquish further responsibilities and the warrant was again surrendered.

Not long after Frater Harington became Eminent Commander of the Quebec Encampment, he was transferred to Toronto where we find him affiliated with Geoffrey de St. Aldemar Encampment and elected Eminent Commander in 1858.

Referring back a few years, we find the Provincial Grand Conclave of Canada became a reality through a warrant authorised by the Most Eminent Supreme Grand Commander of England and Wales and issued on the 7th July, A. L. 5858, A. D. 1854, A.O. 736 (This difference of four thousand and four years between the dates for A.L. and A.D. is due to a usage no longer followed in our chronology, although still seen at the heads of marginal columns in our Bibles; it was invented as an attempt to disentangle the biblical periods by Archbishop Ussher, of Ireland, in the 17th century.)

V. Em. Frater W. J. B. MacLeod Moore, representative of the Supreme Conclave, with rank as Provincial Grand Commander, formally opened the Provincial Conclave on October 9th, 1855 and appointed its officers, with Frater Harington as Provincial Grand Captain in command of the Column of Quebec, with rank of Very Eminent. In 1856, he was promoted to Prov'l Grand Prior of the Prov'l Grand Conclave of Canada and, in 1859, was raised to the rank of Right Eminent by his election to the office of Deputy Prov'l Grand Commander. He retained this office until 1871, except for the years 1861 and 1862; when, through ill-health, he was forced to relinquish the office with the genuine regret of all concerned.

Red Cross of Constantine

There still remains another organization in which Brother Harington's name appears, The Order of the Knights of the Red Cross of Rome and Constantine. This order was recognized by the United Grand Lodge of England from 1813 to 1837, but became more or less dormant until May

1865, when the Order was reconstituted with Sir Kt. Wm. Henry White as Grand Sovereign who proceeded to re-establish the Order upon a working basis. He died one year later to be succeeded by Lord Kenlis, who on March 5th, 1868 was re-elected at the second tri-annual assembly and enthroned as Grand Master.

Early in the year 1869, we find the Order established in Canada, Lord Kenlis appointing Col. W. J. B. MacLeod Moore 33°, as Inspector-General for the Dominion of Canada and Ill. Bro. T. D. Harington 33° Inspector-General for the Provinces of Ontario and Quebec. This is but another honour among the many having been conferred upon this energetic Mason.

In view of the foregoing comments on the activities of Brother Harington, one cannot fail to appreciate his services to Masonry; so exacting in character, continuous in performance, and, above all, so freely given. But there still remains another branch of the Masonic Order in which he served with fidelity and unfaltering attention to duty,—“The Ancient and Accepted Scottish Rite.”

The A. and A. Scottish Rite

When the Scottish Rite was about to be established in Canada by W. J. B. MacLeod Moore (who received the Thirty-third degree in the City of New York in 1863, and who had been made an Active member of the Supreme Council of England and Wales, “by patent,” on May 6th, 1868, and its Representative in Canada), on this same date a warrant, or Patent, was granted him for the purpose of introducing the Scottish Rite into Canada, and authorizing him to constitute Chapters of Rose Croix, and Consistories, in this new field. So at a meeting of the Grand Lodge of Canada, then in session at London, Ont., on July 10th, 1868, he brought together a group of interested Masons and formally instituted Chapters of Rose Croix to be located in the Cities of Hamilton and London, as well as a Consistory of the 32nd degree in Hamilton.

Among those who received these degrees was the subject of this memoir, who, at the inaugural meeting of the Consistory was elected their first Commander in Chief. While the honor of establishing the Scottish Rite in Canada belongs to Ill. Bro. MacLeod Moore, he did not long remain as its leader, as we learn from a verified record of the Supreme Council of England and Wales that, upon his recommendation, a Patent was issued to Bro. Harington on July 14th, 1868, creating him an Inspector-General, 33°, along with John W. Murton, 32° and Thompson Wilson, 18° of London. Again, from the same source, it is recorded that on December 10th, 1868, a letter was received from Ill. Bro. MacLeod Moore, resigning his post as head and Representative of the Rite in Canada, in favor of Ill. Bro. Harington, whose appointment was confirmed.

The growth and development of the Rite was slow, and retarded by complications arising from differences of opinions exchanged between the Supreme Council of England and Wales and the Canadian bodies, prin-

cipally on account of fees and the regulations and procedure in the United States, with which Canadian brethren were more familiar.

Several years passed in which other bodies of the Rite were instituted in Ontario, Quebec and the Maritimes. With this foundation it was considered expedient that Canada should have a self-governing body. Negotiations were carried on between the Supreme Council of England and Wales, and the Canadian branches, which resulted in a better understanding of the existing difficulties that confronted the Rite in this country. The Supreme Council having been assured of the sincerity of the Canadian brethren, graciously gave its approval to the formation of a Supreme Council in Canada.

To this end, members of the Scottish Rite who had attained the rank of the Thirty-third degree, assembled in the City of Ottawa on October 16th, 1874, and in the presence of and by the act of that distinguished Mason, Albert Pike, 33°, Sovereign Grand Commander of the Mother Supreme Council of the world, the Supreme Council for the Dominion of Canada was regularly constituted. He also conferred upon these charter members, of the newly formed Council, the rank of Active Members, with Ill. Bro. Harington as the Most Puissant Sovereign Grand Commander of the Council "Ad Vitam."

During the regime of Bro. Harington the Rite extended its teachings into the Provinces of Nova Scotia, Manitoba, and British Columbia, where these bodies are continuing to serve brethren who wish further Light in Masonry. He was favored with other honors, less arduous, perhaps, but most complimentary in their character. He was the first to receive the degrees of the Royal Order of Scotland, when it was introduced into Ontario in 1874; the Order then having jurisdiction over the Provinces of Ontario and Quebec, with Hugh Mackay 33° as their Provincial Grand Master.

He enjoyed the privilege of Honorary Membership in the Supreme Council, 33°, Southern Jurisdiction, U.S.A., as well as being Grand Representative of the Grand Lodges of Canada, of Nova Scotia, of Louisiana, and of Pennsylvania; of the Grand Chapters of Canada, of Tennessee, and Honorary membership of various lodges, Chapters, and Encampments, amongst which were St. John's Lodge, No. 1, and Zetland Chapter, No. 141, both of New York City.

Bro. Harington continued in the office of Sovereign Grand Commander, performing his duties with fidelity and zeal, to the end of his earthly pilgrimage. When the end came, after a short illness, at his home in Prescott, Ont., on January 13th, 1882, his remains were laid to rest in the "Blue Church Burying Ground" in Augusta, near the town of Prescott.

Here we must add a note of regret that the grave of this Masonic patriot for more than one half a century remained unmarked, although in 1904, a suggestion was made by the late John Ross Robertson, (in which the Grand Lodge of Canada concurred) that a monument should be placed to mark the last resting place of this distinguished Mason.

We have recently learned, however, with satisfaction, that the suggestion of Bro. Robertson was again considered at the Annual Communication of the Grand Lodge held at Toronto in July 1939, and the authority was again renewed and that the fraternity of Belleville, Ont., and District have erected a suitable memorial, which was unveiled and dedicated on Sunday, June 14, 1942.

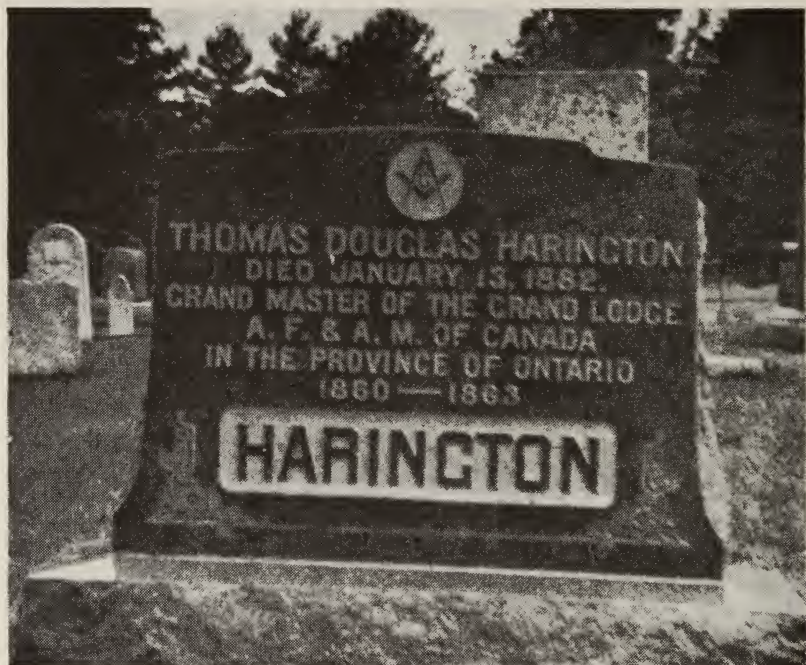


PHOTO BY F. D. THOMPSON, 221 STEWART ST., OTTAWA
UNION LODGE, NO. 97, A.F. & A.M.

As we bring this sketch and comment on the life of this distinguished Mason to a close, it may be fitting to quote, in part, from the pen of Albert Pike:—

“He was pre-eminently a good, true, and loyal man; stout-hearted, sturdy, self-reliant; a plain, frank man owing something of his manner and ways to service, years ago, under the flag of England on the seas. Withal, a kindly, genial gentleman, who lived a worthy life and left to his Brethren the heritage of an honored memory. To all the Brethren of our Rite in Canada, I give assurance of our regrets. Their loss is also ours, but in less degree, for they knew him long and well by familiar intercourse; he was dearly beloved and his life was very precious to them. May Our Father who is in Heaven, give to our Friend and Brother eternal rest, and have those who loved him always in His holy keeping.”

CANADIAN MASONIC RESEARCH ASSOCIATION

1951



(Part 1)

1. Early Freemasonry in
the Canadian West

by

M.W. BRO. WILLIAM DOUGLAS
P.G.M., MANITOBA

2. Freemasonry in the Royal
Canadian Mounted Police

by

BRO. INSP. E. BRAKEFIELD-MOORE



Read at Third meeting of the Association
at Winnipeg, Man., February 27, 1951

Early Freemasonry in the Canadian West

By M. W. Bro. William Douglas, P.G.M. (Man.)

The Masonic student, as well as the youngest Mason in this gathering, might reasonably ask, "When did Freemasonry first make its appearance in organized form in the West?" We take the enquirer back to the days when the only settlement in the West was centred at "The Forks" and extended about twenty miles in each direction along the banks of the Red and the Assiniboine Rivers. There was no town, no village, no organized municipality and the place or rather the district was known to the outside world as Red River Settlement. Where the City of Winnipeg stands today were the McDermott, the Bannatyne, the Ross and the Logan homesites—and the prospect of opening a Masonic Lodge under such circumstances would seem hopeless. In all, there were probably ten dwelling houses adjacent to the location known today as Portage and Main.

During the latter part of the summer of 1863 and the early fall of that year, Hatch's Independent Battalion of Cavalry, Minnesota Volunteers, was organized for the express purpose of securing the Sioux Indians who had been in revolt in 1862-63. This military establishment was sent to the International border and located at Pembina in Dakota Territory. Among the troops were a number of Freemasons and under the leadership of C. W. Nash, who became the Worshipful Master, a dispensation was obtained from the Grand Lodge of Minnesota to open Northern Light Lodge at Pembina.

At the time this dispensation was issued the Grand Master of the Grand Lodge of Minnesota appears to have had a vision of the future. From a letter written by the first Master—C. W. Nash, we read, "the prayer of the petition was granted; the Grand Master remarking that by this step the brethren of Fort Garry would be able to secure, what for long time had been their desire. "That it would open the door to those who were worthy and well qualified. That it was hoped and expected that there would be a sufficient number apply for the degrees who were permanent residents of Fort Garry and vicinity to warrant the planting of a Lodge there, whenever the troops were moved away. If this should be the case the brethren upon a proper petition were to have a petition issued."

The original Northern Light Lodge held its inaugural meeting early in January 1864 using the officers' quarters for a lodge room. Five months later, on May 8th, the soldiers were moved to Fort Abercrombie, and all the papers, records, petitions and documents along with the dispensation were returned to the Grand Lodge of Minnesota.

Reference has been made to "the brethren" then residing in Fort Garry (1863). This matter has intrigued me because on account of the isolated location and the lack of transportation facilities, it was impossible for

the residents to become members of a lodge. If there were any Masons they must have been recent settlers who had been made in other centres. A little research discloses that Dr. John C. Schultz had been initiated prior to his coming to Red River in 1860 and at the first meeting of the (military) lodge at Pembina he occupied the Junior Deacon's chair. Another Freemason was Charles Curtis, then a resident at Sturgeon Creek, who was employed in building the log huts for the soldiers at Pembina. A third brother in the person of Matthew Connor was also at Red River. This was the entire Masonic population in March 1864, when this news item appeared in the "Nor Wester"—the first newspaper to be published in the West and edited by William Coldwell, the Secretary of the Lodge when it was instituted.

"A party from this Settlement proceeded to Pembina a few weeks since to join the Masonic Order, through the Lodge established there. They took the necessary degrees to qualify them to open a Lodge here, which it is their intention to do on receipt of a dispensation from the Grand Lodge, application for which has already been made."

It is evident the petitioners received all three degrees at the one meeting; such a procedure was not uncommon, a century ago. The candidates who participated in this eventful meeting were A. G. B. Bannatyne, William Inkster, W. B. Hall, Robert Morgan and William Coldwell.

Within two months from the day of this memorable visit to Pembina a petition was submitted to the Grand Lodge of Minnesota, as follows:—

"The undersigned petitioners being Ancient, Free and Accepted Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry, respectfully represent that they are desirous of forming a new Lodge in the Red River Settlement, Rupert's Land, to be named Northern Light Lodge; they further pray for letters of dispensation, or a warrant of constitution, to empower them to assemble as a legal lodge to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the order, and the regulations of the Grand Lodge.

They have nominated and recommend Brother John Schultz, to be the first Master, Andrew G. B. Bannatyne, to be the first Senior Warden, and William Inkster, to be the first Junior Warden of said Lodge.

If the prayer of the petition is granted, they promise a strict conformity to the constitution, laws and regulations, of the Grand Lodge.

Andrew G. B. Bannatyne
William Inkster
Charles Curtis
W. B. Hall
Robert Morgan
William Coldwell
John Schultz
Matthew Connor

Assiniboia,
British America,
27th April, 1864.

The dispensation was issued at St. Paul, Minnesota, under date 20th May 1864 and in connection therewith it is significant that the Grand Master, A. T. C. Pierson, makes this reference in his address. "During the year, I renewed the dispensation of Northern Light Lodge **removing it to the Red River Settlement.**"

The inaugural meeting of the newly formed Lodge at Red River Settlement was held in the lodge room, over the store of A. G. B. Bannatyne, on the evening of November 8th, 1864. This was the first regular meeting of a Masonic Lodge in the Canadian North West.

It is a sad corollary but we Canadians have been too busy in the advance against our huge frontiers to think of the tomorrow and what should be learned from a backward glance. Our meeting on this occasion is being held in the Province of Manitoba. To many people Manitoba is one of the young members of the Dominion with its story beginning in 1870. How many in this audience know that Manitoba is the central portion of a region that has been under one flag more continuously than any other part of continental North America? It has never been under any other flag than the British since Thomas Button arrived at the mouth of the Nelson River in 1612. We have no Masonic records of that far off day and cannot advance any claim to Masonic priority so far back but as Canadians we hold an enviable position.

However, on the shore of Hudson's Bay, at Churchill, stand the ruins of Fort Prince of Wales, built by the Hudson's Bay Company, about 1733-40. There, in the bleak solitude of the North, chiselled on each massive block of stone built into the fortress over two hundred years ago, we can still see the distinctive individual mark of the operative mason who cut the stone. Were these men speculative as well as operative Masons? Time may give an affirmative answer, but meantime we must content ourselves with the knowledge that they left their Masonic marks in the stones they cut.

When we study the period in Western history when "Fur was King" we become familiar with the names of the men who blazed trails and established civilized customs among the nomadic residents. We seldom associate these fur traders with any other activity. But, like ourselves, they did have other interests. One of these individuals was James Finlay, who established for himself a reputation as a man of courage and enterprise. He was the first English speaking trader to penetrate "the lone land" after the French. In the year 1767 he located at Neepawie (Nipiwini) said to be the uppermost French post. Twenty-four years afterwards he was in charge of an outpost of the N. W. Co. and Sir Alexander Mackenzie makes reference to his being in charge of the newly established depot on the Peace River in 1792. His name is perpetuated by one of the northern tributaries of Peace River, called after him, Finlay River.

He was chosen one of the twelve "most respectable citizens," six English and six French, who drew up the articles of capitulation presented to General Montgomery in November, 1775.

Why make reference to these details in this address? James Finlay was a prominent Freemason. We learn that he was constant in his attendance at St. Peter's Lodge, Montreal in 1771 and from 1776 until his death he held active membership and occupied the Master's chair for some time. I believe we can regard him as the first Freemason to travel the western plains of Canada.

Another individual around whose name many stirring memories gathered was Archibald Norman McLeod, also a pioneer fur trader. He figured largely in the Seven Oaks affair and it appears he was the moving spirit behind the attempt to drive the Selkirk Settlers away from Red River. His connection with Freemasonry is also centred in St. Peter's Lodge, Montreal, which he visited while sojourning in the City.

The two Craftsmen we have mentioned were undoubtedly the earliest contacts made by Freemasons in the West and no other brother appears on the scene until Northern Light Lodge was instituted at Red River in 1864. From that time onward we have a recorded history. The available material concerning the pioneer lodge—Northern Light—consists of the original dispensation and minute book which, however, ends with the meeting held 18th April 1866. During its brief existence the members had been diligent and had initiated 17 members. There must have been a later minute book because from another source we learn that on 23rd December 1867, A. G. B. Bannatyne was elected Worshipful Master; Thos. Bunn, Senior Warden; and John Bunn, Junior Warden. From that date the life and work of Northern Light Lodge is obscure. Trouble had developed in the Settlement over the transfer of the territory and it is evident the members quietly decided to suspend activities and as a result the Lodge never met again. Masonry had, however, been introduced in the West.

There is a connecting link in the story of Freemasonry in the West with the events leading up to the creation of the Province of Manitoba. Let us briefly follow through.

In 1868, the Imperial Government passed the Rupert's Land Act, to provide for the surrender of Rupert's Land to the Crown and negotiations for the transfer of the rights claimed by the Hudson's Bay Company began in 1869. These arrangements met with a mixed reception at Red River. Suspicion and antagonisms were rampant in certain parts of the district and these finally developed into the Riel Rebellion. Riel seized Fort Garry in November 1869 and held it until August 1870, when the expedition under Lord Wolseley, then a Colonel, arrived and re-established constituted authority.

The troops, under Wolseley, left Collingwood, Ontario, on 21st May, 1870 and reached Fort Garry on 24th August 1870. It is not surprising that in a body of soldiers numbering 750, we find several members of the Masonic Craft attached to the different units. In the course of their journey westward these men had frequent opportunity to fraternize, to discuss their Masonic experiences and affiliations and doubtless dream dreams for the future.

When the disbandment of troops took place at Fort Garry not a few decided to remain in the West. Within three months after their arrival the Freemasons in the group who did not return east met informally and organized "Winnipeg Lodge" under dispensation. The first meeting of the new Lodge was held on 10th December, 1870, and a month later it was decided to change the name to "Prince Rupert's Lodge" which name the Lodge has carried through the succeeding years. When the Grand Lodge of Canada met in Annual Communication at Ottawa in 1871 Prince Rupert's Lodge received its charter and was numbered 240 on the Grand Register.

It will be recalled that the original Masonic Lodge in Red River Settlement—Northern Light—was an outgrowth from a Lodge, the charter members of which were all members of a military establishment at Pembina. In the case of Prince Rupert's Lodge it is significant that here again all the charter members had been connected with the Wolseley Expedition. The Worshipful Master was R. Stewart Paterson, Chaplain to the Forces, Lieut. William N. Kennedy was Senior Warden; Sergeant-Major Matthew Coyne was Junior Warden; and of the others E. Armstrong was Quartermaster, D. M. Walker, Lieut., A. R. McDonald, Surgeon, Jas. T. B. Morrice, Paymaster and Henry T. Champion.

The first Worshipful Master of Prince Rupert's Lodge returned to Ontario five months after he had instituted the Lodge and never came back to Winnipeg. He came into the limelight some ten years later at which time he sought by petition a dispensation to open a lodge at Gibraltar with himself as W.M. The petition carried a rider to the effect that "the place of meeting should be ultimately removed to some city in Morocco." The dispensation was issued and the Lodge subsequently received a charter and the number sixteen (16) on our Register and was designated "El Moghreb al Aska Lodge."

An immediate objection was lodged by both the Grand Lodge of England and the Grand Lodge of Scotland. The whole proceedings, in our opinion, were irregular.

An urgent cable was sent to Brother Paterson instructing him not to constitute the lodge but it arrived too late, the ceremony had already taken place. Not only had Paterson constituted the lodge but he had convened what he termed "an occasional Grand Lodge" at which meeting he constituted a Territorial Grand Lodge. His actions were repudiated by the Grand Lodge of Manitoba who recalled the charter of the lodge, requested the return of all documents and revoked the commission issued to Brother Paterson. Our brother ignored these demands. The Lodge submitted a plea that they were innocent victims and had not been advised of the pronouncement of Grand Lodge. Subsequently the lodge was reinstated and domiciled in Tangier. The final act in this drama is summarized in 1890 with the brief statement "suspended for failure to submit returns." Evidently the sojourn of Brother Patterson in the wide open spaces of Western Canada had widened his horizon and given him ideas when he went to the Mediterranean.

This episode might be considered a digression but it is so closely associated with Freemasonry in the West these few paragraphs are justifiable.

The members of Prince Rupert's Lodge did not long enjoy the distinction of being the only Masonic Lodge in Manitoba. On 20th February 1871, "Manitoba" Lodge under dispensation from the Grand Lodge of Canada, met for the first time at Lower Fort Garry. This lodge, like its neighbour at Winnipeg, decided to change its name and consequently it became Lisgar Lodge No. 244, G.R.C. In 1879 the place of meeting was removed to the town of Selkirk where it has worked ever since.

The influx of new settlers and the enthusiasm of the brethren who had settled in Winnipeg made it necessary, in the judgment of one group, to organize a second lodge in the City. On December 9th, 1872, Ancient Landmark Lodge was instituted and in due course a charter was issued and the lodge numbered 288 on the Register of the Grand Lodge of Canada.

These three pioneer lodges did yeoman work under the difficult and trying conditions of a frontier town. When the Grand Lodge of Manitoba was organized in 1875, by reason of their priority Prince Rupert's Lodge received No. 1, Lisgar Lodge No. 2, and Ancient Landmark Lodge No. 3. on its register.

From the earliest times the men who made their homes in this part of our wide Dominion have shown remarkable courage and enterprise and at times it seems as if an inspired vision had directed their efforts. What a vast expanse of territory came under the jurisdiction of the few brethren who organized the Grand Lodge of Manitoba. Do we realize today that the men who unfurled the banner of Freemasonry in this land were in truth Empire Builders. They unquestionably carried their obligation to make daily progress into practice by building churches, schools, hospitals, and in organizing all the necessary activities required in a civilized community.

The Red Letter Day in the Masonic history of the West was Wednesday, 12th May, 1875, because on that day the Grand Lodge of Manitoba was instituted. This was a bold adventure. There were only three lodges within the wide jurisdiction assumed by the young Grand Lodge and the combined membership was less than 200. The men who directed the course were ready and willing to accept the responsibility of governing not only the three duly constituted lodges but all the future lodges that inevitably would be instituted across half a continent. Thus sovereign Masonic authority passed from the Grand Lodge of Canada (in Ontario) to the Grand Lodge of Manitoba.

It would appear that four brethren stand out as the prime leaders of the sturdy pioneers who organized the Grand Lodge of Manitoba. William C. Clarke, a Scot who had been initiated in True Briton Lodge No. 14, Perth, Ontario; he was elected Grand Master; William N. Kennedy,

Deputy Grand Master, had been brought to Masonic Light in Corinthian Lodge No. 101, Peterborough, Ontario. James Henderson, another Scot, hailed from Zetland Lodge No. 21, Montreal and John H. Bell, a native of London, Ontario brought a certificate issued by St. John's Lodge No. 20, London, Ontario. As Joseph Fort Newton so aptly said, "they were men of faith who builded better than they knew . . . They believed in the future, in the growth of large things from small beginnings."

With the creation of the Grand Lodge of Manitoba it might be expected the members would organize new lodges without delay. This was not the case. The surrounding territory opened up for settlement slowly because there was no direct means of transportation to and from the East. The City of Winnipeg had been incorporated in 1873 and naturally it became the centre of activity. About two months after Grand Lodge was formed a dispensation was issued to St. John's Lodge. The reason given for the formation of St. John's Lodge was that several unaffiliated brethren hailing from the Maritime Provinces, from Western Ontario and the United States desired to work the ceremonies according to the system they were familiar with—thus the American or so-called York Rite was adopted by the new lodge and shortly thereafter by Ancient Landmark Lodge. A dispensation was also issued to Hiram Lodge—East Kildonan about the same time.

In 1876, Emerson Lodge was instituted at the border town of that name and in 1878 a dispensation was issued to Assiniboine Lodge to meet at Portage La Prairie. Thus we can see that new lodges did not come into being overnight. It is interesting to learn that by reason of Emerson Lodge being located in the centre of an isolated territory permission to initiate residents of the State of Minnesota and Dakota Territory was granted by arrangement with the respective Grand Masters.

Today we travel from Winnipeg to Emerson by highway in less than two hours. At the time the officers of Grand Lodge instituted the lodge they were obliged to travel by steamboat and it required four days to make the visit.

The year 1878 was one of disaster in Manitoba Masonic circles. An unfortunate schism took place and two groups represented themselves as the Grand Lodge of Manitoba. The beginning of the rupture occurred at the Third Annual Communication held in June 1878. It is a long story and we won't make an extended reference to it here. Later in 1878—toward the close of the year, the "schismatics" held a meeting which they designated "Third Annual Communication." They elected officers and also installed them. Three weeks later, the same group, held the "fourth annual communication" and re-elected the same slate as had been previously elected. At this meeting they issued warrants to four new lodges none of which had previously obtained a dispensation nor been instituted. It is doubtful if this experience can be duplicated in Canada or elsewhere. Only two of the four lodges commenced to work right away, the other two were later instituted by the Regular Grand Lodge in proper form.

Peace and harmony were restored at the Fourth Annual Communication largely through the offices of Brother S. P. Matheson, afterwards Primate of Canada.

We should note that during the cleavage no attempt to issue dispensations to new Lodges had been made by Grand Lodge but immediately the breach was healed Gladstone Lodge was instituted. We mention this event because the Grand Master left a pen picture of his official visit in 1880 when he constituted the Lodge.

"I approach the subject of my visit to this lodge with remembrances of mud and water. Mud of such depth and tenacity as is only found in Manitoba when it happens to be muddy, and water of a coldness which still makes me shiver when I think of it, and which V.W. Brother House says 'nearly used him up'. This lodge is about one hundred miles from Winnipeg and the trip had to be made by team. At Portage La Prairie, R.W. Bro. McCuaig joined Brother House and myself, Bro. Small acting as guide. The latter said repeatedly, the roads were 'not bad'—we wondered what 'bad' meant—and Brother Small gave us the desired information. But beyond walking some miles, and occasionally helping the horses to pull the wagon, wet feet and muddy clothes, and wading a creek on our return, the coldness of the water causing Bro. House to utter strange sounds, we met no mishaps."

Thus, in the ten year period, from the time the Province of Manitoba had entered Confederation in 1870, only eleven lodges had been instituted, the one at Gladstone, 100 miles distant from Winnipeg, being the farthest from the centre. But, evidence of Masonic activity was present in far off Prince Albert, N.W.T. Here we find a group of Masons with a problem on their hands. They wanted a dispensation to form Kinistino Lodge but the existence of two Grand Lodges in Manitoba, the nearest Grand Jurisdiction, raised doubts as to which one would receive the petition if sent there. Inasmuch as the North West Territories were beyond the boundary of Manitoba they applied to the Grand Lodge of Canada (in Ontario) and received their dispensation from that source. The first meeting of this lodge was held on Friday, 3rd October, 1879, the first Worshipful Master being Chas. F. Young. Kinistino Lodge was numbered 381, G.R.C. and continued under this Jurisdiction until 1882 when arrangements were made with the Grand Lodge of Canada who had issued the original charter and the Grand Lodge of Manitoba, to transfer its allegiance to Manitoba. Thus Kinistino Lodge became No. 16 on the Manitoba register. Subsequently when the Grand Lodge of Saskatchewan was formed Kinistino became No. 1 in that Jurisdiction.

Settlement was moving slowly westward and the horizons of the Grand Lodge of Manitoba expanded in the process. During 1882 petitions to form lodges were received from two widely separated points—Rat Portage in the District of Keewatin and Edmonton to the west. Dispensations were duly issued and subsequently, Saskatchewan Lodge No. 17 meeting at Edmonton and Pequonga, No. 22, meeting at Rat Portage were constituted.

To-day the City of Edmonton is the Capital of the Province of Alberta and the oil centre of Canada. By some strange alchemy the pioneer lodge which opened in 1882 seems to have been premature and ahead of time. It had difficulty in functioning and after striving against the odds for seven years it voluntarily surrendered its charter in 1889. The building of the railway in 1890-1891 brought an improvement in the situation and Masonic activity was revived in 1892 when Edmonton Lodge received its dispensation and carried on from there.

The brethren of Pequonga Lodge, Rat Portage, carried the banner of the Craft under the Grand Lodge of Manitoba until 1887, when they were compelled to transfer their allegiance, very unwillingly, to the Grand Lodge of Canada (in Ontario). The part of Keewatin Territory in which Rat Portage was situated was in dispute and in 1887 the Privy Council decided the town was in the Province of Ontario; consequently it was outside the territorial jurisdiction of Manitoba. Masonic precedent gave this lodge to the Grand Lodge of Canada (in Ontario).

As we consider the story of Freemasonry in the West we are apt to pay little attention to the impact made on the social life of the territory by the construction of the C.P.R. This phase did not occur to me until quite recently. Only a brief comment on this important fact can be given in a short address but it carries a human interest. Let us journey westward with the construction gang.

On July 26th, 1881, the C.P.R. ran its first train over Louise Bridge into Winnipeg. There was only one town of any size from Eastern Ontario to the British Columbia shore and Winnipeg itself did not have 8,000 inhabitants when construction of the transcontinental railway line began westward in 1881. The first sod of the section had been turned on May 2nd, 1881, and the construction gangs reached Calgary on 18th August, 1883. To the East the last gap north of Lake Superior was closed May 17th, 1885 and on November 7th of the same year the last spike was driven home. The first through train left Montreal on June 28th, 1886, and it arrived at Port Moody on July 4th. There was no City of Vancouver then, only a clearing in the forest primeval which had begun about 90 days before. This is the setting for the development of Masonic lodges clear across the prairies.

We cross the Red River then on the first train in July 1881 and follow the construction line westward. On the 22nd May of that year, a solitary shanty, built by the original claimant of the S½ of Section 23, Tp10, R19 W.—Robert Adamson, was, with the tents of the survey party, the only evidence of settlement where the City of Brandon was located. The first grading of the railway west of Portage la Prairie was commenced the same week and by June it had passed through Brandon. Six months after the arrival of the construction gang—on January 16th, 1882, Brandon Lodge No. 19—G.R.M. was instituted with Peter McGregor, Worshipful Master.

The railway tracks reached the banks of the Wascana river on 23rd August, 1882. A site for the future City of Regina had been selected, jointly, by the Dominion Government and the C.P.R. The place was familiarly known at the time of construction as "Pile O' Bones," and when the first train pulled in the only sign of habitation was a group of tents. Our brethren of the Mystic Tie seem to have kept pace with the track builders and this is evidenced from the fact that six months after the steel was laid a dispensation was issued to 14 petitioners authorizing them to open Wascana Lodge at Regina. The first W.M. was J. H. Benson, the date of the dispensation 20th February and the first meeting was held on 6th March, 1883.

By the month of December, 1882 the railway was open to Moose Jaw and by the time the winter snow had disappeared the town had begun to have the appearance of a settled community. Under date 24th September, 1883, a dispensation was issued to 28 petitioners and on 9th October Moose Jaw Lodge was instituted. The first Worshipful Master to preside over this lodge was E. H. D. D. Hall.

When construction work closed down in 1882 the steel had reached 25 miles east of Medicine Hat. In the following spring this prospective city consisted of two stores on the east side of the river and one on the west side. The owners anxiously waited the advent of the railway while a town of canvas sprang up as by magic. The steel reached Medicine Hat in 1883 but our Masonic brethren here did not act as promptly as they did elsewhere all along the line. Dispensation to Medicine Hat Lodge did not issue until 16th June 1885. The first W.M. was Thos. Macpherson, the S.W. Silas B. Yuill, and the J.W. Thomas Tweed. Brother Macpherson was one of the great army engaged in the construction of the C.P.R. and in due time he arrived at Medicine Hat where he was employed on the construction of a narrow gauge line to Lethbridge known to old timers as "The Turkey Trail." Later in 1887 he was transferred by his employers to Lethbridge where he organized a lodge and became its first Worshipful Master. He along with his first Junior Warden—Thos. Tweed—were trailblazers in the realm of Masonry in Alberta.

The first train to pull into Calgary arrived in August, 1883. At that time the place consisted of a dozen log houses, the principal one being a trading post which supplied the trappers and wandering nomads of the foothills country. The only connection it had with the outside world was by means of "bull teams" which hauled its supplies from Fort Benton, the head of navigation on the Missouri river in Montana. A story from the days of railway construction tells about Herbert Holt, a young Irishman, chief engineer of construction for CPR. When the line reached the Bow River, the group of buildings was not so near the tracks as the residents wished. They wanted to move the Post Office nearer the station but the government did not move fast enough to satisfy the people even though the building was a mere shack. Holt solved the problem by taking a bull team to the building and moving it to a spot selected by the

dozen or so residents. Since there was no one in authority or bulls to move it back again, there it remained and in a short time all the inhabitants followed suit. We cannot tell if any of the Masonic brethren took part in this episode—doubtless they did because some were located near by. On 10th January 1884, a petition signed by 24 brethren was granted and dispensation issued to open a lodge, designated Bow River Lodge and confirming Neville J. Lindsay as first Worshipful Master.

We have travelled across the prairies in company with the men who constructed the Canadian Pacific Railway and it is evident the contemporaneous development of Masonry and the opening of these lodges was one of the earliest contributions to the community life. A fair sized volume could be developed from this particular phase of activity, perhaps we have already expanded the subject too much for the present purpose. The temptation could not be resisted.

The jurisdiction of the Grand Lodge had widened to such an extent that at the ninth Annual Communication held in February 1884 it was decided to constitute a new District to comprise all the territory west of the Western boundaries of Manitoba. By this arrangement, Kinistino Lodge meeting at Prince Albert, Saskatchewan Lodge at Edmonton, Wascana Lodge at Regina, Moose Jaw Lodge at Moose Jaw, and Bow River Lodge at Calgary were formed into the sixth Masonic District. The first incumbent of the office of D.D.G.M. was Rev. Canon James Flett of Prince Albert—a fine tribute to the pioneer lodge of the district and also to the brother who was Worshipful Master of Kinistino Lodge at the time this Lodge transferred its allegiance to the Grand Lodge of Manitoba.

The construction of the Canadian Pacific Railway was not the only undertaking that caused the Grand Lodge of Manitoba to lengthen its cable tow. Gold was discovered in the Klondyke in the Fall of 1896. When news of the strike reached the outside world thousands started for the diggings. By 1898 some 18,000 persons were domiciled in the region. It was natural that in a population of this size there would be some Freemasons. How many must be left to conjecture. They, in common with other brethren who participated in opening new frontiers wanted their lodge, so on October 15th, 1898, a dispensation was issued authorizing Klondyke Lodge to be instituted at Dawson City, District of Yukon. The petition was signed by 21 charter members and William Edward Thompson named as Worshipful Master. Authority was given to Brother Thompson to institute the Lodge. It would appear that by reason of the irregularity of the mail service and the isolated position of the Yukon considerable delay was occasioned. When Grand Lodge met at Regina in June 1899 it was reported that no information had been received from Klondyke Lodge. Evidently the right of Manitoba to issue a dispensation was challenged by the Grand Lodge of British Columbia who enquired if Manitoba claimed exclusive jurisdiction in the Yukon. The reply was to the effect that Manitoba claimed no more rights in the territory than British Columbia. Another year passed by and again we read that no communication

had been received from Klondyke Lodge. There is no record in Manitoba to indicate that this Lodge was ever instituted.

A second petition, signed by 14 brethren, was received in 1900 and on 20th October of that year a dispensation was issued to Yukon Lodge to meet at Dawson City; C. H. Wells was named as Worshipful Master. This Lodge was instituted on December 27th, 1900 by Brother R. A. Cowan and in 1901 it received number 79 on the Manitoba register.

Another Lodge in the Yukon came to life in 1902. A dispensation was issued to open Whitehorse Lodge at Whitehorse on March 5th, 1902. There were 16 signatories to the petition and the first Worshipful Master was N. J. Lindsay. This lodge subsequently was registered as No. 81 Grand Lodge of Manitoba. It is interesting to note that the neighbouring lodges at Dawson City and Whitehorse were separated by a distance of 460 miles by river and 360 miles over the winter trail. These two lodges continued under the jurisdiction of Manitoba until 1907 when both petitioned for authority to surrender their charters and permit them to seek warrants under the Grand Lodge of British Columbia. It was resolved "That the petition of Yukon Lodge No. 79 and Whitehorse Lodge No. 81, be granted, to date not earlier than June the 25th, 1907, and that the charters be returned to the said Lodges after cancellation and subject to acceptance of such lodges by the Grand Lodge of British Columbia. The transfer was consummated and two lodges with a combined membership of 147 were lost to Manitoba. This closed an early contact between Manitoba and a distant part of the Dominion but let us return to the Prairies.

It is dangerous to draw conclusions and express opinions when dealing with historic events. Whether it was discontent or ambition we do not know and the story left to us does not disclose the reason behind a movement which existed in the Alberta District in 1890. It would appear some of the brethren desired a Grand Lodge for Alberta. All that has been preserved in connection with the matter is the comment of the Grand Master who reported: "I have been notified of the intention of certain brethren residing in the District of Alberta, to constitute a Grand Lodge to be known as the Grand Lodge of Alberta. Such a Grand Lodge would manifestly violate one of the fundamental laws of Masonic jurisdiction, viz.—'that each Grand Lodge must at least be co-extensive with some Province or State which has a seat of government of its own.' Alberta is not a Province in this sense of the word. Should the lodges contained in the whole territory, under the control of the Governmental authorities at Regina, apply to us for recognition, the case would be entirely different." Nothing came of the move and we hear no more about forming a Grand Lodge of Alberta until 1905; the year Alberta became a Province. At the next succeeding Annual Communication of the Grand Lodge of Manitoba, the Grand Master reported the creation of the Grand Lodge of Alberta in these words:—

"The granting of Provincial autonomy to the Northwest Territories was followed by the organization of the Grand Lodge of Alberta, which

important event took place at Calgary on October 12th, 1905. All the lodges in the Province of Alberta, except one, were represented and the proceedings were characterized by the utmost harmony and good feeling. I had the pleasure of being present on the occasion and installed the officers of the new Grand Lodge ----- I would recommend that our official recognition be extended to the Grand Lodge of Alberta and that she be extended a hearty welcome into the sisterhood of Grand Lodges. I would recommend that the question of finances be taken into consideration at this Annual Communication ----- all the lodges in our jurisdiction have been contributing annually in the form of fees and dues. Our brethren in the new Province have done their full share and I would recommend that we deal not only justly but generously with our offspring as they go out from the parental roof." The first Grand Master of the Grand Lodge of Alberta was Dr. George Macdonald of Calgary. The separation of 18 lodges in Alberta reduced the membership in Manitoba by 1,053.

The action of the brethren in Alberta could not remain unnoticed by the Freemasons in the adjoining Province of Saskatchewan. With the arrival of Spring in 1906 a group of brethren residing in Regina organized themselves into a committee to enquire into and report upon the advisability of forming a Grand Lodge in Saskatchewan. Later, a convention was held at Prince Albert on May 25th, 1906. Committees were then appointed to make preliminary arrangements and discuss matters with the Grand Lodge of Manitoba. Although the Annual Communication was held in Winnipeg about three weeks later, no reference whatever was made in open session regarding the proposed new Grand Lodge. We learn from the attendance register that representatives from fifteen of the twenty-four chartered lodges in Saskatchewan were present and it is a reasonable deduction to presume the question was fully discussed.

A convention of all the lodges in Saskatchewan was held in Regina, on August 9th, 1906, and 25 out of 29 were represented at the meetings. The Grand Master of Manitoba, John McKechnie, in company with Jas. A. Ovas, Grand Secy. and Geo. B. Murphy, Past Grand Master were also in attendance. The Grand Lodge of Saskatchewan was then brought into being and the first Grand Master was H. H. Campion of Indian Head. The installation ceremony was conducted by Brothers McKechnie and Ovas of Manitoba. By the creation of this new Grand Lodge the jurisdiction of Manitoba removed from its register 29 lodges with a membership of 898.

In June 1908 a request was submitted by the Grand Lodge of Saskatchewan asking the same consideration with respect to Grand Lodge finances as had been promised to the Grand Lodge of Alberta in 1906. It was decided to make a grant of \$1,000 to each of the two recently created Grand Lodges and by the time the Annual Communication was held in 1909 the obligation had been fully discharged.

So, brethren, you have the story of "Early Freemasonry in the Canadian West". I have used a lot of words to tell it but please keep in

mind the vast territory included in the term "Canadian West." I have treated the word "early" as "the beginning" which required me to deal largely with "firsts." In following this trend I have tried to narrate the starting points in the realm of Freemasonry. I have been obliged to abbreviate the details without destroying the substance and I trust my endeavour has been successful. It is truly a most interesting page in Canadian history.

Now let me add a final word. There is a tendency in some quarters to regard Grand Lodge as a piece of machinery, or as an institution, colorless and lifeless. This is a weird and unreal conception. When we carefully examine what our founders had to contend with we are amazed. They did not have the numbers, the facilities, the financial standing that exists today. Only a few composed our various Grand Lodges when they were first instituted. They were men of flesh and blood just as we are. There were times when they did not know what in the world to do, still they always managed to pull through.

Let us pay tribute to their grit, their valor, their refusal to say die, their ingenuity. Yes, they were just like ourselves in many respects. They too also enjoyed the refreshment hour after the labor of the evening was ended. They swapped their stories, laughed and sang their favorite songs till the "wee sma hours". They were human in every sense and when it was time to go home, like Craftsmen of our own day they found fellowship and brotherhood in the clasp of the hand and the message of their farewell song—For Auld Lang Syne.

May it ever be so in all our Lodges.

Freemasonry in the Royal Canadian Mounted Police

By Bro. Insp. E. Brakefield-Moore, R.C.M.P.
N.W.M.P. Lodge No. 11, Regina

Many of the lofty ideals of the Royal Canadian Mounted Police are those of Freemasonry, and conversely most of the high principles of Masonry are practised daily by all members of the famed Federal Force. The motto of the R.C.M.P. "Maintiens le Droit" means "uphold the law" or "maintain the right." And Masonry teaches that rectitude is one of the fundamental marks of a Mason. Brotherly love, relief, truth—these are the teachings of Freemasonry; they are, too, practised by members of the R.C.M.P. and have been followed throughout our 78 year history.

In any body representative of the Canadian democracy as a whole there are persons of many races and creeds. This is so with the Federal law enforcement body. Every member of the R.C.M.P. is a citizen of Canada, with vital interests, wholesome training, and a good sense of responsibility. It is only natural, therefore, that from the earliest days of the North West Mounted Police to our present-day R.C.M.P. there have been in our ranks members, some of them eminent, in various fraternal societies. Each society has high ideals which have appealed to the policeman's sense of responsibility, of social endeavor, of moral rectitude, or of esprit de corps.

And so various reputable fraternal societies and organizations have added to the stature of the R.C.M.P., and in return we like to feel that the policeman's participation in these groups has furthered their noble causes. Today we find members of the R.C.M.P. playing a prominent part in Freemasonry, in the Knights of Columbus, in the Oddfellows, the Elks, Rotary, Kiwanis, Kinsmen, Lions, Y.M.C.A. and various other great fraternal or community groups.

The story of the development of the Canadian West is well integrated with the history of the North West Mounted Police. The story of the one is incomplete without that of the other. Among the early settlers of the West were many Masons, of whom W. Bro. William Douglas will speak tonight. As the first members of the N.W.M.P., several of them Masons, performed their duties in the West, our stories will overlap.

The work of the Fathers of Confederation was rewarded in 1867 with the formation of the first four Provinces into the Dominion of Canada.

Superintendent E. Brakefield-Moore was born in Dixville, P.Q., in 1910. Educated in Sherbrooke schools and at Bishop's College, Lennoxville, leaving with an M.A. degree in 1930. Attended U.N.B. Law School and graduated with B.C.L. in 1939; called to the Bar of New Brunswick in the same year. Joined the R.C.M. Police in 1933 and has since served in 8 of the Provinces of Canada; commissioned in 1943 and promoted to Superintendent in 1952. Is at present Senior Training Officer of the Force, stationed in Ottawa. Made a Mason in North West Mounted Police Lodge No. 11, Regina, in 1935.

The Psalmist's words "He shall have dominion from sea to sea" was not, however, yet achieved as British Columbia did not join Confederation right away; the building of a trans-continental railway was to be the price of union. Between the new Dominion and British Columbia were the great rolling prairies, for countless years the homeland of Indians and aborigines and then for nearly 200 years the hunting preserve of fur companies. Thus between Canada and the colony of British Columbia was Rupert's Land whose title belonged to "The Governor and Company of the Adventurers of England trading into Hudson Bay."

The Dominion Government purchased the holdings of the Company in 1870, and so the Hudson Bay Company was no longer responsible for the maintenance of law and order. Unrest developed among the Indians, and they rebelled under Louis Riel. Murder and whiskey smuggling were prevalent; in 1871 eighty-one Blackfoot Indian were killed in drunken brawls. The following year Sir John A. Macdonald, Prime Minister of Canada, heard with concern these alarming reports of the North-West. He sent Colonel Robertson, Adjutant-General, to make a reconnaissance of the territory. The Colonel arrived safely in Edmonton (present-day South Edmonton?), and found that things were bad, particularly to the south. He returned east and at once reported to the Prime Minister and his Cabinet. As a result, it was decided to send a mobile force, not wholly a constabulary, but a composite troop, to the North-West. In April, 1873, a Federal Act was passed for the formation of a mounted constabulary. The command was offered to Colonel French, Commandant of the R.H.A. at Kingston.

Thus was the North West Mounted Police established, and 150 men were sent to the West. They spent that winter at Lower Fort Garry. Col. French soon realized that he had too few men, and so the following year he was joined by 150 more members who came West via the U.S.A. and entered Canada through Fargo, N.D. The enlarged Force travelled over the Old Boundary Commission Trail through Roche Percée, near Estevan, Sask., and on to the foothills of the Rockies. A fort, or barracks, was built at Fort MacLeod. Inspector Brisboy went north to the Bow River and set up "Fort Brisboy"; but when Col. MacLeod came he renamed the location after his birthplace in Scotland—Calgary.

The Commissioner and half of the men moved eastward from here, leaving Col. MacLeod in command. He and his headquarters staff returned to Fort Pelly, and then Dufferin. Col. MacLeod had his work cut out pacifying the Indians. He and his men routed out the American whiskey traders and smugglers, and assisted in the making of treaties with the Blackfeet, the Blood and other Indian tribes. As a result of trouble on the U.S.A. side, thousands of Indians and Sitting Bull moved northward into Canada. Fort Walsh and Wood Mountain (Sask.) posts were established by the N.W.M.P. at this time.

I am passing over our early history rather sketchily, because in a comparatively short paper such as this, it is impossible to tell the full story. The N.W.M.P. was deployed, rather thinly in places, across the

vast prairies, and did much to bring law and order to the territories of the North-West. The scarlet tunics were symbolical, especially to the Indians, of the good faith and fairness of the police who represented their Great White Mother, the Queen. The natural rights of the native tribes to the North-West territories were relinquished by seven great treaties between 1871 and 1877. Five years after Confederation, British Columbia joined the Dominion, and ten years later, as promised, the trans-continental railway, with the protective assistance of the N.W.M.P., had just about forged its steel link between east and west.

At Wascana Creek and the tent town Pile O' Bones, Lieutenant-Governor Dewdney decided to set up his new capital of the North-West Territories on June 30, 1882. Almost two months later the railway reached the Wascana crossing, and Pile O' Bones was renamed Regina, the Queen City of the Plains. On May 13, 1883, "The Barracks," headquarters of the N.W.M.P., the Indian offices and the Lieutenant-Governor's residence were established in Regina.

Some three months before the N.W.M.P. barracks were set up in Regina, the Grand Lodge of Manitoba, which had jurisdiction over all the North-West Territories, granted a dispensation for the formation of a Masonic Lodge in Regina; this was Wascana No. 23. Among the members of the N.W.M.P. were Masons; several affiliated with the new Lodge and others were initiated into it. By 1894 there were some 14 Masons at the Barracks. Following the suppression of the second Riel Rebellion in 1885 and the performance of other duties which are now history, there was a period of comparative relaxation, and consequently much thought was given to the formation of a Lodge in which the first qualification should be membership in the N.W.M.P.

After careful preparations, the new Lodge was formed on October 1, 1894, and the first officers were duly installed by M.W. Bro. Goggin, P.G.M. It was known as N.W.M.P. Lodge No. 61, G.R.M. I now quote from the historical record prepared by Bros. F. Smith and G. Bates which was included in the first printed by-laws of 1895:

"The history of the first Masonic Lodge organized by members of this Force must be a subject of deep interest to all Brethren of the Craft who have served, may be at present serving, or who may become members later on; therefore the following facts are briefly stated for their general information.

"In a large body of men such as the N.W.M. Police, whose members are scattered over such a vast extent of territory, and who are gathered from almost every civilized country in the world, a certain percentage of Masons are bound to be found, and it would not have been consistent with the usual perseverance and enlightened teachings of Freemasonry had the members of the Order failed to organize a Lodge among themselves, and so be in a better position to carry out the precepts and tenets of the Order than could otherwise have been done while so many different Lodges were represented by them.

"A Mounted Policeman's duties are various, and his continued place of residence (with a few exceptions) uncertain. Principally for this latter reason it was thought that a Lodge at Headquarters, Regina, would relieve a Brother from the necessity of continually changing his allegiance from one Lodge to another, and so be the means of concentrating his energies in a more systematic manner towards the good of the Craft in general.

"It is said with truth that 'from small beginnings great things often accrue'. So in the present case the above idea having once been expressed by some zealous brother, it quickly became a source of conversation by many, until finally it was decided to hold a meeting of all members of the Craft then present at Headquarters and discuss the subject in detail.

"The meeting was accordingly held on the 6th of July, 1894. The matter was thoroughly discussed, and some of the preliminary arrangements made; another meeting, however, was necessary before the final steps could be taken.

"A most essential requisite, a suitable room in which to hold our meetings, had to be secured in the first place, and in this matter we are to be congratulated on our successful endeavours.

"Commissioner Herchmer, having been consulted on the subject, very kindly allowed us the privilege of using a large room in barracks, and thereby earned the sincere gratitude of all members of the Lodge.

"At a little later period a Lodge of the A.O.U.W. was organized by members of the Force at Headquarters, and the use of an additional room was granted by the Commissioner for an ante-room, to be utilized by the two societies.

"The benefit to the Lodge by these concessions becomes apparent to all when the expenses which would otherwise have been incurred for rent, fuel, light, etc., are taken into consideration.

"Our final meeting to complete arrangements, preparatory to forwarding our application for a Dispensation, took place on the 24th August, 1894, when the following brethren affixed their signatures to the petition, and therefore became charter members of the Lodge:

Bro. R. Belcher	Wascana Lodge, No. 23, Regina
Bro. M. H. Hayne	Wascana Lodge, No. 23, Regina
Bro. H. Des Barres	Wascana Lodge, No. 23, Regina
Bro. G. Bates	Wascana Lodge, No. 23, Regina
Bro. F. Smith	Ancient St. John's, No. 3, G.R.C.
Bro. A. Stewart	Wascana Lodge, No. 23, Regina
Bro. R. Crory	Wascana Lodge, No. 23, Regina
Bro. J. A. Martin	Wascana Lodge, No. 23, Regina
Bro. H. T. Ayre	Wascana Lodge, No. 23, Regina
Bro. P. Wolters	Wascana Lodge, No. 23, Regina
Bro. J. Ritchie	Lodge St. John, No. 175, Greenock, Scotland
Bro. E. A. Faulds	Wascana Lodge, No. 23, Regina
Bro. H. T. Otis	Bow River Lodge, No. 28, Calgary
Bro. S. G. Main	Wascana Lodge, No. 23, Regina



The original members of the North West Mounted Police Lodge, 1894.

"In the earlier stages of all organizations some prominent figures are always to be noticed as taking the initiative in the work to be done. In the case of this Lodge the names of Brothers Murray Hayne, John Alfred Martin, and others of the charter members, will always stand pre-eminent in this respect, they having worked indefatigably to bring the project to a successful issue.

"The selection of officers, as follows, was made at a meeting held on the 26th September, 1894:

W.M.	Bro. Belcher
S.W.	Bro. Martin
J.W.	Bro. Hayne
Treasurer	Bro. Stewart
Secretary	Bro. Ritchie
Chaplain	Bro. Cochrane
S.D.	Bro. Main
J.D.	Bro. Wolters
D. of C.	Bro. Robinson
S. Steward	Bro. Otis
J. Steward	Bro. Cummings
I.G.	Bro. Bates
Tyler	Bro. Faulds

"All the above were duly installed in their respective positions on the first day of October, 1894, with the exception of Brothers Martin and Hayne, who were prevented from taking offices selected for them on account of matters of duty taking them away to other posts. Bros. Smith and Ayre were therefore elected to take the vacant positions.

"The ceremony of installing the first officers of the Lodge working under Dispensation, was conducted by M.W. Bro. Goggin, P.G.M., assisted by W. Bro. Chatwin, the Lodge room having been suitably pre-

pared and nicely decorated by the Brethren for the occasion, and to celebrate the event refreshments were provided after the conclusion of the business, when a couple of hours of social intercourse were very pleasantly passed.

"The instructive and highly interesting address delivered by M.W. Bro. Goggin on this occasion will ever be remembered with pleasure by those who were fortunate enough to be present.

"At this time, when the experience of older members of the Craft was of the utmost assistance to us, the Brethren of Wascana Lodge No. 23, were ever ready with the helping hand, and for their sympathetic and cheerful compliance with our requests they will ever be held in kind remembrance by the members of the N.W.M.P. Lodge. The Wascana Lodge has always been closely identified with the N.W.M.P. in respect to Masonry, more members of the Force having been connected with it than with any other in the N.W. Territories or Manitoba."

Here are a few facts about some of the early members of N.W.M.P. Lodge, the first ten of whom were the original officers as mentioned previously:

Regimental No. 3, Robert Belcher, engaged at Lower Fort Garry on Nov. 3, 1873, having previously been a member of a British cavalry regiment; rose through the ranks, was commissioned in 1893, and retired to pension in 1907.

Reg. No. 41, John Alfred Martin, engaged at Toronto from "A" Battery, Kingston, on Nov. 3, 1873; rose to Staff Sergeant, was stationed at Macleod, Battleford, Regina and elsewhere before retiring in 1898.

Reg. No. 869, Murray Henry Edward Hayne, joined Nov. 4, 1882, and later pioneered in the Yukon and Hudson Bay areas; died as S/Sgt. at Fullerton in 1906; was commissioned as Inspector after death but before H.Q. had received word of his death.

Reg. No. 400, Alfred Stewart, engaged at Winnipeg May 8, 1875, and rose to the rank of Sergeant Major; at his own request he reverted to Staff Sergeant; died in 1921.

Reg. No. 2734, James Ritchie, engaged at Winnipeg on Sept. 4, 1891; rose through the ranks, commissioned as Inspector in 1904 and promoted Superintendent in 1920, retiring ten years later.

Reg. No. 1204, James Gordon Main, joined in Ottawa on April 27, 1885; rose to Sergeant and was Canteen Manager in Regina; discharged in 1895, and died in 1926 at Winnipeg.

Reg. No. 2429, Paul Wolters, engaged at Regina April 8, 1890; was from Saxony and had served for six years in the German Army; was Orderly Room Clerk in "Depot" Division; rose to Staff Sergeant in 1893, was pensioned in 1910 and died ten years later.

Reg. No. 2478, Henry Otis, engaged at Medicine Hat July 12, 1890; promoted Corporal in 1893, and later served in Alberta and was stationed in Banff; discharged 1897.

Reg. No. 2299, George Bates, joined at Winnipeg April 27, 1889, promoted Corporal the following year, and Sergeant then Staff Sergeant the next; was Hospital Steward in Regina; also served as Hospital Sergeant in Dawson, Yukon; died at Regina in 1908.

Reg. No. 2664, Edward Arthur Faulds, engaged at Calgary May 5, 1891, promoted Corporal two years later; served in Regina, Calgary and elsewhere; purchased discharge in 1895.

Reg. No. 858, Henry Thomas Ayre, joined at Qu'Appelle July 26, 1882; became Veterinary Staff Sergeant at Regina in 1891, was pensioned in 1903, and died seven years later.

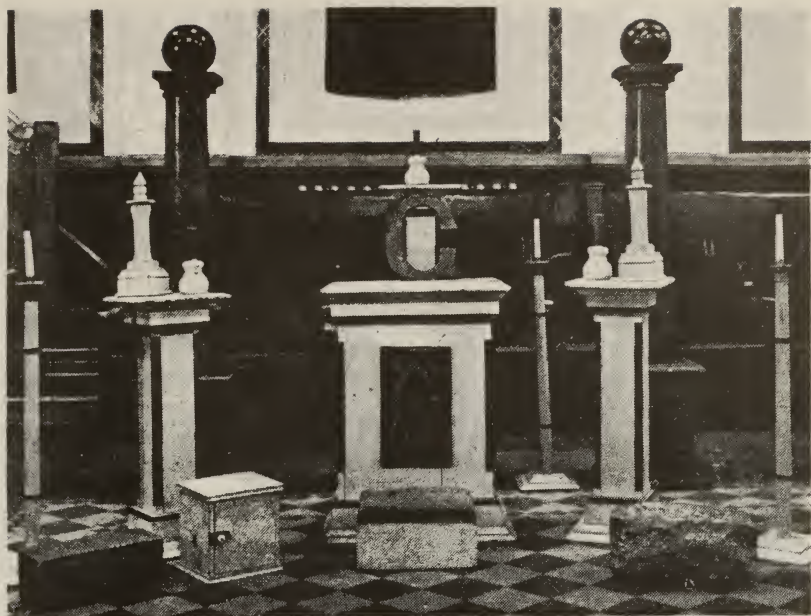
Reg. No. 1034, Herman Des Barres, engaged at Regina May 31, 1884, having previously served in the Prussian Army; stationed in the Yukon, Regina, Calgary and elsewhere; rose to Sergeant Major but asked to revert to Staff Sergeant as he preferred prairie and police work; pensioned in 1904 and died in 1926.

Reg. No. 1888, Frederick Smith, joined in Regina Dec. 18, 1886, having previously served for eight years in "A" Battery, R.C.A., Kingston; stationed in Regina, Lethbridge and Prince Albert; discharged as Sergeant in 1897 and died the next year.

Reg. No. 2496, Robert James Crory, engaged at Regina Aug. 13, 1890; promoted Corporal the next year and Sergeant three years later; purchased discharge in London, England, in 1897.

Among other early N.W.M.P. members of the Lodge were Sergeants C. H. Dee, W. W. Haslett, W. W. DeRossiter and J. Mills, Corporals R. F. Liston and A. Robinson, and Constables E. Cochrane, T. F. Burnett and J. H. Heffernan.

The original altar, pedestals and columns were made at the Regina Barracks by Constable Phillips for \$15.00, and were painted white and trimmed with the N.W.M.P. colors blue and gold. The pillars were later grained golden oak and may now be seen in the Red Room of the Regina Masonic Temple. The Volume of the Sacred Law was presented to the Lodge in 1894 by Bro. Louis Castellain. The first Worshipful Master's regalia was given by Bro. S/Sgt. J. Martin in 1895. The original sword was presented by Inspector Church who originated the famed Musical Ride; his father had carried the sword in the Charge of the Light Brigade at Balaclava. In the Blue Room of the Regina Temple may be seen the original ashlar, hewn by the first members when the N.W.M.P. Lodge was formed. It was not until 1924, however, that the crest of the North West Mounted Police was officially adopted by the Lodge; permission to use it was granted by the acting Minister of Justice, the late Hon. Ernest A. Lapointe.



Original furniture of North West Mounted Police Lodge made by the Post Carpenter, Regina Barracks.

With the huge Dominion Government immigration policy starting in 1896, the discovery of gold in the Yukon in 1898, and the Boer War, members of the N.W.M.P. were exceedingly busy serving in all spheres and assuming manifold responsibilities. The number of members at Regina H.Q. became comparatively small, and of these only two Masons remained to keep the Lodge alive. The Grand Master of Manitoba moved to arrest the Charter. But the brethren wished to save the Charter, and to do so relaxed the custom whereby only police members could enrol in the Lodge.

Thus in 1906 it was decided to hold future meetings in the City of Regina. D.D.G.M. Isaac Forbes, himself a member of the Force, reported to Grand Lodge in the following words:

"N.W.M.P. Lodge No. 11 (G.R.S.), Regina. I paid my official visit to this Lodge on May 2nd. This being my own Lodge, and attending regularly myself, I take a great interest in it. Owing to the fact that all the members belonged to the N.W.M. Police, and that the majority of them had been transferred to different places, leaving the Lodge short of members with whom to hold meetings, for the last four years it has been going down hill. I am pleased to say that this is now a thing of the past. The removal of the place of meeting from the N.W.M.P. Barracks to the City of Regina, which took place on October 4th, 1906, has proved to

be of great welfare to Masonry. Since the meeting on October 4th the Lodge has increased from sixteen to fifty. The Lodge is now N.W.M. Police in name only, but the name will be a landmark when the Police have gone from the Province of Saskatchewan."

A personal note: I recall with pride during my own raising to the Third degree in 1936, on the occasion of a Police Night, witnessing some of the degree work done by Isaac Forbes, in his R.N.W.M.P. uniform.

In 1904 King Edward VII honored the Force by conferring the title Royal," so that our service became the Royal North West Mounted Police. The Lodge, however, retained the name N.W.M.P.

I seem to have dwelt at length on the early story of the N.W.M.P. Lodge, but this is because it seems to be indicative of the staunch showing made by early members of the Force as regards Freemasonry. As Masonry builds truly, uprightly and boldly, so did the North West Mounted Police on the great golden plains of Western Canada. But it must be stressed strongly that there were many Masons in the Force attending Lodges at the same time or later in Edmonton, Calgary, Lethbridge, Battleford, Saskatoon, Winnipeg and perhaps nearly every Lodge across the Prairies at one time or another. We of the Force, however, look upon Regina as being the cradle of the R.C.M.P. and so it is fitting that the N.W.M.P. Lodge should be regarded as the mother, as it were, of Masonry in the Force. Starting off with its 14 charter members, the Lodge has during the past 57 years initiated well over 500 members and affiliated some 250 others; almost 150 members of the Force own N.W.M.P. as their Mother Lodge, and of course many hundreds more have visited during the time they were stationed in Regina.

Even as the Force grew in stature, privilege and scope of duties, so Masonry flourished, and more and more members of the R.N.W.M.P. became members of the fraternity by initiation. This was a natural development, as the high ideals of the one are similar to and intermingled with those of the other. By 1920 the Force was Canada-wide in scope, and hence it was renamed the Royal Canadian Mounted Police when the old Dominion Police and the Preventive Service were absorbed. A few years later the Provinces asked the R.C.M.P. to take over their provincial police work. Therefore by 1932 the Federal force had contracts with Saskatchewan, Manitoba, Alberta, New Brunswick, Nova Scotia and Prince Edward Island to police their provinces. Newfoundland entered Confederation in 1949 (as foreseen in 1867), and on August 1, 1950, that Province contracted with the R.C.M.P. for us to perform its police duties. Fifteen days later British Columbia made a similar agreement, and so today former Newfoundland Rangers, Newfoundland Constabulary and British Columbia Police members are proudly wearing the R.C.M.P. uniform as full-fledged members of the great Federal force.

One of the most colorful events in several Lodges is what has become the annual Police Night. This function commenced, as far as I can learn,

about twenty years ago. On a Police Night all officers of the Lodge are members of the R.C.M.P. in full dress uniform including scarlet serge; work in the East is done by members who are Past Masters. The work is always done with military precision and clear, meaningful enunciation; the spoken parts are word-perfect. To my knowledge, Police Nights have been held in Edmonton, Calgary, Swift Current, Shaunavon, Regina, Saskatoon, Winnipeg, Ottawa, Halifax and very likely other points. Prominent visitors from all over Canada and the U.S.A. have attended and have been glowing in their praise. I recall two tangible tokens of appreciation: a beautiful American flag and a neon "G" were presented to N.W.M.P. Lodge by prominent U.S.A. Masons; a large portrait of M.W. Bro. Harry Truman, in full regalia, was given to the Shaunavon Lodge following a Police Night there when the ritual was further beautified by an R.C.M.P. male quartet singing the hymns, etc.

The Flag Ceremony was introduced soon after the institution of Police Nights. This ceremony at the commencement of Lodge meetings is indeed beautiful, done as it is with military precision. The words are stirring, and for those who may not have heard them, I quote them here:

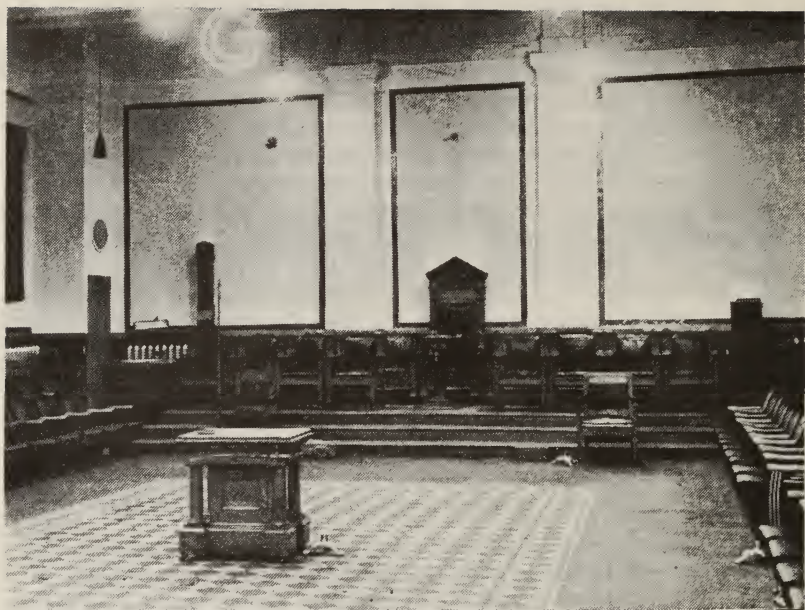
"I now present our Flag—the Union Jack—the emblem of freedom and democracy. As its component crosses were successively combined to symbolize the voluntary unions of free peoples, so may it continue to typify the greater unities of our wider Commonwealth.

"May the red, the color of the sacrificial blood of the martyrs; the white, like the snowy lambskin of Masonry; and the blue of the changeless vault of the sky, symbolically depict Courage, Purity and Truth, blend wherever it floats the wide world round to blaze forth a sure pledge of Liberty, Equality and Fraternity for all peoples everywhere. Long may it wave. So mote it be."

A few years ago on the annual ceremony of the Presentation of Empire Flags in Empire Lodge, Edmonton, by members of the R.C.M.P., I was asked to compose a ritual for each flag. The ritual so written for the Canadian flag has since been used along with that of the Union Jack at Police Night in various Lodges:

"I present the Flag of Canada—the Red Ensign. Canada, as the senior partner of the British Commonwealth of nations, proudly displays the Union Jack on her Flag. The Arms indicate the commingling of the great British and French peoples, and the supporting and unifying Maple Leaves—our national emblem. The red field reminds us of Canada's sons who have shed their blood on the field of honor. Long may this Flag wave over our homeland, our ships at sea, and our territory abroad. So mote it be."

For many years members of the R.C.M.P. have been interesting themselves in the young people of Canada, fully realizing that "the hope of tomorrow is the Youth of today." They have worked with boys and



Interior, present day North West Mounted Police Lodge, Masonic Temple, Regina, Sask.

girls coaching them in sports, teaching them handicrafts, acting as Cub and Scoutmasters, speaking to them in Church and School groups, and so on. In 1946 our Commissioner, S. T. Wood, C.M.G., gave his personal blessing to this fine work and under his direction a comprehensive Preventive Policing among Youth programme was instituted, not in opposition to existing youth work agencies, but in full co-operation with them. The work by R.C.M.P. members, working mostly in their spare time, among young people has been phenomenal; as an example talks on citizenship, safety, courtesy, etc., have been given to almost 2 million children during the past five years. The number of juvenile offenders has correspondingly decreased, and already young men of eminence in Canadian affairs today recall with pride that their feet were set in the right path by a Mounted Policeman.

As I have said, our youth programme is carried out in conjunction with existing agencies which work with young people. Therefore it is only natural that from the start R.C.M.P. members threw themselves wholeheartedly into the Masonic Youth Night programme, especially (because I am more familiar with it) in Saskatchewan. These Youth Nights are held in nearly every Lodge in the jurisdiction approximately once a year. A Youth Night, as you may know, consists of each Mason bringing a boy, regardless of his race or creed. The ceremony is opened with the presentation of the flag or flags by R.C.M.P. members in scarlet tunic,

and a simplified ritual which shows the youths that Masonry is beautiful and sincere. Then ensues the showing of Department of Education, National Film Board or R.C.M.P. made films, concert, games, a guest speaker talking on some phase of citizenship; the speaker is very often a member of the R.C.M.P. The evening always concludes with the growing boy's delight—a hearty lunch.

A year or two ago I was privileged to be invited to visit just about every Lodge in three Districts in Saskatchewan giving talks at Masonic Youth Nights. These I was able to give during trips inspecting my various detachments, and at one time I was speaker at as many as four Youth Nights in a week. It was exacting work, but as a member of our Grand Lodge Committee on Freemasonry and Youth, I had a pace to set. The results are always heart-warming and make any small sacrifices well worth while. And hundreds of R.C.M.P. members are doing exactly the same thing across Canada.

Yes, there is a notable community of interest and high ideals between Freemasonry and the R.C.M.P. One could not hazard a guess as to the number of Masons in the Force. What we do know is that there are many hundred, perhaps a thousand or more, from Commissioner Wood, himself a 32nd degree Mason, and our King who is also Honorary Commissioner of the R.C.M.P., to many scores of young Constables. In a Sub-Division I commanded until recently we had some 50 uniformed members of the Force; of these 21 were Masons—one a sitting Master, four of them Past Masters, and others were officers of local Lodges.

While N.W.M.P. Lodge, Regina, is the only Police Lodge, but members patronize and do considerable work in various Lodges elsewhere in large numbers—Unity Lodge, Edmonton; Defenders Lodge, Ottawa; Lodge of Antiquity, Montreal; Composite Lodge, Halifax, to name but a few. Many Mounted Policemen have become prominent in Masonic circles from St. John's, Newfoundland, to Victoria, British Columbia.

A man who is ever faithful to the grand principles of Freemasonry and to the high ideals of the Royal Canadian Mounted Police cannot help but be a credit as a Mason, as a policeman, and as a good citizen of the great Canadian democracy. May the Great Architect of the Universe who moved his representative on earth so nobly and firmly to build the Temple, ever guide and aid us in building for Canada, in upholding our Royal Canadian Mounted Police motto "Maintiens le Droit."

CANADIAN MASONIC RESEARCH ASSOCIATION

1951



(PART 2)

1. Chinese Freemasonry

by

R.W. BRO. RIGHT REV. WM. C. WHITE

2. Col. William James Bury MacLeod Moore

by

M.W. BRO. REGINALD V. HARRIS



Read at Fourth meeting of the Canadian Masonic
Research Association at Toronto, Ont.,

May 8, 1951

CHINESE FREEMASONRY

By Right Rev. William Charles White, 33°, P. G. Chap. (Canada)
(Former Bishop in Honan)



In its myths and legends, its proverbs and precepts, its symbols and ceremonials, China manifests a basic Masonic philosophy which far out-reaches that of any other nation, be it ancient or modern, western or oriental.

Long before the time of Confucius (born 551 B.C.) there existed a complex of philosophical systems based on various symbolismisms such as the Great Monad (T'ai-chi), the two fundamental principles of the Yang and the Yin, the Five Elements (water, fire, wood, metal, earth), the Eight Trigrams (Pa-kua), the Ten Stems (Kan) and the Twelve Branches (Chih), the Twelve Ornaments of the official ceremonial robes, the Twenty-eight Stellar Mansions, and a great many more such symbols.

Ancient Writings

Amongst the ancient writings are various books on rites and ceremonies, which detail most meticulously the ritual required for the particular occasion. Some of these practices date back to the time of King Solomon, and their origin is lost in the mists of antiquity, but they have been carried down through the centuries to the present day, even though their original meaning may have been forgotten. The Twelve Ornaments mentioned above is a case in point. In the Book of History it is recorded that the Emperor Shun (?2317-2208 B.C.) made this statement to his Minister Yu, "I wish to see the emblematic figures of the ancients,—the sun, the moon, the stars, the mountains, the dragons, and the pheasants, which are depicted (on the upper mantle); the libation cups, the pond-weed, the fire, the rice, the axe, the talisman, which are embroidered (on the lower robe)." The recent Manchu emperors carried these ornaments on their ceremonial robes, but only the Emperor could use all the twelve; lesser ranks and officials would be limited to fewer numbers according to strict regulations.

In the Book of Odes some of the poems are dated in the 8th Century B.C., and some express a very distinct Masonic atmosphere, such as the following which depicts a group of officials coming from the morning sacrifice at the Court — from labour to refreshment:

*"The grandees from the Court I chanced to meet,
Serene they seemed, and grave, and self-possessed,
As each retired his morning meal to eat,
In plain white lambskins or white sheepskins dressed."*

Confucius said that when he had reached the age of seventy he could do what he pleased but it must be in accordance with the Square, and he emphasized the principle of the "measuring square" to regulate one's conduct.

Mencius (born 372 B.C.) said, "A master workman, in teaching others, uses the compasses and square, and his pupils do the same." And again "As the compasses and square produce perfect circles and squares; so do the sages exhibit perfect relations with their fellow men." The level, the plumbline, the rule, as well as other tools, are used to point some phase of rectitude and propriety. In the spoken and written language the common term for proper conduct, orderliness and exactitude is literally "compass-square" (kuei-chu).

On an ancient stone frieze in Shantung, dating nearly two thousand years ago, is a carved depiction of the first mythical man and woman, one holding a carpenter's square, and the other an ancient type of compasses.

Archaeological Remains

Recent archaeological excavations in China have brought to light many thousands of bronze sacrificial, ritual and ceremonial vessels and objects, revealing the existence in ancient times of ceremonial practices of an astonishing extent. The finest of these bronzes are earliest in point of time, and go back to the second millenium B.C.

At that time also (1400-1122 B.C.) there was a literary script incised on tortoise shells and animal scapulae, and great quantities of these inscribed bones have been found and are now being deciphered and transcribed into modern Chinese. The script is highly pictographic, and show picture words in many different shapes of ritual vessels; as well as ideographic forms expressing philosophical ideas. One of the latter is the simple outline of a kneeling man with flaming fire on his head. This ideograph is now known to be the original Chinese word for "light", and undoubtedly implies the intellectual flaming light which comes to the seeker of truth.

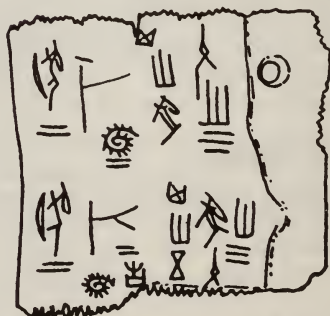
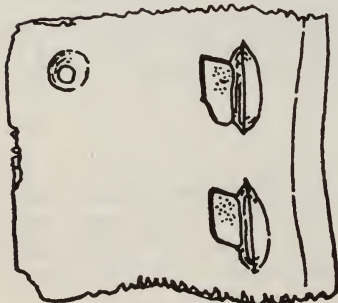
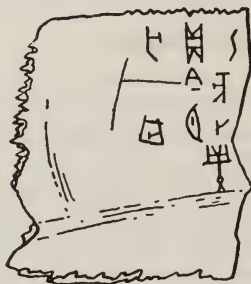
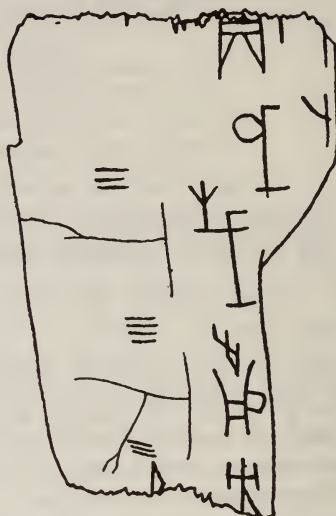
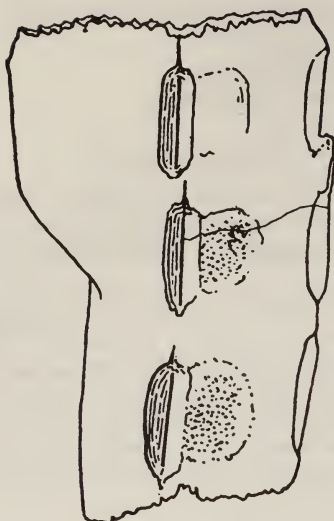
Secret Societies

Secret societies have been prevalent in China from ancient times. Some were political in their character, others religious, and some were a combination of both. But there have also been groups of various kinds, social in nature, or intellectuals of congenial spirit, or truth-seekers or

Fragments of inscribed tortoise shell now in Royal Ontario Museum.

Reverse
showing scorched areas.

Obverse
Natural size
Date c. 1400 B.C.



pleasure seekers. Nothing is known in Chinese history, either in ancient times or the present, which can be directly linked in any way with A.F. and A.M. as we know it. The Chinese organizations on this continent which call themselves "Chinese Freemasons" and use the symbols of the square and compasses and the letter "G", have nothing in their ritual or vows or signs and tokens which can in any way relate them to Western Freemasonry; and their adoption of the above symbols and name is probably due to their desire to gain some portion of the high prestige which they recognize is characteristic of regular Freemasonry in our country. It would be unmasonic conduct and a breach of obligation to engage in any fraternal relation with those who are definitely not in our Fraternity.

Description of Seal of Grand Lodge of China, F. & A. M.

Square in shape.

Outer border

Carpenter's square in each of the four corners.

At the top, in English, "Within Four Seas All Are Brethren."

At the two sides, in Chinese, the same meaning in Chinese; this is a quotation from a 3rd B.C. classic.

At the bottom, in English, the date of Consecration of Grand Lodge of China — January 16, 1949.

Centre

Upper S. & C. etc.

Lower 6 Chinese characters — "Chinese Grand Lodge of Masonry".

Each side

An incense urn, superimposed on chequer board.



Western Freemasonry

Western Freemasonry in China began in 1844, probably under a military travelling warrant of the English Constitution. A lodge under that authorization was set up in Shanghai, and shortly after transferred to Hong Kong, where it was known as "Royal Sussex Lodge, E.C. 735." In 1848 it was moved to Canton, where it remained for ten years, and then became dormant.

In 1863 it was revived and set up in Shanghai, with the same name but with a new number, that of 501 E.C., and has continued there until the present, but doubtless is now in eclipse again.

In 1864 "Lodge Cosmopolitan" under the Scottish Constitution was instituted in Shanghai, followed in the same year by "Ancient Landmark Lodge" working under the Massachusetts Constitution.

China has always been an open field for all Masonic jurisdictions, and in course of time, several Grand Lodges issued warrants to individual lodges, but none ever came up to the strength of the English, the Scottish and the Massachusetts lodges. As a rule the lodges received into membership their respective nationals, for continental lodges used their own languages and not English.

Very seldom however, did any lodge allow Chinese nationals into its membership.

In time Chinese who had been educated abroad, and in some cases had been made Masons overseas — especially in India under the English Constitution — desired membership in Western lodges operating in China, for there were no Chinese lodges. Then the Grand Lodge of the Philippine Islands entered the China field, and issued a warrant to "Amity Lodge, No. 6" at Shanghai.

Its moving spirit was a Chinese lawyer, Dr. H. C. Mei, an ardent Mason, an indefatigable worker, and a great soul. (Died at Oakland, Calif., Feb. 23, 1953.) The lodge flourished exceedingly, despite opposition from one of the great Grand Lodges, and in time there were six subsidiary lodges under the Philippines' jurisdiction, organized into a district, with Dr. Mei as District Grand Master. The membership was not limited to Chinese for there were keen Western Masons in their midst, well-instructed and expert brethren, and their influence was such that these six lodges attained a standard of efficiency quite the equal of any of the Western lodges in China. English was the language used in all the six lodges of the District.

Then the inevitable occurred. Under the aegis of the Philippine Grand Lodge the District was formed into a Grand Lodge of China, and a large deputation, including three Grand Masters, came to Shanghai from Manila, and duly consecrated the new Grand Lodge. Amity Lodge, Shanghai, thus became No. 1 of the G.L. China.

The Present and Future

Due to political upheaval in the Far East, most if not all of the Western lodges have had to suspend activities; only the Chinese lodges seem to be quietly carrying on, probably because their leaders are men of well-known integrity, and also because they are Chinese and not under suspicion of being subject to western "imperialistic" authority. It is true that some of the brethren have had to suffer, but it does not appear to have been due to their Masonic affiliations.

No Masonic lodges of Western register will ever be allowed to operate in China, for a long, long time to come, so it is fortunate that the Grand Lodge of China came into existence when it did, for it makes it possible to keep Masonic light from extinction in China — at least that is our hope — and our hearts go out to that faithful group of our Chinese brethren, who have to stand alone in the midst of untold anxiety and danger. If ever Masons should pray for their brethren in distress it is now.

Yet Western Grand Lodges are still hesitating to confer recognition upon the young Grand Lodge of China. It surely is a moral as well as a Masonic duty to assist our brethren in any way we can, and to extend recognition to them can do no possible harm to Freemasonry, but on the contrary it will greatly hearten our brethren in China, and enable them to feel that we really are their brethren, and that we do keep our obligations.

It is to their credit that some twenty Grand Lodges in the United States have extended recognition, but there are many that have not done so, neither have any in Canada or in the British Isles.

Do we believe that we have a sure pledge of brotherhood in Masonry?

Are we willing to travel through difficulties and dangers to unite in forming a column of support? Is our heart disposed to soothe our brother's afflictions and relieve his necessities? Grand Lodges have duties along this line as well as individual Masons.

(N.B.—No G.L. should attempt to communicate direct with China, but communications from Canada should be sent to Bishop W. C. White, Box 875, Fonthill, Ont.)

Col. William James Bury MacLeod Moore

SOLDIER AND FREEMASON

Reginald V. Harris, Past Grand Master (Nova Scotia)

William James Bury MacLeod Moore was born in Kildare, Ireland on January 4th, 1810, the eldest son of Captain N. J. Moore, (of the 74th Regiment) younger of "Saleston," near Lucan and Leixlip, Co., Meath, Ireland.

The family settled in Meath from Dorsetshire, England, in the time of the Commonwealth or about 1653.

The Irish baronetcy, Moore of Ross Carberry, in Cork takes its origin from this migration.

The family Arms described in heraldic terms display on a shield argent, three moor cocks or martlets, gules, two above and one below a bar sable showing three rowels argent.

Crest: a moor cock

Motto: Fortis Cadere, Cedere non potest

(The brave man may fall, but cannot yield.)

He received his early education in Aberdeen, passing on in 1825 (at the age of fifteen years) to the Military College at Sandhurst and on his graduation, in 1831, received an Ensign's commission in the 69th Regiment of Foot, in which he served for twenty years.

In passing, it may be noted that Col. MacLeod Moore's original name was MacLeod Moore, and that it was the spelling of his name apparently until his arrival in Canada and his name is so spelled on his monument. Beginning, however, in 1854, we notice the use of the shorter form of the name "McLeod" by himself and in nearly all official documents. About 1868 he returned to the original spelling and used it until his death.

The name MacLeod came to the family through Col. MacLeod Moore's great-grandmother, who was Amelia MacLeod, daughter of the Chief of the Clan MacLeod of MacLeod of Dunvegan Castle in the Isle of Skye.

The 69th Regiment, later the South Lincolnshire Regiment of Foot is now the 2nd Battalion of the Welsh Regiment. It was raised in 1756 and has since served with great distinction all over the world. From 1831 to 1838 it served in the West Indies, from 1839 to 1842 in Canada, from 1843 to 1846 in Ireland and from 1847 to 1851 in Malta, returning to England before proceeding to the West Indies, where it remained during the Crimean War. Returning again to England it was despatched forthwith to India and thence to Burmah, where it served for four years followed by six in India. From 1869 to 1879 it served in Canada, Bermuda and Gibraltar.

In 1852 Col. Moore was appointed a Staff Officer of Out-Pensioners and transferred to Canada arriving in August of that year. His first place of residence was Kingston, where he remained until December, 1856,

when he removed to Ottawa. In 1872, he removed to Laprairie, P.Q., where he lived until 1882, when he took up his residence at St. John's East, Quebec. In 1884 we find him at Prioral House, Prescott, Ont., where he lived until his death in 1890.

Masonic Career

Col. Moore received the three degrees of Craft Masonry in a single evening, on the 17th of August, 1827, when only seventeen years of age, at a special meeting of Glenkindel Lodge No. 333, held in the house of the Master, Major General Sir Alexander Leith, K.C.B., at Aberdeen, Scotland. On the same occasion John Hill Burton, known to literary fame, in later years as the "Historian of Scotland" and then a school boy friend of young Moore, was also admitted. Burton at this time was a few days short of 18 years of age.

In 1831 Moore was exalted to the Royal Arch degree and made a Mark Master in St. Macher's Chapter, No. 37, in Aberdeen, Scotland.

In 1843, when his regiment was in Dublin, he joined St. Patrick's Lodge and Chapter, No. 50, as also Victoria Mark Lodge No. 4.

On October 29th, 1844, he was installed High Knight Templar and Knight of Malta in the Encampment attached to Lodge No. 242 (Irish) in the old town of Boyle, County Roscommon, in Ireland, in which Lodge he served as Senior Warden.

Freemasonry in Malta:

Prior to 1741, Masonry in Malta was governed by the Order of St. John, popularly known as the Knights of Malta, but in that year the Grand Master of the Order "caused the Bull of Pope Clement XII, of 1738, to be published in the island and forbade the meetings of Freemasons." (Broadley, Hist. of Freemasonry in Malta). "In 1741 the Inquisition pursued the Freemasons in Malta. The Grand Master proscribed their Assemblies and six Knights were banished from the island in perpetuity for having assisted at a meeting." Shortly afterwards, however, Masonry was practised without concealment; St. John's Lodge of Secrecy and Harmony was formed at Valetta; was dissolved in 1771; was reassembled in July 1789, and on March 30th, 1789, reconstituted from England as No. 539. The Master and Deputy Master were Tommasi and DeLovas, both Grand Crosses of the Order and all other officers were Knights. At the revision of the roll in 1792 it became No. 448. Its meeting place was given as "Sa Maison" (Its House) and it continued to exist until the union in 1813. If we may credit Besuchet, Napoleon Bonaparte was initiated at Valetta in 1798 shortly after the capture of the island from the Knights (Precis Hist. de la F.M.)

The great name in Malta Masonry is that of Waller Rodwell Wright, British Consul in the Ionian Islands, who, in 1815, was appointed Provincial Grand Master for Malta (enlarged later to include the whole Mediterranean area) by his intimate friend the Duke of Sussex. In 1814 he

was appointed President of the Court of Appeal of the Supreme Council of Justice, and continued to reside in Valetta for the next twelve years.

In 1815 Mr. Justice Waller Rodwell Wright granted a dispensation for a new Lodge, known as the Lodge of St. John and St. Paul, No. 349, constituted on November 27th of that year. Within two weeks the Roman Catholic Bishop of Malta, made a vigorous protest to the Governor, Sir Thomas Maitland, but the latter dismissed the complaint and declined to interfere. The Lodge included in its membership many most prominent personages associated with the army and navy and with the government of the Island.

Shortly after the death of Mr. Justice Wright, on April 26th, 1825, the Roman Bishop renewed his protests against Freemasonry, and in particular against Union of Malta Lodge, No. 588, Valetta, but the Malta government declined to interfere. This Lodge also included among its members many distinguished civil and military leaders associated with the official life of Malta.

During his regime in Malta, Mr. Justice Wright established Melita R.A. Chapter (1819) and Melita Encampment Knights Templar, attached to the Lodge of St. John and St. Paul, and both Chapter and Encampment flourished until his death. It was in this Chapter that the distinguished Masonic historian Robert Freke Gould was exalted.

MacLeod Moore in Malta:

Such was the Masonic situation in Malta when Capt. MacLeod Moore was transferred to the Island, in 1847, with the 69th Regiment. He at once affiliated with the St. John and St. Paul Lodge, No. 349 (English Constitution) in Valetta and in 1849 was installed its Worshipful Master.

He also joined Union of Malta Lodge and became Third Principal of its Royal Arch Chapter.

But it is in the field of Knight Templary that Capt. Moore established his great reputation as an authority on Christian and Chivalric Masonry. Here, on this Mediterranean island, teaming with the history of crusading Knights, a spot sacred as being the last refuge of the valiant Knights of St. John, he established the Melita Encampment, not as an appendage to a Craft Lodge, but separately, under a warrant from the Supreme Grand Conclave of England and Wales, by warrant No. 37, dated May 10th, 1850, in which he was named as first Eminent Commander.

The long membership rolls of this Encampment contain the names of many Englishmen who have distinguished themselves in the wars of the Empire. This Preceptory still meets at the Masonic Hall, Valetta. At one time it claimed the title of Melita Grand Preceptory, but in 1859 Calpe Preceptory was formed at Gibraltar, and a Mediterranean Province was formed and the claim was dropped.

Whatever may be the legal merits of this claim to priority, nobody can deny to the Melita Preceptory the prestige which belongs to its in-

teresting history, its local associations, and the undoubted antiquity of its foundation.

The record of an address made in November 1850, by Captain Wm. J. B. MacLeod Moore has been preserved, in which he said:

"Fellow soldiers of the Temple: I need not promise you that we have principally met here today on an occasion most auspicious to the Order of Masonic Templarism now firmly established in this Island (Malta), to give publicity to the Charter of Constitution received for this Encampment from the Supreme Grand Conclave of England and Wales, empowering its members to assemble and hold Chapters or Conclaves, and instal Companions agreeably to the ancient statutes and regulations.

"The rise of the Order of the Temple, and its subsequent history to the death of Jacques de Molai, the Grand Master, in 1312, is too well known for me to dwell upon. From that period to the present the Order has been and still is in existence, of which a chain of evidence can be adduced too strong to be refuted and whether as a Chivalric or Masonic body, its principles are fully known and promulgated.

"Scotland claims the privilege of still holding the Ancient Chivalric Order now under the Grand Master, His Grace the Duke of Atholl, whereas that of England and Ireland are connected with the Masonic body. The former acknowledges a Grand Master, Sir Kt. Colonel Charles Kemey's Kemey's Tynte of Halswell, in the county of Somerset (the successor of His late Royal Highness the Duke of Sussex, uncle to our present Gracious Sovereign) under whose banner and supreme command this the Melita Encampment has now the honour of being enrolled.

"Among Masonic Templars all Christian Masons, under certain restrictions, who are upright and worthy members of society are admissible; whereas in the Chivalric Order restrictions of rank as of old still exist."

Before reading the warrant itself he briefly explained, for the benefit of the ladies present, the meaning and character of the banners placed around the Hall.

At Portsmouth, England

In 1851 Capt. Moore's Regiment was transferred to Chichester Barracks and we have the record of a meeting held at Portsmouth, Eng., under the warrant of No. 2, Royal Naval Encampment, September 10th, 1851, at which Capt. Moore was installed as Eminent Commander of Melita Encampment.

A photostat copy of these minutes was presented to Sovereign Great Priory by Major R. L. Loyd, M.C., in 1938. These minutes read as follows:

"No. 2 Royal Naval Encampment,
Portsmouth, Sept. 10th, 5855 (1851).

Sir Knights Present

Sir Knt. Major Robb, Provincial Grand Commander for Hants.

Sir Knt. Elliott, E.C.

Meadows, P.E.C.

Minchin, P.E.C.

Savage, P.E.C. Prelate
Wood, Pro 1st Capt.
Bradley, 2nd Capt.
Rastrick, Regt'r.
Osburn, Marshal
Hooper, Alomer (Almoner)
Harrington, 1st Standard Bearer
Ewert
Parson
J. Minchin
Pellow

Visitors

Sir Knt. Moore	of the Militia (Sic)
Sir Knt. Goodenough	Encamt. Malta
Sir Knt. Bannister,	Equerry

The encampment was opened in due Form with Solemn Prayer.

The Minutes of the last Encampment were read and confirmed.

Comp. Horatio Weld Hollinworth of St. John's Chapter, Plymouth, having been duly proposed was balloted for and unanimously elected a candidate for installation as a Masonic Knt. Templar and was regularly admitted and duly installed.

Sir Knt. Major Robb, P.G.C., having notified to the Encampment that he had received a communication from the Grand Chancellor stating that Sir Knt. Capt. W. J. B. Moore of H.M. 63 (Sic.) Regt., stationed at Chichester Barracks and Sir Knt. Goodenough were desirous of being installed as E.C. of the Melita Encampment, held at Malta both being members of the same. Sir Kt. Moore having been appointed by the Warrant and has filled the office for nearly 2 years but had never been installed and Sir Knt. Goodenough a resident of Malta who on Sir Knt. Moore's resignation was elected E.C. The E.C. replied that it would afford him and the Sir Knts. much pleasure in complying with the request of Sir Knt. Moore and Sir Knt. Goodenough. The ceremony of their installation was most ably performed by the P.G.C. during the absence of the Sir Knts. who were not eligible to be present. On the readmission of the Sir Knts., the newly installed E.C.'s were regularly saluted and duly proclaimed after which they in a very eloquent and truly Masonic manner expressed themselves much gratified with the attention that had been exhibited towards them.

The P.G.C. said that to commemorate the above proceedings and in honour of Sir Knt. Moore and Sir Knt. Goodenough's visit he would present to the Encampment 2 new Standards.

Propd. by Sir Knt. Minchin, P.E.C.

Second by Savage, P.E.C.

that the P.G.C. is entitled to our warmest thanks for this further mark of his liberality, in which the Sir Knts. did most cordially concur."

In 1852 Col. Kemeys Kenneys Tynte, the Grand Master of the Grand Conclave of England and Wales, in recognition of his zeal, installed Capt. Moore as Second Grand Captain of that body, at the annual meeting of the Grand Conclave, held in London, Eng.

Hugh de Payens Preceptory

On his arrival in Canada, in 1852, Capt. Moore at once identified himself with Freemasonry in all its branches, joining the Ancient St. John's Lodge No. 2, at Kingston and the Ancient Frontenac R.A. Chapter, also in Kingston.

Having learned that there were historic records extant of an old Encampment in Kingston, he set about reviving it with a zeal and ardor truly his own, and on March 10th, 1854, the Supreme Grand Conclave of England and Wales issued a Warrant for Hugh de Payens Encampment, designating him as first Eminent Commander. This Warrant he made the cornerstone of all his great constructive work for the Order in the next thirty-five years.

Provincial Grand Conclave:

In July of the same year he received a patent appointing him Provincial Grand Commander for the Province of Canada. Armed with this important document, he set about the formation of other Encampments, at Toronto and Quebec and having completed this work, convened the first meeting of the Provincial Grand Conclave of Canada at Kingston, on October 7th, 1855.

During the next twelve years Col. Moore was zealous in recommending to the Supreme Grand Master several Canadian Knights for rank or Honours in the Grand Conclave of England and Wales. Major General Alex. Gordon, R.E., was appointed Provincial Grand Commander for Berkshire and James A. Henderson as Representative of the English body to the Grand Encampment of the United States. He never lost an opportunity of gaining or holding ground, or asserting a claim, and was almost invariably successful in gaining his point. He dominated the proceedings of the Grand Conclave whether in session or between sessions. At the end of the twelve years the number of Encampments had increased from three to seven, although two of them could not be regarded as in a flourishing condition.

Grand Priory of Canada:

On the establishment of Confederation in 1867, the Provincial Grand Conclave petitioned the Supreme Grand Conclave of England, representing that it was highly expedient to alter the status of the Canadian body to that of a Grand Priory. To this England agreed and from 1868 to 1876 the Grand Priory of Canada carried on its work with Moore as Grand Prior. The then Grand Master of England, Col. William Stuart, G.C.T. presented him on the occasion of his first appointment with a beautiful star and enamelled badge of office



The Seal of the Order:

One of the first acts of the new Provincial Grand Conclave was the adoption of a seal for the new body. This was apparently designed by Col. Moore himself and later approved by the Grand Council. The shield displayed in the 1st and 4th quarters the Red Cross of a Knight Templar, or Cross Patee. In the 2nd a silver Maltese Cross on a sable ground, and in the 3rd quarter the Arms of St. John, a white cross on a red field. On the centre of the shield was an inescutcheon of pretence, displaying the family Arms of the Grand Prior. Behind the shield and above, scrolls, embellishments and various legends.

While the Coat of Arms has since been changed, the family arms of Col. Moore still (1951) form part of the Arms of Sovereign Great Priory.

The Convent General:

On the formation on March 17th, 1873, of the Convent General, embracing the Templar governing bodies of England, Scotland and Ireland, with H.R.H. the Prince of Wales as Grand Master of the entire Order, the latter announced on his installation that Her Majesty the Queen had consented to become Patron of the Order. The Grand Master also announced the institution of honorary ranks within the Order, namely Grand Crosses of the Temple and Knights Commander of the Temple, each rank being limited in number. Upon Col. Moore was conferred the distinction of a Grand Cross, of which there were altogether twenty one, six of them being royal personages, including the Emperor of Germany, the King of Sweden, the Crown Princes of Germany and Denmark and the Duke of Connaught.

National Great Priory:

About this time the membership of the Canadian Templar Order had become numerous enough to justify its organization as "an independent National Great Priory, without severing our connection with the parent body" within the Convent General, embracing the Templar bodies under the presidency of the Prince of Wales as Supreme Grand Master.

Following the death, in 1873, of the Hon. Alexander Keith, Provincial Grand Prior for the Maritime Provinces, Col. Moore's jurisdiction was extended to include the Maritime Provinces, although even before that date he had claimed such jurisdiction and had signed himself "Grand Prior of the Dominion of Canada."

On July 28th, 1876, Grand Priory became, with the consent of the Supreme authorities in England, the National Great Priory of Canada, with Col. Moore as the first Great Prior, and a commission and mandate was issued to Thomas Douglas Harington, Samuel B. Harman and James A. Henderson, or any two of them, authorizing them to instal Col. Moore as first Great Prior. The installation took place at Montreal on the 10th day of August, 1876.

Sovereign Great Priory:

During the next nine years, 1875 to 1884, he directed his efforts towards further autonomy for the Canadian body. Distinguished members of other Templar bodies were made Honourary members of the Canadian body. Grand representatives were exchanged with the Great Priory of England and Wales, the Great Priory of Ireland, and with several Grand Commanderies in the United States.

Efforts were also made to bring the Scottish Encampments in New Brunswick under his authority.

Changes were made in the details of the uniform and in the statutes governing the organization in Canada.

On July 8th, 1884, the Grand Master of England, having absolved the Canadian body from its allegiance to him as Grand Master, Col. Moore formally inaugurated the Sovereign Great Priory of Canada, Col. Moore being elected Supreme Grand Master *ad vitam*.

Curiously enough he continued for some time to sign himself as "Great Prior," as well as "Supreme Grand Master," holding that the former title had been conferred upon him by the Supreme Grand Master of England and that its retention constituted a link with the parent body.

In the next six years he continued his efforts to gain the allegiance of the two Scottish Encampments in New Brunswick, and failing in this he prevailed upon Sovereign Great Priory to make a solemn declaration of non-intercourse with the Scottish Encampments, a situation which continued from 1884 until 1938.

He also exchanged representatives with all the sovereign Templar bodies, except Scotland, which he put outside the pale. Believing Australia to be "unoccupied territory" he granted dispensations for "Metropolitan," "Daniel Spry" and "Australian" Preceptories at Melbourne, Victoria in 1886 and 1887. This led to conflict with the parent body in England, and after much protesting, the Canadian body was faced with the stern alternative of withdrawing the warrants or facing an edict of non-intercourse with England. Great Priory declined to withdraw them and as a consequence relations were broken off. Canada thereupon recognized the Sovereign Great Priory of Victoria, composed of the three preceptories. England refused to recognize this solution and continued its edict of non-intercourse. This unlooked for and unhappy circumstance was a great cloud which darkened his closing years. Ill-health set in and prevented the Grand Master from continuing negotiations with either England or Scotland, and such was the situation when he passed away.

His intense loyalty to the Crown and the Prince of Wales as Supreme Grand Master demanded a devotion and affection which was never shaken. Equally insistent was his love and fealty for Sovereign Great Priory and he felt most keenly the position in which he found himself.

On his death, however, Great Priory lost no time in dealing with the situation by withdrawing the Australian warrants and restoring amicable relations with England. Great Priory also took steps towards the same

end with Scotland. It likewise made the Order of the Red Cross one of the recognized degrees of this jurisdiction (a step which Col. Moore had for many years opposed) in order to promote closer relations with the American Order.

About 1882 he suffered an irreparable loss in the destruction by fire of his home at Laprairie which was in the old Barracks which were struck by lightning, losing a library which had been the collection of a lifetime, and including many books and manuscripts impossible to duplicate, and which he prized beyond telling. As a consequence of this fire, he removed to St. John's East, P.Q., where he was in charge of military property. He resided in the barracks until the Government took it over for a military school.

The fire, however, did not destroy everything of interest and value for in 1948 there were discovered at Sydney, Nova Scotia, two of his "Note Books" "1854" and "1874," containing the record of his earliest researches, also a very considerable collection of rituals in his own handwriting of the Templar Orders, the Scottish Rite, the Red Cross of Constantine and very important correspondence. How these escaped the fire is not now known. After his death in 1890 they passed to Judge Daniel F. MacWatt, and were found in the possession of his widow, residing in Nova Scotia. The Templar papers were later donated to Sovereign Great Priory.

In 1923 Mrs. Emily MacLeod Moore, widow of Col. MacLeod Moore, presented to Great Priory a scrapbook kept by her late husband during his occupancy of the office of Grand Master, 1854 to 1890. This scrapbook contains clippings, copies of addresses and other valuable data concerning the Order (1923 p.29).

At the meeting of the Supreme Council of the Scottish Rite at Montreal in 1889, he declared his firm belief that he was present for the last time and pathetically bade his brethren farewell. His words were prophetic, for he closed his earthly career at Prescott, Ont., on September 1st, 1890, in his 80th year, having served a total of more than thirty six years as head of the Templar Order in Canada

Assisted by the Ogdensburgh Encampment of Knights Templar, funeral services were held at Prescott, his remains being laid to rest in Mount Royal Cemetery, Montreal, the Templars of Coeur de Lion Preceptory uniting to pay the last tribute of respect.

Tributes

His successor, James A. Henderson, at a special assembly of Sovereign Great Priory, held at Hamilton on October 21st, 1890, made feeling reference to the passing of their great leader.

"It was the will of the Heavenly Captain of our Salvation that the Most Eminent Frater, MacLeod Moore, like a fully ripened sheaf, should be stored in the Heavenly garner — there to receive the due regard of a life of sincere devotion to an Order which he helped so much, not only to advance, but also to adorn. I speak of his career as a Knight Templar, though in the other degrees which have a Masonic origin he was zealous and ready at all times to assist.

"To our late Most Eminent Frater, the Order of the Temple in this Dominion owes its revival, and, in a great measure, its success."

In a previous tribute by Sir Knight Henderson, issued to all Preceptors following the death of the Grand Master, the former had referred to him as "An earnest and enthusiastic Templar, an able and learned historian, and one who had placed the Order of the Temple in this Dominion on a sure and lasting footing. He was possessed of those attractive qualities which endeared him to us as a friend and a true Brother of the Order of the Temple, in which he attained to the highest rank and it is to his memory as such that this tribute of esteem and respect is paid."

"The character and services of our deceased Frater were a complete exemplification of the principles of the Order. He was a faithful and fearless soldier of the Cross, having the courage of his convictions and his earnest support gave the Order a strength in its worthy purposes. It indeed became the work of his life and the allocutions which for so many years he sent forth to the Fraters are mines of historical research and valuable information.

"His record is an honourable one. No blemish or shadow rests upon it and while the Templar Order exists in Canada, his name will ever appear pre-eminent on the roll of its noble-hearted and faithful men as the truest and worthiest Frater."

The Committee to which this allocution was referred had this to say of their deceased leader:

"When last we saw him, on the breast of our Grand Master were the golden insignia of the high honors he had won in the service of our Order, and his face was uplifted to God as in the name of the Holy and Undivided Trinity and the three Scriptural offices of "Christ our Prophet," "Christ our Priest," "Christ our King" he closed this Sovereign Great Priory. Now, above his pulseless breast, lie the golden leaves of autumn — fitting emblems in their inimitable glory, of the devoted life which ended ere winter shrouded in its snows the intellect always so diligent in our behalf. Fratres, may we not also see, in loving remembrance, though hidden from earthly eyes by the covering of the grave, the same venerated face still uplifted to God, and, without fear, awaiting the convening of that Great Chapter whose Grand Master is "the Resurrection and the Life."

Commemorative Ceremonies

On September 1st, 1921, an appropriate ceremony took place at the grave of Col. MacLeod Moore, in Mount Royal Cemetery. The officers and members of Melita Preceptory No. 63, which took its name from Melita Preceptory No. 37, founded by Col. MacLeod Moore, in Malta, assembled around the grave. Owing to illness the Presiding Preceptor, Thos. Essery, was unable to be present. In his absence the Knights were led by Frank T. Bown, Constable; J. C. Mace, Marshal; and J. A. MacKerrow, Treasurer. Accompanying them were P. D. Gordon, Past Grand Master, W. H. A. Eckhardt, Grand Chancellor, P. W. A. Burkett, Prov. Grand Prior, Joseph



INSCRIPTION

In Memoriam

W. J. B. MacLeod Moore, G.C.T., Lieut. Colonel.
Late H. M. 69th Regt., Supreme Grand Master Knights Templar;
Born at Kildare, Ireland, 1810; Died at Prescott, 1890.

"Christ's faithful Soldier and Servant unto his life's end."

* * *

P.M. CANADA LODGE, 3427 G. R. England

Also in proud memory of his only Son
Captain William MacLeod Moore, M.C.

Croix de Guerre (Belgium)

Born at Laprairie, P.Q., April, 1877

Killed in Belgium, April, 1919

I. Phillips, H. C. Crocker, D. McLellan and R. J. Williamson.

Sir Kt. Bown read an eulogy paying tribute to the work and worth of the deceased Supreme Grand Master. He then placed upon the grave a handsome Triple Cross and the ceremony closed with all repeating together the Lord's Prayer.

A year later on September 1st, 1922, a party of some twenty five members of Melita Preceptory No. 63, and Richard Coeur de Lion No. 7 again visited the cemetery and after reading a short tribute to the memory of the deceased Grand Master, by Thos. Essery, Prov. Grand Prior, placed a Triple Cross on the grave. They afterwards visited the graves of John B. Tressider, Will H. Whyte and Isaac H. Stearns, all Past Grand Masters, on each of which was deposited a floral Triple Cross (1922 p. 548).

In 1922, Sovereign Great Priory appropriated the sum of \$100 to make certain necessary repairs to the monument over the grave of Col. MacLeod Moore. The repairs were made to the monument and a contract was entered into with Mount Royal Cemetery for the perpetual care of the lot and monument. (1923 p. 111-4.)

Again on September 1st, 1923, and several subsequent years, the two Montreal Preceptories visited Mount Royal Cemetery and placed beautiful floral Triple Crosses on the graves of the five Past Grand Masters, namely Moore, Tressider, Whyte, Stearns and Gordon.

Family

Col. MacLeod Moore was twice married. His first wife was Emily Susan Barber, a daughter of George Anthony Barber, English Master at Upper Canada College, Toronto, 1829-39, and one of the founders of free school education in Upper Canada. His second wife was Emily Munro, a sister of Surgeon General Munro who served in the Crimean War and Indian Mutiny. Of this marriage there were two children, a son, William and a daughter Mary, the latter well known for many years as a writer and contributor to Canadian and English periodicals, and later the wife of Leonard Rees of London, England.

In April, 1919, Captain Wm. MacLeod Moore, son of Col. MacLeod Moore, was accidentally killed in Belgium. The sympathy of Sovereign Great Priory was conveyed to Mrs. Emily MacLeod Moore, then living with her daughter, Miss Mary MacLeod Moore at 23 Cromwell Crescent, London, S.W. 3, England, and on February 10th, 1920, Mrs. MacLeod Moore replied as follows:

"I am most deeply touched by your letter, conveying to me an assurance of the abiding regard and loyalty of the Knights Templar of Canada to the memory of their late Grand Master, whose devotion to 'and labours for the Order ended only with his life. It is impossible for me to put into words the feelings with which I now receive this valued testimony, nor can I adequately reply to the profound and sincere expression of true sympathy with my daughter and myself on the death in April 1919, of my only son, the last of a long line of soldiers going back almost un-

broken for two hundred and sixty years. It was his hope to follow in his father's footsteps Masonically as well. May I beg you to express to the members of the Sovereign Great Priory my high and grateful appreciation of the kind sentiments entertained by that distinguished body."

Captain William MacLeod Moore held the Military Cross and the Belgium Croix de Guerre. He was wounded and gassed and his death in April, 1919, from a fall, was the result of having been gassed. His grave is in the cemetery at La Hulpe, a village near Brussels. His death brought the family in the male line to an end as he was not married. He represented the sixth generation to serve in the Army. For the last of the line to serve four years in the First World War was a worthy end to this family. Captain Moore was one of the founders of Canada Lodge, No. 3527, in London, England in 1911 and was Master of it for the year 1916-17.

Mrs. Emily MacLeod Moore, widow of Col. MacLeod Moore, died in London in 1924.

Other Branches of Freemasonry:

Although he regarded the Templar Order with much affection and esteem, he did not neglect by any means the Craft or other branches of Freemasonry.

In 1854 he was elected Grand Senior Warden of the Provincial Grand Lodge of Canada, and in the same year founded Corinthian Lodge at Ottawa, and was its first Master.

In 1859 he founded Carleton R.A. Chapter, in Ottawa, and was elected as its first presiding officer and at the convocation of Grand Chapter in 1863 he was elected to the chair of Grand H.

He was an honorary member of "Abbey Boyle" (Roscommon), and "Kilmainham" (Dublin) Preceptories in Ireland, of "Ode de St. Amand" Preceptory, Worcester, England; of "Melita" Preceptory, Valetta, Malta, of "Hugh de Payens" (Kingston) of "Geoffrey de St. Aldemar" (Toronto) Preceptories in Canada, and of "St. John's Commandery No. 4" Philadelphia, U.S.A.

A. & A. Scottish Rite

The establishment of the A. & A. Scottish Rite in Canada is also to be attributed to Col. Moore's indefatigable zeal. While on a visit to the United States, in 1863, to witness the operations of the Northern Army during the Civil War, he journeyed to New York and there received all the degrees of the Rite, including Honourary Membership in the Supreme Council.

In June, 1867, he applied to the Supreme Council of the Northern Jurisdiction of the United States for authority to proceed with the formation of a Supreme Council of the Rite in Canada, but was referred to the Supreme Council of England and Wales. On May 6th, 1868, a dispensation was granted, confirmed by a patent issued later, but of the same date, authorizing him to establish Chapters and Consistories at London, Hamilton and Toronto.



≡ *W. H. Jackson Moore*



Similar authority under the same date was given to Robert Marshall of Saint John, N.B., in association with Col. Moore and Thos. Douglas Harington to establish the Rite in the Maritime Provinces.

In 1868 he was made an active member of the Supreme Council for England, Wales, etc., and appointed by that Council as its Deputy for the Provinces of Ontario and Quebec.

Following the formation of a number of Chapters, Moore and his associates moved towards the establishment of a Supreme Council for Canada, under T. Douglas Harington, as Sovereign Grand Commander. On the formation of the Supreme Council for Canada, in 1874, Moore was appointed the Representative of the Supreme Council of England and Wales near the Supreme Council of Canada. He also represented the Supreme Council of Greece.

To Moore may also be credited the establishment of the Order of the Red Cross of Rome and Constantine, the degree of Royal Ark Mariner and three minor Rites. He was also a member of the Royal Order of Scotland and a Past Grand Master of the Cryptic Rite. In 1875 he founded a Canadian College of the Rosicrucian Society, deriving his authority from H.I. Highness, Prince Rhodocanakis, Grand Master of Masons in Greece.

He was also an Associate Honorary Chevalier of the Civil Order of St. John of Jerusalem in England.

His Learning:

It should be said here that Col. Moore in his allocutions and other writings, from 1860 to 1890, a period of thirty years, evidenced a wide reading and deep knowledge of Templar history, ritual and doctrine, and made himself an outstanding figure throughout the Templar world. In this way he buttressed and strengthened the importance of the Canadian body in the eyes of the world and made it difficult to deny him or the Great Priory of Canada their petitions and requests. His writings exhibit a vast store of industry and research and his allocutions are still a mine of information respecting Templar history, ritual and administration.

Probably the last important history on Freemasonry written by him was that on "British Templary," contributed to Stillson and Hughan's "History of Freemasonry," published in 1899. In his introduction he dedicated his work to Frater Thomas Bowman Whytehead, Registrar of the Dean and Chapter of York, England, dating it at Prescott, Ont., March, 1890.

In this article of fifty-three pages, he gathered up and revised all he had written in the previous thirty-six years, respecting the history of Templary. He frankly admitted a change in his views and opinions and denied any connection between the ancient stone Masons and the Chivalric Orders and between these Orders and modern Templary. This article is an excellent and final summary of the results of his lifelong researches.

The last two paragraphs of his last and possibly his greatest allocution which he wrote in the closing moments of his life, under great difficulties of failing health and strength, will indicate what manner of man he was:

"Non nobis, sed Nomini Tuo da Gloriam"

"The teachings, then of true Knight Templary are a transcript of God's Word, as rendered in the sacred volume, expressed in symbolic language, and carried out in life. Its very name is religious; and the duties which its striking ritual imposes by obligation are too solemn and binding to be trifled with and make it an Order not to be conferred as a mere source of amusement and social enjoyment. They who indulge in the latter, forget that all vows and protestations before the throne of grace are both solemn and binding, and when response is made to the Holy Name and prayer offered up, unless all due reverence and humility are observed, it is but taking the "Holy Name in Vain."

My task is now ended, however, imperfectly done. In carefully recording these portions of my annual addresses to the Templar body of Canada for the last thirty-six years, with such corrections as become necessary from a more extended and correct knowledge of this history of Freemasonry and the Templar system, my whole aim and object has been to raise the status of the Order and point out its true object and meaning. With this view for my guide, I have fearlessly exposed the mistakes and palpable errors of the Masonic system of Templary generally. Having passed through the ordeal of "seeking for hidden treasure," I had long been groping in the dark, expecting to find some occult science, the explanation of some philosophical problem, and to bring to light some wonderful secrets in all of which I have been disappointed, until the true meaning of Masonry and Templary was placed before me in all its simplicity, purity and sublime beauty, then all my anxiety vanished. I had been looking in the wrong direction and for that which was not to be found. For this reason I revere the degree of the Temple as taught in the British Dominions, not because it represents the once famous religious and military confraternity of that name in the Middle Ages, but because it holds up to the view of its members the Crucifixion, Death, Resurrection and Ascension of Jesus, Lord and King of Glory and Prince of Peace, teaching the Divinity of Christ, and the Trinity of the Godhead. Need I add, the object, the end, the result of the great speculations of antiquity, was the ultimate annihilation of evil, and the restoration of man to his first state by a Redeemer, a Messiah, a Christos, the Incarnate Word?

"My views on this subject no doubt will be looked upon as expressing extreme opinions and be considered Utopian by all "wise" of this advanced age, being quite contrary to all preconceived ideas of Masonry. It may be so, but I have the consciousness of their abiding truth, and do not flinch or swerve from any criticisms that may be offered, or give up the precious doctrines I hold, and I am convinced that I have laid down the ancient and only true ground upon which the Order of the Temple should exist in Canada and elsewhere. Without a firm belief in the doctrines of the Trinity, there would never have been any Order of the Knights Templar in the world. It was the very basis of the Ancient Order, and continues to be so unto the present time. When this doctrine of the Holy Trinity is expunged from the Templar code, all my interest ceases, and I will have nothing to do with such a system of so-called Templary."

Character:

His vision for the future of the Order was broad and foreseeing, and that the foundations were well and truly laid by him, we fully realize today.

In his address to the Supreme Council, October 22nd, 1890, Hon. John V. Ellis, Sovereign Grand Commander, referring to the death of Col. MacLeod Moore said:

"Those of us who were at Montreal a year ago must ever remember the remarks of Ill. Bro. MacLeod Moore, who then declared his firm belief that he was with us for the last time, and who pathetically bade us a final farewell. His words were prophetic for he closed his earthly career on the 1st September last. He was the oldest active Sovereign Grand Inspector General of our Supreme Council, one of its founders, instrumental in establishing the Rite in Canada, the Representative here of the Supreme Council of England and Wales and that of Greece, an earnest and intelligent Mason, warm of heart and full of kindly impulses.

The Order of the Temple in Canada of which he was Grand Master, had his warmest affections and he gave it the benefit of his abundant information and his active intellect. The effort he made—sincere, determined and scholarly—to restore to that Order much of its ancient prestige, and power, to incorporate into the modern Templar life some of the old practices and habits of the soldier-monk, could not be followed without a feeling of profound interest. It was impossible that that effort could succeed to the full extend of our Illustrious Brother's wishes, but the Masonic historian will not be able to do his duty effectively if he cannot fully appreciate the scope and object of the intentions of Brother Moore."

Brother Moore was a warm-hearted courteous gentleman of a kindly loving disposition by all those who were privileged to become intimate with him. He ever manifested the genuineness of his Masonic principles and his undying devotion to the Order, and his name will be long remembered as one of the most cultured Masons of his day.

Albert Pike, his life-long friend wrote of him:

"He had the air and manner of a soldier, always free from arrogance or self-sufficiency, being invariably a dignified, courteous and affable gentleman, **vera simplicitate bonus**, candid, frank and sincere, altogether a man of the old pattern and withal a most kindly, lovable man. Not smiled upon by fortune in the later years of life, nor free from vexations, annoyance and heavy crosses; but he accepted these and all the ills of life, and the deprivations and his disabilities of old age, with equanimity, as a wise man should, and to the last stoutly resisted any innovations in the Knight Templar Order of Canada, these seeming to his deprivations that would vulgarize it."

References:

1. In Memoriam Sketch, by Frank T. Bown, Sept. 1st, 1921 (K.T. Proc. 1921 p. 155).
2. Biographical Sketch, by Hon. John V. Ellis, Sov. Grand Commander (S. R. Proc. 1890, p. 46).
3. Proceedings Sovereign Great Priory—1855 to 1891.
4. History of Knights Templars of Canada, by J. Ross Robertson, 1890.

CANADIAN MASONIC RESEARCH ASSOCIATION

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(Part 1)

The Masonic Lodge in the 78th Regiment
(Fraser's Highlanders)

by

R. W. BRO. A. J. B. MILBORNE



Read at Sixth Meeting of the Association
at Montreal, P.Q., May 2nd, 1952.

NOTE

It is regreted that the publication of the paper on the Origins of the Scottish Rite, 1725-1801, by M. W. Bro. R. V. Harris, read at the Fifth meeting, held at Hamilton, Ont., on November 9, 1951, has been unavoidably delayed until the completion of certain researches being conducted by a Special Committee of the Northern Masonic Jurisdiction of the U.S.A., Ancient and Accepted Scottish Rite.

R.V.H.



SIMON FRASER. MASTER OF LOVAT

(Eldest son of 12th Lord Lovat who fought in Jacobite Rebellion, who was attainted, losing his estates, executed in Tower 1747. The son, born 1667, studied law. Raised 78th Highlanders 1757 and was its first Colonel. Fought at Louisbourg and Quebec, 1758-59. Commanded Brigade at Montreal 1760, Major General 1771. Raised 71st Regiment of Highlanders in 1777 for service in the American Revolution, but did not accompany it. M.P. for many years. Confiscated estates restored before end of 18th century but title not regranted until 1837. — R. V. H.)

—COURTESY OF NEW BRUNSWICK MUSEUM

The Masonic Lodge in the 78th Regiment (Fraser's Highlanders)

By R. W. Bro. A. J. B. Milborne



The Seven Years' War arose from the formation of a coalition between Austria, France, Russia, Sweden and Saxony against Prussia with the object of destroying the power of Frederick the Great. Prussia was joined by England, and between England and France a maritime and colonial war broke out. This War laid the foundations of the British Empire, for before the campaign had been concluded in Europe, the French dominion in Canada, and the French influence in India had been entirely overthrown by the victories of Amherst, Wolfe and Clive. The resistance of Prussia, almost single-handed against the allies confronting her, had also laid the solid, if then unseen, foundations of modern Germany as it existed prior to the World Wars.

Naval operations began nearly a year before the declaration of hostilities for, as early as June 1756, a British squadron under Boscawen was sent into the Straits of Belle Isle to intercept French ships carrying soldiers and stores to Quebec. Amid the fogs and ice of early summer, this was a desperate and hopeless task.¹

In 1756, the British efforts to carry the war to the enemy in North America were marked by a slowness and hesitation which doomed any definite plans that may have existed to inevitable failure. Montcalm had captured Fort William Henry on Lake George after a siege that lasted but a few days. Lord Loudoun, the Commander-in-Chief in America, who had received instructions to take the Fortress at Louisbourg, and had assembled a force amply sufficient to do so, failed to carry them out, on the ground that the late arrival of the Fleet had rendered his plans too hazardous. Changes in the command were inevitable. Loudoun was re-called, and replaced by Abercrombie as Commander-in-Chief, and a fresh expeditionary force was despatched from England for the purpose of taking first Louisbourg, and then Quebec. Colonel Jeffrey Amherst was selected to

¹ Waugh. *James Wolfe*. p. 150.

command this new force, with the rank of Major-General, and the three Brigadiers who were to go with him were Whitmore of the 22nd Foot, Charles Lawrence, Governor of Nova Scotia, and James Wolfe, a young English soldier (he was then but thirty years of age), who had already given great promise as a sound military strategist and a skillful tactician.

Among the Regiments in this expeditionary force was the colourful 78th Regiment, raised by Colonel the Honourable Simon Fraser, Master of Lovat, a son of the twelfth Baron Lovat. Without estate, money or influence, beyond the hereditary attachment of his clan, Colonel Fraser found himself in a few weeks at the head of eight hundred men, entirely recruited by himself, and the gentlemen of the country raised seven hundred more.

The Regiment thus formed consisted of 82 officers, thirteen companies of 105 men each, 65 sergeants, and 30 pipers and drummers, a total of 1,542, composing a splendid body of men, whose spirit in attack and tenacity in defence helped to establish the high military reputation of Highland Regiments which has ever since been maintained.

The Regiment wore full Highland dress and carried the musket and broadsword. Many of the soldiers added, at their own expense, the dirk and purse of otter skin. The bonnet was raised or cocked on one side with a slight bend inclining down to the right ear, over which were suspended two or more black feathers. Eagles' or hawks' feathers were worn by the Officers."

Fifteen of the Officers were Frasers, five of whom bore the Christian name of Simon, three that of John and three that of Alexander. There were seven MacDonalds, and a half-a-dozen each of Campbells, Camerons and MacDonnells, so that the problem of identification of an individual is not without difficulty. There was also that rugged giant of a man, Captain the Reverend Robert MacPherson, the popular padre, who was with the Regiment wherever it went, and who was affectionately termed "Caipal Mor" by the men.

One of the companies was recruited by a Captain David Baillie, and he undertook to obtain a commission in the Regiment for his cousin, James Thompson, of whom we shall hear a great deal in this paper. This was not immediately forthcoming as the establishment of commissioned officers was already complete, so Thompson volunteered to go as a Sergeant at a shilling a day.

² Literary & Historical Society of Quebec, No. 15, p. 24.



JAMES THOMPSON

(Believed to have been drawn in 1827 by Captain Young, of the 79th Highlanders, the designer of the Wolfe and Montcalm Monument, Quebec.)

James Thompson was born in Tain, a small town about a mile from the southern shore of Dornoch Firth, in the County of Ross and Cromarty, in the year 1732, so that he was twenty-five years of age when he enlisted. From his correspondence we learn that he was also made a Mason there, but I have been unable to identify the Lodge in which he was initiated. I have found no reference to his parents. A descendant has recently made the claim that he was connected with the Douglas family, but as the records of the Parish of Tain are not in the custody of the Registrar-General of Scotland, it has not been possible to ascertain the names of his parents. Enquiries at the Court of the Lord Lyon and elsewhere have produced no evidence to substantiate the claim. From his memoirs I learn that Thompson added the letter "p" to his name en route to Canada at the suggestion of Captain Baillie. In one of the earliest notes concerning him, he is described as a "gentleman volunteer." He had received a fair education, could draw a plan, and his subsequent activities confirm the view

that he had considerable knowledge of the building trade. He has left behind him a Diary and a number of volumes of Memoirs. These were acquired by the Literary and Historical Society of Quebec, founded in 1823, and are now preserved in its archives. The printed Transactions of this Society, which were first issued in 1829, contain many quotations from his manuscripts, and these have been drawn upon in the preparation of this paper.

After giving details of his enlistment, James Thompson records that "thanks to our gracious chief, Colonel Fraser, we were allowed to wear the garb of our fathers—and in the course of six winters, we showed that the doctors did not understand our constitutions for, in the coldest weather, our men were more healthy than those in regiments that wore breeches."²

Thompson tells us that the Regiment sailed from Cork for service somewhere in North America—"we did not know where." His company embarked on a beautiful ship—the *Martello*—on her first voyage. "The ship was so tight, that she did not require pumping the whole of the voyage, which was a lucky circumstance, indeed." The destination of the fleet was disclosed en route, and "when we arrived at Halifax, we learned that . . . General Wolfe was there busily employed drilling away the men, and making them fight sham battles at a place round the town called Deptford. (Dartmouth?) where the ground was flat."

"We were not lying at Halifax long" continues Thompson, "when we received orders to set sail for the River St. Lawrence, and in a few days we came to anchor opposite the Harbour at Louisbourg, which we knew it was our business to try and take."

This would be on the second or third day of June 1758. Louisbourg then had a garrison of regular troops amounting to three thousand five hundred men, and the defence could call upon a large number of civilians and a few Indians for assistance. The fortress had been considerably strengthened since 1745, when it surrendered to Warren and the force of New Englanders under Pepperell, but without command of the adjacent waters, the defenders could scarcely hope to maintain themselves against a well-planned and skillfully executed attack.

The French fleet, after failing to give battle to the British ships, had returned to France in the Fall of the previous year, and when it attempted to sail to Canada in the spring of 1758, it was delayed by bad weather and the activities of a British squadron on watch for it. Twelve ships, however, evaded the blockade bringing to the garrison greatly needed material and some reinforcements. They were, however, hopelessly outnumbered by the British fleet under Sir Charles Hardy, consisting of ten ships of the line, and four frigates, which had been blockading the port since early in April, and the 180 vessels under the command of Admiral Boscawen, manned by 13,000 men and carrying about the same number of soldiers aboard, which arrived before Louisbourg in the first days of June.

² Literary & Historical Society of Quebec, No. 15, p. 24.

¹ Waugh, James Wolfe, p. 156.

Various schemes for effecting a landing were discussed and finally it was decided that the attacking force should be divided into three parties. Two of these were to distract the enemy's attention, while the third, under Wolfe, made the actual landing. This third party was a picked force consisting of the grenadier companies of eleven battalions, the Light Infantry, the American Rangers and Fraser's Highlanders. The landing was made at dawn on Thursday, June 8th, 1758, and here is James Thompson's account of the operations:

"When," he writes, "all the troops were got into the flat-bottomed boats that the General had provided at Halifax, and which we brought along with us, we very soon after saw the signal from the General's barge which was between us and the land, to push off towards shore . . . We were so closely packed together, there was only room for us to stand up except in the back part of the boat, where the Officers and N.C.O.'s contrived to sit down on the stern sheets. This left no room for rowing so we were taken in tow by a boat from a '74.' During this time the French were peppering us with canister shot from a six-gun battery on the heights, while musket balls fired from 24-pounders came whistling about our ears. Nothing could be like it, and as our ships of war kept up a fire upon the batteries to cover our landing, there was a terrific hullabaloo."

"One 24-pound shot did a great deal of mischief. It passed under my hams and killed Sergeant McKenzie who was sitting as close to my left as he could squeeze, and it carried away the basket of his broadsword which, along with the shot, passed through Lieutenant Cuthbert, who was on McKenzie's left, tore his body into shivers, and cut off both the legs of one of the two fellows that held the tiller of the boat, who lost an astonishing quantity of blood, and died with the tiller grasped tight in his hand! After doing all this mischief, the shot stuck in the stern post. Although this shot did not touch me, the thighs and calves of my legs were affected and became so black as my hat, and for some weeks I suffered a great deal of pain. But that was nothing—what affected me most was the loss of my captain, Captain Baillie. He was on the opposite side of the boat to me, and as he merely leaned over his head in a gentle manner upon the shoulders of the man next to him, I had no idea that he had been touched, but thought that he was trying to avoid the shot which was coming so thick upon us. So thought the other man also, but he was struck mortally, and expired without the least struggle. Poor fellow! He was my best friend, and it was to be with him that I had volunteered to come away from Scotland."

"Whilst we were in this sad predicament, I had my eye on the boat that was towing us, for I was anxious that she should get as far forward as possible, when I observed a fellow fumbling at the painter of our boat, without my knowing what he was at. At last he takes a clasp knife out of his pocket and cuts the rope, and away went the boat, leaving us a mark for the French batteries to fire at. As good luck would have it, our situation

was noticed by one of our Frigates, from which two boats were sent to our relief, and into which we got. No sooner had we left our flat-bottomed boat than she sank to the gunnel, for the men had withdrawn their plaids from out of the shot holes into which they had thrust them whenever we were struck. The weight of the shot that stuck in her, also helped a good deal to sink her. In this state she was towed alongside the Frigate, and I understand was hoisted aboard and taken home to England as a great curiosity, for she was completely riddled with shot-holes, and nearly a bucket-full of musket balls and other small shot was taken out of her. Had there been any other troops than Highlanders in our situation, they must have gone to the bottom for want of such a ready means of plugging up the shot-holes as we carried about us in our plaids."

"In our fresh boats, and under the covering fire of our ships of war, we at last got landed on the west side of the Town, although we were nearly swamped in the surf. We had to wait a considerable time before we could advance, until some axemen were got to cut a passage through the abattis that lined the beach for about three miles, but after a great deal of difficulty we got to the top of the rock."

"On our way to join the main Army, we came to the Battery that did us so much mischief. It was deserted, only one man being found, and he had had his head carried away, yet he held firm hold of a lighted lint-stock which one of our Highlanders tried in vain to force out of his grasp."

"Our Fleet, as it seemed to me from the high shore, made a noble appearance, and looked as if the bowsprit of every one was made fast to the stern of the next to it—they stretched across the whole Harbour."⁵

From another account of this landing, it appears that Wolfe was among the first to plunge through the surf and get ashore, where, carrying a light cane, he made his dispositions with the greatest coolness, and, it is said, found time to give a guinea apiece to two Highlanders who had been pointed out to him as the first men to get ashore.⁶

The French outposts were quickly driven in—the operation was over in about four hours—and Wolfe's detachment pressed on until they came under the fire of the guns of the town.

For some unaccountable reason there was a few days delay before any guns were landed by the British, and if the enemy had shown any initiative the position of the landing parties might have become very serious, but their luck held. During the next month there were many skirmishes between the opposing forces while the British artillery gradually reduced the fortifications, the French capitulating on July 26th, 1758.

Mention has been made of the strong bond of affection which existed between James Thompson and his cousin, David Baillie, and it is a curious fact on the day before the landing at Louisbourg, Captain Baillie,

⁵ Literary & Historical Society, Quebec, *Centennial Trans.* p. 181.

⁶ Waugh, *James Wolfe*. p. 160.

having a presentiment of his fate, wrote a letter to Colonel Fraser, relating the circumstances of Thompson's enlistment, and strongly recommending him to his protection. James Thompson was thus brought to the personal knowledge of his commanding officer, and Baillie made certain that a pledge given to his cousin would be faithfully redeemed.

It would appear that the British originally planned that Quebec should be attacked as soon as Louisbourg had fallen, and Wolfe, impatient, as ever, of delay, urged upon Amherst the necessity for prompt action, with little avail. A landing was made on the tip of the Gaspé Peninsula, and a reconnaissance was made of the St. Lawrence, but by this time the summer was well advanced, and Boscawen urged postponement of further action on the ground that the Fleet was short of provisions and was badly in need of re-fitting. The Army, therefore, went into winter quarters, the greater part staying at Louisbourg. The remainder, with the exception of Fraser's Highlanders, which wintered in New York, returned to Halifax.

Wolfe returned to England, reverted to the rank of Colonel and re-joined his Regiment, the 67th Foot. He was shortly afterwards granted leave, but this leave was interrupted by a call to London where Mr. Pitt informed him that he was to command a new expedition to Canada.

Wolfe invited James Murray to serve with him as one of his Brigadiers, and Colonel Guy Carleton as Quartermaster-General. While it was understood that Wolfe was to have entire freedom of choice in the selection of his officers, it would seem that the appointment of George Townshend was a political one. Robert Monckton, the third Brigadier, had been in America since 1751, and because of his knowledge of the country in which the force was to operate, his choice was not only logical, but one that was entirely acceptable to General Wolfe.

Wolfe received final instructions on February 5th, 1759, and sailed from Portsmouth on the 17th in company with Admiral Charles Saunders, who was to command the Fleet.

The course was set for Louisbourg, but bad weather delayed the crossing, and it was not until April 23rd, or nine weeks and two days later, that Louisbourg was sighted, and then, because of ice, the vessels were unable to enter the harbour. There was nothing else to do but to sail on to Halifax.

Then followed a period of great activity, assembling material and munitions of war, and making ready the landing boats. On May 13th Saunders sailed from Halifax to Louisbourg, where the whole of the expedition was to be assembled, Fraser's Highlanders on board the *Nightingale* and mustering now only 1200 officers and men, coming in from New York on the 17th. Here the troops were exercised in landing from the ships, and by the end of the month the expedition was ready, although it was a month later than the date fixed by Mr. Pitt, and the strength of the Army was nearly three thousand short of the minimum of 12,000 men for which Wolfe had asked.

The great fleet and convoy which sailed from Louisbourg on June 4th—two hundred and seventy-seven sail—was by far the greatest fleet that had ever come up the St. Lawrence, and despite the vast increase in the size of modern vessels, the actual gross tonnage was never again equalled in the St. Lawrence until the First Canadian Contingent sailed from Quebec in 1914.

What a feat of seamanship it was to bring this fleet of sailing vessels up the River, without any aids to navigation in the way of buoys or lights, without good charts and, despite the many tales of French traitor-pilots, without any real dependence upon them!

How it was done is best described in his *Journal* by that observant Irishman, Captain James Knox of his Majesty's 43rd Regiment, and either a member of Lodge No. 136 I.C., in the 17th Regiment, or the Lodge in his own Regiment held in virtue of a Dispensation issued by Lodge No. 136 I.C.

The Fleet arrived off the Ile d'Orleans on June 27th and disembarkation of the troops commenced immediately.

Early in July, Wolfe occupied Pointe Levis, and placed his batteries on the heights opposite Quebec from which a bombardment was opened on the Lower Town, the Upper Town also getting its share of shells from some 13-inch mortars supplied by the Navy with a range of about three miles. This position also gave Wolfe partial command of the River.

A considerable force was also landed at Montmorency but no serious attempt to challenge the enemy was made until July 31st, when an attack was launched from the Montmorency Camp. The troops, however, ran into difficulties crossing the ford below the Falls, and when the crossing had been made, the precipitate advance of the Grenadiers without waiting for the 15th Regiment and Fraser's Highlanders brought the whole scheme to naught, and Wolfe was compelled to order a general withdrawal which was effected with exemplary discipline, though with losses he could ill afford.⁸ In the Order issued the next day Wolfe severely castigated the Grenadiers, who, he said, could not suppose that they alone could beat the French Army, and he complimented the men of Amherst's Regiment and the Highlanders on their soldierlike and cool behaviour.⁹ It may be added that Wolfe was enthusiastic over the Highlanders, and in a letter to a relative describes them "as very useful, serviceable soldiers, and commanded by the most manly corps of officers I ever saw."¹⁰

Preparations for a landing above the Town were now put forward, though Wolfe was able to keep to himself, almost to the last moment, what he had in mind. A large body of troops was put aboard the Fleet, and remained afloat for five or six days until the early morning of September 13th when a landing was made at the spot now known as

⁷ Wood, *Cent. Trans.* Literary & Historical Society, Quebec, p. 53.

⁸ Waugh, *James Wolfe*, p. 254.

⁹ L. & H. Soc'y, Que. Hist. MSS. 4th Series, p. 32.

¹⁰ Waugh, *James Wolfe*, p. 155.

Wolfe's Cove. As the boats moved across to the north shore they were challenged, and from the leading boat, Captain Fraser replied in the French language, apparently satisfying the sentry. At seven minutes past four, Wolfe stepped ashore, followed by a party of twenty-four picked men. The French picquet was surprised and dealt with. The supporting troops were then landed, and by six o'clock Wolfe had 4,800 men on the heights.

James Thompson was with his Regiment then under the command of Captain Campbell, for Colonel Fraser was recovering from a wound received in a previous encounter with the enemy.¹¹ The Highlanders formed part of the left wing of the British line, and James Thompson would see General Wolfe, who had put on a new uniform for the occasion pass down the line, as he urged the men to hold their fire until the enemy were within forty yards, and he joined in the cheers by which they let him know that his orders would be carried out. It was from a comrade in the Louisbourg Grenadiers, the 28th Regiment, that he would later learn that Wolfe, with a handkerchief wrapped around a bleeding wrist, was struck again as he reached their front, and had cried out, "Here, Curry, support me! Let not my brave fellows see me drop," and then, without faltering, had given the order to fire.

No sooner had the volley been fired than the Highlanders were after the enemy with their broadswords. "If," wrote Thompson, "the French gave themselves up quietly, they had no harm done them, but Faith! if they tried to outrun a Hielandmon, they stood but a bad chance, for Whash! went the broadsword."¹²

Joseph Trahan, who fought on the French side, told an old Quebecker many years later, that he would never forget "the Scotch Highlanders flying wildly after them, with streaming plaids, bonnets and large swords, like so many infuriated demons."¹³

The British volleys were devastating in their effect, and Thompson records that the French killed and wounded lay on the field "as thick as a flock of sheep and just as they had fallen, for the main body had been completely routed off the ground, and had no opportunity of carrying away their dead and wounded men." "We killed seventy-two officers alone, and it was horrid to see the effect of the blood and dust on their white coats."¹⁴

Immediately the situation was in hand, James Thompson was put in charge of the French wounded. He writes—"There was no place about the Town in which to put the wounded, and they had to be carried down the bank to Wolfe's Cove, and from thence put into boats, and taken across to the lower ferry-place at Pointe Levis, for the purpose of their being placed under the care of our surgeons at the church which was converted

¹¹ Doughty, *The Siege of Quebec* Vol. V. p. 52.

¹² Lemoyne, *Picturesque Quebec*. p. 327.

¹³ L. & H. Soc'y, Que. 1880-81. p. 28.

¹⁴ Lemoyne, *Picturesque Quebec*. p. 328.

into a temporary hospital. Our men had nothing better to carry them on than a handbarrow with canvas laid across it. By this means it required two of our men to carry one of them to the top of the hill at Pointe Levis." "The business going very slowly, I at last got out of patience looking at them, so I set to work and took up a wounded man to my own share. I did not let him down at the top of the hill, but landed him safe at the temporary hospital. By the time we had done with them, I was fatigued enough, and 'afaith! I spoiled my red coat into the bargain'.¹⁵

Such a feat could only have been performed by a man of splendid physique, for it was a distance of nearly three miles, and is confirmation of the description of James Thompson as "a big giant."

The French garrison capitulated on September 18th although it was not until the 29th of that month that the main body of the British troops marched into the City, or, more properly, the ruins of it.¹⁶

It seems to be a popular belief that with the capitulation of Quebec, the campaign for all practical purposes was at an end. It is true that the British had been successful in their advance on Lake Champlain, had captured Fort Niagara and were in possession of the French posts between Lake Erie and the Ohio, and that unless the French were re-inforced from Europe their forces in Canada would be compelled to surrender. But should a French fleet appear in the St. Lawrence before a British one, there was more than a possibility that Quebec would be recaptured. Nor was there any certainty that General Murray upon whom the command had devolved would be able to retain possession for he was left with only six thousand men to hold a fortress that was in wretched condition, though he wrote to the Hon. George Murray that they were "six thousand as brave troops as ever existed."¹⁷ Surrounding him were ten thousand of the enemy under de Levis and Bougainville, able and energetic commanders, who, in the absence of the British fleet which had returned to England, now also held command of the River and, as Murray reported to Mr. Pitt, "the excessive coldness of the climate, and constant living upon salt provisions without any vegetables, introduced scurvy among the troops, which, getting the better of every precaution of the officer, and every remedy of the surgeon, became as universal as it was inveterate."¹⁸ A thousand men died from scurvy and two thousand were totally unfit for any duty from the same cause.

The first task that lay before the garrison was to land the provisions and the stores from the Fleet, a work of intense labour, for every cask, chest and bag had to be hauled up from the Lower to the Upper Town.¹⁹

James Thompson records that "the troops had to make shift for quarters wherever they could find a habitable place." The garrison was

¹⁵ *ibid.* p. 326.

¹⁶ Murray's Journal, p. 104.

¹⁷ L. & H. Soc., Que. 1880, p. 63.

¹⁸ Murray's Journal, p. 5.

¹⁹ L. & H. Soc., Que. No 7, p. 118.

totally unprepared for the severe winter that lay before them. Before leaving Quebec, Monckton had ordered all the cloth in the stores to be distributed to the men so that they might make themselves waistcoats.²⁰ Murray had no clothing to issue throughout the siege, and the troops bought any garments they could from the inhabitants. Thompson makes no mention of the woollen overalls that the ladies of the Ursuline Convent knitted for the Highlanders, but one may conclude that any weakling who dared to wear them would be beneath his contempt.²¹

The civilian population was practically starving. Bishop Pontbriand reported that there were people in the city who were without wood for the winter, without bread, flour or meat, and who subsisted solely upon a bit of biscuit and a scrap of pork which the English soldiers sold to them out of their meagre rations.²² To relieve this situation General Murray ordered that one day's rations a week be stopped from every officer and soldier and given to the inhabitants.²³ A Quartermaster-Sergeant, who kept a Journal, wrote of the willingness with which the garrison complied with this order.²⁴

Another problem to be faced was the scarcity of fuel. Detachments were sent to Isle Madame and to the Ile d'Orleans to cut wood, and these parties had to be provided with guards to protect them from prowling Indians. The fences in the City and many wooden houses were torn down to provide firewood.²⁵

At the end of November General Murray found that the paper money in circulation had depreciated to a point where it had very little value, and as there were practically no funds in the military chest, he issued a proclamation to encourage the friends and well-wishers of His Majesty to lend what they could afford, the loans to be secured by bills signed by General Murray and Colonel Burton, the second-in-command, and payable in six months with interest at five per cent. By this means eight thousand pounds was quickly raised, and Murray writes in his Journal "be it remembered to the honour of the Highland Regiment, commanded by Colonel Fraser, that the N.C.O.'s and men of that single regiment contributed of that sum two thousand pounds." With this money Murray was able to regulate the currency. He set up civil courts, fixed prices, ordered vendors of merchandise to take out licenses, and as the soldiers had discovered a way of obtaining liquor from the inhabitants, he prohibited its sale.²⁶

It was under these conditions that the Lodges in the garrison met on November 28th, 1759, and elected Lieutenant John Price Guinnett, of the 47th Regiment, Grand Master "until such time as a favourable opportunity

²⁰ Doughty, *Siege of Quebec*, Vol. VI. p. 134.

²¹ L. & H. Soc., Que. No. 15. p. 26.

²² Sulte, *History of Quebec*, Vol. I. p. 100.

²³ Doughty, *Siege of Quebec*, Vol. III. p. 318.

²⁴ *ibid.* Vol. V. p. 119.

²⁵ Murray's Journal.

²⁶ *ibid.*

shou'd offer for obtaining a proper sanction" from the Grand Master of England.²⁷

Early in January, 1760, the enemy showed signs of activity, and the posts and blockhouses which had been established on the outskirts of the town were kept fully manned. A number of raids were made on enemy posts with varying success, and the British posts, in their turn, were attacked, but it was not until April that the enemy's movements became seriously alarming. A considerable force had occupied the woods bordering upon the Plains of Abraham, and General Murray decided to give them battle before they could establish themselves. Thompson, who rarely offered criticism of his commanders, wrote that at a time when there was scarcely a man in the garrison but was afflicted with colds and coughs, General Murray must needs march them out to fight the enemy,²⁸ while the Quartermaster-Sergeant, whose Journal has already been mentioned, was bitter in his criticism of Murray's action, and describes the force which marched out to battle "as a poor, pitiful handful of half-starved, scorbutic skeletons, many of whom had laid away their crutches for the occasion."²⁹ The Highlanders had been mustered two days previously, and out of a total strength of 894, 580 were in Hospital.³⁰

The British made a spirited advance, but were unable to withstand a counter-attack, and before reserves could be brought up, the line had given way. Murray was compelled to order his troops to retire, the engagement costing a thousand killed and wounded—one-third of the force engaged. In his despatch to Mr. Pitt, General Murray reported that the enemy losses, by their own confession, exceeded 2,500 men, which he wrote "may be readily conceived, as the action lasted an hour and three-quarters."³¹

After Murray's unsuccessful sortie, the enemy brought up artillery and bombarded the town day and night until the siege was lifted. The garrison worked frantically on the defences of the town, the officers working with barrow, pick-axe and spade with the men.³² It was found that ammunition was running short, and the expenditure was reduced to an average of 75 barrels of powder, 950 shot and 135 shells a day.

Relief, however, was near at hand. Let James Thompson tell us of the exciting day of its arrival:

"On the 9thth of May, there came a ship of war in sight, and she was for some considerable time tacking across and across between Pointe Levis and the opposite shore. We were at a loss to know the meaning of all this, when the Commanding Officer of the Artillery bethought himself to go and acquaint General Murray . . . of the circumstances. He found

²⁷ A.O.C. Vol. LXII, p. 267.

²⁸ Lemoyne, *Picturesque Québec*, p. 326.

²⁹ Doughty, *Siege of Québec*, Vol. V, p. 119.

³⁰ L. & S. Soc. Que. Pt. 7, p. 136.

³¹ *ibid.* p. 120.

³² Doughty, *Siege of Québec*, Vol. V, p. 126.

³³ Thompson says on the 6th, but Murray's Journal gives the 9th as the date.

the General in his quarters, in a meditative mood, sitting before the fire in the chimney-place. On the officer acquainting him that there was a ship of war in sight, the General was electrified. He instantly got up and in the greatest fury, ordered the officer to have the colours immediately hoisted on the citadel. Away the officer went, but devil a bit could the halliards be made to go free until, at last, a sailor was got hold of, who soon scrambled up the flag-staff and put all to rights in a jiffy."

"All this time, the ship of war did not show her colours, not knowing whether the town was in the hands of the French or the English, but as soon as she perceived our flag, she hoisted English colours, shaped her course towards the town, and was soon safe at anchor . . . Our men had been all winter in bad spirits, and their having to retreat from the French didn't help much to mend the matter. However, when they heard that an English man-o-war was come, it was astonishing how soon they became stout-hearted. Faith! they were like lions, and just as bold. The man-o-war proved to be *Lowestoft*, which had been detached from the main fleet below, with orders to make the best of time through the ice and take up . . . intelligence of the approach of the Fleet . . . Our having hoisted colours for the first time since the taking of the City, and a ship of war having made an appearance led the French to imagine that there was something strange going on. Indeed, *they* expected a fleet as well as ourselves, and this arrival brought them out of their trenches as thick as midges; . . . whilst they were gaping at us in such an exposed position, they received a salute from the whole line of our guns — almost like a single volley. It was fearful enough to see how they tumbled down in their entrenchments like so many sacks of wool. Seeing soldiers coming ashore from our frigate, they thought that we were about to receive reinforcements, and they scampered away, taking their killed and wounded along with them. Our men soon were allowed to go out, and they regaled themselves upon the soup and pork which the French had left cooking on the fires. That single discharge disabled so many of our guns, that we had to get other's then in the Lower Town, but our men were so weak they could not drag them up, without the help of the newly-arrived sailors.³⁴

A few days later, on May 15th, the rest of the squadron arrived. Murray asked the Commodore—Swanton—to deal immediately with the enemy's ships. The request was promptly met, and that very night, the *Lowestoft* and the *Diana* sailed above the Town. As soon as the French saw the British ships, they cut their cables and scattered. Two French frigates went ashore, and all the others were taken and destroyed.

"The French Army," wrote the Quartermaster-Sergeant, "no sooner saw the disorder and confusion among their own ships . . . and having also received intelligence that another strong fleet was coming up the river to our assistance . . . than they immediately raised the siege and fled with

³⁴ Lemoyne, *Picturesque Quebec*. p. 421.

the utmost precipitation and confusion, leaving behind them all their . . . artillery, ammunition, provisions and entrenching tools."³⁵

On the same day that Commodore Swanton reached Quebec, General Murray received despatches from General Amherst outlining the plan of the campaign to take Montreal, and Murray was instructed to come up from Quebec with all the troops he could muster.

The "Quebec Army" as Murray's little force was called did not muster more than fifteen hundred men, and included about one hundred and fifty Highlanders, amongst whom was James Thompson. It sailed from Quebec at the beginning of August, and was the first of the three forces to reach Montreal. Amherst left Oswego on the tenth of August, and without opposition of much consequence reached Lachine on September 6th. Colonel Haviland had to fight his way up the Richelieu but, nevertheless, reached Longueuil on the same day.³⁶ Hemmed in on three sides, Vaudreuil had little choice but to surrender, and the terms of capitulation were signed on the morning of September 8th, 1760.

There can be little doubt that Colonel Fraser brought James Thompson to the notice of General Murray, and that Thompson proved to be invaluable to Major McKellar in the supervision of the work on the fortifications of Quebec when his Assistant Capt. Samuel Holland, was recovering from his wounds, and later, to Captain Holland, when Major McKellar, in turn, was wounded. It was undoubtedly the very high opinion of Thompson's merit and ability that prompted the General to give him the choice of remaining in Montreal as Town Major, or returning to Quebec to continue his work with the engineers. James Thompson decided in favour of Quebec. In 1761 he was appointed Clerk of Works, which position he filled until 1772 when, on the recommendation of General Jones, then commanding the northern district of North America, he was appointed Overseer of Works on the staff of the garrison by General Haldimand, the Commander-in-Chief. In 1779, he was in receipt of four shillings and eightpence Army Currency per day, which, in a Petition to H.R.H. the Duke of Kent for some further allowance, he stated was by no means adequate for the support of a wife, four boys and two girls.³⁷

Such in brief outline was the nature of the campaign in which Fraser's Highlanders were actively engaged.

Returning to Quebec with the Fleet in the spring of 1760 was Thomas Dunckerley, still serving on board H.M.S. *Vanguard*, in which he had served so conspicuously in the campaign of the previous year. His active participation in the early activities of the Craft in Quebec lie outside the scope of this paper, and it will be sufficient to state that there seems to be no doubt that when the Fleet left for England in the Fall of 1759, Dunckerley had undertaken to lay before the Masonic authorities there the condition

³⁵ Doughty, *Siege of Quebec*, Vol. V. p. 126.

³⁶ Desrosiers, *Histoire du Canada*, p. 264.

³⁷ From the Petition in the Archives of Quebec.

of the Craft in Quebec and the necessity of appointing a Provincial Grand Master. It would appear doubtful, in view of the uncertainty of affairs, and the constant movement of the Regiments serving in America, if any specific recommendation was made, but the problem was solved in the most practical manner by the granting to Dunckerley of a special Patent under which he was empowered to look into Craft matters wheresoever he might go. It was in virtue of that authority that on St. John's Day in Summer, 1760, he installed Colonel the Hon. Simon Fraser, after his election, as Provincial Grand Master, and while the Grand Lodge of England ("Moderns") at no time recognized the legality of Colonel Fraser's to that office it has always recognized the legality of Colonel Fraser's installation at the hand of Dunckerley, although neither of them received a Patent of Appointment.

In the present state of our knowledge of early Masonry in Quebec, it is not possible to indicate the extent of Colonel Fraser's activities. We do know that the Lodge of the 78th Regiment was established under his Warrant, and there seems every probability that a civil lodge, as well as other military lodges were established by his authority during his short term of office of six months only, at the conclusion of which he appears to have returned to his native land.

There is in the archives of the Grand Lodge of Quebec a large folio volume containing a record of the transactions of the Lodge in the 78th Regiment, but there is some doubt as to whether it is the actual minute book of the Lodge, or merely a contemporary copy made by James Thompson for his own use. My own opinion is that it is such a copy, and I reach that conclusion for the following reasons. The minutes are in no instance signed by the Master or Secretary, even after the passing of a formal resolution in Lodge ordering this to be done. There are additions to the minutes reflecting upon the manner in which the Secretary discharged his duties. In the record of one meeting there appears an almost verbatim report of a speech by the Master which, in fact, was not delivered until six months later. I believe, therefore, that James Thompson compiled this record from the rough minutes. It is very fortunate that it has been preserved for it not only provides a complete record of the Lodge activities from 1760 to 1786, but contains reports to the Lodge of the proceedings at the Quarterly Communications of the Provincial Grand Lodge of Quebec of which there is no record after October 30th, 1762, save that which has been reconstructed from correspondence, etc. As James Thompson was almost continuously in office as Master, Senior or Junior Warden or as Secretary during the period covered by the record, his zeal and methodical ways are undoubtedly reflected in the pages of this old volume.

The record commences with a memorandum—

"PROCEEDINGS of a Lodge of Free and Accepted Masons held in His Majesty's 78th Regiment of Foot.

Brothers Alexr. Leith, James Thompson & Alexr. Ferguson, Master Masons having made application to the Right Worshipful Colonel Simon

Fraser, Presiding as Grand Master of Masons in Quebec and its Dependencies, Captain Thomas Augustus Span, Deputy Grand Master, &c., &c., did on the 20th October 1760 & in the Year of our Lord 1760 obtain a Warrant for holding a Lodge in the said Regiment, known and distinguished by the Name of No. 6 CANADA of which

Brother Alexr. Leith was appointed Master

Brother James Thompson {	Wardens
Brother Alexr. Ferguson }	

Opened the Lodge at St. Valier on Thursday the 22d of October 1760, and after appointing Brother John McKenzie Senior & Brother Alexr. Sutherland Junior Deacon proceeded on the Business of the Night.

Closed the Lodge in due time & parted like Brethren.

The Regiment having been Canton'd in the Country for some years, the Transactions of part of that Time, Namely from the 22d October 1760 to the 2d July 1761 partly through the Inattention of the Officers and partly from the Impossibility of Convening the Lodge Regularly by reason of the separation of the Regiment, has been mislaid."

Captain Thomas Augustus Span, of the 28th Regiment, was a son of Richard Span, of a well-known Co. Langford family (from which Lord Plunket, Archbishop of Dublin was descended) and was gazetted Captain August 28th, 1753. He was appointed Deputy Provincial Grand Master by Lieut. John Price Guinnett, the first Provincial Grand Master on November 28th, 1759, and continued in that office during the term of Colonel Fraser, whom he succeeded as Provincial Grand Master on November 24th, 1760. He was a member of Lodge No. 35 I.C. In 1762 he was serving at Havana in the 95th Regiment with the rank of Major. He died circa 1768.³⁸

The Warrant issued to the Lodge was originally registered in England with the No. 221 on March 21st, 1762, according to Lane,³⁹ the same date as the Warrant No. 277 issued direct by the Grand Lodge of England to Merchants' Lodge, Quebec, but in Lane's *Masonic Records*, 2nd Edition, the date has been correctly revised to 20th October, 1760. It was renumbered 177 in 1780, 178 in 1781, 152 in 1792 and erased at the Union.

The next Minute, under the date of July 2nd, 1761, records the presentation of a petition by "Donald Husack, formerly of Lodge No. 5, Scotland, held at Inverness, Craving Assistance, he being called home, and in a mean Capacity, the body taking it into consideration granted him Ten Shillings."

Brother John McKenzie 'being called home to Chelsea' was duly discharged and being also "in a mean Capacity" was granted fifteen shillings on August 6th, 1761.

The record of the meeting held on September 3rd, 1761, is indicative of the hard lot of the wife of a "poor, common soldier" for Brother James Orr presented a petition "in favour of Mrs. Jiles, Spouse of Bro. Jiles of the 28th Regiment. She being disappointed of meeting her husband at

³⁸ Trans. Lodge of Research, No. CC Ireland, 1922, p. 34.

³⁹ Hughan & Stillson, *History of Freemasonry and Concordant Orders*, p. 200.

Quebec, coming lately from Europe, he being gone to New York & she being rendered Incapable of maintaining herself. The Master, Wardens & Members . . . took her Case into Consideration and Granted her the Sum of Two pounds eight shillings and sixpence, Halifax Currency."

On St. John's Day in Winter, 1761, the Brethren "Assembled and Opened the Lodge at 12 o'clock, in Presence of the Master, Wardens and Twelve Members. Walked in Procession in due form at 1 o'clock, attended by the Reverend Brother Robert McPherson, Member of the Select Lodge at Quebec, from whom we had a Sermon on the Occasion in the Church of St. Valier; Dined at Two, after Dinner Proceeded to Install our New Elected Officers at Six o'clock. Spent the Evening in True Harmony & Brotherly Love. Closed the Lodge at 10 o'clock, all Brothers being Sober & everything in good order & Decorum."

The Rev. Robert McPherson, the Chaplain of the Regiment, was presumably made a Mason in his native Scotland. Select Lodge was composed of officers of the Garrison, and apparently maintained its military character when it was re-constituted as the Provincial Grand Master's Own Select Lodge in 1769. It does not appear on the Provincial List after 1770.

The early minutes of the regular monthly meetings of the Lodge are very brief, recording either the working of a degree or that the Lodge "proceeded to Lecture as usual." A month usually elapsed between degrees except in cases of emergency such as a brother leaving town. Elections were held annually to June 11th, 1778, except that in 1764 and 1765, they were held semi-annually, and semi-quarterly thereafter, and it was customary for the Master to install his successor.

Alexander Leith served as Master until December 27th, 1762, when he was succeeded by Alexander Shaw.

In 1764 Fraser's Highlanders were disbanded, and as a reward for their services the officers and men received grants of land. Major Nairn received a Patent for the Fief of Murray Bay on the Lower St. Lawrence, while Lieut. Malcolm Fraser obtained the adjoining Seigneurie of Mount Murray. Many men of the Regiment settled about them, and soon a whole Scottish colony flourished round the Bay or on the highlands above it. To this day the names of McLean, McNicholl, Blackburn, Harvey and McNeill survive in the district, borne by families speaking the French language only, and from whom all other traces of their Scottish ancestry, save the occasional shock of red hair, have completely disappeared.⁴⁰

James Thompson, however, remained in Quebec, receiving the appointment of Overseer of Public Works. He married and was blessed with children who were a credit to him. One son, John Gawler, named after his old friend the Artillery Sergeant, whose letters throw so much light on early Masonry in Quebec⁴¹ became Judge of the District of Gaspé. Two

⁴⁰ L. & H. Soc. Que. No. 15. p. 26.

⁴¹ Sadler, *Life of Thomas Dunckerley*. p. 51; A.Q.C. LVII-267.

sons served as Deputy-Commissionary-General for Quebec, and a fourth received a commission in the Royal Artillery.

The disbandment of the Regiment had little effect upon the Lodge which, now meeting in the City of Quebec, became civilian in its character, although it attracted to its membership officers and men serving in the Garrison. It must have been at this time, also, that the Lodge was named St. Andrey's Lodge. No mention of the adoption of the name appears in the minutes, and the earliest reference to it appears in a List of the Lodges given in a letter dated October 14th, 1766, from the Provincial Grand Lodge to the Grand Secretary of the Grand Lodge of England.

At a regular meeting of August 4th, 1764, with John Fraser as Worshipful Master, the Lodge was opened "at Eight o'clock & after a lecture round called to a Repast. Visited by Right Worshipful Grand Master Joseph Walker. Closed the Lodge at half past Nine o'clock & Parted with Peace & Harmony." This minute is confirmatory of the statement made by Jacob Rowe in his letter to Captain Milborne West of June 10th, 1767 and also by John Gawler in his letter to the Grand Secretary of the Grand Lodge of England of February 9th, 1769, that Joseph Walker had been elected Provincial Grand Master on June 24th, 1764.

On March 7th, 1765, the Lodge "granted a forty-shilling piece for the relief of our poor distressed Bror. Alexr. Leith"—the first Master of the Lodge. He died about two weeks later and a Lodge of Emergency was called. The Lodge "walked in procession to the house of Brother John Fraser where all the other regular Lodges met by Virtue of an order from the Grand Master, in order to accompany the Body . . . to the place of Interment."

The conduct of Donald Fraser "for behaving very unbecoming the Character of a Brother to one of the Members, together with Several unbecoming Transactions observed by all the Members belonging to the Lodge for Some time past" was before the Lodge on June 5th, 1766. "It is therefore the Unanimous Consent of all the Brethren present that he shall be Excluded this Lodge, till his better behaviour Recommends him, AND BE IT REMEMBERED that he Owes the Box Eight Shillings." Donald appears to have been re-instated after expressing sorrow "for his proceedings" and promising "that he will never be Guilty of the Like again" for he is reported among the members "Absent" on March 5th, 1767, so that it is hoped the Lodge collected the eight shillings. Donald's restoration to grace was, however, but temporary. His attendance at Lodge was very irregular and he was finally expelled from the Craft by the Provincial Grand Lodge in 1771.

In the record of the meeting held on November 6th, 1766, is found the first mention of the necessity of obtaining the consent of the other Lodges in the Town before accepting a petition. It would appear that this was in conformity with a regulation of the Provincial Grand Lodge though there is no record of it in the fragments of its proceedings which have come down to us.

The Feasts of St. John were regularly observed, and in the minutes of December 4th, 1766, the Worshipful Master, John Fraser, recommended that the Brethren "assemble at the Lodge room precisely at Nine o'clock on that Day (December 27th, 1766) well Dressed, white stockings, white aprons and white gloves, in order to Join the rest of the Lodges at Brother Prenties' in St. John St."

James Thompson was installed as Master on December 27th, 1766, in which office he served until December 27th, 1768.



James Thompson's Apron

It was resolved at the meeting held on October 1st, 1767, that "as the Brethren are apt to forget the meeting night, we do for the future take it in turns to Summonds the body, beginning at the Oldest Member."

A Lodge of Emergency was opened on March 17th, 1768, "in order to Settle a Dispute which unhappily Arose between Brother Peters and Bro. F. Smith. The Lodge, having heard both parties, ordered them to withdraw & having maturely weighed the matter on both sides, we are unanimously of opinion that they have both acted very Unbecoming a Mason, the Former in drawing up an Allegation against the Latter, in terms not fitt to be mentioned & thereunto annexing several threatening Expressions & Stripping to Fight him. The Latter for telling Stories of the former, when he ought rather to Conceal his faults, and Support his Character, threatening to Kick him & using very unbecoming Expressions.

The Lodge therefore Sentences them Humbly to beg pardon for their Offences and Never to be guilty of such unbecoming behaviour for the future, and that they be sincerely Reconciled to Each other, & let the Animosity be Never heard of between them. They being Called in & the Lodge's opinion made known to them, they absolutely refused to Comply with the same, and particularly Asking Each other's pardon. They are, therefore, by unanimous Consent Suspended untill they Comply with the aforesaid sentence. However, they having thought it their interest they agreed to the aforesaid sentence before the Lodge was Closed & being Reconciled to Each other, they was admitted into the Lodge. Closed the Lodge in due time & parted like Brethren."

A Bro. Cunningham, a member of Lodge No. 378 I.C., held in the 10th Regiment, attended the meeting held on May 5th, 1768, and informed the Lodge that they had "Excluded John Pattison of the Royal Artillery, for introducing several Clandestine Masons into their Lodge, particularly Corporal John Miles of the Royal Artillery, who told them he was never made a regular Mason, nor did he ever pretend to it, only by the Persuasion of said Pattison. Notwithstanding (he) begged of them that he might become a member of their Lodge as soon as possible." The Lodge consented to him being admitted.

What is believed to be the earliest mention of a Lodge of Instruction in Canada appears in the minutes of the meeting held on September 8th, 1768, at which the Worshipful Master (James Thompson) informed the Lodge of certain resolutions passed at a Grand Lodge held on September 5th among which is the following: "That a Lodge of Master Masons meet at the Grand Lodge room on Monday the nineteenth inst., when all Master Masons are at liberty to assemble in order for Instructions. They are to meet as often as the majority present shall think proper and a Chairman to be elected every time of meeting for the ensuing meeting night." This meeting for instruction is contemporary, it is believed, with the earliest reference to such meetings in England.⁴²

In 1768, it was unanimously agreed that in future the Lodge would meet annually on St. Andrew's Day. It was also "Agreed that Bro. Smith's Servant shall for the future go round with the Summons and be allowed one shilling for each time."

On St. John's Day in Winter, 1768, the Lodge was opened at "10 o'clock in the forenoon, proceeded to Church at 11, after which returned to the Lodge room. Din'd together and celebrated the remaining part of the day with innocent mirth. Visited by the Grand Master & his Officers who took their Seats according to their Dignities. Bros. Thompson & Munro ordered to visit the different Lodges who return'd the Compliment." The Provincial Grand Master was the Hon. John Collins, the Surveyor-General. At this meeting, Bro. Lauchlan Smith was installed as Worshipful Master.

⁴² Grantham. *Lodges of Instruction*. Prestonian Lecture 1950.

At the same meeting it was "agreed that Three Chairs may be ordered for the Officers of the Lodge agreeable to a plan drawn by Bro. Thompson, for that purpose." When the Chairs had been made, Bro. Thompson said that the amount agreed to be paid for them "was by no means adequate to the workmanship made upon them when the Lodge agreed to Advance Four Dollars over and above the sum mentioned in the Contract." The Chairs cost £5. 10. and other items ordered to be paid at the same time were:

Dr. Taylor, for Paint	17. 9.
Daval for Cushions	12. 6.
For Hinges, Nails and Screws, &c	13. 9½.
Gr. Lodge Expenses	13. 0.
Green Cins, Linnen & Shrd	12. 8½
& Expenses at Br. Flanagan's fun'l	4. 3.

In 1768 there was a re-numbering of the Lodges on the Local Roll, and the Lodge which had originally borne the number "6" was numbered "2".

While it was customary to settle any disputes between brethren in the Lodge, outside assistance was occasionally sought. For example, on September 14th, 1769, "a grievance subsisting between Brother Hector Ross & John Simpson, it was thought requisite to Invite the Master of each Lodge residing in this place in order to assist us in deciding the matter. Accordingly, the Rt. Worsh. Brother John Aitken who filled the Chair, the Masters of Lodges 195 England, St. Patrick's No. 3, and the Select Lodge with our Worshl. Master, Wardens and 13 members being present. And the Lodge opened at half after 6 o'clock. Brethren Ross & Simpson were ordered to withdraw that the Lodge might consider the proper steps to be taken in the matter laid before them & they being afterwards called in Brother Simpson related his Grievance, which Bror. H. Ross partly acknowledged, the Latter was therefore reprimanded from the Chair, & other measures were taken in consequence as the Case required. They then were reconciled, and the Lodge being clos'd, parted, as did all the Brethren in the usual manner with Peace & Harmony." John Aitken, who presided, was the Deputy Provincial Grand Master. This Minute, incidentally, contains the earliest reference to the presence in Quebec of Lodge No. 195 E.R., held in the 8th Regiment.

At the monthly meeting held on November 8th, 1769, Bro. H. Ross was fined one shilling for Swearing.

At the meeting held on St. Andrew's Day, 1769, Bro. Peter Mills was elected Master.

Brother John Chisholm informed the Lodge on January 15th, 1770, "that he received when lately at Montreal from Brother Peter Six Shillings, Halifax Currency, for twelve months dues, viz., from June 1769 to do. 1770. But the Worshipful & Brethren upon consideration thought it shou'd not be paid as he lives at Mont. & that no Brother by the Custom of this Lodge

pays if absent the Winter-Season. The Brother Chisholm was therefore ordered to return the money to Brother Peters with the mutual thanks of this Body for his good intention." At the same meeting "Brother MacKay was ordered to be paid Seven shillings for cleaning 14 Aprons last St. John's Day, but the majority being of the opinion that it was too much it was referred until further consideration."

The Charter of Incorporation which the Grand Lodge of England had under consideration¹³ was before the Lodge on February 8th, 1770, and the Worshipful Master, Peter Mills, produced a Circular from the Grand Lodge upon the matter "when the Members gave their unanimous Consent."

"Brother Lawson produced an account" at the meeting held on March 8th, 1770, "for 22 yds white Sannet (sic) and 7 yds German silk, being for scarfs at Br. H. Ross' funeral. Amt. Three pounds 8/10½ Curry. with 2/- for ribbon for the Treasurer's and Past Master's Jewels (which) was ordered to be paid." "The Worshipful also produced an acct. for 10 yds ribbon at the same occasion, value 5/-." The Jewels had been ordered at a previous meeting. The cost is not stated, but as Bro. Cox complained that he received too little for making them it was agreed that he should have One Dollar more.

James Thompson was elected Worshipful Master on December 13th, 1770.

In January 1771, it was "ordered that Malcolm, the Boy, who used to carry round Summonds for the Brethren shou'd be paid Twelve Shillings for his past Services, And at the same time it is allowed that Written Summonds is not to be Considered for the future." However, by July, it was found that several Members forgot their masonic duties so "Bro. Mills' Boy was engaged to be sent every second Thursday to every Member & for his trouble the Lodge agreed to pay him Twelve Shillings, Halifax Currency, per annum."

John Fraser was elected Master on December 12th, 1771, and he was succeeded in the following year by James Thompson.

In March, 1773, "The Lodge having taken notice that Bro. Gill, tho' properly summoned has absented himself from successive Lodge nights, are of opinion, that unless he makes his appearance next monthly Lodge they will be under the disagreeable duty of ejecting him." At the next meeting, Bro. Gill was again absent and the Minutes record "Through lenity to Brother William Gill, and with a pleasing hope to reclaim, the Lodge has allowed his Cable a Month more than the Bye-Laws in that respect allows,

¹³ A.Q.C. Vol. XLVI. p. 117.

but had not the desired effect, and it is with the greatest regret that they are now obliged to pass sentence of Expulsion upon him. He is therefore no longer to be Considered as a Member of St. Andrew's Lodge."

The Worshipful Master, (James Thompson) "produced a printed list from the Grand Lodge of England, with a plan of an Intended Hall for that Grand Lodge" at the meeting held on 22nd September, 1774, "creaving the assistance of the Lodges under her Jurisdiction." "This Lodge has therefore voted a guinea for that purpose, and the Worshipl is to order the same to be paid by Br. Gawler in London as coming from St. Andrew's Lodge."

Following a tea party in the City of Boston, there were troublous times for the British, which came to a head in 1775, when they came into armed conflict with the Colonists at Lexington on April 14th, followed two months later by the Battle of Bunker Hill. While the main interest centred around Boston, two forces were sent by the American Congress into Canada. Fort Ticonderoga, the key to the passage of Lakes George and Champlain, was surprised and taken on May 10th by a small army under Colonel Ethan Allen, while Colonel Benedict Arnold led an expedition through the Maine woods with the object of taking Quebec.

James Thompson received orders from General Guy Carleton, afterwards Lord Dorchester, to put the extensive fortifications of Quebec in a state of defence at a time, he writes, "when there was not a single article of material in store, with which to perform such an undertaking." He was authorized to purchase all that was needful and to prosecute the work with the greatest despatch. "My first object was to secure stout spar timber for palisading . . . and I obtained from Monsieur Lafleche's timber-yard, as much spar timber as I required at three farthings a foot. I made a beginning with fourteen Canadian carpenters at the Palace Gate. . . . A company of artificers later arrived from Halifax and another company from Newfoundland joined me soon after . . . I also had a party of carpenters barricading the extremities of the Lower Town, by blocking all the windows of the houses next to the river side and those facing the water, leaving only loop holes for musketry, as a defence in case the St. Lawrence should freeze across. Whilst these detached services were in progress, I was on horseback from the rising to the setting of the sun, attending the several points where my presence was required. I had also to mount picket with my artificers, who were armed for that purpose, from nine o'clock at night until daybreak next morning, when we resumed our labours on the fortifications. Thus I continued during the blockade, without once being able to lie down on a bed. After completing the defence

works, I, and all my artificers, were called upon for duty as soldiers, and ordered to join Major Nairn's party in case of alarm."⁴⁴

"On the third September, 1775," Thompson continues, "Colonel Arnold, with a party of upwards of seven hundred Americans came out of the woods . . . On the 9th they marched to Pointe Levy, where they showed themselves on the bank, immediately opposite the Town. On the 14th, in the night, they crossed the St. Lawrence, and paraded in front of Port St. Louis, at about three hundred yards distance, where they saluted the town with three cheers, in full expectation, no doubt, that the gates would be opened for their reception. At this juncture, I was on Cape Diamond bastion and levelled and fired a 24-pounder at them, which had the effect of making them disperse hastily."⁴⁵

Despite all this activity, James Thompson managed to find the time to attend the Lodge on October 26th and occupy his station as Worshipful Master. This was not the usual date of meeting but was called "owing to the death of Bro. Smith's daughter, and the next following Thursday to Captain Grant's Company of British Militia having the Guard, of which Company many of the Brethren of this Lodge belong." The proceedings of the last Lodge meeting were read, and Lodge closed, "without going through a Lecture as Palace Gate will be Locked at 8 o'clock."

The Lodge did not meet again until the following June.

James Thompson writes that "on the 5th December (1775) General Montgomery, their chief commander, came with troops from Montreal and joined Arnold. They sent in a flag of truce, which General Carleton utterly disregarded, declaring that he would have no communication with rebels, unless they came to claim the King's mercy. Montgomery erected a number of batteries none of which did us any material injury."⁴⁶

James Thompson has left an excellent account of the attack made on the night of December 31st, 1775. Sergeant McQuarters was in charge of the barrier guard at Pres-de-Ville, where a gun was kept loaded and levelled at the narrow path by which a storming party might approach the town. He had orders to fire when assured of the approach of any body of men. "The precision with which McQuarters acquitted himself" resulted in the death of General Montgomery, two aides-de-camp, and a sergeant. There was only one discharge of the gun and the rest of the force fled. Colonel Arnold, at the same time, attacked at another point, but the alarm was given by Captain Malcolm Fraser, formerly of Fraser's Highlanders, and the attack was repulsed. With the loss of their leader, the American forces lost heart and quickly disappeared.

The threat to Quebec being removed, James Thompson resumed his duties as Overseer of Public Works.

⁴⁴ L. & H. Soc. Que. No. 9.

⁴⁵ L. & H. Soc. Que. No. 9, p. 37.

⁴⁶ L. & H. Soc. Que. 1877.



Medallion attached to James Thompson's Collar.

Obverse of Medallion attached to James Thompson's Collar inscribed—

*"James Thompson
No. 6 Canada."*

The Lodge met again on St. John's Day—June 24th, 1776, with Bro. John Ross in the Chair. The Minutes of the meeting record "that since the last time of our meeting, the Enemy to the Craft and mankind has prevented our ordinary Lodges which from the Constitution of St. Andrew's Lodge until these enemies to order and reason Blockaded this City, we have never omitted meeting at the Stated Times. They have also Robbed us of our much esteemed Br. Francis Smith, Senior Warden."

Bro. Lauchlan Smith informed "the Lodge that he has done selling liquor by retail, consequently 'tis no longer convenient for him to entertain the Lodge. He expressed his Gratitude to the Lodge for their favours in the Course of Fourteen years that they have regularly assembled at his house." "From a sense the Lodge has of his past care and good attention the Lodge unanimously returned their thanks, and Desired he would let us know who he thought fittest to succeed him, when he recommended Bro. John Ross, which the Lodge accepted."

Mr. Daniel Bliss, who became Chief of the Commissariat Department, was proposed by Bro. Thos. Aylwin at the meeting held on August 8th, 1776, after it had been vouched "that he feared God and Honoured the

King" and was initiated on August 12th, 1776, but at the meeting held on September 8th, 1776, Bro. Aylwin "Complained of Br. Bliss for ill treatment, both parties were heard and judgement is reserved for next Thursday" when it was announced that the dispute was "determined amicably to the satisfaction of the Lodge, and to themselves. Let Brotherly Love continue." "Much business prevented a Lecture this night, and the Lodge was closed in Harmony." Bro. Bliss, who was passed to the degree of a Fellowcraft on October 10th, 1776, delivered a lengthy oration at that meeting on the death of R. W. Bro. John Aitken, the Deputy Provincial Grand Master, for which he was warmly thanked. It was also ordered that the oration be inscribed in the Minutes.

The Lodge met on November 30th, 1776, and "though this evening be the Anniversary of St. Andrew's Lodge, a Night not customary to do any business, yet it was agreed that Brother Bliss should (on account of his extraordinary talents) be raised to the Sublime Degree of M.M. The Lodge was closed as an Entered Apprentice and Opened as Master Mason, proceeded to that business & Br. Bliss paid his dues, viz., 7/6." Further business was transacted and "After singing many Masons' Songs and drinking as many Masonic toasts as did us Good, Closed the Lodge in Love and Harmony becoming Masons."

At the regular monthly meeting held on December 12th, 1776, after the business had been disposed of, Bro. Aylwin who was elected Worshipful Master "produced some Lines of Poetry. The Lodge voted that the lines be recorded and thanked the author." The poem has been reproduced by Graham in his *Outlines of Freemasonry in Quebec*. p. 48.

A visitor to the Lodge at this meeting—Dr. Robert Kerr—desired to become a member. "He was admitted by unanimous consent." Bro. Kerr received the second degree on February 13th, 1777 and the third degree on the 27th of the same month. Robertson writes⁴⁷ that he is said to have been initiated in "Barry Lodge, held in the 34th Regiment" but that could not have been the case, as that Lodge was not formed until 1783. Dr. Kerr was a connection of the Duke of Roxburgh and was Surgeon to Johnsen's Second Battalion, and later to the Indian Department. He served as Deputy Grand Master of the Provincial Grand Lodge of Upper Canada in 1802, and in 1807 was the Provincial Grand Master of the rival Grand Lodge at Niagara. He married a daughter of Sir William Johnson.

A Lodge of Emergency was held on January 25th, 1777, "in Consequence of a Special Warrant from the Provincial Grand Master authorizing the Lodge to enter into the first degree of Masonry, Capt'n. Robert Thompson, of the Ship *London*, and Doctor Robert Forrest of His Majesty's Ship the *Garland*. They were put to the Vote, and no objections made they were admitted to the first degree, and paid their dues. A Lecture was given from the Chair, and the Lodge was closed in due time in love & harmony."

⁴⁷ Robertson, *History of Freemasonry in Canada*. Vol. I. p. 478. etc.

Another Lodge of Emergency was held on February 1st, 1777, "to enter Mr. William Arundel in consequence of a Special Warrant for that purpose. He was entered accordingly, after which an agreeable and improving Lecture was given from the Chair." Bro. Arundel was passed to the Second Degree on February 27th, 1777, and raised on March 13th, 1777. At the following meeting held on March 27th, 1777, Arundel acted as Secretary, and his name does not again appear upon the records of the Lodge. He joined Union Lodge No. 1, Detroit, formed under a Warrant dated April 27th, 1764, issued by George Harison, Provincial Grand Master of New York,⁴⁸ of which he was elected Master according to statement made by James Edgar, a Past Master of Lodge No. 9, Philadelphia, when applying to the Grand Lodge of Pennsylvania for a Dispensation to open and form a Lodge at Kaskaskia, Illinois. Arundel was a charter member of this Lodge which received a Warrant dated June 3rd, 1806, and which was named Western Star Lodge No. 107 G.R. Penn.⁴⁹ Arundel was of Irish birth, and was in Detroit before the Revolution. During that time he had a large establishment at Lower Sandusky (Arundel & Dawson) where he received prisoners, entertained Moravian missionaries and was spoken of as a kind, humane and generous man. After the Revolution, Arundel moved to the West and was established at Cahokia, where he seems to have acted as agent for the Michilimackinac Company which traded between the two posts by way of Prairie du Chien and the Wisconsin River. He became a useful citizen of Illinois where he acquired a large landed property and served in various public offices. He died at Kaskaskia in 1816 at an advanced age.⁵⁰

At the monthly meeting held on April 10th, 1777, "Our Worshipful Brother James Thompson, P.M. and J.W., presented the Lodge with a set of Curious Candlesticks of the Ionic, Corinthian and Composite Orders. He received the thanks of his brethren for his bounty to the Lodge. It was voted that these Candlesticks be sent to London to be fitted with silver sockets in the neatest manner and the Shafts Laquered, and the R.W. Master Thos. Aylwin Esq., undertook the care of them to & from London, for which the Lodge thanked him." Nothing more is heard of these candlesticks until September 9th, 1779, when the bill was produced and "thought by the Lodge to be extravagantly dear." The account was paid, however, with instructions to Bro. Aylwin to write his correspondent in London and enquire into the charges.

"Mr. Fortier, of this place, Merchant, proposed himself as a Candidate, by letter which was read" at a Lodge of Emergency held May 22nd, 1777, "but the Lodge considering him as a young gentleman, not so steddly as ought to be. Rejected him."

The very brief record of the meeting held June 24th, 1777, to celebrate the Feast of St. John is followed by the comment "Here the sluggard of

⁴⁸ Trans. American Lodge of Research. Vol. V. p. 152.

⁴⁹ Nocalcre. Trans. N. Carolina Lodge of Research. Vol. II. p. 195.

⁵⁰ Wisconsin Historical Collections. Vol. 19. p. 301.

a Secretary omitted inserting the members' names Present, nor those that were absent, notwithstanding the absentees on the St. John's Day comes in a particular manner under a certain article of the Bye-Laws of the Lodge." On St. John's Day, December 27th, 1777, the record is followed by "Here the Secretary has once more omitted inserting the Members' names, and the time of Opening and Closing the Lodge." These notations are some of the grounds upon which I base my opinion that the book under examination is a copy of the actual Minute book kept by James Thompson for his own information.

James Thompson was again elected Master at this meeting, and was succeeded by Bro. Lauchlan Smith on 11th June, 1778.

Colonel Barry St. Leger, Commanding the 34th Regiment, "signified his desire of becoming a member of this Lodge" at the meeting held on April 16th, 1778. "He was Balated for, and passed. The Bye-Laws were read to him which he signed and paid his dues accordingly." Captain John Adolphus Harris, Captain James Still and Lieutenant William Wood of the 34th Regiment had affiliated with the Lodge on February 26th, 1778, Lieutenants Anthony Wingrove and W. O. Hamilton were initiated in the Lodge on the same date, and Dr. Henry Stiles was initiated on May 8th, 1778. None of these brethren appear in the record after August of that year, and it is assumed that the Regiment was transferred elsewhere. The 34th Regiment returned to Quebec later, and a Warrant was issued by the Provincial Grand Lodge of Quebec to establish a Lodge in it in March, 1783, which was named "Barry Lodge." This Warrant was registered in England on November 15th, 1784, and assigned the number "466." It was re-numbered "377" in 1792 and erased in 1813.

At the meeting held on December 10th, 1779, when Daniel Bliss was elected Master, "it was observed that the particular situation of this Lodge for several years past, a Tyler has not been thought necessary, yet the present time by good reasons given such an officer is found undespensible, and Bror. John McLeod was proposed which he very readily accepted of."

A petition was read March 12th, 1779, "from Mr. John MacBean of Three Rivers desiring to become a member of our Antient Society. He was at this time as well as on a former occasion strongly recommended to this Lodge, by which means he gained consent, notwithstanding they are well satisfied he can be no ornament to the Craft, but they esteem him as an honest man." He was initiated at a Lodge of Emergency held the following day, for which a Special Warrant was obtained.

A further Lodge of Emergency was held on March 15th, 1779, to collect the opinions of the Brethren "whether our late Bro. John Chisholm should be Entered with the Honours of Masonry or not, the same being put to the Vote, a great majority was for the Honours of Masonry."

At the meeting held on April 8th, 1779, the thanks of this Lodge was given to Brother Hunter of the Merchants' Lodge for his present of a Very Elegant Floor Cloth."

The departure of the Worshipful Master, W. Bro. Bliss for Niagara on His Majesty's Service was announced at the meeting held on May 13th, 1779, and it was agreed that Bro. Lauchlan Smith, P.M., occupy the Chair until the next election, when James Thompson was elected. W. Bro. Bliss returned to Quebec in the latter part of the year 1783, and was again elected to the office of Worshipful Master on the 12th December, re-elected for a further six-months' term on the 17th June, 1784, and for a further term on 9th December, 1785, at the end of which he left Quebec for Fredericton (York), New Brunswick. On April 2nd, 1789, he was named Master in a Warrant issued by the Provincial Grand Lodge of Quebec establishing a Lodge at Fredericton.

"It is observed" in the Minutes of the meeting held on December 9th, 1779, "that Brother Alexr. Brander has absented himself from this Lodge since 24th June, and that he never paid due attention to it for some time since; Having run into debt with the Lodge to a considerable amount, which he has repeatedly refused to pay must be considered by every good Mason as Robing the Poor & Needy of so much money. In order, therefore, to get Read of so unworthy a brother, It is unanimously resolved that he may no longer be considered as a member of this Lodge if his future conduct does not entitle him to our Grace."

It is perhaps a rare occurrence to find a reference to the requirement in the Constitutions of 1723 that a Brother's political opinions are not to interfere with his Brethren's duty to him as a Mason,⁵¹ and, for that reason the following extract from the Minutes of the meeting held on December 27th, 1779, is of particular interest. "The Worshipful Informed the Lodge that a Petition had been presented to the Grand Lodge, from a Person taken in a Rebel Vessel in which he served as a Surgeon, setting forth his deplorable situation." The Lodge pitied him as an unhappy man, a "Collection was made for him, and it was recommended to the Lodges to bestow their Charity on an object worthy of their attention, notwithstanding his having been taken in Actual Rebellion." "The Lodge voted Seven Dollars, & the Treasurer was ordered to see it paid."

For other reasons, the Minute which follows that quoted above, will also be of interest. 'Ordered that a genteel Head Dress with a suet of Ribbons be provided and presented to a favoured Sister as a token of the Lodge's esteem."

A Lodge of Emergency was held on February 28th, 1780, to advance Bro. Meyers. "The Prentice's Lodge was closed and opened as a Fellow Craft, when Bro. Meyers was passed to the second degree, and tho' unprecedented, the Lodge has (well satisfied with his Talents and his being on the eve of Quitting the Province) taken upon themselves to promote him to the third degree. Having gone through much business the Lodge was closed at a late hour, and parted in great Harmony."

⁵¹ Constit tions 1723, p. 50.

Mr. John Petters, Junr., "tho' under age, was at the earnest request of his Father, Colonel John Petters, and having the Grand Master's Dispensation for that purpose, Entered into the First Degree" at a monthly meeting held on March 13th, 1780. At the same meeting "The Petition of Mr. Angus McDonell was again taken into consideration, and the Lodge are of opinion that tho' the Constitutions authorise Grand Masters to Grant Dispensations for Initiating well recommended and discreet men under age, that it is best to reject it, having already an under edge (age) on hand." It may be noted here that Colonel Petter's other son, Andrew, was also initiated underage, at a meeting held March 14th, 1782, and the Minutes of that meeting record "That it is to be observed that a proceeding so premature would not take place, had the Candidate not been so nearly connected to the Lodge by having his Father and his Brother worthy members of it."

At the January 1781 meeting, with Bro. Hugh McKay, the Worshipful Master, in the Chair, a Committee "was appointed to write a letter of thanks to our Reverend Brother George Henry for his Discourse delivered to the Fraternity last St. John's Day, also a Letter to Major Harris requesting of him, if not inconsistent with his duty, to return to Br. Roderick McLeod, two of his apprentice lads, who were inveigled into the Regt. the Major commands, by which means our poor Br. is reduced to the Greatest Distresses."

At the next monthly meeting "The Worshipful also proposed that a small Table be provided which he represented (with its furniture) to be highly necessary as well as a Floor Cloth of a larger size than the present one." A Committee was appointed to consider this and other matters, and it made its Report at the March meeting. A page has been cut from the book at this point so that the full report is not available, but the Committee observed "That honorable badge of Masonry that Kings, Princes and Nobles are not ashamed to wear, are in our Lodge become Motley and intolerably Dirty. The former of their being cut to different sizes and cheap, which uniformity, proportion and due order, strictly forbids, the latter decency alone cannot countenance." The Committee humbly proposed "That it may be ordered that all Aprons belonging to the Lodge be forthwith cleaned in the best manner, and trimmed, as near as possible to an approved Patron, taking care, nevertheless, that they are kept to the largest size, the skin will admit of." The Committee notes "It is with much concern we find on auditing the Treasurer's accounts, twice every year, that our little Stock (wholly intended for the relief of the Distress'd) diminish by means of Members, who, through unavoidable hurry of settling their Affairs, on leaving the Province, or removing to a considerable distance from the Lodge, forget paying what they may owe to the Charitable Fund." "It is with a mixture of sheam and sorrow we observe . . . frequent abuses creeping into this Lodge, by members who (without thought) having previous engagements on hand, at receiving a Summonds to attend the Lodge, do not deigne (deign) to satisfy it with any apology, and

we are of opinion that even an apology (real business excepted) can not be a sufficient excuse, when we consider that every member knows the stated time of meeting, and if we think of what we are, we cannot account how a good brother, acquainted with his duty, can with any propriety engage himself on the night of meeting to any other amusement than that of his Lodge."

The petition of Hugh McQuarters, the Artillery Sergeant who fired the gun that killed General Montgomery, came before the Lodge on July 10th, 1781, and was rejected by a single ball. At the next monthly meeting, "The Brother who ushered in the Petition of Mr. McQuarters moved that there might be another Ballot, as he imagined from the unexceptionable character of his friend that there must have been a mistake in the former, but the Black Ball appeared repeatedly." How many times was the Ballot passed? At the September meeting the petition was again before the Lodge "When it was debated whether unanimity on every occasion might not be hurtful to the Society, or whether the whole Lodge should be Bound down to a single negative. Much was said to both sides of the Argument, when the Lodge came unanimously to this Resolution "That, for the future, on Ballotting for a Candidate, should a single Ball appear against him, the Lodge may proceed to admit him on the next night of meeting, unless the Brother against the Candidate shall candidly offer such reasons as the Lodge may deem sufficient. Anything in the Bye-Laws to the contrary notwithstanding." In November, the Petition was again ballotted upon, and accepted unanimously. In 1782, the Provincial Grand Lodge approved a recommendation by a Committee that "if, on ballotting for a candidate a single negative should appear, the Master and the rest of the Lodge shall notwithstanding have it in their power to act as their wisdom and prudence shall dictate for the Good and Honour of the Craft."

At the meeting held on November 8th, 1781, the Worshipful Master (W. Bro. Hugh McKay) "informed the Lodge that notwithstanding their having on the evening of the 9th of August last agreed to some alterations being done to render the Lodge room more commodious, agreeable to a Plan, which would bring an additional expense of one shilling per man per month; notwithstanding the Difficulty of attending to the purchase and dressing the usual refreshments was by no means removed, and that what he thought still harder, at last Election, every Brother refused the office of Steward on that account, by which the whole burden fell upon himself, together with the Charge of the Lodge, which he found by experience too much for him to bear. That in consequence of which, he had found a suitable Room in a Public House kept by a member of the Lodge, and had appointed a Committee to make final arrangements with the Landlord." This Committee reported that Bro. Richard Dillon, the Landlord, "agrees to furnish them each night of their meeting with a decent warm supper at one shilling & threepence per man, good Port Wine at three shillings, Madeira at four shillings & Expence, White Wines

at three shillings and Porter at one shilling per pot." The Committee thought the following necessary for refreshment—

"Three half pints of Porter at Supper	£0	0	9
One pint of Wine		1	6
Supper		1	3

The night's expenses to each man £0 3 6"

and submitted "whether this sum, including House Room, Fire and Candles is not very moderate. And whether everything considered it would not be better to remove to the said house." The question being put there appeared fourteen for the motion and two against it. "Tho' the whole were sensible of the necessity of removing, their countenances, as well as expressions, seemed to demonstrate as if they were possessed of an enthusiastick prejudice in favour of a Room they occupied for Twenty years before."

A Committee appointed at the November meeting presented its Report to the Lodge on December 27th, 1781, as follows: "We the Committee appointed last Lodge night, have met this morning to do the business we have been charged with. Proceeded to examine the Treasurer's Books, and find a balance in favour of the stock of £15. 9. 6½, but in going through this part of our duty, we are sorry to find a sum of not less than £18. 17. 4. of a long-standing debt remaining yet due, consequently by striking a balance between these two sums, the Treasurer must be £31. 7. 9½. out of his own pocket. He informed us at the same time, that he had notes of hand for the debts. But should the needy & distressed apply for relief while they are unpaid, to what purpose will these morsels of paper turn out? Alas! a miserable disappointment to those pitiful objects which ought to share of their Value, at a time perhaps when their Creaving need may call aloud for our immediate assistance. What must then follow? Every Brother of feeling cannot help giving his mite, even at the risk of distressing his Family, in some degree, which naturally will draw a very disagreeable reflection on those who may have been the cause of such unexpected donation, and would be a dangerous tendency to the harmony of the Lodge. To remove such threatening evils we would humbly recommend that every fair means be taken to turn these notes into Cash as soon as possible. That for the future, whatever monies may become due to the Lodge be paid at least within three months, and that such Itinerant brethren as are or may hereafter become members or Visitors, to pay what they may owe, every succeeding night of meeting; the Stock having frequently suffered by neglects of this kind."

"From the present situation, We have taken into consideration that, as our Landlord will charge suppers for Strangers, even at their first Visit, when they have no right to pay, therefore must be accountable to him, which the Stock can by no means afford; And to Establish a Contingent Fund to defray such charges, we would humbly propose that the money arising from Absentees, be lodged into the hands of the Stewart for that purpose, as well as the Tyler's dues, That the Stewart be directed to keep a

regular account of the same, and at the end of every six months, settle them with that of the Treasurer, by a Committee, and whatever surplus may be, to be transferred to the Stock." The Report "was well received, and the remarks thereon set forth was agreed to." The financial position of the Lodge showed marked improvement in the next few years, the Stock in 1784 amounting to £55. 16. 2. the largest amount since 1779 when it stood at £71. 2. 5.

It having been agreed that "Lecturing meetings" be held on Sunday evenings at the Lodge room, the Brethren who attended on January 20th, 1782, with John Lynd as Master, "found the Lodge room occupied by a number of gentlemen who were to sup there." The Brethren reported to the Lodge "We cannot help thinking that this our disappointment is rather grievous, not only for the present, but what we may expect in future, Since Brother Dillon's house is become a Reputable Eating House, besides from some hints thrown out to some of us now present, we are to understand that our little custom is not an object worthy of attention. We therefore pray that you will be pleased to take this matter into your consideration, and use such means as you may think may extricate us and the Lodge from any such treatment." An Emergency meeting was called to deal with the matter. Bro. Dillon, the Landlord, "signified his regret for the cause of complaint, promising that the Lodge room should always be ready for us on the proper Lodge nights . . . but he would not be responsible for the Lecturing meeting." A ballot was taken whether the Lodge should move, but "an equal number of black & white balls appeared, consequently, the Lodge was declared to remain as the General Rules of the Society require two-thirds of the number present to be on the removing side." However, at the February meeting, Bro. Hugh McKay lodged a protest against holding the Lodge in a Public House and stated that arrangements had been discussed for removing to the private house of James Tanswell. This proposal was unanimously accepted, and a Committee was appointed to supervise the alterations necessary and attend to the details of removal.

James Tanswell was the Master of a school in London, England. He came to Nova Scotia, probably Halifax, where he lived for four years. He came to Quebec on the suggestion of Lord Dorchester and opened a boarding school for boys, named in 1783, The Royal Academy of Quebec. In 1788 he founded a journal in the French language, *Le Courier de Quebec*, but there were only two issues. It has been said that he had been a Jesuit, but he was never a member. He was an accomplished linguist and acted as Interpreter in the Courts. The Lodge of which he was a member has not been identified, but he served as Grand Secretary of the Provincial Grand Lodge from 1781 to 1784.

The report of a joint Committee consisting of the officers of Merchants' Lodge No. 1, St. Andrew's Lodge No. 2, and St. Patrick's Lodge No. 3, having been appointed to consider various matters of ritual and procedure was before the Lodge on May 11th, 1782. The recommenda-

tions were approved except that recommending "that the Masons' Toasts be drunk by 3 x 3 and all the Honours of Masonry, and that the following Toasts should take place—

- 1st. As Masonry is beneficial to Mankind, may its influence Shine throughout the World.
- 2nd. The King and the Craft.
- 3rd. The Grand Master of England.
- 4th. The Grand Master of Scotland.
- 5th. The Grand Master of Ireland.
- 6th. The Grand Masters of Lodges throughout the World.
- 7th. The Provincial Grand Master of Canada.
- 8th. The Lodges in the Province.
- 9th. The Visiting Brothers.
- 10th. Masons' Wives, &c.
- 11th. Secrecy, Brotherly Love and Charity."

On this subject the Lodge resolved that "she cannot have any Objections to the Toasts . . . and will drink them in part or in whole, according to the usual practice. But does not think it prudent to bind themselves to Eleven selected ones, because such a number must exclude many other truly masonick Sentiments that Cannot at times be dispensed with, otherwise a State of Intoxication must be the consequence, which this Lodge always endeavours to avoid."

A long agenda was before the Lodge on June 13th, 1782. A dispute with the former Landlord, Bro. Dillon, was settled, a short Lecture was given by Br. McKay, Dr. James Davidson was elected to the Chair and the other officers elected and appointed, Committees appointed, arrangements made for St. John's Day, etc., "Much business on hand, the Lodge was not closed until half past twelve o'clock — a very uncommon hour for this Lodge to do business . . . To the honour of the Lodge it may be said with truth, that no set of men could go through so much business with better decorum and order than was observed this night."

Some discussion arose among the Quebec Lodges with regard to the Provincial Grand Lodge Charity Fund, and at the St. John's Day celebration held on June 24th, 1782, a deputation was received from the Merchants' Lodge, headed by the Past Deputy Provincial Grand Master—Thomas Aylwin. Immediately on taking his seat Bro. Aylwin wished to know if St. Andrew's Lodge intended to subscribe with the other Lodges or make a separate contribution. The Worshipful Master replied that St. Andrew's Lodge was the only Lodge to subscribe at the last Feast, and that it would withhold its decision until the subscriptions of the other Lodges had been disclosed. Bro. Aylwin displayed considerable annoyance at this attitude, and withdrew without giving the Lodge an opportunity of paying the usual compliments to Merchants' Lodge, though he was earnestly requested to remain. "It was observed that Bro. Aylwin's temper was in a manner uncommon in a Lodge he has had the highest opinion of, and the Secretary was directed to take down carefully what

had passed lest he should be led astray and misconstrue the Conduct of the Lodge." Notwithstanding what had taken place, it was decided to subscribe to the Fund, and a sum of £4. 12. 2. Currency was collected.

A Lodge of Emergency was called for July 10th, 1782, to consider some charges which had been formally laid by Merchants' Lodge against St. Andrew's Lodge. The Worshipful Master (Dr. James Davidson) warned the Lodge that the charges were very heavy, and that if the Lodge were guilty of them, it could "no longer exist as a Lodge of Free & Accepted Masons, but be abhorred and despised by every member of a well formed Society. Conscious of himself, and his knowledge of the Conduct of every member of the Lodge he was persuaded that we were able to set aside every aspersion that unmaasonic principals can form against us. Taking the letter out of his Pocket, he informed them . . . that he would read it, and then the business of the night should be to vindicate our Innocence . . . He exhorted the Lodge to be forbearing & regulate their Passions, that thereby we might go coolly & deliberately in our Investigation." The letter was then read, and "notwithstanding the caution given rendered the Lodge disorderly. Much was said to no great purpose, through surprise and warmth, 'til at last they were brought to order & came to a Resolution to appoint a Committee to form and draw up answers to the very extraordinary Complaints brought against this Body." The reply was drawn up, but it was decided that the formal charges and the reply be not placed upon record for "though the breach was wide, a reconciliation by wise and prudent measures might make it yet possible in which case these hateful papers may be . . . committed to the flames." It is pleasing to record that no further reference to the subject appears in the record.

Bro. Hugh McKay informed the Lodge on October 10th, 1782, that "the frowns of Fortune has rendered it incumbent (tho' distressing to a great degree) to withdraw for some time from a Society he so much admired. The Lodge was heartily sorry for his misfortune. Indeed, some of the members went so far as to propose inviting his attendance at the expense of the Lodge until better times, which was over-ruled by others, who observed that they should equally with them be happy in the company of so worthy a member, but that an offer of that kind must be very gaulling to a Man of any Sentiment."

Anthony Dénéchau was initiated on October 10th, 1782. He was a brother of Claude Dénéchau who was elected to the office of Provincial Grand Master of the Provincial Grand Lodge of Lower Canada in 1812 in succession to H.R.H. The Duke of Kent, though he did not receive a Patent of Appointment until 1820, when his authority was limited to the District of Quebec and Three Rivers. It is not known where Claude Dénéchau was made a Mason, but there would seem to be the probability that he also was made in the Lodge of which his brother was a member. However, his name does not appear in the record under examination, so that, if such were the case, it must have been after the year 1786.

Bro. Francis Anderson, a member of St. Patrick's Lodge, and a frequent and popular visitor to St. Andrew's Lodge, died at the end of March 1783, and on the 26th of that month, the Brethren, with the other Lodges, conveyed his remains to the place of interment. Very few of the Brethren were absent "and in this last tribute of our duty to our deceased Br. Anderson, the Society made a most respectable appearance, and, it may be said, that in this solemn ceremony, his Corps had the greatest Masonick Honours known in this Province since the Conquest, having for Pall Bearers Six Royal Arch Masons in their Regalia."

In a letter to Bro. J. Peters, Grand Secretary of the Provincial Grand Lodge of Nova Scotia, dated June 20th, 1785, James Thompson writes that a Chapter of Royal Arch Masons was held in Quebec from 1760 to 1778, when "we had information of a Chapter Compact (as it is called) was agreed upon and signed by the Great Personages of Europe in that line of Masonry, and fixed in London for constituting the Grand Chapter of this Supreme Degree, called the Grand and Royal Chapter of Jerusalem, which required all Chapters prior to 1766 to apply for Warrants of Constitution for their better Regulation as well as to put them on a more respectable footing. On receipt of this information we have apply'd and adjourned from meeting in that Line till we obtained a Warrant in 1782."²²

The record of this Emergent Meeting concludes with a character study of the deceased which is a gem of its kind. It is as follows:—"In his Character he was possessed of a mind superior to anything that appeared to him mean & little, Generous almost to Profusion, Happy and facetious with his friends, with an extraordinary Vivacity, True to his Trust, Punctual in his Payments, Just in his Transactions, of great Humanity. With all these accomplishments he had his foibles. His Passions were naturally warm & quick at times, but tempered partly by reason and the persuasion of his Friends. Too fond of his friends & his Bottle, he ruined a Constitution, which in its original texture seemed formed to last much longer than 47 years."

On June 12th, 1783, James Gibbons was elected Master.

In August 1783, Bro. Lauchlan Smith informed the Lodge that "an Aunt to the Orphans Chisholm wrote from Edinburgh, and requested sending home to her the youngest of the girls, and that she would contribute Five pounds Sterling towards the expense of her passage thither, and that he, Bro. Smith, had spoke to a Capt'n. of a Vessel bound to Glasgow, who agreed to take Four Guineas for the passage, or Five pounds and be charged with getting the girle safely conveyed to her Aunt, but some things must be provided to make the child comfortable at sea — when it was agreed that the necessary steps should be taken to procure such things as were absolutely necessary for her."

²² The complete text of this letter is given in A.Q.C. LVII. p. 267.

There were present at the meeting of September 1783 visitors hailing from Lodges Nos. 169 and 210 E.R., ("Ancients"). At first glance the presence of these "Antient" brethren in a Modern Lodge appears surprising, but the Brethren in Quebec had little conception of the wide breach that existed in the Craft in England. Their rites and ceremonies were derived from Ireland and Scotland, and they continued to practice them under Provincial Grand Masters initiated in Irish, Scottish or local Lodges, who derived their authority either from the Lodges congregated into a Provincial Grand Lodge, or from the Grand Lodge of England ("Moderns"), and who had little opportunity of being instructed in the matter. It may be asked why Thomas Dunckerley, who was such an active worker in the cause of the Moderns, had not given them instruction when he was amongst them. The answer is to be found in the brilliant and informative essay entitled "The Traditioners" by Bro. J. Heron Lepper⁵⁴ from which it would appear that Dunckerley was himself an earnest "traditioner." He was quite likely to appreciate at its full value the fact that the Quebec brethren were also "traditioners" whether they knew it or not, and be happy to ignore the non-observance of the regulations made by the London brethren. In 1768, when representations were being made on behalf of the Quebec brethren to the Grand Lodge of England ("Moderns") John Gawler wrote to Quebec quite fully upon the subject in a letter dated March 18th, 1768. "I am sorry to inform you that in London there is a great Division amongst the Craft, those under your Grand Master are the most universal, and tho' they call themselves ancient masons works the Modern way, and those under Esqr. Mathews works the ancient way, and are called York Masons." Gawler continues: "It has cost me six shillings and sixpence in attending Brother Spencer and getting information at first (hand) relative to the obtaining the warrant as I found I had a new lesson to learn before I could acquit myself with that Credit my business required."⁵⁵ I take this to mean that Gawler had to be re-made before the Grand Secretary would pay any attention to him, in the same manner that Captain Milborne West, a Past Provincial Grand Master of Quebec, had to be re-made when he made application to join a Modern Lodge at Bath, an incident to which Bro. Lepper has drawn attention.⁵⁶ James Thompson, in his letter to Peters, already quoted, says that "It is true that the Grand Lodge of England have . . . instructed the Lodges under her care, to adopt a certain alteration . . . notwithstanding, such of them as we meet with, we will not admit into our Lodges till they are ushered in, in the manner we have been." Thompson adds: "I am a warm friend to true Masonry, was brought to Light in Scotland 30 years ago, have been a constant member of a Lodge since . . . and never saw a Modern Lodge yet." The six shillings and sixpence which Gawler expended was refunded by the Provincial Grand Lodge, but despite his "re-making" he concludes his letter by stating that he and his friends in the Artillery had taken a Warrant from the Ancients. The unfortunate feature of that transaction

⁵⁴ A.Q.C. LVI, p. 133.

⁵⁵ James Thompson's Letter Book in the Archives of the Grand Lodge of Quebec.

⁵⁶ A.Q.C. LVI, p. 143.

was that the Warrant issued to them by the Provincial Grand Lodge of Quebec was refused recognition by the Grand Lodge of England because the registration fees had not been received. They had been actually paid to the Provincial Grand Lodge, and when the facts came to light, the Artillerymen were re-imbursed.

After the work of the evening at the September meeting had been concluded the Lodge "called off to Refresh at 10 o'clock, Returned at 11, and as the Lodge was about closing, Brother James Tanswell demanded entrance at the Door. He was admitted and addressed himself to the Chair, complaining that his Children were asleep below, and demanded the reason why they might not get to their beds in the Room adjoining the Lodge, since that Room was reserved for his use in our Lease. The Lodge had a short debate on the propriety & impropriety of letting any persons who were not Masons, to come to a Room separated from us by a Board Partition only. Bro. Tanswell was ordered to withdraw." A Committee was appointed to come to some agreement with Bro. Tanswell, who told the Committee that they might remove the Lodge at pleasure. If they continued they should have the use of the Kitchen, but that "neither Mrs. Tanswell, nor any servant of his would give any assistance in dressing our suppers." This not being satisfactory, the Committee came to an agreement with a Mrs. Anderson under which she agreed to fit out a room in her house and supply

"A warm supper at	1. 6.
A Pint of Port or Madeira Wine	1. 3.
A Pot of Porter	9.
Making 3/6 per Man."	

"The business of the night being thus ended, the Committee regaled themselves with a Drink of Porter and Departed well pleased."

The Lodge was, however, only able to remain at Mrs. Anderson's about six months, as she gave warning that "a change in the family being to take place before our next meeting that will make it altogether inconvenient to Entertain us any longer." A Committee was therefore appointed and arrangements made with Bro. James Gibbons to rent his two upper rooms, which were to be thrown into one.

The way to them, however, must be through the yard, as there was no passage through the lower part of the house, Bro. Gibbons would install a light to show the members the way to the Stairs, and a servant would attend to direct strangers

St. Andrew's Day was celebrated on November 29th, 1783, with an attendance of 27 members and 13 Visitors. Mr. David Ross was initiated, and the Lodge closed at an early hour. The brethren then "sat down to an Elegant supper, and spent the evening very cheerfully; at midnight drank a Bumper to the memory of our Patron, St. Andrew, and Parted in Great Harmony."

The Lodge met on December 27th, 1783, to celebrate St. John's Day when Bro. Daniel Bliss was installed as Worshipful Master. "The Lodge returned their grateful thanks to the Past Master (James Gibbons) for his indefatigable and zealous attention in his care of this Lodge during the last six months, a period in which this Lodge has been very undeservedly involved into Troubles such as would perhaps have rendered it memorable in other Societies. But, in this, it is our duty (and, we trust, our inclination) to endeavour to forget." The Brethren then attended Divine Service, the sermon being preached by the Rev. George Henry. At three o'clock 28 Brethren "sat down to a very elegant and well-dressed dinner." £2. 9. 2. was collected for the Grand Lodge Charity Fund and £2. 13. 6. for the Widow McLeod.

On February 12th, 1784, "it was the design of the Lodge to have raised to the Sublime Degree such of the Fellow Crafts as were found qualified had not the Grand Officers honoured us with a formal Visit. So soon as they took their seats, the Fellow Crafts and Prentices were ordered below-stairs, the Prentice's Lodge was closed, and that of a Master was opened by the Right Worshipful Br. Graefe, acting Deputy Provincial Grand Master: He wished to hear a Lecture on the Third Degree, a short one was given, the Lodge was closed, the Grand Officers resigned their Seats, and our Master Bliss opened again the former Lodge—then the Fellow Crafts and Prentices were called up." "The acting Deputy P.G.M. passed high Encomiums on the order and regularity of the Lodge, and that, with satisfaction to himself, he should not be wanting to report very favourably to the Most Worshipful Grand Master.

Lieutenant Augustine Graefe was a member of Merchants' Lodge No. 1, and was given honorary rank in the Provincial Grand Lodge in 1783 in order to entitle him to a seat in the German Grand Lodges. In 1786 he played an important part in the re-establishment of the Provincial Grand Lodge of the Electorate of Hanover and British Dominions in Germany. The Lodge holding the Warrant No. 486 held at the Black Bear was re-constituted, and with the members of the Lodge Frederick at the White Horse joined in re-establishing the Provincial Grand Lodge.⁵⁶

Bro. John Ross presented the Lodge on December 27th, 1784, with an elegant broadsword for the Tyler. "It was well received and Bro. Ross had the thanks of the Lodge for his generous present."

R.W. Bro. Thomas Aylwin was proposed as Master at the meeting held on June 9th, 1785, but he "informed the Lodge that Merchants' Lodge requested he would accept of their Chair, urging necessity for it. He felt, however, that he was not at liberty to accept it without the permission of St. Andrew's Lodge which he attended as a member." The Lodge, "Considering that love and goodwill to all regular Lodges were their Characteristic, granted the desire of Merchants' Lodge for a time, as they did once before." The Senior Warden (W. Bro. James Thompson) was

⁵⁶ Lane, *Masonic Records*. 2nd Edn. p. 111.

therefore elected to the office. He was installed for the fourteenth time on June 24th, 1785, and on taking the Chair exhorted his Wardens and Secretary to pay due attention to their duty in their respective stations. "He showed to them that they were all but young in Masonry as well as in years, and that it was purely from a just value put upon their past Conduct that they got so early into office. That he hoped that they would never Slacken in their duty they owe to the Lodge, and that their Perseverance therein must be a pleasing reflection in the minds of the old members, to see their young Brethren raised and made fit under their Eye to preside over them, being a very promising Stability to the Lodge."

At the meeting held on July 14th, 1785, the Resolutions arising out of the Preston defection passed by the Grand Lodge of England on January 29th, 1779, were read to the Lodge and inserted *in extenso* in the Minutes to which is added "It may appear extra-ordinary at a future period to see the above Resolutions of the Grand Lodge of England so far back as 1779 inserted here at this time, be it therefore remembered that these Resolves fell into the hand of a Grand Officer by means of a Brother lately come from England, who had them read to the Grand Lodge 24th June last, when it was found necessary to have them communicated to all the Lodges under this Jurisdiction in order to put a stop to the Insinuations of a Lodge held here in the Royal Artillery calling themselves ancient York Masons, and endeavouring to convince that we are Modern, they are the first of this stamp we know of abroad, tho' we are told there is such a Party for some years past in England. Since the above was handed officially to us, we were favoured with the following by Lodge No. 165 of the Registry of England, held in the King's (or Eighth) Regiment, lately returned from the Upper Posts, and tho' we have it not officially by its throwing more light on the subject we think it fit to give it a place here," and then follows the Resolution passed by the Grand Lodge of England on April 18th, 1777, ordering that "the persons calling themselves Ancient Masons are not to be countenanced by regular Masons or Lodges."

The "Lodge in the Royal Artillery" to which reference is made in the above Minute was that held in the Fourth Battalion, warranted by the Grand Lodge of England ("Ancients") on July 3rd 1781 under the No. 215. This Battalion was in New York until 1783, when four companies went to Canada, two to Nova Scotia, one to Newfoundland, and one to Jamaica. Captain Houghton's Company and Captain Williams' Company, were mustered in Quebec in 1785.³⁷ Major W. O. Huddlestons' Company, in St. John's, Newfoundland, held a Lodge in virtue of a Dispensation from Lodge No. 213 of which Peter Geddes was Worshipful Master.³⁸

It was decided at the meeting held on October 13th, 1785, that printed Summonses should be obtained, and it was agreed to have a plate engraved for that purpose agreeable to a device to be prepared by James Thompson,

³⁷ From information supplied by the Public Record Office in the letter dated September 15th, 1959, Ref. P.R.O. 12362/12608 C.D.R.

³⁸ Harris, *The Beginnings of Freemasonry in Canada*, p. 99.

and that the same should be ordered out from England in the Spring, with a thousand copies to be struck off there.

At the December meeting held on the 8th of that month, "The Worshipful Master represented that one of the Brethren (the Secretary) then present complained that on account of the custom which prevailed now in this Lodge he did not find himself at liberty to ask any Br. even a Visitor to drink a glass of wine during supper, which from a recent circumstance he considered a very particular inconvenience and hardship. It was therefore resolved to remove such difficulty. That the Stewards shall every Lodge night place Two Boules of Wine upon the Table as soon as the Cloth is laid for supper, and that in consequence thereof, the Steward is not to furnish any Liquor before Supper except to such Br. as shall pay for the same over & above the stated expense of the night."

The last Minute recorded in the book under examination is dated May 11th, 1786, and we are without any record of the activities of the Lodge after that date, but there is reason to believe that the Lodge continued to function until after the arrival of H.R.H. The Duke of Kent in 1792, and his acceptance of the office of Provincial Grand Master under the Grand Lodge of England ("Ancients"). A number of the brethren of St. Andrew's Lodge then joined with a number of brethren from Merchants' Lodge in petitioning the Ancients for a Warrant to create a new Merchants' Lodge. This brought to an end the old St. Andrew's Lodge.

The Lodge was an active one. During the period under review from 1760 to 1786 there were 397 meetings. Up to the year 1775, the Lodge met monthly as well as on the two Festivals of St. John, with one to four Lodges of Emergency each year. After 1775, there was much greater activity, there being five Lodges of Emergency in 1776, nine in 1777, fourteen in 1778, eight in 1779, after which activity became normal, with the exception of the year 1783 when six Lodges of Emergency were called. There were one hundred and fourteen initiations, one hundred and ten passings and eighty nine raisings. The fee for initiation was forty shillings, five shillings of which went to the Provincial Grand Lodge. To be passed or raised the candidates paid an additional fee of 7/6.

James Thompson was the most active member of the Lodge, being elected to the Chair fourteen times (eight annual terms and six six-month terms), six terms as Senior Warden, one term as Junior Warden and eight terms as Secretary. From 1766 to 1777, if not for a longer period, he was Provincial Grand Secretary. He was elected Grand Senior Warden in 1780. John Fraser was elected four times as Master, twice as Senior Warden and once as Junior Warden. Lauchlan Smith was twice Master of the Lodge and served five terms as Senior Warden, two as Junior Warden and two as Secretary. He was Grand Junior Warden of the Provincial Grand Lodge in 1770 and Grand Senior Warden in 1777. Other members of the Lodge who also served the Provincial Grand Lodge were Thomas Aylwin,

Deputy Provincial Grand Master 1776-1778, Daniel Bliss, Grand Senior Warden 1785, Peters Mills, Grand Treasurer 1771, and James Orr, Grand Junior Warden 1762.

We have no further record as to the Masonic activities of James Thompson until forty-one years later when, in 1827, the old gentleman was invited by the Governor, Earl Dalhousie, to participate in the ceremonies of laying the foundation stone of the Wolfe and Montcalm Monument. He was then the only survivor of the two armies commanded by the Generals whose memories were to be commemorated. The stone was laid with Masonic honours and after it had been tried by the Provincial Grand Master, the Hon. Claude Dénéchau, the mallet was handed to Bro. James Thompson, the oldest member of the Craft present, and he declared the stone to be well and truly laid.

A year later, in 1828, he retired from his post as Overseer of Public Works after 64 years of service, not because of old age, he claimed, but because of an infirmity which he had contracted during the arduous and fatiguing days of the Siege of 1775. But the sands of time were fast running out, and he passed peacefully away in 1830 at the age of 98 years. His courage, integrity and intelligence had won for him employment, honour and trust, and it can be truthfully said of James Thompson that he lived respected during the whole of his long and useful life, and that he died, regretted.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Aberdeen, Robert	J. 30th November 1771	Dem. 1772
Arundel, William	I. 1st February 1777	J. Union Lodge No. 1, N.Y., Detroit. J. Western Star Lodge No. 107 G.L. Penn. Kaskaskia, Ill. in 1806. J. Merchants' Lodge, Quebec, No. 1, P.G.L. Que. Dep. P.G.M., P.G.L. Que. 1776-178-
Aylwin, Thomas	J. 15th December 1774	J. St. Peter's Lodge, No. 4, P.G.L. Que., Montreal, in 1780.
Baxter, James	I. 13th December 1781	C.M. Lodge at Fredericton, P.G.L. Que.
Blake, Dr. Charles	J. 26th March 1778	G.S.W., P.G.L. Que. 1785.
Bliss, Daniel	I. 12th August 1776	Royal Artillery. Dem. 1773.
Bowen, Capt. James	I. 14th July 1778	From St. Patrick's Lodge No. 3, P.G.L. Que., Quebec.
Brander, Alexr.	I. 12th December 1776	
Brown, Archibald	J. 12th December 1771	
Brown, James	J. 12th April 1781	
Brownell, John	I. 13th March 1777	
Buchanan, John	I. 12th December 1782	
Burne, Lieut. Wm.	I. 9th July 1778	
Cameron, Andrew	J. 28th December 1772	Dem. 1774.
	R-J. 17th July 1775	
	R-J. 11th August 1785	Dem. 1785.
Cameron, David	J. 30th November 1784	3° 12th May, 1786. From Unity Lodge, Sorel, No. 13, P.G.L. Que.
Campbell, Ensign Alexr.		2° 6th August, 1761. 78th Regiment.
Campbell, Daniel	I. 14th February 1762	
Cattler, Ebenezzer	I. 17th July 1776	

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Caw, William	I. 10th June	1779 Merchant.
Chandler, Gardner	I. 8th August	1776
Chevers, Edward	J. 12th December	1771 Royal Artillery. Dem. 1773.
Chisholm, Alexr.	I. 17th September	1781
Chisholm, John	I. 5th March	1767 Died 1779.
Clark, John	I. 7th January	1762
Clark, Dr. John	I. 13th March	1777
Davidson, Dr. James	J.	1781 Dem. 1783. Joined Merchants' Lodge No. 1, P.G.L. Que.
Davidson, Thomas	?	1781 Tyler. A member of St. Patrick's Lodge, No. 3. P.G.L. Que.
Davis, William	I. 13th December	1781 Clerk to the Navy Department.
Dénéchau, Anthony	I. 10th October	1782 Clerk. Brother of Claude Dénéchau.
Devernet, Lieut. Abraham	I. 9th March	1778 Dem. 1779.
Diller, Dr. Christopher	I. 13th January	1785
Dillon, Richard	I. 22nd May	1777 Dem. 1782.
Duguid, —	I. 12th July	1770 Exp. 1775.
Duncan, Charles	I. 20th February	1777
Durward, James	I. 12th September	1776
Eaton, John	J. 9th December	1779 From Kilwinning Lodge, S.C. Dem. 1783.
Fanning, Gilbert	I. 30th November	1778
Ferguson, Alex.	C.M. 20th October	1760 78th Regiment.
Forrest, Dr. Robert	I. 25th January	1777 H.M.S. Garland.
Fortune, Thomas	J. 12th December	1771 Royal Artillery. Dem. 1773.
Franks, William	I. 9th August	1781 Merchant. Dem. 1783.
Fraser, Sergt. Alexr.	I. 2nd July	1761 78th Regiment. 2° 6th August, 1761.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Fraser, Alexr. Jr.		78th Regiment.
Fraser, Alexr.	I. 3rd September 1761	78th Regiment.
Fraser, Alexr.	I. 2nd December 1762	78th Regiment.
Fraser, Donald		78th Regiment. 3° 1st October, 1761. Exp. 1776.
Fraser, Donald	I. 4th March 1762	Exp. 1771. 78th Regiment.
Fraser, Hugh	I. 4th March 1762	Dem. 1779. 78th Regiment.
Fraser, Hugh	I. 17th July 1776	
Fraser, John		3° 6th August, 1761. 78th Regiment.
R-J.	13th January 1780	
Fraser, Peter	I. 10th April 1777	
Fraser, William		3° 3rd September, 1761. 78th Regiment.
Gibbons, James	J. 13th March 1780	Formerly a member of St. Patrick's Lodge, No. 3. P.G.L. Que.
Gill, Captain William	I. 24th June 1768	Dem. 1769. Exp. 1773.
Gilroy, James	I. 9th February 1781	
Glenny, James	I. 6th February 1766	Dem. 1769.
Gordon, James	I. 5th December 1765	
Grant, Angus	I. 17th September 1781	Dem. 1783.
Grant, John	I. 19th November 1783	
Gray, Donald		3° 3rd September, 1761.
Gray, John	?	Tyler. Dem. 1765.
Greig, Alexr.	J. 30th November 1780	Dem. 1781.
R-J.		Dem. 1785.
Greig, James	I. 17th September 1781	
Guthrie, Dr. Robert M.	I. 9th April 1778	
Hackett, Thomas	I. 11th September 1783	Merchant.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Halden, Robert	I. 17th February 1780	
Hamilton, Lieut. W. O.	I. 9th March 1778	34th Regiment.
Harris, Capt. John Adolphus	J. 26th February 1778	34th Regiment.
Harrison, Lieut. Thos.	I. 25th February 1777	Royal Navy.
Hay, Francis	I. 13th February 1783	
Hind, James	I. 8th January 1784	Merchant Tailor.
Huntingdon, Reuben	I. 19th November 1783	
Hurst, John	I. 9th January 1777	Dem. 1781.
	R-J. 1782	Dem. 1783.
Innis, John		3° 1st October, 1761. Dem. 1765.
Keith, William	I. 12th February 1767	Exp. 1771.
Kennedy, Alexr.	? 1763	Exp. 1764.
Kerr, Dr. Robert	J. 12th December 1776	Joined Barry Lodge No. 17, P.G.L. Que., Dep. P.G.M. G.L. Upper Can. 1807.
Lawson, Alexr.	I. 2nd May 1765	78th Regiment.
Lawson, James	I. 2nd February 1764	Dem. 1765.
Leffler, Gustave	I. 28th November 1778	Dem. 1783.
Leith, Alexr.	C.M. 20th October 1760	78th Regiment. Died 1765.
Lockhart, William	I. 13th December 1781	
Loggan, Joseph	I. 13th January 1780	
Lynd, John	I. 8th May 1778	Dem. 1783. Joined Merchants' Lodge No. 1, P.G.L. Que.
McAllister, Lieut. Archd.		2° 6th August, 1761. 78th Regiment.
McAvie, Peter	J. 27th December 1784	Dem. 1785.
McBean, John	I. 13th March 1779	From Three Rivers.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
McCord, Thomas	I. 24th August 1778	Joined St. Peter's Lodge, No. 4, P.G.L. Que., Montreal, 1780.
McCraw, John	I. 9th January 1777	2° 2nd July, 1761. Died 1786.
McDonald, Alexr.		Merchant.
McDonald, Angus	I 10th October 1782	King's Mason.
McDonell, Alexr.	J. 10th February 1785	
McIntosh, John	J. 13th January 1780	
McIntosh, John	I. 12th January 1781	
McIntyre, Duncan	I. 29th June 1772	
McKay, Hugh	J. 12th October 1780	Dem. 1782.
	R-J. 1783	
McKenzie, James	I. 4th February 1762	
McKenzie, John	J. 20th October 1760	Dem. 1761. 78th Regiment.
McLeod, John	I. 17th August 1771	
McLeod, Roderick	I. 2nd September 1776	
McMillan, John	I. 4th March 1762	
McNaughton, Alexr.		3° 2nd February, 1764. Dem. 1765.
McNeil, James	I. 9th December 1784	
McPherson, Aeneas	?	Dem. 1765.
McPherson, Angus	?	2° 6th August, 1761. 78th Regiment.
McPherson, Lieut Lauchlan		Died 1812.
McQuarters, Hugh	I. 13th December 1781	Royal Engineers. G.S.W., P.G.L. Que. 1770.
Marr, Captain John	J. 30th April 1778	3rd Batt. Delancy's. Joined St. James' Lodge, No. 14, P.G.L. Que., Cataragui (Kingston).
Meyers, Capt. John	I. 17th February 1780	

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Mills, Peter ----- J.	1769	From "Inhabitants of the Town" Lodge, No. 7, P.G.L. Que. Dem. 1775. G. Treas., P.G.L. Que. 1771. 15th Regiment.
Moseberry, Sergt. Wm. ----- I.	1764	
Munro, George ----- J.	1768	
Munro, John ----- I.	1783	
Nicholls, Charles ----- I.	1778	Dem. 1779. Dem. 1782. Dem. 1783.
R-J.		
Oakley, Dr. James ----- I.	1778	
Orr, James ----- ?	1761	G.J.W., P.G.L. Que. 1762. Joined Lodge in Royal Artillery, No. 4, P.G.L. Que. ? 1768.
Peters, Thomas ----- I.	1767	Dem. 1769.
Petters, Andrew ----- I.	1782	Son of Col. Petters.
Petters, Col. John ----- J.	1780	From St. Paul's Lodge, No. 10, P.G.L. Que., Montreal. Dem. 1783.
Petters, John Jr. ----- I.	1780	Dem. 1781. Son of Col. Petters.
Pollock, Duncan ----- I.	1780	
Prenties, Lieut. Samuel ----- J.	1764	84th. Regiment. Son of Miles Prenties or Prentice. From St. Patrick's Lodge, No. 3, P.G.L. Que.
Putman, James ----- I.	1776	
Ramsay, Lieut. George ----- I.	1781	Royal Artillery. Susp. 1783.
Reid, Thomas ----- I.	1762	78th Regiment.
Robertson, Wm. ----- I.	1778	Susp. 1783. Joined Merchants' Lodge, No. 1, P.G.L. Que.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Robertson, Captain Wm.	I. 1st September 1779	Of the ship "Argyle".
Robicheau, Francis	I. 19th November 1783	Dem. 1784.
Ross, David	I. 9th November 1783	Dem. 1784.
Ross, George	I. 17th April 1770	
Ross, John	I. 4th May 1769	
Ross, Captain John	J. 2nd April 1778	
Ross, Hector	I. 4th December 1766	Died 1770.
Shaw, Alex. ?		
Shaw, William Jr.	I. 10th April 1761	78th Regiment. Dem. 1764.
Simpson, John	I. 4th February 1783	Dem. 1783.
Simpson, John	I. 22nd September 1762	Dem. 1768.
Smith, Francis	I. 2nd May 1774	Dem. 1776.
Smith, Lauchlan	? 6th September 1765	Killed in action 1775.
		78th Regiment.
		G.J.W. 1770, G.S.W. 1777, P.G.L. Que.
Smith, Wm.	J. 8th May 1778	47th Regiment.
Spencer, Dr. Lewis	I. 13th July 1780	
Steel, Captain Sam.	? 9th July 1778	
St. Leger, Col. Barry	J. 16th April 1778	34th Regiment.
Stewart, George	J. 9th December 1779	Dem. 1781.
Stevenson, Capt. Thos.	I. 20th February 1777	
Stiles, Dr. Henry	I. 8th May 1778	34th Regiment.
Still, Capt. James	I. 26th February 1778	34th Regiment.
Strachan, James	I. 12th January 1781	
Sunholm, Magnus	I. 9th February 1781	Dem. 1784.
Sutherland, Alexr.	J. 10th October 1760	78th Regiment.

MEMBERSHIP ROLL OF ST. ANDREW'S LODGE No. 6, P.G.L. QUEBEC

NAME	DATE OF JOINING OR INITIATION	REMARKS
Sutherland, David	I. 11th September	1783 84th Regiment. Dem. 1784.
Sutherland, Donald	? 3rd December	1761 78th Regiment.
Taylor, Capt. John	I. 20th February	1777
Thomson, Dougal	I. 12th January	1780
Thompson, James	C.M. 20th October	1760 78th Regiment. See Text.
Thompson, Capt. Robert	I. 25th January	1777 Of the ship "London".
Tulloch, Hugh	?	3° 1st October, 1761. 78th Regiment.
Turner, John	I. 16th January	1778 Dem. 1779.
Urquhart, John	I. 13th February	1783
Urquhart, Robert	J. 30th November	1784 2° 10th February, 1785. From St. Duthus Lodge, No. 104 S.C., Tain. (Now No. 82.)
Vondenvelden, Wm.	I. 13th February	1783 Surveyor. Joined Select Surveyors' Lodge, No. 9, P.G.L. Lower Canada.
Watson, William	I. 7th January	1762 78th Regiment. Dem. 1765.
Weilds, George	I. 13th December	1781
Whipple, John	I. 8th September	1768 Dem. 1768.
Wilson, Alexr.	I. 9th September	1784 Merchant.
Wilson, Robert	I. 8th September	1768 Dem. 1768.
Wingrove, Lt. Anthony	I. 9th March	1778 34th Regiment.
Wood, Lieut. Wm.	J. 26th February	1778 34th Regiment.
Woodward, William	I. 10th February	1769
Wright, John	I. 6th April	1769

CANADIAN MASONIC RESEARCH ASSOCIATION

1952



(PART 2)

1. Freemasonry in the Bay of Quinte District

by

R.W. BRO. O. G. ALYEA

2. Hugh de Payens (Premier) Preceptory
No. 1, Kingston, Ont.

by

M.W. BRO. REGINALD V. HARRIS



Read at Seventh meeting of the Canadian Masonic
Research Association at Kingston Ont.,
October 10, 1952

EARLY FREE MASONRY IN THE BAY OF QUINTE, UPPER ST. LAWRENCE DISTRICTS, 1792-1822

By R.W. Bro. O. G. Alyea

The first intention of this paper was to confine its scope to the region from Brighton (at the west end of the Bay of Quinte) to Kingston (at its eastern end.) On examining the available material it was found that the territory from Kingston, east to Cornwall, was intimately tied up with the first noted area and with very little extra work it has been included in the scope of study.

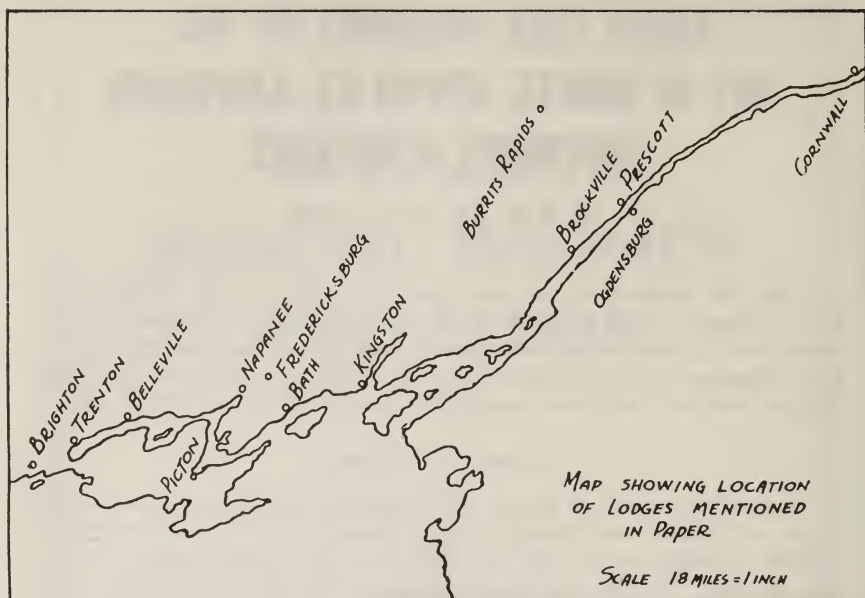
ANCIENTS AND MODERNS

It will be remembered that in 1751 a separate body from the then Grand Lodge of England was formed, calling themselves "The Grand Lodge of England according to the Old Institutions" or the "Ancient Masons." They took the term "Ancient" claiming lineage longer than that of any other Body. In contradistinction, the Grand Lodge of 1717 was known as "Moderns," even though it was formed first. This fact has to be borne in mind as actually the "Moderns" were older than the "Ancients." In 1771, John (the third Duke of Athol) became Grand Master of the "Ancients" and they afterwards became known as the "Athol Masons." Both these terms will be used later on, so it is important to bear in mind the difference in the two Bodies.

Previous to 1763 this part of Canada was ruled by the French and received its direction from Quebec. After the Peace of Paris, the portion of Ontario under discussion was surveyed under the direction of the Hon. John Collins, who was at the same time Provincial Grand Master of the Grand Lodge at Quebec. It was while this survey was being done that St. James' Lodge at Cataraqui (Kingston), which had been warranted from Quebec, was constituted, organized and duly opened. In 1788, Lord Dorchester made the first subdivision of this area:

1. Lunenburg — from the Ottawa River to the Gananoque River.
2. Mecklenburg — from the Gananoque River to the Trent River. These were changed at the first session of Parliament to:
 1. Lunenburg was called the Eastern District.
 2. Mecklenburg was called the Midland District.

In 1791, the Constitutional Act was passed and the two provinces of Upper and Lower Canada were created. The proclamation dividing Upper Canada into Electoral Districts was signed by Wm. Jarvis, in 1792,



as the official Secretary of the Province. He was also Provincial Grand Master of Upper Canada at the time, having been appointed by the Athol Grand Lodge of England. This proclamation further divided this territory as follows:

1. Eastern — with Counties of Glengarry, Stormont, Dundas, Prescott and Russell.
2. Johnstown — with Counties of Frontenac, Lennox and Addington, Hastings and Prince Edward.

It is well to bear this in mind as these were the Counties in this area during the growth of the Craft from 1792 to 1822, and the early Lodges in this area will be the ones to be discussed in full later on.

Fees: (the shilling was approximately 20 cents.)

Ernestown Lodge No. 13 charged £1 5s for each degree and 1s per month as dues.

Lodge No. 6 (now Ancient St. John's, Kingston) charged \$10.00 for the first step, \$2.00 for the second, and \$4.00 for the third, and 2s/6d dues per month. The fees for initiation varied in the various Lodges and Districts and corresponded very closely to the wealth of the area affected.

What might come as somewhat of a shock to some of you is that our first authority for holding Lodges came from Quebec — not from ourselves to them. On second sober thought the reason for this will become apparent.

St. James' Lodge No. 14 P.R.Q. (No. 518 E.R.) at Kingston.

As noted before, the first Lodge warranted in this area was St. James' Lodge No. 14 P.R.Q. (No. 518 E.R.) It was warranted by Hon. John Collins, the Deputy Surveyor General and the document reads as follows:

LODGE NO. 14

Quebec, 12th May, 1781.

At the petition of our Worshipful Brothers, Major James Rogers, Captain John Walden Meyers, Lieut. William Buell, Captain Ozariah Pritchard, Lieut. Solomon Johns, James Taylor, James Ferguson & William Marsh, in the King's Rangers.

A Warrant was granted, constituting said Brethren into a Regular Lodge of Free & Accepted Masons, by the name of St. James' Lodge, No. 14, of Quebec, bearing Date as above, and signed by the Right Worshipful, the Honble. Jno. Collins, Esqr., Grand Master, Thos. Aylwin, Esqr., Deputy Grand Master, and Jas. Tanswell, Grand Secretary, and Appoint'g W. Bros. Major James Rogers, Master, Capt'n. John Walden Meyers, Senior Warden, and Lieu. William Buell, Junior Warden, for opening said Lodge, etc.

Jas. Tanswell, G. Sec'y.

Same time you Remit to the Treasurer of the Society, for the Time being in London, Three Guineas for every Lodge you shall constitute, for the use of the Grand Charity. The burthen of all which we will make easy to you by Our Presence, so often as our Health and Publick Vocations will permit.

Given at Cataragui, in the Province of Quebec, under Our Hand & Seal of the Grand Lodge, this 23rd day of June, A.L. 5784.

By Command of the Most Worshipful Grand Master.

J. Tanswell.

The first meetings of this Lodge were held in the barracks at Kingston. One of the names mentioned in the Warrant is that of Capt. John Walden Meyers. He was made a Mason at Quebec in 1780, and in 1790 he settled at what is now Belleville, where he built a sawmill and engaged in trade, owning sailing vessels, etc. His Masonic certificate has been preserved by his family and reads as follows:

Lux sit et Lux fuit.

John Walden Meyers was entered into the Ancient and Honorable Society of Free and Accepted Masons in St. Andrew's Lodge, No. 2, Quebec, there passed and raised to the sublime degree of Master Mason. In testimony of which we have hereunto affixed the seal of our Lodge,

this 28th day of February, 1780, and of Masonry, 5780, and caused our said brother to subscribe his name in our presence.

John Lynd, Secretary.

Laud Smith, as Master

John Hurst, S. W.

James Durward, J. S. (Seal.)

John Walden Meyers

Union Lodge No. 9 P.R.Q. (No. 521 E.R.) 1793, at Cornwall.

There is no known record of the work of this Lodge except that on the register of Warrants in the archives of the original Grand Lodge at London, there is an entry to the effect that in 1793, No. 521 "Union Lodge at Cornwall in Upper Canada" was entered on the list at London. This Lodge met at Cornwall and seems to have been the predecessor of one known as "Lodge No. 9, at Cornwall, County of Stormont, Province of Upper Canada." There is no information regarding the manner in which the Lodge obtained the local number "9", but it nevertheless is genuine, as the following copy of certificate will attest:

*And the darkness comprehended it not; In the east a place
Full of light, where reigns silence and peace.*

These are to certify that the Bearer hereof Brother William Emery being justly and Lawfully raised an Entered Apprentice, Passed a Fellow Craft, after sufficient Proof and Trial of his Integrity and Attachment thereto, was raised to the Sublime Degree of a Master Mason, whose zeal for the Craft Induces us to recommend him to all true and faithful Brethren, wherever dispersed through the Globe and worthy of being admitted into any regular Lodge after due Examination. Given at our Lodge Room, No. 9 at Cornwall, County of Stormont, Province of Upper Canada, and under our Hands and Seal this thirteenth day of June, A Dom: One Thousand seven hundred and Ninety Nine, and in the year of Masonry, 5799.

Daniel Campbell, Treasurer.

James Utterworth, Secretary.

John Pescod, Master.

Frank Clark, Sen'r. War'd.

Robt. McGloughlond, J. W.

On February 13, 1804, a Lodge known as Athol No. 3, was warranted by R. W. Bro. Jarvis at Cornwall, but whether as the successor of No. 9, is not known. (See below).

New Oswegatchie Lodge No. 7 N.Y. and No. 7 P.R.Q. (No. 520 E.R.) 1786-91.

This Lodge was of American origin and was warranted as No. 7 by the Grand Lodge of New York on May 7, 1783. After the American Revolution it

was found to have been held at Elizabethtown, in the County of Leeds, in 1787. This is the present city of Brockville. Elizabethtown was named after Elizabeth, one of the fifteen children of George III.

The first record of the Lodge on the official list of Quebec is in a return sent out October 23, 1787, to the Grand Lodge of England (Moderns.) In May, 1788, an election of officers was held and Bro. Ziba Phillips was made a member of this Lodge by unanimous consent. He was an English craftsman and will be heard from later on, especially in the Grand Masonic Convention of 1817-21, the Provincial Grand Lodge of 1822 and the attempted revival of 1842.

Another item of interest from this Lodge was that the election of officers was held semi-annually. This Lodge opened regularly at 7 p.m. and closed at 9 p.m. and at times took 10 minutes out for refreshment. Non-attendance at Lodge in those days was inexcusable and suitable fines were imposed and if persisted in, the brother was suspended. Another item to be noted was that the length of distance from the Lodge would prevent the brother from being fined, for not attending all meetings. The last recorded meeting of this Lodge was in September, 1791. Minutes cannot be found of later meetings. It is probable that the Lodge continued to meet as Harmony No. 2 until the advent of the Jarvis Warrants in 1794, when it then became No. 13 of the County of Leeds on the register of the Provincial Grand Lodge of Upper Canada, under Wor. Bro. Wm. Jarvis. In proof of this the minutes of No. 13 from 1799 are contained in the same minute book as those of No. 7. The total number of members of this Lodge was 24. The present city was called Brockville by Sir Isaac Brock in 1811, to settle a local dispute as to the name of the place.

Royal Edward Lodge No 5 P.R. at Edwardsburgh, township of Edwardsburgh, County of Grenville, 1794-1822, Warranted at Quebec for Upper Canada.

In 1793, H.R.H. Prince Edward was the Provincial Grand Master of Lower Canada. The first official record of "The Royal Edward Lodge No. 5" is in an official list sent with a letter to the Grand Lodge of England, by Bro. Jas. Davidson, Grand Secretary, Province of Lower Canada, which states that the Lodge was constituted October 30, 1792 and that it was:

"Formed and held in the City of Quebec, and to be held elsewhere so far as may be expedient for the general good of the Ancient Craft, at the petition of the Members, who intend to settle on Lands in the Upper Province, and preferring His Royal Highness's warrant to that of Mr. Jarvis, conceiving it will be to the greater advantage of the Ancient Masons. They are ordered to put themselves under the authority of the Grand Lodge of Upper Canada while they are inside there. Meet on every second Saturday of every Month."

In the official lists of Lower Canada, issued 5th January, 1795-96 the lodge is given as "No. 5, Royal Edward Lodge at Edwardsburgh, Upper Canada," and again in 1798 the only lodge in the list which met in that province.

This lodge was still shown in the Provincial Grand Lodge of Lower Canada proceedings on December 28, 1816, as No. 5, Royal Edward Lodge at Edwardsburgh Up. Canada, but as having no permanent situation and making no returns to the Grand Lodge. In a return of membership dated February 3, 1820, it states that the meeting was held at Tucker's Inn. This was on the main road to Montreal and some four miles east of Prescott. There is no record of this lodge after 1822 and it must be concluded that it became dormant about this time. The total number of members was 18.

Lodge No. 6, Kingston, Township of Kingston, County of Frontenac, 1794-1822. St. John's Lodge No. 6, Athol Provincial, Kingston (Frontenac) Upper Canada, Ontario, 1795. Warrant, November 20, 1795; Provincial Warrant, September 23, 1822. In 1814, No. 758 (E.R.) In 1832, No. 491. Erased in 1857. Now No. 3, G.L. Canada.

No attempt could be made to write the history of this lodge without referring to the contemporaneous story of the city where it was founded. In 1673, Count Frontenac here established a fort and trading post. After the capture of Canada by the British in 1763, Kingston was made a garrison town by the British and it is from those times that the story of Freemasonry begins.

A whole paper could be written about this lodge alone as it was the centre of Masonic endeavour during the time of this paper, and many of the founders of the first lodges either started from here or visited during the early days. In July, 1792, the Government of Upper Canada was organized at Kingston and it was here that R. W. Bro. Wm. Jarvis sojourned as Secretary of the Province.

The first meeting of Lodge No. 6 was held August 7, 1794, under a dispensation issued by R. W. Bro. Wm. Jarvis at Niagara. The warrant is dated Niagara, November 20, 1795, but for some reason was not issued until June 2, 1796. These were the first officers:

Bro. Wm. McKay, W.M.

Bro. John Charles Stewart, S.W.

Bro. John McLeod, J.W.

This lodge is the only one in this area with anything like perfect minutes. It also has the first set of by-laws and regulations that cover the whole field of Masonic conduct. There were 26 clauses in these by-laws, besides rubrics and explanatory notes. The brethren of this Lodge set an example for all this district. They had a charity box which was not kept closed, as their minutes show most clearly. They ordered delinquent and wayward brethren summonsed before the Lodge to explain their actions and strange to relate, most of these brethren expressed contrition and promised better conduct for the future. They attended church service regularly, usually about St. John's day in June. For several years Rev. John Stuart preached the sermon and invariably a letter of thanks was sent to him, accompanied by a delegation who also presented the Reverend gentleman with a gift of appreciation.

Their by-laws were very strict as to the lapse of time between degrees, but like many others, this by-law was at times observed in the breach rather than in the observance. At one time all three degrees were conferred on a brother in less than one week. Their hospitality at times was somewhat lavish. The minutes at one time saying that they called off from labor to refreshment after each degree and they exemplified the whole three degrees that same night. They were also guilty of proposing, balloting for, accepting and initiating candidates on the same night.

With all these lapses they still found time to visit the sick, relieve the destitute and carry out those other attributes of a true brother. Their first meeting had only five members but at the next one it was up to seven. From there they steadily increased until at the end of 1794 they had 22. Always taking the middle of the road, this lodge was the chief peacemaker in the schism that finally ended in the Masonic Convention of August 1, 1822.

St. James' Lodge No. 7 P.R., Township of Fredericksburg, County of Lennox 1794-1822. (West of Bath.) No. 7 Athol Provincial, Fredericksburgh (East of Napanee). In 1814, No. 759, (E.R.) ; In 1832, No. 492; Provincial Warrant, September 23, 1822. Ceased work about 1830. Erased June 4, 1862.

This Lodge was warranted in 1794 and was included in the official return made to the Grand Lodge of England in 1797 by R. W. Bro. Jarvis. The earliest record of it is in a petition presented February 4, 1812, when, as will be seen by the records of No. 25 which met in Richmond Mills in the Township of Richmond, in Lennox, a petition was sent to R. W. Bro. Wm. Jarvis recommending "Joseph Pringle, Jehial Hawley and Elisha Phillips — three proper persons to be appointed officers of a lodge to be holden in the Township of Richmond." This petition was signed by Bros. "H. Spencer, Duncan Bell, Daniel Kingsberry, Jas. Gunsden, Gilbert Sharp, Garnet D. Clute, Henry Sharp, B. C. Spencer."

The report of the proceedings gives about the only records preserved of the membership of No. 7. It reads that :

"Agreeable to the instructions from the Grand Lodge, No. 7, assembled at Abel Goold's, on the 11th of March, 1812, in the Township of Richmond, for the purpose of installing Richmond Lodge, at present without Number.

Br. D. Bell, Master of the Chair.

Br. M. Laraway, Past Master.

Br. J. Cornsolus, Past Master.

Then proceeded to open a Master's Lodge and proceeded to Install Joseph Pringle, Worshipful Master.

Jehial Hawley, Senior Warden.

Elisha Phillips, Junior Warden.

Then closed the Master's Lodge in order to open that of an Entered apprentice. Members present: Br. B. Bell, Worshipful Master; Br. M.

Laraway, Past Master; Br. G. D. Kingsbury, Senior Warden; Br. G. Sharp, Junior Warden; Br. E. Phillips, Senior Deacon; Br. J. Pringle, Junior Deacon; Br. J. Hawley, Treasurer; Br. T. D. Sanford, Sect'y; Br. G. D. Clute, Tyler; Br. H. Sharp; Br. J. Otis; Br. T. Pringle; Br. S. Ashley; Br. P. Vn. Drider; Br. J. Cummins.

Lodge closed in peace and harmony at 8 o'clock."

The records of this lodge are very scant but in 1799, at a quarterly meeting of the Grand Lodge at Niagara, Br. Wm. McKay, of Kingston, was appointed Deputy Grand Secretary for the convenience of Lodge No. 7, Fredericksburg, and other lodges in the district.

Lodge No. 13, P.R., Township of Elizabethtown, County of Leeds, 1799-1803.

Sussex Lodge No. 3 Athol Provincial, Brockville (Leeds & Grenville) Upper Canada, Ontario, 1795. Warrant, November 20, 1795. Provincial Warrant, September 23, 1822. In 1814, No. 756 (E.R.) In 1832, No. 489. Did not work from December 5, 1827, to October 9, 1852. Now No. 5 G.L. Can.

There are three lodges connected with Lodge No. 13, in the County of Leeds.

1. New Oswegatchie No. 7 — already described.
2. Harmony Lodge No. 2, in Kitley.
3. Lodge No. 13, as above.

The peculiarity connected with the history of these three lodges is that although they worked in three different places, the one minute book contains records of all three. This book embraces 168 pages with alternating accounts of the three lodges, both physically and financially. A statement has been made that a number of half pay officers did not like being members of a Lodge having had American Registry (New Oswegatchie No. 7) so obtained a dispensation from the Grand Lodge of England in 1790 and were known as Harmony No. 2.

Lodge No. 13, Elizabethtown, received its warrant about 1798 from R. W. Bro. Jarvis. It is known to have met in 1799 at the house of David Kilborn, about 2 miles east of Brockville. The officers were T. Sherwood, W.M.; Ed. W. Jessup, Sen. Warden; Wm. H. Landon, Jr., Junior Warden; Bro. Kilborn had had command at Fort Oswego and played an important part in the war of 1812-15. This lodge met quite regularly until 1803. When they decided to make a division of the "box" — which all lodges of the time seemed to have had — then for some reason met no more. This lodge had 37 members.

Lodge No. 17, P.R., Township of Thurlow, County of Hastings, 1801-1822.

Belleville Lodge No. 17, Athol Provincial, also known as Thurlow Lodge and Moira Lodge, Belleville (Thurlow, Hastings) Upper Canada, Ontario, 1796. In 1814, No. 763, (E.R.) In 1832, No. 496 (E.R.) Provincial Warrant, September 23, 1822. Now No. 11, G.R.C.

This lodge was one of those warranted by R. W. Bro. Wm. Jarvis about September, 1801. It is next recorded in a petition signed by Bros. Sparham, Thompson and Leavens, asking for a new warrant to replace the one consumed by fire in 1812. The first record of this lodge in the Provincial Grand Lodge records is in an official circular of March 29, 1802, when it is listed as No. 17 Thurlow. On February 10, 1804, the Provincial Grand Lodge records that Lodge No. 17, Thurlow, was represented by "W. Bro. John Bleeker, W.M.; W. Waldbridge, S.W.; and G. Harris, J.W."

The exact date of the warrant is difficult to trace but a piece of manuscript (a memorandum of by-laws) states that the lodge was constituted on the tenth day of March, 1802. The first lodge was held in a house that stood at the south-east corner of Front Street and the main road through the town known as Dundas Street, and was on Lot 1, Con. 1, Township of Thurlow. The lodge next met in a house on the north-west corner of Dundas & Church Streets. The first recorded meeting was held May 28, 1812 and the second on June 18, 1812, which was the day war was declared by the United States against England. Probably due to the war, the lodge did not meet again until 1819 when a dispensation for a new Lodge Warrant No. 17 was issued by the Grand Masonic Convention at Kingston.

In a return of this lodge dated February 7, 1820, sent to the Kingston Convention, among other things noted is that the fee for the first three degrees was £4 Cy. or \$16.00 Can. Cy. In a letter received in April, 1820, from Bro. John Dean of Addington Lodge No. 13 and then Secretary of the Kingston Convention, mention is made of the lodge at the Carrying Place. On September 23, 1822, the Craft was reorganized by R. W. Bro. Simon McGillivray at York and among the delegates was Bro. Anson Ladd, G.W. and P.M. of Lodge No. 17, Belleville. Its warrant from the Grand Lodge of England was No. 496 (E.R.) granted September 23, 1822.

Lodge No. 13, Township of Ernestown, County of Addington, 1804-1822. Addington Lodge No. 13, Athol Provincial, Bath (Bay of Quinte, Lennox). Warrant, 1796. In 1814, No. 760 (E.R.) In 1832, No. 493. Provincial Warrant September 23, 1822. Erased June 4, 1862.

The first knowledge of this lodge is in a petition dated September 14, 1802; to R. W. Bro. Wm. Jarvis asking for a lodge in Ernestown, which reads as follows:

To the Right Worshipful William Jarvis, Esqr., Provincial Grand Master; and Secretary of the Province of Upper Canada, Etc.

The petition of the undersigned Brethren of the Township of Ernest, County of Addington, Midland District.

Humbly Sheweth,

That your Petitioners, firmly attached, in all its parts, to that most valuable, ancient, and honourable Constitution of Free and Accepted Masons; and that, by their residence, are at too great a Distance to associate with either their Brethren at Kingston, or those of Fredericksburg, without manifest inconveniency,

Therefore, your petitioners humbly pray that a Warrant might be granted them, to hold a lodge in said Ernestown; and to that intent have nominated B. Wm. Cottier, M.; B. Amos Martin, S.W.; and B. Step'n Hix, J.W.; to be appointed their presiding officers, and their Lodge to be Distinguished by the name of St. John's Lodge, and as in Duty bound your petitioners will pray.

Wm. Cottier,
Stephen Hix,
Solomon Ball,
Jem George,
Francis Pryne,
Amos Martin,
Henry Finkle.

Ernestown,
14th September, 1802.

This petition was followed by a dispensation dated February 19, 1803, and arrived in Bath, March 14, 1803. The warrant for a lodge was issued February 7, 1804, and had the following officers: Wm. Cottier, W.M.; Amos Martin, S.W.; and Stephen Hix, J.W.; and with the No. 13 under the registry of the Provincial Grand Lodge at York. These and other officers were constituted and installed on February 7, 1803, by Bro. Jermyrn Patrick — at that time, Grand Secretary.

Their first lodge room was on Academy St. and was erected about 1805. At a meeting of the Provincial Grand Lodge at York on February 10, 1804, there was present W. Bro. Cottier, from St. John's Lodge — by dispensation — at Ernestown. From 1804 to 1812 very little is known but on February 17, 1812, this lodge decided to begin at once the erection of a suitable lodge room, 40 ft. by 20 ft., which was the first building for Craft purposes in central Canada. The war of 1812-15 seems to have interfered with the work of this lodge as with that of many others — though one might think that the contrary would be the case. Their first meeting after the war was December 27, 1815, when many matters were taken up including the sending of financial aid to a sick brother. This brother died in May, 1816, and among the items presented for payment at the next meeting was one for refreshments 8s/6d, used at the funeral. To show that true Masonic charity was practised by this lodge, at their next meeting May 3, 1816, the lodge voted a further sum to aid the family of this same late brother. This lodge is also noteworthy in having brought a Brother Osgood, of Washington Lodge No. 256, New York Registry, to give a lecture on Masonic education, and paid him for making the journey.

In March, 1817, this lodge took the initial steps regarding the widening schism between the brethren in the Niagara Peninsula and the rest of the Province. They appointed a committee to investigate and report. They decided to send a circular letter to all lodges of the province on the subject of re-establishing a Grand Lodge in this Province. There is no doubt but that the kindly understanding and moderation used in the drafting of this circular was one of the greatest contributing factors in the eventual healing of the differences between the two bodies. At the meeting of November 19, 1817, the name of Bro. John Dean first appears in the list of visitors. On June 17, 1818, this brother was made a member of Lodge No. 13 and from then on played a very important part — not only in its work — but in Masonry across Ontario. He was the father of the Kingston Convention of February, 1819 and drew up the 14 “Articles of Association” which served as a constitution for the Convention. At this time the lodge gave up its Jarvis Warrant and worked under a dispensation from R. W. Bro. Ziba Phillips, President of the Grand Convention held in Kingston.

This dispensation was dated February 10, 1819. On March 14, 1821, this lodge received a communication from the so-called Grand Lodge at Niagara, stating that they now were in possession of the Grand Warrant, and summoning them to attend a meeting in June, 1821, at Niagara. The reply of the W.M. was as follows:

Sir:-

By the late mail, I received a letter signed by you, summoning our Lodge to send a representative to meet what you style the “Grand Lodge of Upper Canada.” In reply, permit me candidly to state to you, as the organ of that body, that we know of no legal power you have, to hold a Grand Lodge. Previously to your coming into possession of the old warrant, upon which you now appear to found your authority (although I believe pretensions to holding a Grand Lodge have long been kept up without it) such measures had been adopted in different quarters of the Province as they deem legal, of whose interests you cannot be ignorant, and our Lodge is of the number. Considering, as we honestly do, our proceedings to be legal and yours to be illegal, your judgement will convince you of the course we shall pursue. We are sensible that “Brotherly Love and Christian Charity” are essential requisites amongst Masons, and our most strenuous exertions are used to disseminate and cultivate those virtues. We regret that a difference of opinion exists where harmony alone ought to prevail, yet, until we are convinced that your proceedings are legal, and ours illegal, we shall not be “easy to be entreated” by such measures as you are adopting. Sincerely hoping that all Masons in the Province may yet be united under a legally organized Grand Lodge, and that “all differences may be buried in oblivion.” I subscribe myself.

Yours respectfully,

True copy attest Thos. L. Wood.

John Dean, W.M.,
Addington Lodge, No. 13.

This letter was the beginning of the work which finally ended in the formation of the Provincial Grand Lodge at York, in September 1822, with R. W. Bro. Simon McGillivray as Grand Master and W. Bro. John Dean as Grand Secretary.

A further note on the activities of the brother Masons of this district is that they not only excelled in their acts of charity and kindness, but decided that as no educational facilities were present in the district that they would establish a common school, under the auspices of the lodge. Those who could pay were to support it but those unable to pay were to be taken care of as well. This is one lodge with a glorious background. The membership 1804 - 22 was 79.

Athol Lodge No. 3, P.R., Town of Cornwall, County of Stormont, 1804-1812.

There is some difference of opinion as to the origin of this lodge. However, W. Bro. Jermyn Patrick, the Grand Secretary of the Provincial Grand Lodge, writing to the W.M. and officers of No. 2 Niagara, states "another warrant has been granted to brethren at Cornwall, designated by Athol Lodge No. 3, bearing date February 13, 1804, Walter Butler Wilkinson, Esquire, Master."

Most of the information concerning this lodge is in regard to a dispute as to who should pay for the jewels ordered by W. Bro. Wilkinson, but not paid for by him.

It is quite probable that this lodge became dormant during the war 1812-15 and the number, if not the warrant, was transferred to Brockville about 1816-17, as at the first meeting of the Grand Masonic Convention held at Kingston, August 27, 1817. Bro. Ziba Phillips represented Lodge No. 3.

Prince Edward Lodge, Township of Hallowell, County of Prince Edward, 1812-22. Prince Edwards Lodge (Hallowell, Picton). Warrant September 23, 1822. In 1814, No. 772 (E.R.) In 1832, No. 505. Erased in 1857. Now No. 18 G.L. Can.

The first record extant regarding this lodge is a recommendation from Lodge No. 7, Fredericksburgh, as follows:

To the Right Honorable Grand Master and Wardens of the Grand Lodge at York:

This may certify that the W.M., Wardens and Brethren of St. James Lodge, No. 7, held at Fredericksburgh, being desirous that there should be a lodge Established in the Township of Hallowell, by the Request of some of the most Respectable characters belonging to the ancient Masonic order in that place, they living remote from any

Lodge, we do therefore hereby recommend our worthy Brothers,
Joshua Hayward, W.M.; William Blakely, S.W.; Robert Claflin, J.W.
Signed by Fredericksburgh, this 15th January,
1811.

Joseph Gunsolus, W.M.
Harmonious Larraway, S.W.
Oliver Church, J.W.
Duncan Bell, P.M.
John G. Clute.
Timothy Smith.

This was followed a few days later by an application for a dispensation signed by several brethren of Hallowell as follows:

To the Right Honourable Grand Master and Wardens of the
Grand Lodge at York.

The Petition of the Under Signers - Humbly Sheweth, that your
Petitioners Residing in the Township of Hallowell and remote from
any Lodge, being desirous to promote the good of the Ancient Fra-
ternity of Free Masonry, humbly Requests that your Honorable body
will be pleased to take into consideration our Situation, and grant us
a dispensation to hold a Lodge in the Township of Hallowell in the
County of Prince Edward in the Midland District, under the name of
Prince Edward Lodge, and your Petitioners as in duty bound
will ever pray.

Hallowell, 21st Jany, 1811.

Ebenezer Washburn,
Robert Claflin,
William Blakely,
John Ellis,
Joshua Hayward,
Cornelius Benson,
Richard G. Clute,
Russel Green,
Steph'n Conger, C.P.

This dispensation was granted but no further records of this lodge exist until 1819, when in the minutes of the Grand Masonic Convention in Kingston, Bro. Bela Johnston, Hallowell, was noted as among those present. This shows that the lodge was still alive, but like several others, no meetings were held during the war period 1812-15. A memorandum from this lodge to the Kingston Convention of 1822 states that the fees charged were £3, 5 d, or about \$14 Halifax Cy. Their by-laws were similar to those of the other lodges in the district - a paid tyler - winter meetings from 6 P.M. to 9 P.M. - election by ballot, etc. This lodge was affiliated with the Provincial Grand Lodge of 1822, when it was organized by W. Bro. Simon McGillivray as No. 772 E.R., No. 19 P.R. Number of members (38) from 1811 to 1822.

Union Lodge No. 25, P.R., Richmond Mills, Township of Richmond,
County of Lennox, 1812-1822.

This lodge was warranted by R. W. Bro. Wm. Jarvis in 1812 and was known as "a lodge in the Township of Richmond, in the Midland District, Upper Canada." In 1818 it was known as "Union Lodge, Richmond." Their petition reads as follows:

To William Jarvis, Esq., Right Worshipful Master and Wardens
of the Grand Lodge of Free Masons of Upper Canada.

The Petition of the Subscribers, Brother Members of Lodge No.
7, in the Midland District, Upper Canada, Humbly Sheweth:

That your Petitioners live a Considerable distance from the above
named Lodge, which makes it very inconvenient for them to attend
to their duty, wherefore, they humbly pray that your Worship will be
most graciously pleased to grant them a warrant to Establish a Lodge,
in the Township of Richmond, in the Midland District, Upper Canada.
Should your Worship be pleased to grant your Petitioners their prayer,
request that the following persons may be appointed their officers, that
is to say: Joseph Pringle, Master; Jehial Hawley, Sen'r Warden; and
Elisha Phillips, Jun'r Warden; and your Petitioners as in duty Bound
will pray.

Signed by the
order of the Master.

Duncan Bell, M.
Daniel Kingsbery, S.W.
Gilbert Sharp, J.W.
B. C. Spencer, Secretary, P.T.

The lodge met at the house of Bro. Jos. Pringle a mile from Napanee on
the Deseronto road. The first officers were installed by the brethren of No. 7
Fredericksburgh on March 11, 1812, and the minutes also show the list of Mas-
ons present. There is no notice of this lodge from 1812 until 1818 but this is by
no means rare, as most of these early lodges were closed during the war 1812-15.
The next record of this lodge was September 8, 1818, and the minutes are as
follows:

"Richmond, Sept. 8th, 1818. Union Lodge assembled in due form.
Members present. Br. Jos. Pringle, W.M.; Br. Jno. Laraway, S.W.;
Br. George Harnes, J.W.; Br. George Sriver, S.D.; Br. Abm.
Pringle; Br. Barnard Forshee, S.S.; Br. Danl. Overocker, J.S.; P.M.
Br. Jno. Pringle, Tyler.

"Opened on the first Degree of Masonry. Then Proceeded on the
second degree of Masonry. Then Proceeded on the third degree of
Masonry and Raised Jacob Huffman to the Master degree. Then
proceeded on a trial between Br. Joseph Pringle, and his son, William
Pringle, and said William Pringle expelled for six months. Then
proceeded to give Br. Abraham Pringle a certificate. The Lodge
closed in peace and harmony."

The first entry giving this Lodge No. 25 was in the minutes of the Kingston Convention, August 27, 1817, with Bro. Jos. Pringle as representative. At the reorganization of the Provincial Grand Lodge in 1822, this lodge became No. 766 E.R., Union Lodge, Richmond, Upper Canada and No. 13 P.R.

Rideau Lodge No. 25, P.R. Burritts Rapids, Township of Marlborough, County Carleton, 1815-1822.

The story of the early lodges along the Upper St. Lawrence would not be complete without the history of this lodge. Their petition dated June 18, 1814, is as follows:

"To William Jarvis, Esquire. Provincial Grand Master of the Province of Upper Canada, etc., etc.

The Petition of a Number of Regular Ancient Master Masons, whose names are under written, most Humbly Sheweth,

"That your Petitioners, having an ardent desire to promote the Ancient and Honourable Institution of Free Masonry, pray that a Warrant may be granted them to hold a Lodge in the Township of Marlborough or Montague, on the River Rideau, to be Called the Rideau Lodge, under such number as it may be entitled to.

And we wish Br. Stephen Burrett to be named as our Worshipful Master, Levi Forster, Senior Warden, and Daniel Burritt, Junior Warden, and we Pledge ourselves, as Antient York Masons to support and protect the Royal Arch Craft agreeable to the antient rules and regulations set forth in the antient Constitution.

"Under the following idea of having our request granted, we will ever pray.

We, the Petitioners are now members of Harmony Lodge, No. 24, of Edwardsburgh and Living at the distance of forty miles from said Lodge.

Peter Miner,
Barnabas Nashton,
Frederick Whitmarsh,
Abraham Lake,
Elisha Collar,
Thos. Humberstone,

Stephen Burritt,
Levi Forster,
Daniel Burritt,
John Kerr,
Ziba M. Phillips,
Henry Burritt.

The petitioners were all members of Harmony Lodge No. 24 at Edwardsburgh and, as will be noted, lived forty miles away - a sufficient motive to have a lodge of their own. They did not receive their Warrant until June 16, 1816, but had carried on with a dispensation in the interval, holding their first meeting May 22, 1815, at the house of Bro. Stephen Burritt. It is worthy of note that in the by-laws of this lodge it was especially provided that the officers have power to adjourn "to any place within Marlborough or Montague." This was the equivalent of a travelling warrant anywhere within the area of their charter. This lodge also had biennial elections which seems to have been

general at this time. The fees were \$5.00 for each degree and \$1.00 with the petition. This was the average for the lodges of the time. This lodge seems to have had an unwritten law that the \$1.00 with the petition would entitle the applicant to three ballots, as one case is so stated in the minutes. As happened in a number of lodges the brethren used the lodge room to settle personal differences and there seems to have been no appeal against their decisions, which were always most fair and left the onus on the erring brother to mend his ways. Rideau Lodge did not affiliate with the Prov. Grand Lodge in 1822, but eventually joined in 1824.

Hiram Lodge No. 3, P.R. Town of Brockville, County of Leeds, 1816-1822. Sussex Lodge No. 3 Athol Provincial, Brockville (Leeds & Grenville) Upper Canada, Ontario, 1795. Warrant November 20, 1795. Provincial Warrant September 23, 1822. In 1814, No. 756 (E.R.). In 1832, No. 489. Did not work from December 5, 1827 to October 9, 1852. Now No. 5 G.L. Can.

The number of this lodge is mixed up with that of No. 3 Queen's Rangers which was transferred to Athol Lodge No. 3, Cornwall, but seems to have finally returned to Brockville as Hiram Lodge No. 3. In May 1815 the following petition was sent to the Provincial Grand Master by a number of Brockville brethren:

To William Jarvis, Esquire, Grand Master of the Province of Upper Canada, Etc.

The Petition of Thomas Sherwood, Esquire, Bartholomew Carley, Esquire, and Adiel Sherwood, and sundry other Master Masons, Humbly Sheweth, That they, having the prosperity of the Fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the General Principles of Masonry, That, for the conveniency of their respective dwellings, and other good reasons, they have agree'd to form a new Lodge, to be named Hiram, and have nominated and do recommend, Thomas Sherwood, Esquire, to be the first Master; Bartholomew Carley, Esquire, to be Senior Warden; and Adiel Sherwood, Esquire, to be Junior Warden, That, in consequence of this resolution, they Pray for a Warrant of Constitution to empower them to ensemble as a regular Lodge on the of every month at Elizabeth Town, and then and there to discharge the duties of Masonry in a regular and constitutional manner, according to original forms of the order, and the Laws of the Grand Lodge. The Prayer of the Petition being granted, they promise a strict conformity to all the regulations and Commands with the Grand Master, and all the Constitutional Laws of the Grand Lodge.

Thomas Sherwood,
Barth Carley,
Adiel Sherwood,
Charles Dunham,

Ruggels Munson,
John White,
Cornelius Smith.

The Worshipful Master, Wardens, and Brethren of Rideau Lodge do recommend the above Petitioners as worthy of obtaining a warrant of Constitution.

Stephen Burritt, W.M.

Levi Forster, Sen'r. Warden.

Daniel Burritt, Jun'r. Warden.

Marlborough, 22nd May, 1815.

This dispensation was issued in June 1815 and on May 7, 1816 they applied for a warrant to take its place:

To the Right Worshipful Wm. Jarvis, Esqu., D'y Grand Master of the Province of Upper Canada.

We, your Petitioners, Officers and members of Hiram Lodge, held under a Dispensation at Brockville, in Elizabethtown, in the County of Leeds,

Humbly Represent,

That the time of the Dispensation, under which we now work, is about to Expire, we therefore pray your Authority, for a further and more permanent continuance by Granting us a warrant.

And your petitioners, as in duty bound, will ever pray.
Brockville, 7th May, 1816.

Thomas Sherwood, Master.

Barth'w Carley, Senr. Warden.

Adiel Sherwood, J.W.

James Hall, Sec'y.

Steph. Cromwell.

Charles Dunham.

Archibald Campbell.

This warrant seems to have been granted as there appears the following minute as an opening entry in the minute book "Province of Upper Canada, Brockville, 22nd December A. L. 5817. This meeting being called by a request of a respectable number of Free and Accepted Masons, for the purpose of opening a Lodge, on Warrant No. 3 and electing the officers for the ensuing six months." The first note of Sussex No. 3 is September 10, 1822, when the lodge was summoned to York for the meeting of September 20, 1822 "for the purpose of petitioning for a warrant." This was granted September 21, 1822. The history of Sussex No. 3, the successor of this lodge, is one of the most outstanding in this story. R. W. Bro. Ziba Phillips and W. Bro. Wm. Smart are only two of the names to carry the prestige of this lodge to the straightening out of the difficulties of the early lodges and finally ending in the Kingston Convention of 1817-22.

United Lodge, Township of Murray, County of Northumberland, also the "Lodge at the Carrying Place." United Lodge, Carrying Place, Murray-Northumberland, Upper Canada, Ontario, 1822. Warrant, September 23, 1822. In 1814, No. 769 E.R. In 1832, No. 502. Erased in 1857.

The first notice of this lodge is in a report of R. W. Bro. Ben McAllister to the Kingston Convention of 1819, as follows:

"At the Carrying Place he found that the brethren, to whom the dispensation was granted at our last meeting, were at such a distance from each other that it was not convenient for them to assemble and be installed into office and the lodge constituted."

On February 9, 1820, W. Bro. Richard Bullock wrote as follows:

Springfield Park,
Township of Murray,
9th of Feb., 1820.

"Sir and Brother: It will probably appear singular to you that the United Lodge, for which I some time ago received a dispensation has not yet been installed; and it is proper I should explain to you the case thereof, for the information of the Convention. When I received the dispensation Brother James Young, who is to be installed Junior Warden, was gone to Montreal, from which place he did not return until some time in September, and on his return from thence was obliged to go to New York, from whence he did not return until a short time ago. We are now ready for installation and have applied to No. 17 at Belleville for assistance, who seem to think that directions should come from you to the Master of that Lodge for the officers to proceed to the Carrying Place for that purpose. You will, therefore, oblige me to give the necessary directions to that effect.

I am, fraternally, Sir and Brother,
Your very obedient servant and brother,
Richard Bullock."

He writes again on February 5, 1821, as follows:

Springfield Park,
Murray, 5th Feb'y., 1821.

"Sir and Brother: I have the honor to acquaint you, for the information of the Grand Convention, that, in consequence of the United Lodge being in its infant state, the members composing it have been necessitated to go in debt for their jewels, tools, aprons, etc., and have also been obliged to appropriate the amount of what has been received for the entering, passing, and raising of Mr. Abijah Smith and Mr. John Singleton, towards defraying their expenses. The one-third of the sum received from those gentlemen amounts to £2. 13. 4. This sum the United Lodge will hold itself responsible for to the Grand Convention. Hoping this will not militate against the intention and resolutions of the Grand Convention, I have the honor to remain.

Sir and Brother,

Your very obedient servant and brother,

Richard Bullock,
Master of the United Lodge."

In the Kingston Convention of 1821 it states that John Simpson, United Lodge, Murray, was a delegate. In the Kingston Convention of 1822 the minutes state that John Singleton W. M. represented United Lodge, Murray. This lodge is noted on the registry of the Grand Lodge of England on June 4, 1823, as No. 769, United Lodge, Murray, Upper Canada. In the Provincial Grand Lodge of 1822 it was warranted as No. 769 E.R. and No. 16 P.R. with W. Bro. John Singleton, W. M., Bro. Gibb Squire S. W. and Isaac Carley J. W. On June 6, 1827 a petition signed by Richard Spencer, W. M., Nath. Thayer, S.W., Ben Davidson J.W., Henry Griswold, Billings Vars, Henry Stickle, and Ben F. Kent asking to have the lodge moved from the Township of Murray to the Township of Cramahe, which was granted. Nothing more is known of this lodge till 1855 when the Provincial Grand Lodge at York granted them a new Warrant, No. 19 P.R., dated August 11, 1855.

Hiram Lodge No. 20 P.R. Town of Cornwall, County of Stormont, 1804-10.

Lodge No. 21, P.R. at Mille Roches, County of Stormont, 1810 (?)

Lodge No. 22, P.R. at Williamstown, County of Glengarry, 1809.

Union Lodge No. 23, P.R. Township of Osnabruck, County Stormont, 1810.

Harmony Lodge No. 24, P.R. Township Edwardsburgh, County Grenville, 1810-22.

Jarvis Lodge No. 26, P.R. Township of Augusta, County of Grenville, 1815-1822.

NOTES FROM LANE'S MASONIC RECORDS, (1717-1894)

St. James Lodge No. 14, Prov. Reg. warranted at Cataragui (now Kingston) May 12, 1781-Eng. No. (1787) 518 (1792) No. 427. Not on Eng. list until 1787. Erased from Eng. list 1813. Lane gives date May 12, 1787 (error).

New Oswegatchie Lodge No. 7, Prov. Reg. warranted 1786 by Collins, P. G. M. Quebec. Eng. Reg. No. 520. (1792) No. 429. Met at house of Adiel Sherwood midway between Brockville and Sherwood. Elizabethtown now Brockville, Leeds in New York State. New Oswegatchie means Blackwater River at Ogdensburgh. Lodge not on Eng. list until 1787. Erased from Eng. list 1813.

St. John's Lodge No. 19, Prov. Reg. warrant 1785. Eng. No. 521; (1792) 430 met at Freemasons' Hall, Niagara. Not on Eng. list until 1787, "Masonic Hall, east end of town" Niagara 1791. Erased from Eng. list 1813.

Union Lodge No. 9, Cornwall. Eng. warrant (1790) No. 521. Erased Eng. Reg. 1813.

No. 5, Prov. Reg. at Edwardsburg, near Prescott, 1794.

- No. 20, Prov. Reg.** Cornwall, warranted by William Jarvis Prov. G. M. (Upper Canada) (1794-1804).
- Glengarry Lodge No. 1,** Prov. Reg. in second Battalion Royal Canadians at Glengarry 1792.
- Royal Edward Lodge No. 5,** Prov. Reg. Lower Canada, Edwardsburg. Nov. 1792. "It is singular, that both the Prov. G. L. of Upper and Lower Canada should have issued a warrant for this town, and that both should bear the same No. 5."
- Sussex Lodge No. 3,** Athol Prov. Brockville, Nov. 20, 1795. Eng. Reg. Sept. 23, 1822. No. 756 (1832) 489. "Did not work from Dec. 5, 1827 to Oct. 9, 1852." "Now No. 5 on Reg. G. L. of Canada in Ontario."
- St. John's Lodge No. 6,** Athol Prov. Kingston. Nov. 20, 1795. Prov. Reg. Eng. warrant No. 758, Sept. 23, 1822 (1832) 491; erased 1857, "Now No. 3 on Reg. of G. L. of Canada in Ontario."
- No. 7, Athol Prov.** at Fredericksburgh. Prov. warrant 1796. Eng. Reg. Sept. 23, 1822. Ceased work about 1830. Erased 1862.
- Addington Lodge No. 13,** Athol Prov. Bath. Warrant 1796 as No. 13, Eng. Reg. Sept. 23, 1822, as 760 (1832) 493. Erased June 4, 1862. Removed to Earnesttown.
- Belleville Lodge No. 17,** Athol Prov. also known as Thurlow Lodge and Moira Lodge. Prov. warrant 1796. Eng. warrant Sept. 23, 1822. No. 763 (1832) 496. Now No. 11, Reg. G. L. of Canada in Ontario.
- Prince Edward's Lodge,** Hallowell. Warrant No. 772, Sept. 23, 1822; (1832) 505. Moved to Picton. Erased 1857. Now No. 18 Reg. G. L. of Canada in Ontario.
- Richmond Mills,** (Carleton) warrant Sept. 23, 1822, No. 766; (1832) No. 499.
- United Lodge,** Carrying Place (Murray, Northumberland) Sept. 23, 1822, No. 769 (1832) No. 502, Erased 1857.

Hugh de Payens (Premier) Preceptory No. 1, Kingston, Ontario (1823-1953)

By M. W. Bro. Reginald V. Harris

CHAPTER I

INTRODUCTORY

The introduction of the Knight Templar Order into Canada was undoubtedly due to the activities of the Masonic lodges in three regiments of the British Army, namely, the 14th, 29th and 59th Regiments.

All of these lodges had Irish Craft Warrants, which enabled them to confer any Masonic degree known to them. In May, 1765, the 29th and 59th Regiments were transferred from Ireland to Halifax, Nova Scotia, and in June, 1766, the 14th Regiment was also transferred from England to Halifax.

Owing to anticipated trouble in Boston, the 14th, 29th and two companies of the 59th Regiment were transferred from Halifax to Boston, in October, 1768, where they were joined by the 64th Regiment from Ireland. It will be noted that the 14th, 29th and 59th Regiments had been together for three years in Halifax.

Nearly a year later, on August 28th, 1769, the minutes of St. Andrew's Lodge, Boston, record that Wm. Davis received "the four steps, that of an Excell't, Sup. Excell't, Roy'l Arch and Kt. Templar" — the first minutes so far discovered anywhere recording the conferring of the Knight Templar degree. Wm. Davis was a P.M. of Lodge No. 58 in the 14th Regiment and the others conferring the degree were all members of the three lodges in the 14th, 29th and 59th Regiments, which had come from Halifax, Nova Scotia. The inference is irresistible that during the three years of their sojourn in Halifax they had kept up their knowledge and proficiency in these ceremonies, learned during their sojourn in Ireland.

At this time there were living in Halifax six brethren who later, in 1782, conferred the Royal Arch and Knight Templar degrees upon several candidates acting under the authority of the warrant of St. John's Lodge, No. 211, now No. 2. The minutes from 1782 to 1806, and from 1839 to 1856, along with other evidence, are still extant and help to establish the origin and continuity of the present day Antiquity Preceptory No. 5, Halifax, N.S.

LOWER CANADA

In the minutes of Albion Lodge, No. 2, Quebec City, it is recorded under date June 10, 1791, that "Archibald Ferguson, Knight Templar" was present. This would seem to be the earliest mention of the Order in Lower Canada. Where and when Archibald Ferguson received the degree is not known.

In the records of St. Paul's Lodge, Montreal, we find a certificate issued in 1804 to Aaron Brown, by the "Grand Assembly of Knights Templars and Knights of Malta, in St. Paul's Lodge No. 12, signed by Gwyn Owen Radford, 1st Captain and Master of the Lodge in 1803-04. This Grand Assembly continued active until 1824, and possibly afterwards. Radford's name also appears in certain correspondence (1823-28) between him, as Grand Recorder of the Grand Assembly at Montreal and an Encampment at Kingston, Canada West, to be mentioned hereafter.

CHAPTER II

NIAGARA AND KINGSTON

The earliest record of Knight Templarism in what is now the Province of Ontario, is a Templar Warrant dated October 31st, 1800, from an Encampment held in connection with Lodge No. 6, Kingston, Upper Canada, to Knights Templar at Niagara, to form an Encampment there.

Kingston, previously known by the Mohawk name of "Cataraqui" — and by the French name of "Fort Frontenac" — was settled by United Empire Loyalists in 1783, among whom were many Masonic Craftsmen. Two years previously, on May 12th, 1781, a lodge known as St. James' Lodge No. 14 had been constituted in the King's Rangers, then stationed at Cataraqui. (Robertson, Hist. F.M. in Canada, Vol. 1, p. 26—4).

The Kingston townships were allotted to Loyalists from New York, and to members of the 2nd Battalion of the 84th Regiment, commonly called Sir John Johnson's regiment, or the King's New York Royal Rangers. In 1792 the government of Upper Canada was organized at Kingston.

On August 7th, 1794, the first meeting of Lodge No. 6 was held "at the House of Brother John Darley at Freemasons Tavern, Kingston" under a dispensation issued by R. W. Bro. William Jarvis at Niagara. The warrant for the Lodge was dated November 20th, 1795, and is the original authority for the present day "Ancient St. John's Lodge" No. 3, G. R. Canada. The Freemasons' Tavern was a two storey, frame building which stood on the south west corner of King and Barrack Streets, and there the Lodge continued to meet until October, 1801.

WARRANT

In Dr. Chas. Scadding's MSS collection (Vol. 1, p. 54) there is to be found the original warrant for a Knight Templar Encampment, at Niagara, and reading as follows :-

"In the Name of the Undivided Trinity, Father, Son and Holy Ghost.

We, the Grand Master, etc. etc. etc. etc., of the Royal and
 Masonry } Exalted Religious and Military Order H.R.D.M. Grand Elected
 5800 } Maſonic Knights Templars, K.D.O.S.H. of St. John of Jerusalem,
 Palestine, Rhodes, etc., and under sanction of Lodge No. 6, held
 in Kingston, in Upper Canada, etc.

We, in an encampment of Knights Templar, have unanimously counselled and agreed to appoint our well-beloved Sir Knight, Companion Christopher Danby, as Captain-General; and our well beloved Sir Knight, Companion Joseph Cheneque, First Captain, and our well-beloved Sir Knight, Companion Burk, Second Captain, etc., and in virtue of this second warrant you are to hold Encampments and exalt Royal Arch Masons to the Degree of Knight Templar; Provided they be found worthy to go through the amazing trials attending the same.

Given under our hands and seal, this 31st October, in the year of our Lord, 1800 (Signed)

Frederick Hirschfeldt	Grand Master
John Darley	Generalissimo
Francis Wycott	Captain General
William MacKay	First Captain
Thos. Sparham, Junior	Second Captain
John McGill	Recorder pro-tem."

This warrant is unique in its style, written on plain foolscap paper, in hand writing none too cultured, without seal or ribbon.

It's heading establishes the fact that modern Templary from the first was a Trinitarian Christian Order, and that in its early days Templary as well as other Masonic bodies, were held under the authority of Craft Warrants. The word Kadosh (spelled with capital letters) identifies the body with the English Templar Order, which styled itself the "Grand Elected Knights Templars Kadosh of the Royal Exalted Religious and Military Orders of Herodum", etc.

This warrant would seem to be the beginning of a movement to separate the government of the Order of the Temple from the control of the Craft lodges.

It would seem probable that the warrant was given by Hirschfeldt and others, all resident at Kingston, to Danby, Cheneque and Burk to enable them to establish the Knight Templar Order in the Niagara district, where all three lived and where they were active Craftsmen; from which it is evident that between 1792 and 1798 there was an organized Knight Templar Encampment at Kingston, closely associated with the Lodge and Royal Arch Chapter there.

The question naturally arises, where, and under what authority, did these members of this Kingston Encampment receive their degrees? The answer undoubtedly is from the military lodges in the various British regiments stationed at Niagara and Kingston. The warrant is the only evidence known of a Knight Templar Encampment at Niagara.

Christopher Danby was made a Mason in Lodge No. 4, London, in March, 1788, and emigrated to Canada between June, 1792 and August, 1794. He was an enthusiastic Mason, well read in Craft, jurisprudence and was the trusted advisor of the Provincial Grand Master, Wm. Jarvis, from 1792 to 1817. He

was the first Grand Treasurer of the Provincial Grand Lodge, organized in 1795; S.G.W. 1797-8 and Deputy G.M. from 1803-20.

Joseph Cheneque, First Captain, is probably the same person as Joseph Senegin, mentioned in the list of members, and whose name is followed by the notation "removed to Fort George 30th Sept." Fort George was at the mouth of the Niagara River.

The *Burk*, mentioned as Second Captain, was probably *John Burck* (Senior), also of Niagara, a member of Lodge No. 2, which he joined in 1806; By profession he was a Provincial Land Surveyor. From 1817-20 he was Grand Secretary of the Provincial Grand Lodge.

KINGSTON

Along with the Warrant to the Niagara fraters is a list of the members of the Kingston Encampment, dated November 2, 1800, reading as follows:

"In the name of the Undivided Trinity.

"A list of the Encampment held at Kingston every quarter of a year; Kingston, 2nd Nov'r., 1800.

"Frederick Hirschfeldt, Master, Kingston

"John Darley, Generalissimo

"F. Wycott, Capt. General

"Wm. MacKay, 1st Capt.

"Thomas Sparham, 2nd Capt.

"Sir Thomas Richardson, Baycanty

"Sir James Beyman, Kingston

"Sir John McGill, Queen's Ranger

"Sir Alexander Macnabb, Queen's Rangers — Had a regimental Lodge

"Sir Edward Cachan, Mariner, Kingston

"Sir John Size, Mariner

"Sir M. B. Hay, R.C.V., removed to Montreal, Oct. 31, 1800

"Sir Joseph Senegin, R.C.V., removed to Fort George, 30th Sept.

"WILLIAM MACKAY

"Recorder General."

BIOGRAPHICAL NOTES

Frederick Hirschfeldt, Grand Master, came from London, Eng., where we find him on December 26, 1791, included in a list of "Loyal Americans who have signed to go and settle in Upper Canada." He probably accompanied Wm. Jarvis to Canada in the "Henniker" in May 1792. He affiliated with St. John's Lodge, No. 6, Kingston, in 1797.

John Darley, Generalissimo, was one of the leading spirits in the Craft at its introduction into Kingston. He was a member of Lodge No. 4 (now No. 7) London, Eng., and was exalted to the R. A. in Lodge No. 240 in 1792. He was in Kingston in April, 1794, and was the proprietor of the Freemasons Tavern. Darley was the first Treasurer of the Lodge and W.M. in 1806 and 1810.

Francis Wycott, Captain General, was a building contractor, and was resident in Kingston as early as 1795, when he erected a gallery in St. George's Church "principally for the Troops in Garrison." In the records of the same church are noted the baptisms of six of his children, between 1796 and 1809.

William Mackay (McKay) had the rank of Lieutenant, probably through service in the American Revolution. He was a government official and with other "principal inhabitants of Kingston" joined in a petition to the Governor, Lord Dorchester, in December, 1789, praying for a grant of land at Kingston Mills for the endowment of St. George's Church. He was the S.W. of Lodge No. 6, on its establishment in August, 1794, and again in 1799, and W.M. of Lodge No. 6 in 1795.

Thomas Sparham (Junior), 2nd Captain, was the son of Thomas Sparham Sr., who had served through the Seven Years War and the American Revolution as "a Hospital Mate on the Staff." Thos. Junior, was a vestry-man of St. George's Church in 1800. His father affiliated with Lodge No. 6 at its inception in 1794, and the son joined in the same year; S.W. and W.M. in 1799 and 1800. We shall later meet with this Frater's name.

John McGill, Recorder pro-tem, was born in Scotland in 1752 and served during the Revolution in the 1st American, or Queen's Rangers, commanded by Sir John Graves Simcoe. He seems also to have served with the 16th Regiment of Foot. In the Queen's Rangers he was Lieut. in Armstrong's Company at the Battle of Brandywine, and was promoted Captain in October, 1777.

At the peace he went to St. John, N.B., but after a few years removed to Upper Canada, where he was appointed Commissary of Stores under Simcoe in 1791. In 1796 he was summoned to the Executive Council and a year later appointed a member of the Legislative Council of Upper Canada. In 1805 he was appointed Inspector General of accounts and in 1818 Receiver General. He resided at Newark (Niagara) until 1797, when he removed to Toronto, where he resided on what is now the Metropolitan Church property, known for many years at McGill Square. He died in 1834.

Alexander Macnabb, was an Ensign in the Queen's Rangers and his name appears as a patentee from the Crown in the early plans of the town of York (Toronto). He later joined an English regiment and was killed in the battle of Waterloo, 1815, probably the only instance of a Canadian Craftsman and Knight Templar slain on that historic occasion. The reference "Had a regimental Lodge" following his name, probably indicates membership in "The Queen's Rangers Lodge, No. 3."

Edward Gachan, Mariner, of Kingston, was probably Edward Gahagan, a resident of Kingston in 1797.

John Size, Mariner, joined Lodge No. 6 in 1799. His name appears in the Parish records as Says, from 1803 to 1810.

M. B. Hay, whose name is followed by the notation "R.C.V., removed to Montreal, October 31st, 1800," along with Joseph Senegin, belonged to the Royal Canadian Volunteers, a regiment raised for Provincial defence only. *M. B. Hay* is undoubtedly intended for Richard B. Hay, who joined Lodge No. 6 in 1800. On his removal to Montreal he procured a painted floor cloth and Bible for the use of the Lodge.

James Beeman appears in the Parish Register as a sponsor at a baptism on April 7, 1793. In the same Register, are recorded the baptisms of six of his children and the burial of another.

Col. MacLeod Moore, when addressing Sovereign Great Priory, in 1886, referred to this list of members: "When Templar degrees were first introduced into England, authority to confer them was issued under Craft warrants. The Ancient "St. John" Lodge and "Frontenac" Royal Arch Chapter, of Kingston, Ontario, were granted warrants in A.D. 1794, and there is still on record an old list of members, headed — "List of the Encampment, 2nd November, 1800, referring to certain of them who had left the Lodge and Chapter in September of that year, showing that the Templar degrees were in full work at that time. The names of the Grand Master and other officers who signed the warrant, were those of old members of St. John Lodge, then No. 6, Colonial Registry, and there is no doubt that when the Lodge received its warrant, it also had authority to confer the Templar degrees, and was, in fact, the original Provincial Templar body acting as a Grand Encampment in Canada issuing warrants. In reality, their authority should date from 1794, that of the Craft Lodge and Chapter" (Proc. S.G.P. 1886 p. 198).

PRAYERS

A third document of this period is the Manuscript of two prayers used at meetings of the Encampment:

"A prayer used at the making of Knights Templars.

"Almighty God, who did'st send thy faithful soldier, St. John of Jerusalem, to prepare the way of our Blessed Lord and Saviour, Jesus Christ, Grant that we by his imitation may vanquish the enemies of Body and Soul, and be crowned with Eternal Glory. Amen."

"For by the Birth, Life, Death and Resurrection of our Blessed Lord and Saviour, are we taught how to live and die as Christians. And it is my Province to close our Encampment by previously declaring that by His Glorious Ascension He has gone before us to open the Doors of the Grand Celestial Conclave, for he hath said, 'In my Father's House there are many Mansions, but I go to prepare the way, to open the gates of Paradise, that where I am my servants may be also. Amen.'"

CHAPTER III

ST. JOHN'S ENCAMPMENT No. 1, KINGSTON 1823-28

The next evidence of Knight Templarism at Kingston appears to be a warrant, or dispensation, granted by Ziba M. Phillips, March 10th, 1823, and the by-laws and regulations for the government of the Encampment established under the dispensation.

The Dispensation is in the following words:-

"In the name of the Most Holy and Undivided Trinity, Father, Son and Holy Ghost, etc. etc. etc.

"To all to whom these presents shall come. Greeting.

"Know ye, that I, Ziba M. Phillips, General Grand Master of Upper Canada, do give and grant this my dispensation to my trusty and well-beloved brethren, Sirs John Butterworth, Thos. Ferguson and William Chestnut, and a constitutional number of Sir Knights, to open and hold a Grand Encampment of Knights Templar and Knights of Malta in the Town of Kingston, and therein to make Sir Knights according to the ancient custom and usage of the Craft in all nations and ages around the globe.

"Given under my hand and seal at Kingston, this 10th day of March, 1823.

"Ziba M. Phillips"
"G.G.M.K.T., K.M."

The original was discovered by Dr. J. A. Henderson, Q.C., of Kingston, Deputy Grand Master, in November, 1883.

By-laws: The by-laws accompanying the dispensation read as follows:-

"A dispensation having been received by a certain number of Sir Knights Templars and Knights of Malta, for the formation of a regular Encampment and Council in the Province of Upper Canada, when the Sir Knights were duly installed by Sir Hugh Beland, Grand Master of the Encampment, when it was

"Resolved, that this Encampment and Council shall hereafter be known by the style and title of No. 1, or St. John's, in the Town of Kingston.

"We, the following Sir Knights do severally bind ourselves to the following By-laws, by affixing our respective signatures to the same.

"No. 1, We, the Sir Knights Templars and Knights of Malta, do agree to hold in the Town of Kingston, a regular Encampment and Council at the house of Sir George Millward, known by the sign of the old King's Head, or such other place as the majority may think proper to appoint on the second Monday of the following months in each year, that is to say, January, April, July and October, to meet each evening at seven o'clock in the months of April and July, and at six o'clock in October and January.

"No. 2. That the first Encampment shall commence and be held on the second Monday in April, 1823.

"No. 3. That the house of meeting shall be, as heretofore mentioned, when every member shall appear clean shaved, and in clean apparel and duly sober.

"No. 4. That every member of this Encampment and Council shall pay on every regular night the sum of two shillings and six pence.

"No. 5. That the sum of one shilling and six pence shall be expended in refreshment, and one shilling to the good of the box.

"No. 6. Every member to have three days' notice previous to meeting.

"No. 7 and 8. Every candidate shall produce a certificate from the Royal Arch Chapter, to which he formerly belonged, or to be well vouched for by some member of the Encampment.

"No. 9. Every candidate applying for the order of the Knights Templars shall pay, on receiving it, the sum of £2 H.C'y for the good of the chest, and one shilling to the Tyler, and make up the deficiency of the night, if any, after the members have paid their regular dues, but in case of any emergency, the expense of the refreshments to be borne for those who call for it, with the exception when called for by the Grand Master.

"No. 10. Every Knight Templar joining the Encampment to pay on the night of joining the sum of ten shillings, independent of the regular dues.

"No. 11. All visitors to pay the sum of two shillings and six pence.

"No. 12. Every Knight Templar receiving the Order of Knight of Malta, if made in this encampment, shall pay the sum of five shillings, and if made in another Encampment the sum of ten shillings.

"No. 13. The Tyler to be allowed for Tyling, delivering summonses, etc. for each and every night the sum of five shillings.

"No. 14. The installation of officers to take place on the second Monday in April in each year.

"No. 15. The appointment of officers to take place on the second Monday in January, each year, when a committee shall be appointed to settle the accounts previous to the installation of officers.

"No. 16. Any officer not attending on regular night, or on being duly warned shall be fined the sum of two shillings and six pence, unless prevented by sickness, or sending a proper excuse to the Encampment.

"No. 17. Members not attending one hour after the hour appointed for assembling, shall not be allowed to enter the Encampment for that night while engaged in their duty.

"10th March, 1823."

BIOGRAPHICAL NOTES

Ziba Marcus Phillips, by whom the dispensation was granted, was an active and conspicuous figure and Masonic leader in the Eastern district of Upper Canada, between 1813 and 1847. He was born at Oswego, N.Y., July 16th, 1787, where his father, who had served in the British Army during the American Revolution, was engaged in active business life, removing between 1792-5 to Kingston, and later to Maitland, between Brockville and Prescott.

The son, Siba M. Phillips, was initiated in the Maitland Lodge, or Lodge No. 5, Edwardsburg, in 1808.

He served in the War of 1812, taking part in the Battles of Queenston Heights and Lundy's Lane.

In 1813, we find him affiliating with Harmony Lodge, No. 24, Edwardsburg, and in 1814 joining Royal Arch Lodge, No. 16, York (Toronto), giving his residence as York and his occupation as soldier.

In August, 1817, he was elected President of the Masonic Convention of Upper Canada, held at Kingston, which aimed at the better organization of the Craft, continuing until 1822.

To Phillips belongs the chief credit of reviving the Provincial Grand Lodge of Upper Canada, in 1832, and he continued active until his death in 1847.

In 1839, writing from Elizabethtown to Rev. Johnston Neilson of Smith's Falls, he signs himself "Grand Master, Knights Templars, Knights Malta, Upper and Lower Canada."

John Butterworth, whose name is the first mentioned in the dispensation, affiliated with St. John's Lodge, No. 6, in 1810, and was Master in 1816-17, and 1821. He was Third Principal in 1818 and 1st Principal in 1819-20-21 of the R. A. Chapter at Kingston. He again held office as 2nd Principal in 1830-1.

William Chestnut's name appears as a member of Leinster Lodge, No. 283, Irish Registry, warranted at Kingston in 1821. To the same Lodge also belonged Robert Johnson and Philip Ferguson Hall, mentioned below.

Of *Thomas Ferguson*, to whom, with William Chestnut and John Butterworth, the dispensation was issued, and Hugh Boland, "Grand Master of the Encampment," very little can be gleaned. Their names are not to be found among the records of the Lodge, No. 6, or Chapter at Kingston.

George Millward was made a Mason in St. John's Lodge No. 6 in 1820. The Lodge removed to his tavern in Dec. 1821, at the corner of Brock and Wellington Streets, and then known as the "King's Arms" or King's Head."

The granting of a dispensation would indicate the existence of no Encampment in Kingston at the time. The Encampment of 1800 had probably been short lived. None of the fraters mentioned responsible for reviving Knight Templarism in Kingston, are known to have been members of the earlier body.

The Encampment, however, was undoubtedly closely connected with the Lodge and Chapter. All three adopted the name of St. John's.

The theory of the writer is that Knight Templary was revived in Kingston in 1823, not by the efforts of members of the previous Encampment, but through the efforts of members of the Leinster Lodge, No. 283, to which several of the charter members belonged. As already stated, the possession of a Craft warrant under the Irish system enabled the brethren to confer any of the so-called higher degrees and there are numerous instances of the conferring of the K.T. degree under the authority of a Craft Warrant.

There is no minute book available covering the period 1823-28 and we have had to piece together the history of this period from letters, accounts, and other documents found in the Archives.

EARLY RECORDS

In 1823, the Encampment met on March 10th, April 7th, July 21st, August 6th and October 27th.

The oldest account of the Encampment is dated March 1823, the night before the Encampment was formed:

To 3 gallons Beer	7.6
To 2½ Pint Gin	1.3
To 1 pint and 1 glass brandy	2.10
To 1½ Pint spirits	3
	<hr/>
	14.7

Here's another a week later:

The Knights Templars No. 1
To George Millward

1823, March 15th, To cash paid Z. M. Phillips, Esq., by Order of the Grand Master	£2 .
Paid for stationery and sealing wax	3.6½
2½ yards of Black Ribbon	2.6

WARRANT

The dispensation of March, 1823, was followed in February, 1824, by the issue of a warrant from "Ziba M. Phillips, Grand Master, for the Province of Upper Canada." This title is not the usual title of Craft Masonry, but that indicated in the next paragraph of the warrant, namely "Grand Master of the Conclave of Knights Templars, etc., sanctioned by the Grand Royal Arch Chapter of Upper Canada."

The Warrant reads as follows :

"In the name of the Holy and Undivided Trinity, etc., Ziba M. Phillips, G.M.

"To all and every our Right worthy and loving brethren, Sir Knight Templars and Knights of Malta :

"I, Ziba M. Phillips, Esquire, Grand Master of the Province of Upper Canada, etc, etc., Send Greeting, -

"Know ye, that by virtue of this authority and confidence reposed in me, as Grand Master of the Conclave of Knights Templars, Knights of Malta and of the Holy Order of the Priesthood, sanctioned by the Grand Royal Arch Chapter of Upper Canada, etc. etc. In testimony of the great esteem and confidence reposed in our Right Trusty and well-beloved Brethren, Sirs John Butterworth, William Chestnut, Thomas Ferguson, Robert Johnston, Thomas Smith, George Millward, Joseph Dalay, Benjamin Olcott, Robert Walker, William Donaldson, James Meagher, Samuel Boyden, and George Oliver. of the Town of Kingston.

"I do form them, my said worthy and well-beloved brethren, Sir Knights, into a regular Grand Encampment, or Grand Conclave, holden when duly congregated, to exalt worthy Royal Arch Masons to the Sublime and Most Holy Degrees of Knights Templar, of Malta, and the Red Cross, according to the customs and usages of Knights of those degrees in all ages and Nations round the globe, and I do hereby give to the above named Brethren, Sir Knights, full power and authority to nominate their successors, and invest them with their badges and empower them with their privileges whenever they shall think proper, according to ancient custom, they the said Knights and their successors paying due respect to the Supreme and General Grand Conclave at Malta, and to us, by whom these presents are granted.

"In testimony whereof I have hereunto set my hand and affixed the Seal of the Cross, at Kingston, this twelfth day of February, in the years of our Lord, 1824, and of Light 5824.

(Signed) "Ziba M. Phillips, G.M.

Done in presence of Phillip F. Hall, K.T. Grand Recorder P.T."

It will be noted that the name "Saint John of Jerusalem Encampment of Knights Templar, Knights of Malta and Knights of the Red Cross" does not appear in the dispensation or warrant, but in the By-laws adopted in 1825.

The Red Cross Order referred to in the warrant was not the present day Red Cross of Babylon, conferred in our Preceptories, but was probably the Red Cross of Constantine, now under the jurisdiction of a separate and sovereign body.

Whether there was any such organized body as the "Conclave of Knights Templar, etc." sanctioned by the Grand Royal Arch Chapter of Upper Canada, or other body, is not recorded. The minute books of the Grand Conclave of England, and those of the Grand R. A. Chapter of Upper Canada, are silent

on the point. As already stated, there was at this time at Montreal a somewhat similar, or possibly a superior or supreme Templar body, described as "the Grand Assembly of Sir Knights Templars and Knights of Malta, in the City of Montreal, in His Majesty's Province of Lower Canada." If any Conclave with jurisdiction over the whole Province of Upper Canada existed at the time, it is a curious fact that its head was so ignorant of its relationship to other bodies of Knights Templar and Knights of Malta as to require the Kingston body "to pay due respect to the Supreme and Grand Conclave at Malta," a body which never had any existence in fact.

MORE BIOGRAPHICAL NOTES

The charter members were nearly all residents of Kingston.

Robert Johnstone and *Philip F. Hall* (the witnesses to the execution of the warrant and Grand Recorder pro tem) were members of Leinster Lodge, No. 283, Irish Reg., Kingston, warranted in 1821. Beyond this fact little is known of them.

Robert Walker was a resident of Kingston as early as 1797, and until after 1828. He and his brother, Edward, were the proprietors of Walker's Tavern, known later as the British American Hotel, where the Lodge met from November, 1807 to December, 1821. Walker affiliated with the Lodge in 1801, and was W.M. in 1805-6, 1814 and 1815. He was 3rd Principal in 1803-04, 2nd Principal in 1905 and 1st Principal in 1809.

Samuel Boyden was probably not a resident of Kingston as his name is not to be found on the Parish Register, or the membership list of the two Lodges. It would seem probable that he received his Orders after the issue of the dispensation, in February, 1823.

ACCOUNTS

Of the Kingston or St. John's Encampment of 1824, a few have been preserved:

Kingston, 17th April, 1824.

"The Committee appointed by the Encampment of Sir Knights Templars on the 12th instant, assembled at the house of Sir George Millward, according to that appointment, and proceeded to investigate and arrange the accounts of the Encampment.

"Present,

"Sir George Oliver, Chairman

Sir Robert Johnston, Sir Joseph Daley, Sir Wm. Donaldson, Sir R. Walker, Sir P. F. Hall (Members)

Sir George Millward, Recorder

"The Committee upon due examination of the Treasurer's accounts, vouchers and receipts, as also the bills due by the Encampment, find

that there are outstanding debts due by the Encampment, amounting to seven pounds, four shillings and eleven pence, and that the Treasurer had in the hand six pounds, one shilling and one penny half-penny, which was paid over to Sir George Millward towards the liquidation of the same, leaving the balance against the Encampment of one pound, three shillings and nine pence half-penny, for which the committee file their bond to Sir George Millward.

"The Committee beg to lay before the Sir Knights Templars in Encampment assembled a statement of the accounts now open and unliquidated, both Debtor and Creditor, to this date, this is to say,

Here follows particulars of amounts owing by the various members and accounts paid and due.

"The Commiittee having thus brought the accounts of the Encampment to a close, beg to suggest to the Grand Master and Sir Knights present, the necessity of impressing upon the minds of those in default in their payments of fees or dues to the Encampment, to make early arrangement towards the discharge of the same.

"Geo. Oliver, Chairman

"Robert Johnstone

"Joseph Daley

"Robert Walker

"P. F. Hall."

This document is of some importance for several reasons. First, among the accounts due the Encampment is the item.

"July 14, 1823, By Sir T. Sparham — 3s. 9d."

This would indicate that Sparham had joined the body at the time of its dispensation, or shortly afterward. It will be remembered that he was one of the original members of the Encampment of 1800, and it would seem the only one resident in Kingston in 1823.

Secondly, the names of other members of the Encampment, viz. H. McGough, Cottier, William Fraser, William Evans, E(liakim) Barney, J(ohn) Moore and P(eter) Nolan, are mentioned for the first time. Some of these appear on the Lodge's membership rolls, but none earlier than 1818.

AN IMPORTANT LETTER

The next document is a letter to P. F. Hall, Recorder, from the Grand Recorder, Montreal:

Montreal, the 24th of January, 1827.

"Sir — Your letter, dated at Kingston in Upper Canada the 17th instant, was delivered to me yesterday morning, which I laid before the Most Eminent Master of the Grand Assembly of Sir Knights Templars and Knights of Malta, in the City of Montreal, in His Majesty's Province of Lower Canada, who was pleased to observe that

special communications of the description of your letter are invariably formed and concluded in an Encampment, and under the seal of it, accompanied by a list of the Sir Knights, together with an account of the Lodges or Grand Lodge of which they are contributing members.

"We presume, and take it for granted, that you know that no Mason can become a lawful Knight Templar without having served faithfully in all the previous degrees, both in the Craft and in Royal Arch Masonry. No man can lawfully be admitted a Templar below the sublime degree of a Royal Arch Mason.

"We cannot see that the doubts of a Blue Mason can weigh a feather respecting the concerns of Knights Templars and Knights of Malta, of which they cannot, or they ought not, to know anything.

"We feel pleased to read in your letter that your sole wish is to conform to the ancient and honourable laws of the Magnanimous Order, and impressed with that feeling (and supposing we are writing to Knights Templars and Knights of Malta) we most sincerely wish you health, wealth and prosperity in all your lawful pursuits, more particular in those respecting the Magnanimous Order.

"I request, permission, sir, to subscribe myself, in the absence of the Recorder, your very humble and obedient servant,

"Gwyn Owen Radford,
"P.G.M.K.T. and K.M.

"Addressed to Mr. P. F. Hall, Kingston, Upper Canada."

Minutes, 1827. The next document is a record of the proceedings of May 29th, 1827:

Kingston, May 29th, A.M., 5827.

"Sir Wm. Chestnut, G.C.
"Sir Thos. Smith, Generalissimo
"Sir Thos. Ferguson, Captain General
"Sir Samuel Boyden, Grand Sword Bearer
"Sir Joseph Dalay, Grand Standard Bearer
"Sir Wm. Fraser, Grand Marshall
"Sir James Meagher, Sen. Warden
"Sir Eliakim Barney, J.W.
"Sir John Weller, Jr. Secretary, pro tem
"Sir Robert Walker, Treasurer
"Visiting Sir Knight, Sir John Edgar
"Sir Henry Bolte, Sentinel.

"The Encampment assembled for despatch of business, agreeable to special summonses, by order of the Grand Commander, when the above Sir Knights were present, and appointed as there stated; also the following:

"Ordered unanimously that this Encampment do stand firm. The petition of James McDermot was read and balloted for accordingly,

and was received unanimously. The petition of Capt. Polly was read, and received a clear ballot. The petition of J. R. Wright was read and he was rejected.

"Sir Wm. Polly has been knighted and dubbed, for which he returned thanks.

The list of members present adds two more names to the membership list, viz: John Willis, Jr., and Henry Bolte."

John Willis was most active as a Mason throughout his career. Born in County Cavan, Ireland, in 1800, he migrated in 1820 to Cincinnati, Ohio, where he was initiated, becoming Master of his Lodge. General Lafayette visited his Lodge during his term as Master. Willis later removed to Pittsburgh and became a member of a Lodge in that City.

Attracted by favorable reports of business prospects, he removed to Kingston in 1827 and opened a store there. Here he joined Concord Lodge and the Royal Arch Chapter becoming 1st Principal.

Losing his store by fire, in 1829, he removed to Boston and later to Halifax, N.S., where he remained until 1854, and where he was prominently identified with the Fraternity. On his removal to Saint John, he was equally active in Masonry in all its branches, particularly the Knight Templar Order, until his death in 1874.

CHARGES

The next document relates to a meeting held to investigate charges made against certain members who had visited Watertown on St. John's Day, June, 1827, but, who had been excluded from visiting the Encampment there.

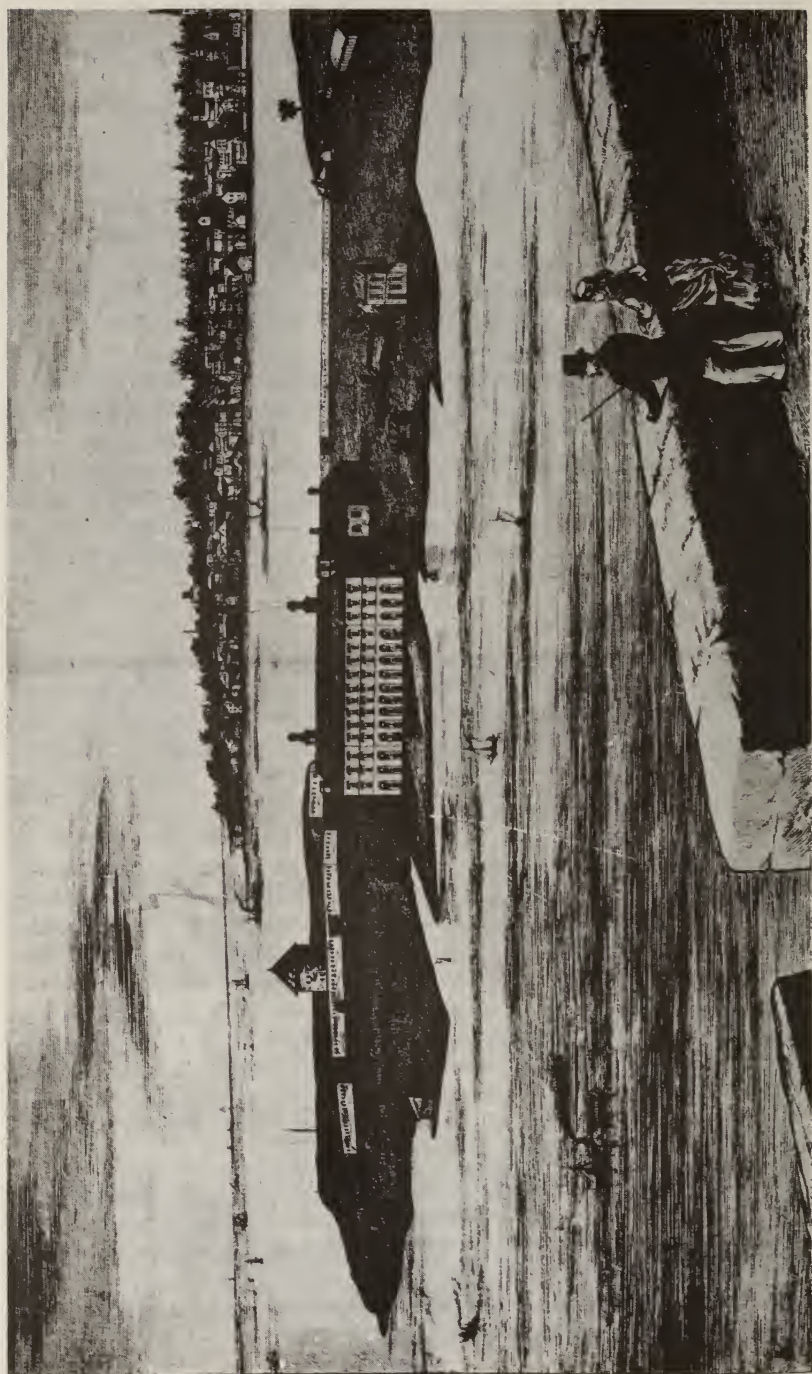
The dues of St. John's Encampment were collected quarterly. Some of the Fraters were apparently ancestors of a few Templars of today, who neglect to pay their dues promptly.

The last record of St. John's is the meeting held on the 4th of February, 1828. The Grand Master, who was a farmer, came to town "agreeable to a promise" and quite a number of the Knights were present. Only one sheet of the minutes has been preserved. We notice that "Sir Alexander Melville" holds the office of "Warner," probably Warder, Inner Guard or Sentinel, or, as we would designate today, "Captain of the Guard."

In these minutes we find mention of the names of Z. M. Phillips, G.G. Master; Wm. Chestnut, Capt.-General; Samuel Boyden, Grand Prelate; James Meagher, Senior Warden; Joseph Dalay, Junior Warden; Robert Walker, Treasurer; George Millward, Recorder; Wm. Eliakim, Marshal; W. Polly, Sword Bearer; Thos. Sparham, Standard Bearer; Alex. Melville, Warner; Henry Bolte, Sentinel; Robert Sellers.

Robert Sellers joined Lodge No. 6 in 1820. He lived to be over 100 years of age and he and Kt. Samuel Boyden were charter members, when in 1854 the Encampment at Kingston was reestablished through the efforts of Col. Wm. J. B. McLeod Moore.

The above minutes constitute the last record of the Encampment and of Knights Templarism in Kingston, until 1854.



A view of Kingston, about 1855

CHAPTER IV

HUGH DE PAYENS ENCAMPMENT No. 22 (ENG.)

1854-75

In the first minute book of this Encampment, when revived in 1854, Capt. W. J. B. MacLeod Moore has an introductory note, signed by himself, in which he states that "the St. John of Jerusalem Encampment of Masonic Knights Templar was x x x regularly held and worked until the year 1830, when the strong anti-Masonic excitement prevailing in the United States extended itself to Upper Canada and the Templars in Kingston deemed it prudent to close the Encampment until the storm was allayed and brighter and better prospects should arise.

"Several times were attempts made to revive this Encampment, but owing to the few Templars in this city, it was impossible to let a sufficient number together to open in due form."

"In the month of April A.D., 1849, the books, the paraphernalia and many valuable papers of the Encampment were destroyed by a fire which consumed the dwelling house of Frater Boyden, the Treasurer of the Encampment at its close in 1830. Fortunately the Warrant and some few papers were saved from the devastating flames and were preserved by Frater Boyden in the hopes of seeing the Encampment yet revived.


"Meanwhile Craft Masonry had flourished to an unparalleled extent, not only in Kingston, but throughout the whole Province, and among the Craft were proud to be numbered many of the most influential and talented men in Canada.

"Many Companions in Kingston were desirous of becoming members of the Chivalric Order of Masonic Knights Templars and Captain W. J. B. MacLeod Moore, Staff Officer of Pensioners, who was the Eminent Commander of the "Melita" Encampment in the Island of Malta, and the Past Second Grand Captain of the Grand Conclave in England and Wales, being in Kingston, consulted with Fraters Sellars and Boyden and having ascertained that a sufficient number of Templars could be obtained, determined to revive the old Patent and apply to the Grand Conclave for a Patent of Constitution and range themselves under the Banner of that august body."

In his address to the Grand Priory in 1870 (page 124) Col. McLeod Moore referred to this revival in the following words: "It is with feelings of pride that I look back to having been the first to introduce in a constitutional manner this Christian Order into Canada some sixteen years ago. I say advisedly "first introduced" for although about forty years ago an Encampment held for some little time, a languid existence in the city of Kingston, attached to the St. John's Lodge and Ancient Frontenac Royal Arch Chapter, it was not placed under any of the governing Templar bodies, being formed by the self-constituted authority of the Superintendent of Royal Arch Masonry for Canada West."



Capt. W. J. B. McLeod Moore, Eminent Commander 1854

≠ *W. J. B. McLeod Moore* 

FIRST MINUTES

The minutes of the first meeting of the Encampment read as follows:-

"St. John of Jerusalem Encampment
Hall of St. John's Lodge, No. 491
Kingston, C.W.

Tuesday, 10th January A.D. 1854.

"Present, Frater W. J. B. MacLeod Moore, P.E.C., Melita Encpt.
Frater Robert Sellars)
Frater Samuel Boyden)

the surviving members of
the Encampment

Lt. Col. Wm. Yorke Moore of 54th Regt. Encpt.
50 Dublin.

Capt. Wm. Marriott, Encpt. attached to 54th
Regt. India.

John Langtree (M.D.) Belfast Encpt.

William Ford, Senior Belfast Encpt. (a leather
merchant of Kingston).

"The Encampment was opened at half past 7 o'clock, P.M.

The Petition to the Grand Conclave of England and Wales, which had been signed by these Fraters, and by Frater Thomas Duncan, installed in Salem Town Encampment, Auburn, N.Y., was read, approved of and ordered to be transmitted to Frater Henry Emly, the Grand Chancellor of the Order, his address being No. 3 New Square, Lincoln Inn, London.

The following Companions, residents of Kingston were then respectively installed as Knights Templars, with the appropriate ceremonies:

James Alexander Henderson Barrister and Master in Chancery
Richard Dowse Staff Surgeon 1st Class
Alexander Gordon Lt. Col. Royal Engineers
The Hon'ble. John James Bury Lieut. R.E.
William Joseph Goodeve Merchant
Samuel Deadman Fowler Superintendent Marine Railway,
Kingston

Ellery Wanzer Palmer Druggist
Henry Gibson To serve as Equerry."

Dr. Richard Dowse, referred to above, was Inspector General of Hospitals, Army Medical Staff, and served in various garrisons throughout the Empire. He had met Capt. McLeod Moore while on duty in the West Indies. He died in March, 1873, at Plymouth, England, honoured and respected at the good old age of 83 years. He served as 1st Captain in the Encampment (1873 p. 197, 231).

Frater Moore having at the opening of the Encampment been unanimously chosen the Eminent Commander, he then appointed the following Fraters to serve as officers until the arrival of the Patent of Constitution from England, when the regular officers would be appointed thereunder.

"Pursuant to the Statutes, the ballot was taken for Treasurer when Frater Gordon was unanimously chosen.

Frater James A. Henderson was appointed 1st Captain.

Frater The Honorable John J. Bury was appointed 2nd Captain.

Frater Richard Dowse was appointed Prelate.

Frater William J. Goodeve was appointed Registrar.

Frater W. Y. Moore was appointed Expert.

Frater Ellery W. Palmer was appointed Almoner.

Frater Samuel D. Fowler was appointed Standard Bearer.

Frater Samuel Boyden was appointed Standard Bearer.

Frater William Marriott was appointed Captain of Lines.

Frater Henry Gibson was appointed Equerry.

"The Eminent Commander appointed Fraters Henderson, Dowse and Fowler a Committee to draft the laws of the Encampment and to report thereon, if possible, at the emergent Assembly called for the 14th day of January instant" (that is, four days later).

"The Eminent Commander stated that the Petitioners had asked that the name of the Encampment should be changed to that of the "*Hugh de Payens*" after the first Grand Master of the Order, this Encampment being the first in Canada that ranged itself under the Banner of the Grand Conclave in England and Wales and also in fact the oldest, there being no other legal Encampment in Canada.

"Encampment closed at $\frac{1}{4}$ to 12 P.M.

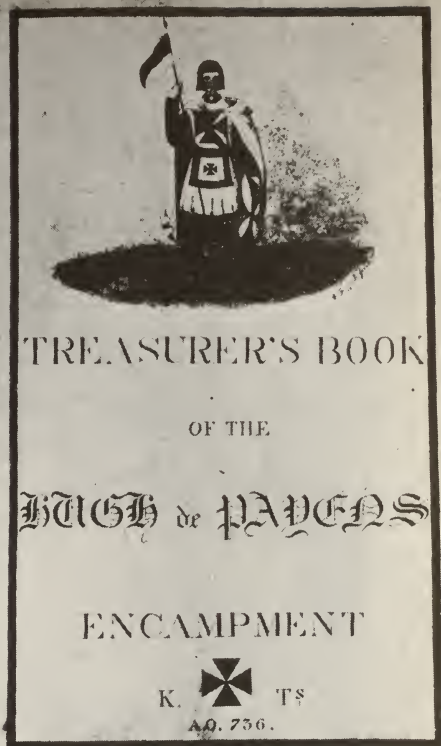
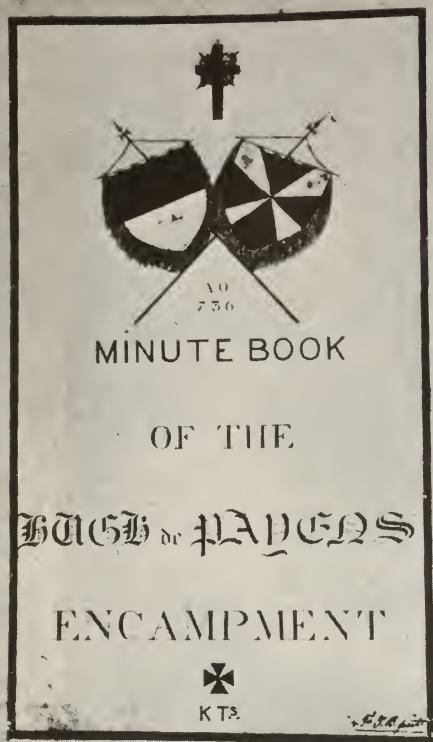
Read and confirmed the 10th day of April, A.D., 1854.

W. J. B. McLeod Moore, E.C.

W. J. Goodeve

Registrar."

It should be pointed out that the word "Canada" as used by McLeod Moore meant at this time only the present Provinces of Ontario and Quebec. It was, of course, perfectly true that "Hugh de Payens" Encampment was the first in Canada to range itself under the English Banner, but it also should be pointed out that there was the Irish Encampment at this time at Hawkesbury, Canada West, which held meetings from 1844 to 1859, and later at Vankleek Hill; and in the present day Canada, another Irish Encampment, Hibernian at St. Andrew's, New Brunswick, 1840-60; and a Scottish Encampment, St. John's Priory, at Halifax from 1832 to 1854, when it became a Nova Scotia Encampment with an English Warrant in the latter year.



First Record Books of Hugh de Payens Encampment 1854

OTHER RECORDS

In passing it should be stated that these minutes are written in a substantial book, bound in parchment, and beautifully illuminated with the words "Minute Book of the Hugh de Payens Encampment," with a coloured representation of K. T. Symbols, the work of Francis T. Bartlett, for in the lower right hand corner appears the legend "† F.T.B. fecit."

The book contains all the minutes of 116 meetings, regular and emergent, held up to and including April 9th, 1872. Along with its successor, covering the period 1872 to Dec. 8th, 1884; the Minute Book of the Council from 1854 to May 18th, 1858 and the Treasurer's Book 1854 to 1900; it was lost for many years, being found only a year or so ago, when a stone building at the corner of Wellington and Brock Streets was torn down.

Three of the four books (the 4th is minus its first cover) are illuminated by the artistic hand of Frater Francis Bartlett.

These priceless books have enabled us to correct a number of errors made in previous accounts of the Preceptory's history and a careful reading of them adds numerous facts of great interest and importance to the story. From it and from fragmentary records in the Grand Chancellor's office, we have been able to piece together and compile a complete list of officers and members from the revival of the Encampment, in 1854, to the present day, with much biographical information obtained from the records, occupation, age, R. A. membership, dates of Orders, etc.

A NEW BEGINNING

It will be noted that McLeod Moore boldly assumed that he could work under the old warrant of 1824 and as we shall later see the Grand Conclave of England confirmed this view.

The old smoke stained warrant was forwarded by Captain McLeod Moore to England for inspection and rests in the archives of the Grand Conclave of England.

At the meeting held January 14th, 1854, the following residents of Kingston were elected and installed Knights Templar:-

The Hon. John Alexander MacDonald, Barrister,

later Prime Minister of Canada.

Henry Grain, Captain Royal Engineers.

Thomas Perkins, Hotel Proprietor, and

Reginald Onslow Farmer, Lieutenant, R.A.

The Committee on By-laws submitted its report, still among the archives of the Encampment, signed by James A. Henderson. These were adopted, subject to confirmation at the next Assembly.

WARRANT RECEIVED

At the next meeting, April 10th, the receipt of the Warrant was announced. It changed the name to "Hugh de Payens" Encampment and confirmed the old Warrant. As it was regarded as a re-issue of the old Warrant the fee was made one guinea, instead of five guineas.

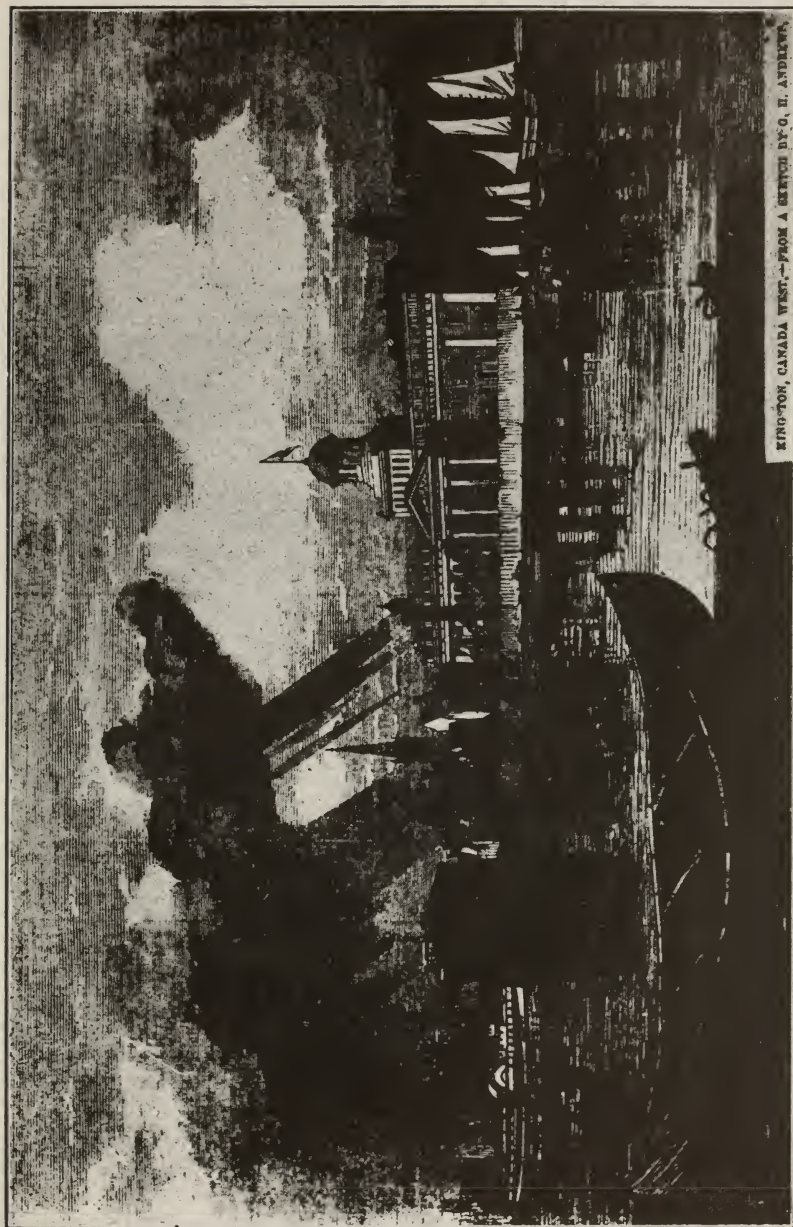
In the McLeod Moore collection is a copy in the handwriting of McLeod Moore, of an interesting letter from Henry Enly, Grand Chancellor.

It reads as follows:-

3 New-Square
Lincoln's Inn
17th March, 1854.

"My dear Sir:


I fully expected to have been able to have sent off by conveyance last evening the Warrant for the Hugh de Payens Encampment and several other matters, and I am now obliged to postpone it until next



KINGSTON, CANADA WEST.—FROM A SKETCH BY O. H. ANDREWS.

Fire of Kingston, Canada West, about 1854




 Masonic Knights Templar
 HEALTH, PEACE, AND GOODWILL.
 Wherever // COLONEL CHARLES KEMEYS KEMEYS TINT

[illegible]

WE having taken the said Petition into our Consideration Do hereby Grant & Confirm
to the said Knights of William the First, the said Order, that the said William the First
Advent, William the Second, Richard the First, Edward the First, &c. &c. and their
petitions, thoughts and their successors full power and authority to assemble
at the said place in the City of Kingston upon the said second Monday in the
Month of January, April, June, and October, so as to be so in
in every Year and at such other place and times as they and their successors with the
consent of us or our successors for the time being shall appoint and there and there
to hold an Assembly of the said Knights Templar under the same style or title
of the Right-Worthy Knights Encampments, &c. &c. &c.
and the said Knights companions of the Order and us and enjoy all such other powers
privileges prerogatives and immunities as do of ancient times and right belong to
regular established Encampments holding the same under the GRAND CONCLAVE
OF KNIGHTS TEMPLAR IN ENGLAND AND WILKS. Subject nevertheless to the
ancient Statutes and Ordinances of our predecessors and to such Statutes and
Ordinances as have been or may hereafter be made by us or our successors in
our Council and Royal Council for the good government of the said Order and
we do HEREBY Grant and Confirm to the said Knights of the Order, that they
the said Knights and their successors and their Knights of the Order, &c. &c. &c.

the Captain's commanding behavior of the said
"Government until we thus Government commands shall be regularly elected and established
in current form and in contact with the dignities and power of office. That we be
gotten regard to the said Government. That we be gotten regard to the said Government.
and Government. That we be gotten regard to the said Government. That we be gotten regard to the said Government.
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Warrant of Hugh de Payens Encampment, March 10, 1854

week. I am informed, on enquiry, that the most expeditious mode of sending a package to you is via New York, from whence it can be conveyed by rail to Bytown. The Warrant has been signed by our G.M. who has authorized me to issue it for one guinea. Under the circumstances you will see by the Statutes when you receive them that the Grand Master cannot grant a Warrant for a less sum than a guinea. See parag. 3, p. 42.

On referring to Mills History of the Crusades and to Vol. 63 and 64 of Constable's Miscellany "The Knights of Malta" and Addison's History "History of the Knights Templar," I find that the name of the first Grand Master of the Order was "Hugh de Payens" not Hugo. In the "Manuel des Chevaliers de l'Ordre du Temple" Paris, 1825, the first G.M. is called Hugo de Paganis." I have followed the English name and called the Encampment in the Warrant "Hugh de Payens."

I received a letter on Monday from Bro. James A. Henderson of Kingston.

Believe me, my dear Sir,
Yours very truly,
Henry Emly.

Capt. W. J. B. McLeod Moore,
Staff Officer, Pensioners
Bytown, Canada West."

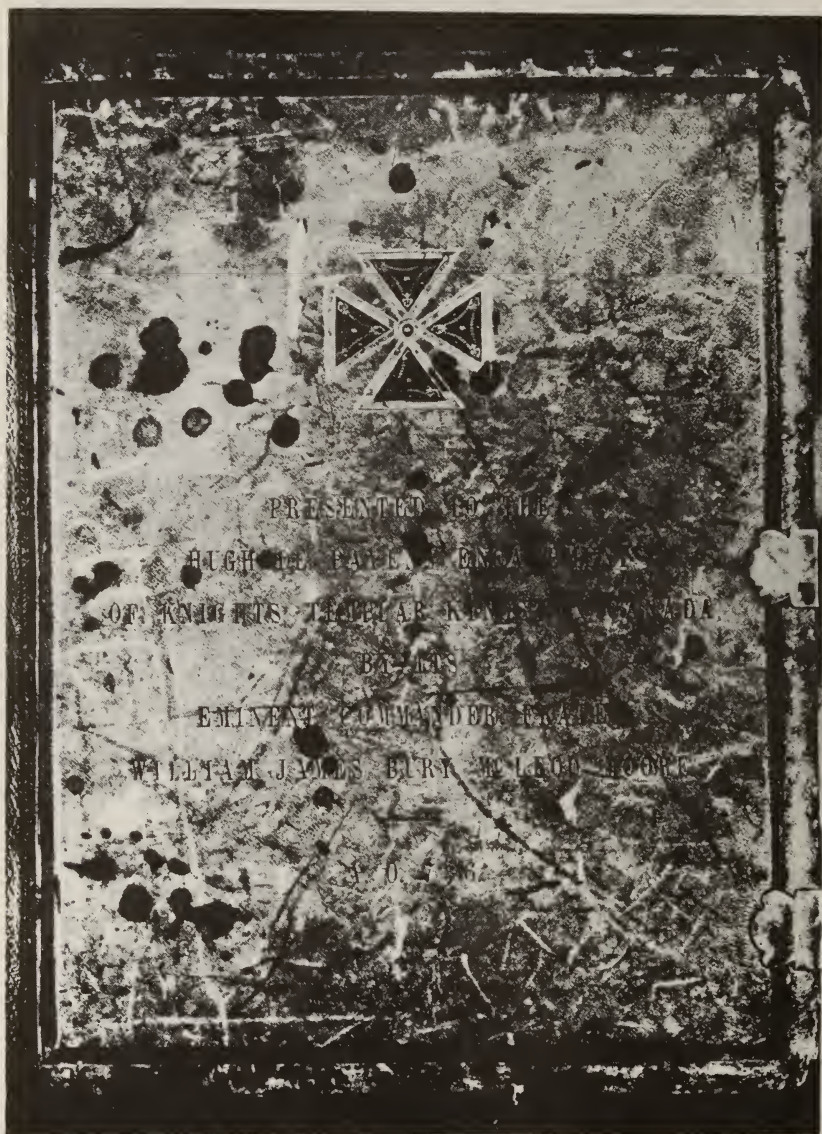
(Bytown, of course, was the original name of Ottawa, named after Col. John By (1781-1836), who constructed the Rideau Canal from Bytown to Kingston.)

The new Warrant, No. 22 on the English roll, was dated the 10th of March, 1854, and signed by Col. Kemeys Kemeys Tynte, Supreme Grand Master, appointing Captain McLeod Moore to be the first Commander. Under this Warrant the Encampment worked until 1884, when it received a new Warrant from the Sovereign Great Priory.

Fraters Sellars and Boyden, who resigned their temporary offices, were made Honorary members of the Encampment. The By-laws were confirmed and forwarded to the Grand Chancellor for approval.

On this occasion, the Eminent Commander, Sir Kt. McLeod Moore, presented a handsomely bound New Testament, suitably inscribed, "a black veil for the Golgotha and a baldric and Star." Frater Gordon, on behalf of Frater Lt. Col. Wm. Yorke Moore, presented a handsome ebony Cross on a white marble stand. Frater Goodeve presented the sword for the accolade.

At this meeting on April 10th, 1854, petitions were read from
Samuel Bickerton Harman, Toronto, Barrister.
Sir Allan Napier McNab, Hamilton.
Thomas Douglas Harington, Quebec, Chief Clerk, Office of the
Receiver General.



*New Testament presented to Hugh de Payens Encampment, 1854
by Capt. W. J. B. McLeod Moore, E.C.*



Ebony Cross presented 1854 by Lt. Col. W'm. Yorke Moore, 54th Regiment

Francis Richardson, Toronto, Druggist.
William Murray Jamieson, Toronto, Merchant.
George Duggan, Jr., Toronto, City Recorder.
Frederick William Barron, Toronto, Principal of Upper Canada
College.
Thomas Gibbs Ridout, Toronto, Cashier Bank of Upper Canada.
William Geore Storm, Toronto, Architect.
Samuel S. Finden, Belleville, Collector of Customs.

All Fraters "solemnly renewed their pledges before the Eminent Commander in due and ancient form and swore fealty to the Grand Conclave of the Royal Exalted Religious and Military Order of Masonic Knights Templar in England and Wales."

The minutes also record that this was the first meeting held in "Templars' Hall, Kingston" — an apartment consisting of two rooms running the whole depth of the stone building on the corner of Wellington and Brock Streets.

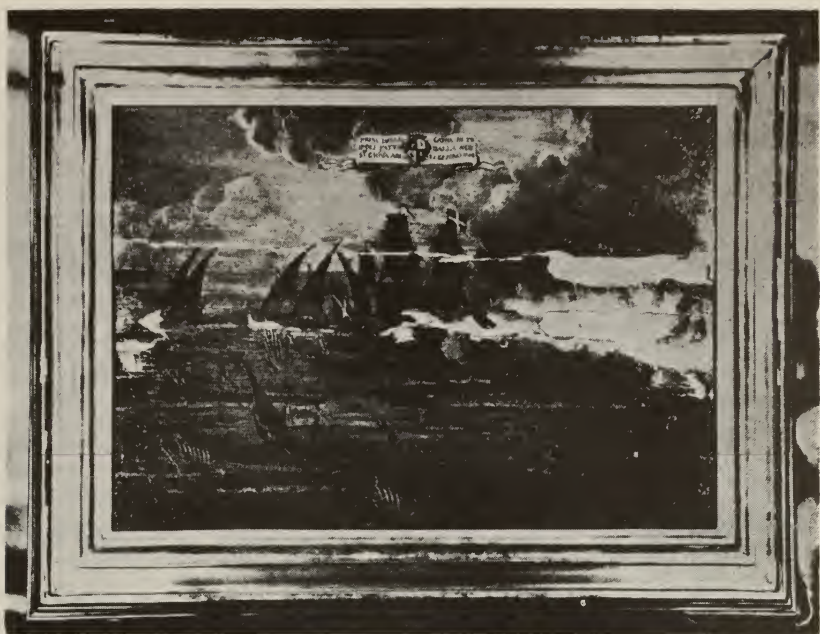
AN EMERGENT MEETING

At an emergent meeting held on May 9th, 1854, to install the petitioners mentioned above, we note the presence of Col. Thompson Wilson, Barrack Master, London C. W., late of the Social Encampment of Manchester, England, a very distinguished Craftsman, who exerted a far reaching influence in all branches of Masonry in the next fifteen years or more.

At this meeting the list of officers of the Encampment was revised to read as follows:-

W. J. B. McLeod Moore, Em. Commander.
Richard Dowse, Prelate.
James A. Henderson, 1st Captain.
Hon. J. A. Macdonald, 2nd Captain.
Alexander Gordon, Treasurer.
William H. Goodeve, Registrar.
William Yorke Moore, Expert.
Thomas D. Harington, Almoner.
Hon. J. J. Bury, Standard Bearer "Beauceant."
Sir Allan N. MacNab, Standard Bearer "Red Cross."
Samuel B. Harman, 1st Herald.
Samuel S. Finden, 2nd Herald.
William Marriott, Captain of the Lines.
Henry Gibson, Equerry.

On June 24th, 1854, Fraters Dowse, Marriott, Finden and Perkins paid a visit to Auburn, in New York State, on the invitation of the Salem Town Encampment, and a full record of the visit and of the generous hospitality extended to them was made in the minute book of Hugh de Payens Encampment.



Paintings presented by Capt. W. J. B. McLeod Moore in 1854

CONSECRATION

On July 10th, 1854, Frater W. J. B. McLeod Moore, acting under a dispensation received from the Grand Master, formally constituted and consecrated the Encampment, "in accordance with the accustomed rites and ceremonies." The dispensation was ordered framed and hung in the Hall.

At the same Assembly he presented two very valuable and historic paintings, said to be over two hundred years old, depicting two naval battles between the Knights of St. John, in Malta, and the Algerine Corsairs. These paintings hang today on the walls of the Preceptory. The Em. Commander stated that they had been "obtained by him some years ago, when residing at Malta. Captain McLeod Moore was heartily thanked for his valuable donation.

A seal was also adopted for the Encampment, which is described in the minutes as follows:-

"Sable (black) on an equilateral triangle or (gold) twelve knobs or lights gules (red) between a Holy Lamb on the dexter and a cock on the sinister side with a Book of the Gospels in base all argent (silver). Within the triangle the emblems of mortality at the foot of the Passion Cross of the last (silver) and on a chief argent (silver) a cross Patee gules (red).

"The whole surmounted by a Knight's helmet with the motto "in cruce spes." On either side a branch of maple issuing from the shield, and the name and date of Encampment on the scroll surrounding the triangular shield."

GORDON ORDER OF MERIT

At the meeting on July 10th, 1854, Frater Lt. Col. Alexander Gordon R. E., announced his desire to commemorate the revival of the Order in the Province of Canada, and that he proposed to found an Order or decoration to be known as the "Gordon Order of Merit," confined to members of the Hugh de Payens Encampment. He presented the Em. Commander with twelve crosses and suitable ribbon, saying:

"Permit me to present this Order of Merit to be by you distributed as a memento to those Fraters who have been instrumental in restoring and placing on sure, and I trust, a lasting foundation in this Province, the Ancient Order of the Knights Templars. I am desirous that this Order should be now and hereafter limited to twelve Fraters, who must be members of the Hugh de Payens Encampment, and of which number you are to be the first head or chief, inasmuch as to your zealous exertions is mainly owing the revival of the Order in this city, and the credit of establishing it on a regular and constitutional basis, under the banner of the Supreme Grand Conclave of Masonic Knights Templars in England and Wales. Eminent Commander of the Hugh de Payens Encampment, I now, with the greatest pleasure, invest you with the Gold Cross of the Order, which you will retain and wear until death and I present you with eleven crosses of silver for distribution. I have limited the number to twelve, as it thereby bears a pleasing reference to that mystical number which has a hallowed signification in the memory of every soldier of the Temple. It is my wish that in case of the death of any of the Fraters on whom this Order of Merit is originally bestowed, the vacancy thereby occurring shall be filled up

from time to time by a meritorious Frater, being a member of the Hugh de Payens Encampment, who shall be chosen thereto by a majority of the votes of the surviving members of this Order.

"Herewith, I have drafted and submit for your approval, the first statutes of the Order. The cross of this Order is composed of four isosceles triangles, its extreme width is one-and-a-half inches, the width of their bases five-eighths of an inch. Between the arms of the cross, from the centre are four leaves in gold, and one surmounting the cross in front of the ribbon ring, as an emblem of the Canadian maple, the number whereof being the five points of fellowship. On the centre of the cross patee is a circular plate of silver, five-eighths of an inch in diameter, on the exterior edge of which is a circle in relief, having the inscription "Hugh de Payens, Resurgam" and in the middle of the plate are the emblems of mortality, surmounted with rays of glory, over which is an equilateral triangle with twelve equidistant lights thereon. On the reverse of the cross is inscribed 'Of Merit, A. O. 736.' The thickness of the metal (either gold or silver) of this Order is one-eighth of an inch.

"This ribbon will, I trust, ever remind you of our glorious banner the Beauceant and while, like the Templars of old, you are steadfast to your faith, may you ever be loyal, brave and true.

"The Ribbon is watered silk of two primitive colors, black and white, each one inscribed with an edging of red (the emblem of blood), the former are each one inch in width, and the latter one-eighth of an inch in width, making the whole width of the ribbon two and one quarter inches, the black to be worn uppermost.

"While you, and the other Fraters wear this Order, may it in time of temptation and trouble, recall to mind the untimely fate of him who fell from the lofty, and once cherished, position, held by him among the chosen of the great Emmanuel, and feeling that we inherit the fame of those who shed their blood in defence of the cross, may it save us from falling. Accept then, and wear this Order of Merit until death, bearing always in mind the subscription thereon, 'Resurgam' and as a soldier of the cross, may you, 'when the dust shall return to the earth, as it was' rise again with glory, to join the heavenly Encampment of the ransomed millions of which our great Captain, Jesus Christ, is the head and corner-stone."

The Eminent Commander, on the presentation being made, addressed the Fraters on whom the Order was conferred, as follows:-

"In accordance with your wishes, I will now select and invest the eleven Fraters for this Order.

"To you, Fraters Robert Sellars and Samuel Boyden, I present this Order as being the sole surviving Knights Companions of the St. John of Jerusalem Encampment, and as being the only connecting link between the old Templars of this city and those who have lately formed the Order, and are members of the Hugh de Payens. How truly has it been exemplified in your steadfast attachment to the Order that the sacred mysteries are carefully locked in the repository of the faithful breast.

"To you, Fraters Gordon, Henderson, Fowler, Dowse, Goodeve and Bury, I feel much satisfaction in according the Order, as to your exertions and zeal on behalf of the noble and ancient Order of Knights Templars, its success is mainly owing. You have all held high positions in the Craft, and may your zeal still continue in favour of the Order of the Temple.

"You were the first Knights that I installed under the new warrant of Hugh de Payens, and hence, I trust, you will feel that the future success of the Encampment will, in some measure, depend on your proper and continued appreciation of our beautiful Order.

"To the Very Eminent Frater Henry Emly, the Grand Chancellor of the Order, at whose hand this Encampment has received many marks of favor, I feel great satisfaction in being able to present him with a cross of the Order, as a small token of how much we all appreciate his kind assistance, and I do so the more readily, inasmuch as it is at the particular request of the chivalric founder, Frater Lt. Col. Alexander Gordon, and at this assembly Frater Emly has been unanimously elected as an honorary member, the first one chosen by this, the only Encampment in the Western Hemisphere under the Grand Conclave of England and Wales, and which distinction I trust, he will receive as an earnest of the manner in which Canadian Templar appreciate his zealous endeavours towards the progress and advancement of the Order. To Frater Sir Allan Napier McNab and Thos. D. Harington, the Provincial Grand Master for Canada West, and for Quebec and Three Rivers, I accord also this badge of distinction. Their high positions in Craft Masonry, and the readiness and zeal they have evinced in ranging themselves under the banner of the Cross, warrant me, in conferring on them this Order of Merit, agreeably to the wishes of that zealous Frater Lt. Col. Gordon, who has established this Order of Merit, to be known as the 'Gordon Order of Merit' of the Hugh de Payens Encampment. It is now and will be confined to twelve Fraters of acknowledged zeal, who must be members of the Hugh de Payens Encampment, and the possessor of the Order will wear it for life. When a vacancy occurs it will be filled up by that Frater on whom the suffrage of the surviving members of the Order may fall.

"And now, my Fraters, may we when we wear this ribbon and Order, ever view it as an additional emblem of vigilance, to keep us mindful of our duties as soldiers of the Temple."

The first recipients of this Order of Merit were:-

Capt. W. J. B. McLeod Moore
 Robert Sellars
 Samuel Boyden
 Lt. Col. Alexander Gordon
 James A. Henderson
 Samuel Deadman Fowler
 Dr. Richard Dowse
 William J. Goodeve
 Hon. John J. Bury
 Henry Emly
 Sir Allan Napier McNab
 Thomas Douglas Harington.

No awards were ever made in later years, and we have been unable to locate any of the twelve medals awarded on the founding of the Order.

Lt. Col. Alex. Gordon had a long and distinguished career in the Royal Engineers and rose to the rank of Major General.

He was appointed the first Provincial Grand Prior when the Provincial Grand Conclave of Canada was formed in October, 1855. On removing to England, in 1855, he was made an Honorary member of the Encampment. In England he identified himself with the Order there and in 1858 was appointed Provincial Grand Commander for Berkshire, one of the highest and most important positions in the Order in England. He died March 16th, 1873, aged 69 years.

At the same meeting a letter was read from the Hon. William B. Hubbard, Grand Master of the General Grand Encampment of the United States, acknowledging receipt of a circular announcing the founding of the Hugh de Payens Encampment, and requesting a copy of the statutes of the Grand Conclave; also a copy of the patent of Constitution of Hugh de Payens; and stating that the Grand Recorder of the Grand Encampment had been directed to forward their printed proceedings. Thus early had amicable relations been formed between Canadian and American Templars.

PROVINCIAL GRAND CONCLAVE

On July 7th, 1854, the Supreme Grand Master of England and Wales appointed by patent Capt. McLeod Moore as "Provincial Grand Commander for the Province of Canada."

In the same year, a warrant, dated 8th November, was issued for the establishment of "Geoffrey de St. Aldemar" Encampment at Toronto, with Samuel B. Harman as its first Eminent Commander.

On July 28th, 1855, "William de la More, the Martyr" Encampment, Quebec, was constituted by warrant and on October 8th, 1855, Frater Moore, as Provincial Grand Commander, installed Thomas Douglas Harington as its Eminent Commander, the ceremony taking place in Hugh de Payens Encampment.

From these three Encampments the Provincial Grand Conclave was formed at Kingston, Canada West, on October 9th, 1855, the principal predecessor of the present Sovereign Great Priory of Canada.

Richard Coeur de Lion Encampment of London was warranted on May 29th, 1857, with Col. Thompson Wilson named as Eminent Commander. He was installed as Commander of the new Encampment at a meeting of Hugh de Payens at Kingston on October 29th, 1857, there not being in London a sufficient number of Past Commanders to instal him after his election.

The Provincial Grand Conclave continued until May 16th, 1868, when the Supreme Grand Master of the Order in England, Col. Wm. Stuart, changed the title to "Grand Priory" and that of the Grand Commander to "Grand Prior."

J. A. HENDERSON SUCCEEDS

At an Assembly held October 9th, 1854, Frater McLeod Moore stated that he was desirous of appointing Frater James A. Henderson as his Deputy in the newly formed Provincial Grand Conclave and as it was necessary that such Deputy should be an Eminent Commander, and his own military duties and removal to Prescott would prevent his regular attendance at regular assemblies, he proposed to resign as Eminent Commander in order that they might elect Frater Henderson to the chair. This proposal was unanimously agreed to and thus Frater Henderson, under the authority of a special dispensation,



James A. Henderson
Eminent Commander 1855
Supreme Grand Master 1890

dated November 8th, 1854, received from the Supreme Grand Master in England, which is set out in full in the minute book, was elected and installed on January 8th, 1855, as the second Eminent Commander of the Encampment.

In these minutes we find the first reference to the ceremony for the installation of an E. C. that we have been able to find in our history. Frater Moore had been installed as an E. C. at Portsmouth, in England, in 1852. On this occasion Moore communicated the secrets of an E. C. to Frater Henderson and in the McLeod Moore collection will be found the full ceremony as used on this first occasion, on January 8th, 1855.

JAMES ALEXANDER HENDERSON, Q.C.

Born at Stoke, near Plymouth, England, in February, 1821, he followed the profession of law and attained eminence. The degree of D.C.L. was conferred upon him by Trinity University in 1865. He served as Master in Chancery.

He was initiated in 1843 in Ancient St. John Lodge, Kingston, and became Master of the Lodge in 1847. He took part in the union of the two Grand Lodges in 1855. He was District Deputy Grand Master in 1862; D.G.M. 1877-78 and Grand Master in 1879 and 1880. In Royal Arch Masonry he was Grand Superintendent, in 1862.

In the Knight Templar Order, he was one of the first candidates installed in Hugh de Payens Preceptory, in 1854, and afterwards actively assisted Col. W. J. B. McLeod Moore in establishing Templary in Ontario. In 1855 he served as Deputy Provincial Grand Commander; Provincial Prior in 1871; Great Sub-Prior and Deputy Grand Master from 1879 to 1890, becoming Supreme Grand Master in October, 1890, on the death of Col. McLeod Moore, an honour which he held for only two months, or until his own death on December 7th, 1890. In 1883, he was honoured with the Grand Cross of the Order of the Temple, by H.R.H. the Grand Master of England. From 1855 to 1890 he was the Grand Representative of the Grand Encampment near the Sovereign Great Priory of Canada. During all this long period of service he found opportunity to act as Presiding Preceptor of Hugh de Payens Preceptory in 1873, 1874, 1875 and again in 1888.

"He was a thorough Mason and delighted in aiding Masonic students from his vast store of Masonic knowledge. He was an earnest and devout Christian and very prominent in church work and in all benevolent and charitable undertakings. He was most genial and kindly in his disposition and won his way to the affection and esteem of all who knew him, by his many personal qualities. He was a man of great ability, holding many public positions of trust and importance, and withal of a modest and unassuming demeanor." (Proc. 1891, p. 223).

PRESENTATIONS

On this same occasion (October 9th, 1854) Mrs. Moore, the wife of Captain McLeod Moore, presented a very handsome crimson cushion on which to rest the Holy Gospels, and also a pair of silk bannerettes. "A resolution of thanks was unanimously passed by the Knights" who, still keeping up the chivalric spirit of their sainted predecessors, trust that they may so bear themselves as ever to merit the good wishes and esteem of the 'faire ladye' of the very Eminent the Provincial Grand Commander."

At the same Assembly, a committee, which had been appointed to prepare a code of by-laws, presented its report. The report was adopted and the by-laws ordered to be printed and distributed to the members. Under these by-laws, meetings were held on the second Mondays of January, April, July and October, and on the second Friday of May.

THE JEWELS OF THE ENCAMPMENT

At the Assembly on April 9th, 1855, accounts amounting to £77, 2s. Od. for collars and jewels for the officers of the Encampment and for the Beauceant and Red Cross Standards, which had been ordered from London, Eng., were ordered paid.

These jewels were placed at the disposal of the Provincial Grand Conclave on its organization October 9th, 1855. The Provincial Grand Conclave offered to purchase, at cost price, such jewels as were suitable for a Provincial Grand Conclave, and in July, 1857, paid £8 for same, the jewels to be used by both bodies jointly.

This proved an unsatisfactory arrangement and in 1867 a refund was made by the Encampment and the title to the jewels reverted in it. (1855, p. 9; 1857, p. 28; 1867, p. 90).

In 1868, the Provincial Grand Commander asked for the use of these jewels for the institution of the Richard Cœur de Lion Encampment, in Montreal, but Hugh de Payens Encampment declined to lend them. Probably as a consequence of this refusal, the Provincial Grand Conclave decided to purchase them outright, which they did in 1869, for \$45.25.

PRECEDENCE

At the Assembly October 13th, 1856, a communication was read from the Supreme Grand Master in England, dated the 12th day of August, 1856, authorizing the Encampment to take rank and precedence from February 12th, 1824, the date of the warrant signed by Ziba M. Phillips.

FINANCES

From the first the Encampment maintained a healthy financial position. On May 8th, 1857, the treasurer reported that after payment of all claims, a balance remained on hand of £31, 7s. 3d. At this date it had invested funds, the annual income from which was sufficient to meet the usual running expenses.

SAMUEL D. FOWLER

On May 8th, 1857, Samuel D. Fowler was installed as Em. Commander. This distinguished Craftsman and Templar was Superintendent of the Marine Railway, Kingston. He became the first Provincial Grand Registrar in 1855, and Provincial Grand Chancellor in 1856 and continued in office until 1861, when he became Deputy Provincial Grand Commander, 1861-2. In 1868 the rank of Grand Sub-Prior was conferred upon him by the Grand Conclave of England.

Samuel Deadman Fowler was made a Mason in 1845, in St. John's Lodge, Kingston, then No. 5, Provincial Reg.; No. 758 Eng. Reg. The Lodge became No. 3 on the registry of the third Provincial Grand Lodge and No. 491 Eng. Reg. Fowler became W.M. of the Lodge and represented the Lodge as a P.M. at a meeting of the Grand Lodge in 1855 and was appointed Grand Junior Deacon.

He died July, 1871, aged 60 years. "A truly Christian Knight, a worthy upright and zealous Brother of our Order." (1871 p. 133, 147).

FURNITURE, ETC.

In April, 1858, the question was raised as to the ownership of the furniture in the Hall and a committee was appointed to discuss this question with Ancient Frontenac, to whom at that time the Encampment paid rent. The debt claimed to be due to the Chapter was £28, 2. 3, but the expenses of fitting up the rooms, and the responsibility for gas and fuel, had never been apportioned. Reference to the minutes of October 7th, 1854, showed that the two bodies had agreed "that each should consider as its own property those articles bought for and paid for by the Society, viz. the canopy with its drapery and the settees, to belong to the Encampment; and the carpet and chairs to the Chapter. The accounts were apparently amicably adjusted by a conference between the two bodies, for in the minutes of May 15th, 1860, we find the Encampment agreeing to pay the Chapter the sum of \$16.00 a year for the use of the room, fuel and light."

SOCIAL OCCASIONS

In the minutes of May 10th, 1861, the record of the annual installation of officers concludes with the proposal "that the Brethren dine together this evening, the Fraters to pay \$2.00 each and the sum of \$3.00 be paid out of the funds of the Encampment." There were thirteen present. Apparently the refreshments included more than the customary "crackers and cheese." At this time the annual dues were \$2.00.

At the installation in May, 1862, eleven members of King Baldwin Encp., Belleville, were present, and for the banquet twenty-six Fraters sat down to dinner. The charge made for each guest was \$4.00. Shortly afterwards the annual dues were increased to \$3.00. In 1864 the banquet was held at the Bennett House.

Until 1860 the accounts of the Encampment were kept in Halifax currency, which treated the pound as equivalent to \$4.00. In 1865 the dues of residents outside Frontenac County were fixed at one dollar a year.

At the opening of the Encampment the benefactions of the members were collected. These did not, however, amount to very much. The minutes for the period 1864-66 record such amounts as 53c, 32c, 72c, 42c, 65c, \$1.50 and 28c. The attendance was small and pennies were plentiful. The minutes generally refer to the purpose of these generous benefactions as "for the poor and distressed."

JOHN HILL ROWAN

Held various offices in the Provincial Grand Conclave — Provincial Grand Herald, in 1855; P.G. Standard Bearer, 1856; P.G. 1st Captain 1858, 1863, 1864; and in 1868 was honoured by the past rank of Grand Captain by the Grand Conclave of England.

WILLIAM B. SIMPSON

On May 13th, 1864, Wm. B. Simpson was installed as Eminent Commander. He was one of the early pioneers of the Templar Order in Canada. Born at Augusta, Ontario, in 1818, a few years after his father had settled in Canada from England, and whom he succeeded after his death as Collector of Customs, serving at Brockville, Kingston and later Montreal, until his retirement in 1882.

His Masonic career dated from 1853 when he was initiated in Sussex Lodge, Brockville. He was exalted in Ancient Frontenac Chapter, Kingston, in 1856 and was installed a Knight Templar in Hugh de Payens Preceptory, Kingston, in 1857. He was Grand Master of the Grand Lodge of Canada, 1864-65, and at the time of his death was Chancellor of the Supreme Council 33° for Canada.

In the Knight Templar Order, he was Provincial Grand Captain of the Lines, 1858; Grand Vice Chancellor 1859; Provincial Grand Chancellor 1861-62; Eminent Preceptor 1864; Provincial Grand Sub. Prior 1865-66. Grand Cross of the Temple, England. In Masonic matters he sought to draw closer the ties and bonds of unity between England and Canada.

He was active in the affairs of the Diocesan Synod of Montreal, particularly in the Missionary cause.

"He was an unflinching exponent of whatever he believed to be right and never yielded to expediency to gain a little temporary popularity.

He died at his residence "Homewood," Coteau Landing, P.Q., June 3rd, 1883.

NEW QUARTERS

On October 20th, 1868, the cornerstone of a new building, known as the Town Building, was laid by M. W. Bro. and Em. Kt. Wm. B. Simpson, Past

Grand Master of "Canada." This building was erected at the cost of Frater Richard Town, a member of the Encampment, and the upper portion of it was reserved for Masonic purposes. To this building, standing on the Market Square, all the Lodges and Chapters removed about January 1st, 1870. The Encampment held its first Assembly in the new quarters on Jan. 10th, 1870. The rent for the year was fixed at \$25.00, including fire and light. In the minutes of the Encampment, beginning October 17th, 1870, the place of meeting is referred to as the "field of Encampment." In later minutes the reference is to "Headquarters in the East."

In 1854 the fee for installation was £7 - 10s - Halifax currency. In 1871 the installation fee was \$30.00, the equivalent in Canadian dollars.

CHAPTER V

UNDER THE NATIONAL GREAT PRIORY OF "CANADA" 1875-1884

In 1868, following reorganization of the Order in England, a "Convent General" of the Order was formed by the Union of the two sovereign bodies in England and Ireland, with H.R.H. the Prince of Wales, later King Edward VII, as Supreme Grand Master, and Her Majesty Queen Victoria as Grand Patron.

On the formation of the Convent General, a new order, or decoration, was instituted by the Supreme Grand Master, to be known as the Grand Cross of the Order of the Temple (G.C.T.) and Knight Commander of the Temple (K.C.T.). As might be expected, among the first recipients of the senior decoration was Col. W. J. B. McLeod Moore, refounder of Hugh de Payens Preceptory and first Grand Prior of the Grand Priory of "Canada," the new name of the Provincial Grand Conclave.

This body was given jurisdiction over the whole of Canada, excepting the Province of Nova Scotia, New Brunswick and Prince Edward Island then under the Hon. Alexander Keith, Provincial Grand Prior. Col. W. J. B. McLeod Moore received a new patent naming him as Grand Prior of the Dominion of Canada. On the death of the Hon. Alexander Keith, in December, 1873, the jurisdiction of Col. McLeod Moore was extended to include the Maritime Provinces.

On August 27th, 1875, the Grand Priory of Canada petitioned the Convent General to be admitted on the same footing as the other National Great Priories, and on July 28th, 1876, a patent was issued under the sign manual of the Supreme Grand Master, admitting the Canadian body to the Convent General under the name of the "National Great Priory of Canada", and the title of Col. McLeod Moore as Grand Prior was changed to "Great Prior."

NOMENCLATURE

Following the changes in organization made in 1873, changes were also made in the names of officers of the constituent bodies.

The name "Preceptory" took the place of the word "Encampment" and the names of the various officers were changed as follows:-

Commander	Preceptor
First Captain	Constable
Second Captain	Marshal
Prelate	Chaplain
Expert	Sub-Marshal
Captain of the Lines	Captain of the Guard
Equerry	Guard

In 1876, the first five, along with the Treasurer and Registrar were made elective.

Changes were also made in the ceremony of installation, so as to bring it more nearly in accord with the ancient ceremonial.

GRAND PRIORY, KINGSTON, 1873

On August 14th, 1873, Grand Priory met in Annual Assembly at Kingston, Hugh de Payens Preceptory acting as host. On this occasion, Col. W. J. B. McLeod Moore, Grand Prior, had this to say respecting the past history of Knight Templary in that city:

"Some twenty years ago, when on an official military visit to this city, I had the pleasure of forming the acquaintance of a Masonic brother well known to you all, the present preceptor of the premier Knights Templar Encampment in Canada, the "Hugh de Payens" of Kingston, who, on learning that I was one of the grand officers of the Grand Conclave of England, suggested to me the idea of establishing the Order here on a constitutional basis. To Sir Knight James Alexander Henderson, D.C.L., Q.C. & the first Templar installed by me in Canada and now the senior Past Provincial Deputy Grand Commander of the former Provincial Grand Conclave, all honor is due as your earliest pioneer.

"It is both a pleasing and a curious coincidence that here in the good city of Kingston, where the Order was first founded in Canada, we should again meet to mark a new era in our history, one which prognosticates a great and brilliant future. To me, while it is a gratifying reminiscence to look back at our early history, it is at the same time necessarily a painful one, when I think how many of the old forms who then assisted me have passed from amongst us, never to return."

He referred with kindly feeling to Col. Alex. Gordon and Dr. Richard Dowse, also to Captain Thompson Wilson of London, Ont.

On this occasion Hugh de Payens Preceptory held a banquet in honor of the occasion, at which Col. McLeod Moore was the chief guest.

DEPRESSION

Shortly after 1874 an economic depression set in which set back the fortunes of the Preceptory. To "combat" the adverse effect of the times, the annual dues were reduced from \$3.00 to \$2.00, the joining fee from \$12.00 to \$6.00 and other economics affected, but the annual dinner was never omitted. The number of suspensions increased, but when the stress of the times had passed the annual dues were increased to \$2.50.

FROM YEAR TO YEAR

On August 8th, 1873, we note the purchase of a russet brown stuff mantle for the Guard, at a cost of \$5.00.

In 1876 the Chancellor, apparently without any previous resolution of Great Priory, numbered the Preceptories on the roll, assigning No. 1 to Hugh de Payens Preceptory, which at that time had 29 members. The membership remained at the same figure in 1877 and 1878.

Until 1877 the Preceptory had held its regular meetings on the second Mondays of January, April, June and October of each year. In January of that year a change was made to provide for quarterly meetings on the first Fridays of February, May, August and November, and "in perpetual memory of the death and martyrdom of our Illustrious Grand Master Jacques de Molai, on the 13th day of March in every year, and should that day fall on Sunday, then on the following Monday, which day shall be known as the Day of Installation."

In 1883, the National Great Priory changed the statute to provide for elections in December. The by-laws were accordingly changed and thereafter elections were held on the second Monday of December and installation of officers on the second Monday in January.

PROVINCIAL PRIOR'S VISITS

Beginning in 1778 the Provincial Priors made official visits to the Preceptories under their jurisdictions. R. Em. Kt. James A. Henderson, Prior for Ontario East, reporting to Great Priory in that year, said that he had visited Hugh de Payens Preceptory and that it was "in a flourishing condition, but like the other Preceptories, feels the drawback occasioned by the uncertain state of the ritual." At this time the Preceptory had 29 members on the roll.

In August, 1878, "V. Em. Frater James A. Henderson suggested "that application be made to the Great Priory to have this Preceptory styled Hugh de Payens "Premier" or "Ancient" No. 1. This matter was left in the hands of V. E. Frater Henderson" but it was some years before he attained any result.

In his report in 1879, Sir Kt. James A. Henderson reported that the Preceptory had 29 members and had installed but one Companion during the past year; the other Preceptories at Belleville and Maitland had had very little work, "hardly enough to keep the Fraters of these Preceptories well informed in the beautiful ceremonies of the Order. No doubt the great financial depression through which this Dominion is passing is the reason why so few Companions have felt able to join our Order."

He reported that "the installation, according to the new ritual, has been introduced and successfully carried out in the Hugh de Payens Preceptory, the Fraters highly approving of the ceremonies, which are chivalric and more closely resemble the pristine method of conferring the Order of Knight Templar than was observed under the later ritual now superseded."

At the end of December, 1879, the membership increased to 31, but at the end of 1880 a net loss of 6 reduced the membership to 25.

In 1882 the Provincial Prior, Wm. D. Gordon, reported that the Preceptory "maintains its wonted activity and efficiency." He reported the deaths of two Preceptors, Alex. S. Kirkpatrick and Edwin H. Parker, who had long taken an active and energetic part in matters pertaining to Templary." In spite of the Provincial Prior's favourable report, there were no additions to the membership, which remained at 25.

In 1883, Henry Nuttall, Provincial Prior, reported no additions to the membership during the previous two years.

In the following year Samuel S. Lazier, of Belleville, Provincial Prior, reported that the membership "seemed actuated with the greatest zeal for the Order, and everything connected with the Preceptory was reported to me to be in the most flourishing condition."

60TH ANNIVERSARY

The minutes of March 18th, 1884, record that on that date "the Sixtieth Anniversary of the establishment of Hugh de Payens Preceptory No. 1 "was celebrated at a splendid banquet, provided by the Em. Preceptor, R. V. Matthews. Among the guests were E. Em. Fr. James A. Henderson, Great Sub-Prior; R. Em. Fr. S. S. Lazier, Provincial Prior; Fr. John A. MacDonald, then Prime Minister of Canada; Colonel Twitchel, U. S. Consul; Major S. G. Fairtlough, R. A. and Rev. John Gallagher, Past Grand Chaplain of the Grand Lodge of Canada in Ontario. The usual Masonic toasts were honored and the gathering closed with the singing of "Auld Lang Syne."

CHAPTER VI

UNDER THE SOVEREIGN GREAT PRIORY OF CANADA 1884-1954

The union of National Great Priories and the Convent General fell into desuetude. The National Great Priory of Canada became dissatisfied and an agitation arose in favour of independence, which was endorsed by the National Great Priory at its annual Assembly in 1883.

A petition was thereupon forwarded to the Supreme Grand Master, asking that the National Great Priory be absolved from its allegiance to himself and Convent General. To this the Grand Master, H.R.H. the Prince of Wales, graciously assented and at the annual Assembly of National Great Priory, held at Toronto July 7th, 1884, the Canadian body declared and proclaimed itself a Supreme and independent body, under the title of "The Sovereign Great Priory of Canada," with jurisdiction over the whole Dominion of Canada.

At the same meeting Col. W. J. B. McLeod Moore was elected Supreme Grand Master ad Vitam.

SOVEREIGN GREAT PRIORY

When Sovereign Great Priory was formed, in 1884, Hugh de Payens Preceptory voted to join the new body and exchanged its old warrant for a new one, which preserved its precedence from February 12th, 1824, giving it first place on the roll of Great Priory.

This new warrant is of special interest and is quoted in full in the Proceedings 1885, p. 143.

WARRANT

(Militia Templi)

Supreme Grand Master, William James B. McLeod Moore, G.C.T.,
Deputy Grand Master James A. Henderson

SOVEREIGN GREAT PRIORY OF CANADA

United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta.

M. E. Frater, William James Bury McLeod Moore, Grand Cross of the Temple, Supreme Grand Master.

No. 1.

Health, Peace, Good-will.

GREETINGS

Whereas, a Warrant or Patent, bearing date the 10th day of March, A.D. 1854, A.O. 758, was granted by the Grand Conclave of Masonic Knights Templar in England and Wales, to Fraters William James Bury McLeod Moore, William York Moore, William Marriott, Thomas Duncan, William Ford,

John Lanktree, Robert Sellers and Samuel Boyden, in confirmation of a Warrant or Patent of Constitution, bearing the date 12th day of February, A.D. 1824, A.O. 728, granted by the then Grand Master of Knights Templar, and sanctioned by the Grand Royal Arch Chapter for the Province of Upper Canada, to Fraters John Butterworth, William Chestnut, Thomas Ferguson, Robert Johnston, Thomas Smith, George Millward, Joseph Daley, Benjamin Olcott, Robert Walker, William Donaldson, James Meagher, Samuel Boyden and George Oliver, all of the city of Kingston, under the name of the Saint John of Jerusalem Encampment of Knights Templar, Knights of Malta, and Knights of the Red Cross, at Kingston. The first named Warrant or Patent, authorizing and empowering the Fraters there first mentioned, to open and hold at the City of Kingston, the Encampment under the name of Hugh de Payens. And whereas, "The Hugh de Payens" being in continuous operation, is desirous of enrolling itself under the banner of the Sovereign Great Priory, retaining its rank, rights and privileges,

Now, Know Ye, under sanction of the Great Priory of Canada, do grant this Warrant, constituting and confirming the said Fraters and their successors as a regular Preceptory, under the denomination of the "Hugh de Payens, the Premier Preceptory," and numbered one, to be held at the city of Kingston, in the County of Frontenac, in the Province of Ontario, Dominion of Canada. And we do hereby authorize and empower our said Fraters and their successors, and other regular subscribing members, and those who shall hereafter become such, and such as shall be regularly reported to and registered in the books of the Great Priory, to continue to meet at the City of Kingston, aforesaid, on the second Monday in January, April, August, October and December, and proceed as a regular Preceptory of Knights Templar, to be entitled, "The Hugh de Payens, the Premier Preceptory," and to confer the several Orders of the Temple and Malta, and appendant Orders, upon such Holy Royal Arch Masons, possessing the necessary qualifications, as they and their successors may think proper, conformably to the Statutes and Regulations of the Sovereign Great Priory of Canada, and not otherwise; and to do all such other acts as may be lawfully done by a legally constituted Preceptory. And we do hereby approve and confirm the nomination of Frater William James Bury McLeod Moore, the First Presiding Preceptor; Frater Robert Sellers the First Constable; Frater William Yorke Moore, the First Marshal and Frater William Joseph Goodeve, the First Registrar of the said Preceptory, and have approved of their continuance in the said offices until their successors, duly elected and appointed, were installed and invested, and they and their successors, and the Fraters of this Preceptory shall continue to hold and act under this Warrant, as provided for by and subject to the Constitution, Statutes and Resolutions of the Sovereign Great Priory of Canada.

And this, our Warrant of Constitution, shall continue in force as long only as the Officers and Fraters of the said Preceptory shall conform to the said Constitution and Statutes, and to the said Great Priory, and to the orders and decisions of the Supreme Grand Master; otherwise this Warrant of Constitution shall be of no force and effect. And we do hereby confirm and grant to the said Preceptory the rank and precedence from the 12th day of February, 1824, in confirmation of the old Warrant of that date, hereinafter set forth.

Given under our hands and the seal of the Sovereign Great Priory of Canada, at Barrie, in the said Province of Ontario, Dominion of Canada, this eighth day of July, A.D. 1884, A.O. 766."

Daniel Spry
Grand Chancellor

James McL. Stevenson
Grand Registrar."

COMMENTS

It will be noted that the new Warrant gave to the Preceptory the name "Hugh de Payens, the Premier Preceptory" as its full name and that it confirmed the previous Warrants of 1824 and 1854.

In his allocution to Sovereign Great Priory, in 1886, the Supreme Grand Master said:

"I therefore think it due to the Premier Preceptory of the Dominion the "Hugh de Payens" of Kingston, revived from the old St. John of Jerusalem Encainment, and recommended to Great Priory that they be allowed to wear the distinguished mark of Provincial Priory officers, that of one white stripe in their sashes and ribbons. The presiding Preceptor I shall appoint ex-officio, permanently, as the Grand Master's Banner Bearer, as I was the first elected Commander of this Preceptory.

(Proc. 1886, p. 198)."

Great Priory approved of the first recommendation, "The oldest Preceptory in this Dominion is fairly entitled to a distinguishing mark" (p. 228).

Grand Master appointed the Presiding Preceptor as Grand Registrar and a member of King Baldwin Preceptory was named as Grand Master's Banner Bearer.

The appointment of the Presiding Preceptor as Grand Master's Banner Bearer was enjoyed by only four Fraters, and on the death of Col. W. J. B. McLeod Moore, the practice was discontinued.

On December 31st, 1886, the membership was twenty three, three suspended members having been restored during the year. The Provincial Prior, Robert V. Matthews, himself a member of the Preceptory, reported that the average attendance during the year had been only eight. No work had been done, only four assemblies had been held out of six called, yet in spite of this he concluded "The future prospects of the Preceptory are excellent."

The situation in 1887, however, was no better and the Preceptory lost one member by withdrawal and another by death, and the next three years showed no improvement.

Reporting on his visit to the Preceptory in 1889 the Provincial Prior, Wm. Fitzsimmons of Brockville noted no change in the financial condition of the Preceptory. "It will continue to retain the high place it has hitherto held in Templar Masonry. The number of members was 21 at the end of 1888."

Owing to the enfeebled state of his health, the Provincial Prior, David Taylor of Ottawa, made no official visit to the Preceptory. The membership had increased to 23 at the end of 1889.

Sovereign Great Priory met in the Templars' Hall, Masonic Building, King Street, Kingston, on July 15th, 1890. It was the last Annual Meeting

presided over by their distinguished Frater Col. McLeod Moore. He had been seriously ill, confined to his house for nearly the whole of the previous year, and the end was not far away.

In the same year James Henderson, his successor as Grand Master, also passed away leaving the Preceptory minus its two most distinguished leaders.

The Provincial Prior, James Greenfield, in his report to Great Priory in 1891 referred to the grievous loss of these two leaders, who had passed away, leaving rich memories of their distinguished service to the Order.

On his own visit to the Preceptory he found it well equipped, the books well kept and the financial position good.

In 1893 the Provincial Prior reported that the Preceptory "has had a hard battle to fight. The A. & A. Scottish Rite, to which body many young Masons are attached, sometimes before reaching the Chapter, militates against them." He reported the Preceptory in a prosperous condition. Only three meetings had been held, two members had withdrawn and the membership stood at nineteen.

A LIST OF MEMBERS 1893

The membership of the Preceptory on June 30, 1893, consisted of the following:—

David Wright Allison
Edward Ball, Prec. 1887-88
Edmond W. Case
Forshaw Day
Arthur Downey
William Melville Drennan, Prec. 1891
William Dunlop Gordon, Prov. Prior, Ontario East, 1881
James Greenfield, Prov. Grand Prior, Kingston, 1890-91
William L. Hamilton, Prec. 1893
Robt. Henry, Jr.
John Hewton
Robert Aberly Irwin
John Kerr, Dep. Prov. Grand Comm. 1870
Robert Valiers Matthews, Prov. Grand Prior, 1887
William Hill MacMee
Allan McLean, Prov. Grand Prior, 1893
Donald Ross, Prov. Grand Prior, 1879-80
Fleming Rowland, Grand Registrar, 1883
Sydney William Scobell, G. M's. Banner Bearer 1888
George Sommerville, Prec. 1892
William Waddington, G. M's. Banner Bearer 1887
Henry John Wilkinson

JAMES GREENFIELD, JR.

On November 23rd, 1893, the Preceptory suffered the loss of James Greenfield, Jr., Past Provincial Grand Prior. He was born at Kingston in December 1840, died at London, England, on November 23rd, 1893. Exalted in Cataraqui Chapter, he received the Templar Order, May, 1870; Preceptor and Grand Marshal 1876; Provincial Prior 1890-91. A merchant in Kingston, "he enjoyed the highest respect of the business community, was thoroughly loved by everyone who knew him. His memory will always be cherished by the immense circle of friends all over the Dominion." (Proc. 1894, p. 9).

PROGRESS

The following year (1894) the Provincial Prior was Allan McLean of Hugh de Payens Preceptory. He was installed by R. E. Kt. Robert V. Matthews, Past Provincial Prior, at a special assembly called for that purpose and amid a good gathering of Knights. During 1893 the Preceptory was also visited by the M. E. Grand Master, Sir Knight E. E. Sheppard. In this year the Preceptory made some progress, nine meetings were held, four new members installed, and one restored. After deducting losses by death, withdrawal, the members stood at twenty one on March 31st, 1894.

In April, 1895, the Preceptory was honored by a visit from R. E. Kt. Will H. Whyte, then Deputy Grand Master, who reported the members ready and anxious to keep up the standard and honor of old Number One.

For the year ending March 31st, 1895, further progress was reported. Nine meetings and three new members, a total of twenty-four.

The Provincial Prior, Sir Kt. C. H. Fitzsimmons, visited the Preceptory in September, 1896, and later reported that the previous year had been an off year. He found the fault to be that the officers did not attempt to learn the work, but invited another Preceptory to visit them and confer the Orders whenever they had candidates to advance.

No progress was reported in 1896-97. Only three meetings were held and affairs seemed to be at a standstill, although some candidates were in prospect. On May 13th, 1898, when the Preceptory had several candidates, they invited King Baldwin Preceptory, No. 6, to confer the Orders. The Provincial Prior reported rather caustically that "the work was done in a manner that left very little room for criticism, and was certainly a good lesson to the Sir Knights of Hugh de Payens, for whose instruction it was done. Although Kingston has been noted for the excellence of the work done in the Blue Lodges and the Chapter, it cannot be said that they carry any degree of excellent work to the Preceptory." The Provincial Prior, R. E. Sir Kt. C. H. Fitzsimmons, and others, expressed the hope that the next work done by this Preceptory would be undertaken by its own officers. The newly installed Knights raised the membership to twenty-six.

During the year 1899, the Preceptory sustained a severe loss in the death of three active members, R. E. Kt. Fleming Rowland, Eminent Preceptor in

1883; Registrar from 1884-1896; and Grand Registrar 1883; Wm. L. Hamilton, Presiding Preceptor in 1892 and 1893; and Provincial Grand Prior in 1894; and William Waddington, Presiding Preceptor in 1886 and 1894 and Grand Master's Banner Bearer in 1887.

These losses reduced the membership to twenty-two.

CENTENARY 1800-1900

At Great Priory Assembly in Windsor, 1899, an invitation to meet in Kingston in 1900 was extended, for the purpose of commemorating the centenary of the old warrant, issued to Knights Templar in 1800. The Assembly in 1900 was a memorable one, presided over by M. E. Sir Kt. the Hon. John Valentine Ellis, Supreme Grand Master, and held in the Masonic Hall, Kingston on September 5th, and 6th.

One of the features of the two day celebration was the arrival of a contingent of members of the Richard Coeur de Lion Preceptory, No. 7, of Montreal, accompanied by the bagpipe and drum band of the 5th Regiment Royal Scots of Montreal, in kilts and tartan. On the previous day they had taken part in the annual conclave and parade of the Grand Commandery of New York, held at Rochester, N.Y., where they had received an enthusiastic welcome and much praise for their splendid appearance with their unique band. Arriving in Kingston very early in the morning, on the steamer "Toronto," they paraded through the streets awaking many from their slumbers.

At the noon hour the Montreal and Kingston Knights, and their band, met the trains from Toronto and Montreal and escorted Knights representing other Preceptories to the British American Hotel, making a fine appearance.

Sovereign Great Priory was opened at 2.00 p.m. in the Masonic Hall, Richard Coeur de Lion Preceptory and their band acting as escort for the Grand Master from the Hotel to the Hall.

The Mayor of the City, His Worship J. A. Minnes addressed Sovereign Great Priory and extended a sincere and cordial welcome. He referred to the City's history, the long career of the Rt. Hon. Sir John A. MacDonald, who had been a member of Ancient St. John's Lodge, No. 3, Cataraqui Chapter and of the Preceptory, to Royal Military College and Queen's University and to the many distinguished graduates of both then serving in the South African War.

An address of welcome was then extended by the Presiding Preceptor of Hugh de Payens Preceptory, V. E. Sir Kt. W. J. Renton. He recalled the many honoured names in the history of the Preceptory and in particular Col. W. J. B. MacLeod Moore, Dr. James A. Henderson, Sir John A. MacDonald, Col. Fairclough, Col. Alex. Gordon, S. D. Fowler and Wm. B. Simpson.

The Supreme Grand Master, in his address, referred to the Herschfeldt Warrant of October 31st, 1800, the dispensation from Ziba M. Phillips, March

10th, 1823, the warrant of February 12th, 1824, and the revival of the latter in 1854, as milestones along the previous one hundred years.

A large number of ladies accompanied the Knights from the West and from Montreal. They, with the Knights not members of Great Priory, were the guests of Hugh de Payens Preceptory, being driven about the city to the points of interest, such as the Royal Military College at Barriefield, Queen's University, the various public parks, etc.

Great Priory held a short session in the evening and then adjourned to allow the members to attend a large progressive euchre party at the Frontenac Hotel, and other entertainment.

On Thursday, September 6th, the non-participants in the session of Great Priory, were guests of the Preceptory for a trolley ride to Portsmouth, to visit the Penitentiary, where they were shown about the workshops and other points of interest, by Warden Platt.

During the morning the Royal Scots bagpipe band, and others from Montreal, visited the Rockwood Hospital and rendered a number of selections. No damage was reported. In the afternoon a parade was held, the band of the 14th Princess of Wales Rifles of Kingston leading the procession. The lines were formed at the Frontenac Hotel, the procession marching by way of Princess Street along Clergy Street and Queen's Park, around the Park, returning by King Street to the dock; a long march, so the Knights thought, for an exceedingly warm and muggy day, most of the participants "presenting a very moist and heated appearance upon reaching the lake front."

After a rest of a few minutes, the party boarded one of Folger Bros. fine, handsome steamers, for a cruise through the beautiful scenery of the Thousand Isles, going as far as Alexandria Bay, on the American side. The 14th Battalion Band and the Montreal Pipe Band enlivened the trip with many popular selections, while one of the pipers entertained the party by dancing the hornpipe, the sword dance and other characteristic Scottish dances. A *recherche* supper was served on board, the party reaching the city about nine o'clock in the evening, in the light of the full moon.

Before landing, a hearty vote of thanks was passed and enthusiastic cheers were given to Hugh de Payens Preceptory for the magnificent hospitality and most enjoyable entertainment. Though few in numbers, the Knights of Kingston were princely entertainers and the two days were long remembered by those who were fortunate enough to attend.

The Montreal Knights left by special train at 11 p.m. over the Kingston and Pembroke Railway, while the others departed by the midnight trains over the Grand Trunk Railway. Thus ended two red-letter days in the annals of old Hugh de Payens Preceptory, No. 1.

The Proceedings of Sovereign Great Priory contain a sketch of the Order of the Temple in Canada, by M. Em. Sir Kt. Will H. Whyte, P.G.M., beginning with the records in Halifax in 1782 (Proc. 1900, p. 275).

How all this was accomplished by a Preceptory of only twenty-one members, several of whom were unable to assist in any way, through illness, age or absence is a mystery. More than that was the inactivity of the Preceptory during the previous year, as evidenced by the record.

PROGRESS

During the year 1899-1900 the Preceptory had no candidates and only three meetings, with an average attendance of seven. As in several years previous to 1900, at the meeting called for the annual election of officers, in December, there was no quorum and a dispensation had to be obtained to hold the election in January. The reason given for failure to get a quorum was "a great number of the members being commercial travellers."

The meeting of Great Priory in 1900 undoubtedly benefitted the local Preceptory and proved the turning point in its fortunes. The Provincial Prior reporting on his visit in February, 1901, said "The present officers are full of enthusiasm and confident of raising it from its present indifferent position; they are opening and closing in full form and expect to give the next candidate the Orders in full themselves. They have taken up the question of uniform, with good prospects of adopting it; are being regularly drilled by their Em. Preceptor, Em. Sir Kt. W. B. Skinner, who is thoroughly qualified in this, as well as the ritualistic work. They say the future looks bright for material, as the Chapter is now doing good work, with plenty of available Companions for the Temple." At June 30th, 1901, the number of members was twenty-four, with a total of nine meetings held during the year. So favourable were the prospects that the by-laws were amended to provide for meetings on the 1st Friday of each month, instead of quarterly, as had been the rule for the previous forty-five years.

Further evidence of recovery from the long depression occurred in 1902 when a District Assembly of Instruction was held on February 25th, at Brockville. On this occasion the Grand Master was present and Hugh de Payens took its full share in exemplifying the work, presenting the Installation ceremony in excellent style, before a large gathering of Knights from the Preceptories at Brockville, Kingston, Ottawa and Belleville, and the Commandery at Ogdensburg, N. Y. The Assembly was declared to be "the most successful Assembly of Knights Templar ever held in the district."

Later, on May 12th, the Provincial Prior, William Bowden, made an official visit to the Preceptory. In his report he said:

"Of all the Preceptories in this District, Hugh de Payens is entitled to the greatest credit; from a Preceptory that a little over a year ago was almost dormant, it has become one of the liveliest in the district."

On this occasion the three sections of the Temple were exemplified and "it was done with accuracy and precision."

He spoke most highly of the enthusiasm and leadership of the Presiding Preceptor, Sir Kt. W. S. R. Murch, as "the right man in the right place" and concluded with the words "keep on good old Premier, you are on the right path."

At the election and appointment of officers at Great Priory, Sir Kt. H. J. Wilkinson was appointed Provincial Prior, W. S. R. Murch, 2nd Grand Standard Bearer and Allan McLean, a member of the Grand Council.

In 1903 the forward progress of the Preceptory continued; eleven meetings were held and three added to the membership, making a total of twenty-six.

In 1904, Abraham Shaw, later Supreme Grand Master of the Order, was Presiding Preceptor, an enthusiastic Templar and efficient worker, he did much towards putting the Preceptory on a firm footing. Twelve meetings were held, and five Knights installed, bringing the total to thirty, one Knight Forshaw Day having died during the year.

In 1905 the Provincial Prior reported a commendable enthusiasm and devotion on the part of the officers, and a net gain of 10 members was made, bringing the total to forty. During this year the Preceptory lost its senior Preceptor, R. E. Sir Kt. John Kerr, Eminent Commander, 1859, and the holder of several offices in the Provincial Priory of Canada.

On April 6th, 1906, a District Assembly was held at Kingston, which was largely attended by fraters from Brockville, Peterborough, Ottawa, Belleville, and Kingston. The Provincial Prior, R. E. Sir Kt. W. S. R. Murch, of Hugh de Payens Preceptory, presided. V. E. Sir Kt. Abraham Shaw, Presiding Preceptor for the third year, and the officers of the Preceptory, were most solicitous for the comfort and pleasure of their visitors. The Grand Master M. E. Sir Kt. John B. Tresidder, was the principal guest. Other guests present were R. E. Sir Kt. Lt. Col. W. D. Gordon, Commanding the Military District of Kingston (Presiding Preceptor in 1880; Provincial Prior in 1881); M. E. Sir Kt. Will H. Whyte, P.G.M., and V. E. Sir Kt. P. D. Gordon, who in later years became Grand Master of the Order. The ritualistic work exemplified was of a high standard. The meeting was followed by a banquet, at which speeches were made by the principal guests, who spoke in terms of great praise of the work done by the several preceptories.

At the end of June, 1906, the membership had increased to forty-two and an increased average attendance at monthly meetings.

A further gain was made in 1907, through the addition of eight candidates bringing (with one withdrawal) the total membership to forty-nine.

A gain of seven was made in 1908, making the membership fifty six. During the year the Preceptory lost by death R. E. Sir Kt. Allan MacLean, prominent in every branch of Freemasonry, E. Preceptor in 1888, serving as Provincial Prior in 1893. "Regarded as one of the old standbys, loved, honored and revered by all who knew him."

In 1909, the membership stood at fifty-five, but increased to sixty in 1910 (3 installed and 2 affiliated). During this year the Preceptory suffered a loss through the transfer from Kingston to Depot Harbour of the E. Preceptor Rev. R. J. Craig. His place was filled by R. E. Sir Kt. W. S. R. Murch, whose interest and zeal was most noteworthy. One of the highlights of the year was the visit of St. George Preceptory of Picton, twenty-eight in number, when they exemplified the Consecration ceremony in a beautiful and impressive manner.

At the Annual Assembly of Sovereign Great Priory, in August, 1911, the Provincial Prior described his visit to Hugh de Payens Preceptory, No. 1, on February 3rd, 1911. The order of the Temple was conferred by R. E. Sir Kt. W. S. R. Murch and his officers "in that perfect military style befitting a military city like Kingston." "R. Em. Sir Kt. Shaw gave the lecture in his usual masterly way."

It is not too much to say that if the officers of Hugh de Payens can confer the Red Cross and Malta Orders, as well as they did the Temple (and I am informed that they can) the Sir Knights in Kingston are fully justified in the pride they feel in Hugh de Payens Preceptory."

"This Preceptory is also blessed with a Registrar of rare ability and fidelity, who contributes very largely to its prosperity, in the person of V. Em. Sir Kt. W. J. Renton."

The most surprising fact to learn in reading the record is that up to this time uniforms had not been adopted by the Preceptory.

The year closed with a membership of sixty-four, having tripled its membership in the previous ten years.

A further substantial gain was made in the following year, when the Registrar reported a membership of sixty-nine.

During the year (Jan. 5th, 1912) the Provincial Prior visited the Preceptory and witnessed "the Consecration of one Knight and the conferring of the Order of Malta upon five candidates, all of which work was conferred by the Presiding Preceptor, Rt. Em. Sir Kt. Murch, in an impressive and masterly manner, and he deserves greater praise than I am capable of expressing."

He made special reference to the work of the acting Sub-Marshal, Sir Kt. W. Y. Mills, "who was filling that chair for the first time and performed the duties of that office in a soldier-like and excellent manner."

At this time the leaders in the Preceptory were Sir Kts. Murch, Shaw and Renton, and to them more than to any others was due the excellent progress made in the affairs of the Preceptory, the quality of its candidates and the excellence of its ceremonial work. A month later, on February 15th, the Preceptory participated in a District Assembly, held at Belleville, when the Novice and Consecration ceremonies were exemplified by R. Em. Sir Kt.

Murch and the officers of Hugh de Payens "in a manner to elicit my warmest praise." On this occasion the Supreme Grand Master attended, along with a number of Past Grand Officers, and the Provincial Prior, W. H. Magwood.

During the year the Preceptory lost, by death, R. Em. Sir Kt. John Hewton (March 26th, 1912), Em. Preceptor 1896, 1897, Grand Constable 1900, "a Knight who labored for the good of the Order, regularly taking his place when duty called, known in the Order as a true Sir Knight, and outside of it as a friend of man."

Also V. Em. Sir Kt. John W. Wright (February 29th, 1912), an affiliated Preceptor and one of the founders of St. George Preceptory, No. 52, Picton, presiding over it for three years, Vice Chancellor of Sov. Great Priory in 1911.

On June 30th, 1913, the Preceptory reported a membership of seventy-six. Twelve new members were added, while four members withdrew within the next year, making a net total of 84.

On January 29th, 1914, the Preceptory joined in exemplifying the Orders at a District Assembly held at Brockville. The Grand Master, M. Em. Sir Kt. P. D. Gordon, attended on this occasion. The meeting was a great success, and the work received the highest commendation from the Supreme Grand Master. On this occasion twenty-five Knights attended from the Commandery of Ogdensburg, N. Y.

On February 6th, 1914, the Provincial Prior, R. Em. Sir Kt. Thomas Dowell visited the Preceptory. On this occasion the Supreme Grand Master and a number of Knights from Montreal and Brockville were also present. The Consecration ceremony was exemplified "in a manner reflecting much credit."

In 1915 the membership increased to ninety, through the installation of six Knights.

In the Honor Roll, published in the Proceedings of Great Priory (1915, p. 185) the following members of the Preceptory are listed:

William D. Gordon, P. Prov. Prior, Col. A. A. G. Staff
Marshall M. Acton, Sergeant, Canadian Engineers
Edmund H. Burkett, Corporal, Univ. Engineers
William H. Gimblett, Captain, R. C. H. A.
Chas. Wm. Dickson, Lieut. (wounded)
Albert Wm. Winnett, Captain
Alfred Norval Robinson, Sergeant
Willis H. Roberts, Captain
Leonard Harris Birkett, Lieut.
S. D. Wager, Lieut.
James Leckey, Lieut.

The Provincial Prior (R. P. Taylor) paid an official visit to the Preceptory on Nov. 4th, 1915. On this occasion he witnessed the conferring of the Order of the Temple, reporting the work as "very creditable."

The membership on June 30th, 1917, reached ninety-five, through the addition of six Knights during the year. The Provincial Prior this year was R. E. Sir Kt. John E. Singleton. On the occasion of his official visit, Dec. 8th, 1916, the Order of the Temple was exemplified, which was "done in a perfect manner" the Novice section being rendered by V. Em. Sir Kt. Wm. Jackson, the Installation by R. Em. Sir Kt. W. S. R. Murch, and the Consecration by Em. Sir Kt. Wm. Y. Mills.

At a meeting of St. George Preceptory, No. 52, Picton, held June 19th, 1917, the Order of the Temple was conferred by the same officers of Hugh de Payens Preceptory.

A year later the membership had reached a total of ninety-nine members.

The Provincial Prior's visit to the Preceptory on December 7th, 1917, was marked by an exemplification of the Red Cross Order "in a perfect and impressive manner," R. Em. Sir Kt. Abraham Shaw presiding as Sovereign Master, and in the Order of the Temple by Em. Sir Kt. Wm. Y. Mills "in an excellent manner."

In August, 1918, at the meeting of Sovereign Great Priory, Em. Sir Kt. Mills was appointed Grand Vice Chancellor.

On June 30th, 1919, the membership was reported at 107, and the Preceptory was reported as "in a healthy condition and its future success well assured."

At the meeting of Sovereign Great Priory held at St. John, N. B., in September, 1919, Sir Kt. Abraham Shaw was elected Supreme Grand Master, a well earned tribute to his interest and zeal on behalf of the Order over the previous twenty years. Sir Kt. Shaw was the third member of this Preceptory to be so honored. On the same occasion Wm. Y. Mills was elected Grand Marshal and John Wright was appointed Grand Vice Chancellor.

During the second year of his term as Grand Master, Sir Kt. Shaw visited the Preceptory, accompanied by Sir Kt. Henry Williams, Provincial Prior. The Order of the Temple was conferred "in a very creditable and impressive manner."

During this year, seventeen Knights were installed, three died, one withdrew and another was suspended, bringing the net total to one hundred and nineteen. In the next year no less than thirty-five were initiated, one affiliated, less four withdrawn, bringing the total to one hundred and fifty-one.

The Provincial Prior, George W. Morrison, reported that he had inspected both the Red Cross and Order of the Temple, both of which were conferred "in a excellent manner," also marked enthusiasm on the part of the officers and members of the Preceptory. It is not too much to say that the happy position in which the Preceptory found itself was due to the leadership of Sir Kts. Abraham Shaw, Wm. Y. Mills, John Wright, John B. Phillips, John E. Singleton and W. J. Renton.



Abraham Shaw
Supreme Grand Master, 1919-1920

ABRAHAM SHAW

In 1921 Sovereign Great Priory again met in Kingston, M. E. Sir Kt. Abraham Shaw being on the Throne. A civic welcome was extended by H. C. Nickle, Mayor of Kingston, followed by an address of welcome by R. E. Kt. Wm. Y. Mills. A splendid programme of entertainment was provided. At the election of officers Eni. Sir Kt. Wm. J. Renton, Registrar of the Preceptory for the previous eighteen years, was elected Grand Constable.

Within a year of his retirement from the office of Grand Master, M. E. Sir Kt. Abraham Shaw passed away, on May 3rd, 1922, at Brockville, when about to return by train to Kingston, after having attended the 50th anniversary of Gondemar Preceptory, No. 16.

Born in Kingston, December 11th, 1848; educated in the public grammar and military schools of the city, he began life as a mechanic, learning the various branches of his trade in Kingston and Philadelphia. In 1870, he served as sergeant in the Prince of Wales Own Rifles, during the Fenian troubles. In 1875 he accepted a clerkship in the Customs service, becoming Inspector of Customs in 1898 and continuing in that position until his retirement in 1920.

He was one of the outstanding laymen of the Methodist Church in Canada. He also held several municipal offices and served as Mayor of the city.

His Masonic career was a notable one. A member of Cataraqi Lodge, No. 92, he served as W.M. in 1883. On his fiftieth anniversary as a Mason he was made an honorary member of St. John's and Minden Lodges. He served on the Board of General Purposes of Grand Lodge from 1899 to 1922.

In Capitular Masonry, he was First Principal of Cataraqi Chapter in 1884, and after filling various offices in Grand Chapter, became Grand First Principal in 1903-5. He represented the Grand Chapter of Connecticut from 1895 to 1922.

Knighted in Hugh de Payens Preceptory in 1900, became Presiding Preceptor in 1904 and Grand Vice Chancellor in the same year; Provincial Grand Prior in 1908; Deputy Grand Master 1917 to 1919 and Supreme Grand Master 1919 to 1921.

"He left a noble example of devotion to Masonic duty, of unselfish service, of chivalrous generosity and of true Knightly dignity."

His summons came within one short hour after having delivered a most impressive appeal to all to adhere to the principles of the Order, not only within the confines of the Chapel, but in our daily life.

PROGRESS

The net increase in membership during 1922 was seven, bringing the total to 158. In 1923 it increased to 171; in 1924 to 191 and in 1925 to 205.

On January 20th, 1923, M. E. Kt. A. S. Estey, Supreme Grand Master, paid a visit to the Preceptory, accompanied by the Deputy Grand Master, R. E.

Kt. E. A. Evans, the Grand Chancellor, R. E. Kt. W. H. A. Eckhardt and the Provincial Prior, R. E. Kt. John Grey. On this occasion the Novitiate was exemplified by Em. Kt. W. R. Bearance; the installation by Em. Kt. John Wright and the Consecration by R. E. Kt. W. Y. Mills.

On June 1st, 1923, the Provincial Prior again visited the Preceptory, when the Red Cross was exemplified. The Provincial Prior reported that the Preceptory had a complete set of new regalia, and that, along with other Masonic bodies in Kingston, they had purchased a former church building (including a magnificent pipe organ) which was to be converted into convenient quarters for the fraternity. In this project the Preceptory owns a one seventh interest.

When the Knight Templar Orphans' Fund was established in 1923, the Preceptory contributed the sum of \$170.00 towards the General Fund. A year later a like further sum was paid.

R. E. Knight, W. Y. Mills proved a most energetic Provincial Prior. In addition to visiting all the Preceptories of his District, he held a largely attended District Preceptory of Instruction in the new Masonic Temple in Kingston, on May 23rd, 1924. On this occasion Hugh de Payens Preceptory conferred the Red Cross Order and the Order of Malta.

He reported that the records and finances were in excellent shape, but that the Preceptory "is not uniformed, but I am continually urging their purchase and hopes are bright for good results soon."

In 1925, the Provincial Prior, R. A. Backus, commended the Preceptory on "the most able and efficient manner" in which the Order of the Red Cross was conferred, "each officer performing his duties with dignity and expression, which imparted to all the very best impression of the work."

The membership total of two hundred and five on June 30th, 1925, was the highwater mark for the next fifteen years. In 1926, the membership had declined to 199, through deaths, withdrawal and suspensions; to 197 in 1927; to 199 in 1928; to 190 in 1929; and 194 in 1930.

A severe loss was sustained by the Preceptory this year in the death of R. E. Kt. W. J. Renton, who had served as Registrar from 1903 to 1926. He had served as Preceptor in 1899 and 1900, and as Grand Constable in 1921.

On the occasion of the Provincial Prior's visit, on April 1st, 1927, the Order of Malta was conferred by Col. S. S. Lazier, on a class of candidates, in a word-perfect, impressive rendering of the ceremony. Col. Lazier was an Honorary member of the Preceptory.

On May 30th, 1927, a District Assembly was held under the banner of Hugh de Payens Preceptory, with the Grand Master, M. E. Kt. George B. McLeod, in attendance.

On March 2nd, 1928, the Provincial Prior, R. E. Kt. A. T. Cooper, paid a visit to the Preceptory, when he witnessed the consecration ceremony, finding "the work especially correct and praiseworthy."

The next official visit was one made by the Supreme Grand Master, M. E. Kt. H. A. Porter, on March 1st, 1929, accompanied by the Provincial Prior, R. E. Kt. John A. Maher.

A month later, on April 5th, the Deputy Grand Master, R. E. Kt. A. B. Barr, visited the Preceptory, accompanied by R. E. Kt. Thomas Essery of Montreal. "The Order of the Red Cross was conferred in an impressive and able manner."

A month following this visit, on May 3rd, the Provincial Prior again visited the Preceptory and on this occasion the Novitiate and Installation ceremonies were exemplified to the entire satisfaction of the Provincial Prior.

All reports respecting the Preceptory indicated that it was in excellent condition.

On Oct. 4th, 1929, M. E. Kt. Allan B. Barr, Supreme Grand Master, again visited the Preceptory.

On March 7th, 1930, the Provincial Prior R. E. Kt. W. H. Gimblett of this Preceptory visited the Preceptory. The Order of Consecration was exemplified and well done. He referred to the stalwarts of the Preceptory as R. E. Kt. W. Y. Mills and V. E. Kt. W. A. Bearance.

On May 19th, 1930, for the second time in the year, the Supreme Grand Master and Deputy Grand Master, W. W. Williamson, paid a visit to Hugh de Payens Preceptory. On this occasion the Kingston fraters entertained a large delegation of the Knights of Richard Coeur de Lion, No. 7, Montreal, and in the afternoon the latter conferred the Orders of the Red Cross and the Novice section of the Temple in a fitting and impressive manner. At supper eighty-six sat down to a bountiful repast. In the evening the Installation and Consecration sections were conferred on two candidates.

On October 3rd, 1930, and March 6th, 1931, the Provincial Prior, R. E. Kt. Edward A. MacKenzie, visited the Preceptory and witnessed the Red Cross Order presented in excellent style.

On March 26th, 1931, some thirty Knights, comprising the "Malta Cast" of the Preceptory, paid a fraternal visit to Richard Coeur de Lion, No. 7, Montreal, and conferred the Order of Malta upon a large class in a correct and impressive manner, under the direction of R. E. Kt. W. Y. Mills. The Grand Master, M. E. Kt. A. B. Barr, made an official visit to Richard Coeur de Lion Preceptor on this occasion.

DECLINE

The decline in membership continued in the next ten years, as follows:

1931 — 186	1937 — 131
1932 — 179	1938 — 130
1933 — 163	1939 — 121
1934 — 145	1940 — 118
1935 — 141	1941 — 112
1936 — 133	1942 — 114

The Provincial Prior, J. Fred Pratt, took rather a gloomy view of the general situation when he visited the Preceptory on May 6th, 1932. Only one candidate had received the Red Cross, two died, four withdrew and three were suspended. The attendance was poor, but the work exemplified was "very nicely done" and he had a warm welcome.

The Committee on the condition of the Order lamented the almost entire absence of uniforms, only two members being present in the required uniform on the occasion of the visit of the Provincial Prior.

This was a difficult period and the interest in the Order among the members seemed rather low at times.

On December 7th, 1934, M. E. Kt. C. W. Haentschel, S.G.M., visited the Preceptory. He reported "good snappy officers, and active meeting. Perfect rendition of the work. This Preceptory is doing well under difficult conditions, very proud of its age and traditions."

On this occasion the Orders of Knight of St. Paul and Malta were conferred "in a most creditable manner."

On April 5th, 1935, the Provincial Prior, M. R. Reid, visited the Preceptory, when the election of officers took place.

The Provincial Prior, R. E. Kt. Fred G. Smith, reporting on his visit to the Preceptory on November 6th, 1936, commended the faultless manner in which the Order of Consecration was conferred by R. E. Kt. W. Y. Mills, and concluded with the statement that he was a tower of strength to this Preceptory.

On May 6th, 1938, a District Assembly was held at Brockville, attended by M. E. Kt. R. V. Harris, Grand Master, M. E. Kt. W. W. Williamson, R. E. Kts. F. Davey Diamond, D.G.M., the Provincial Prior and others. Every Preceptory in the District was well represented. The Red Cross Order was conferred on three candidates by the members of Hugh de Payens Preceptory.

On November 4th, 1938, R. E. Kt. Alex. Mitchell, visited the Preceptory. On the same occasion R. E. Kt. F. Davey Diamond, D.G.M., and nine Fraters of King Baldwin Preceptory paid a fraternal visit. "The Order of Consecration was conferred in a faultless manner by R. E. Kt. W. Y. Mills, and the presiding Preceptor, O. A. Dodson.

On January 31st, 1939, M. E. Kt. R. V. Harris, Supreme Grand Master, visited the Preceptory. No degrees were conferred, but he addressed the members, both at a well attended banquet and later in the Preceptory, on the mission of Freemasonry and Templarism in the world today.

On March 7th, and again on April 4th, 1941, the Provincial Prior R. E. Kt. George E. Board, visited the Preceptory. At the second meeting the Order of the Red Cross was conferred on one candidate "in a very efficient manner." On the same occasion the Supreme Grand Master, M. E. Kt. F. Davey Diamond, made his official visit and gave a very interesting talk on the work of Sovereign Great Priory. On May 30th the membership stood at 112, a decrease of six.

THE PAST TEN YEARS

A net increase of two was made in 1942. Due to the war, the Annual Assembly at Winnipeg was a pro forma gathering and few reports were presented at the Proceedings. For the same reason a curtailed assembly was held in 1945. The reports presented show a net loss of two, making the membership 112. The Committee reporting on the condition of the Order in the District said it had struck an upward stride. "Non-attendance is one of the greatest ills of the Order, but the spirit of optimism prevails throughout this District."

On October 15th, 1943, the Preceptory suffered the grievous loss of R. Em. Kt. William Y. Mills, who died from injuries received in a street accident. He had served as Presiding Preceptor in 1916 and 1917 and as Provincial Prior in 1923. A man of congenial personality, keenly interested in Templar affairs, a wise counsellor.

The year ending June 30th, 1944, ended with a net gain of five, and the following year ended with a substantial gain of 19, bringing the total up to 136.

In 1944-45 the Preceptory was reported by the Provincial Prior to be "in flourishing condition, making good progress with enthusiastic officers, fair attendance and doing nice work."

At the end of May, 1946, a further increase of ten brought the total to 150. On April 29th, the Supreme Grand Master R. E. Kt. J. S. Hoyt, visited the Preceptory, following the official visit in the same year by the Provincial Prior on December 7th, 1945. On the occasion of the Grand Master's visit, he gave an inspiring address on the progress of the Order.

The Provincial Prior (W. P. Youdale) reporting on his visit to the Preceptory in February, 1947, said "The chief work of the evening was the conferring of the Order of Consecration with V. E. Kt. Edgar rendering valuable assistance. The very sympathetic organ music provided by Sir Kt. Nelson was a thing of real beauty and invaluable beyond words. The beautiful chapel with its pipe organ lends a perfect setting to Knight Templar ceremonial. The work was up to the traditional high standard always expected of this Premier

Preceptory." He paid a high compliment to the retiring Preceptor, Malcolm D. Munroe, who "has served with distinction for the past two years. His service has been conscientious and enthusiastic and extremely successful."

He also made reference to the fire which severely damaged part of the Masonic Temple, but which did not seriously affect the main lodge room.

On March 5th, 1948, the Grand Master, Dr. B. S. Bailey, visited the Preceptory. The Order of Consecration was conferred by V. E. Kt. Edgar "in a faultless manner." Following a series of musical selections by the Glee Club of the Kingston Collegiate, the Grand Master delivered an inspiring message.

A month later R. E. Knight M. D. Munroe, Provincial Prior, visited the Preceptory. Following the conferring of Orders, and the election of officers, the Provincial Prior spoke on the history and traditions of the Preceptory and urged the preservation of its valuable documents, paintings and records.

On June 6th, a visit was paid by the Presiding Preceptor and others to the 135th Annual Conclave of the Grand Commandery of New York State, where they were warmly welcomed and given a place of honour.

Following a recommendation by the Provincial Prior, the observance of Christmas by the Preceptory was revived on December 19th, 1948. In the same year, a visit was paid to the Preceptory by the Deputy Grand Master, John H. Eydt, who delivered a very forceful address on Knight Templary.

On December 18th, 1949, Christmas was again observed and proved to be a highly successful ceremony, with 250 Knights, Masonic friends and ladies in attendance.

The Provincial Prior reported the Preceptory as "very strong, doing excellent work, and as benefits its premier position, situated in quarters beautifully appointed."

When the Grand Master, M. E. Kt. John H. Eydt visited the Preceptory on May 4th, 1951, a large attendance greeted him, including a number of visitors from the Commandery at Watertown, N.Y.

The Christmas observance was again a feature of the following year, 1950-51, when a large gathering of members and their ladies attended in spite of a very heavy fall of snow.

The Provincial Prior highly commended the ceremonial work of the Preceptory throughout the year.

The Deputy Grand Master, Fred G. Mann, visited the Preceptory on May 2nd, 1952, accompanied by a large number of fraters from the Preceptories of the District and 28 guests from New York State Commanderies. This was an outstanding meeting and included the installation of officers.

At this date, 1954, the membership stands at the highest point in the Preceptory's history — 210. Under the direction of a strong committee, headed by R. E. Kt. M. D. Munroe, the Preceptory has, in recent months, been making preparations for the coming of Great Priory to Kingston in August 1954, and already the benefits of this new effort are evident.

The story of Hugh de Payens Preceptory during the past one hundred and twenty-five years has been one of steady progress. As in all Preceptories, there have been periods of decline but these have been followed by strong recovery — the regain not only of all lost ground but substantial advance. This old Preceptory lives — and will always live up to its great traditions. In its history we see the strong leadership given by the three Grand Masters, M. E. Kts. W. J. B. McLeod Moore, James A. Henderson and Abraham Shaw, and their loyal associates. The torch has been passed on from hand to hand down the years and can never go out.

The future holds great promise: "thou shalt flourish in immortal youth."



CANADIAN MASONIC RESEARCH ASSOCIATION

1 9 5 3



(Part 1)

The Mural Paintings in the Montreal
Masonic Memorial Temple.

by

R.W. BRO. A. J. B. MILBORNE



Read at Eighth meeting of the Association
at Montreal, Que., February 20, 1953.

The Murals In The Memorial Hall Montreal Masonic Memorial Temple

By R. W. Bro. A. J. B. Milborne



When it was decided to complete the Memorial Hall of the Montreal Masonic Memorial Temple, a representative Committee was appointed to decide upon the best method of doing so. The Committee resolved that a series of murals would be a useful addition to the decorative scheme. The writer was invited to submit eight subjects which would lend themselves to mural treatment. From these eight suggestions, the Committee selected six. Two artists—Bro. Adam Sheriff-Scott R.C.A., of Zetland Lodge No. 12 G.R.Q., and Bro. Charles W. Kelsey of Mount Royal Lodge No. 32 G.R.Q., were commissioned to paint the murals, and the skill and artistry with which they have depicted for us and for posterity, the various scenes have earned for them well-deserved admiration and appreciation.

Few people have any conception of the difficulties of this form of art. After the Committee had decided upon the subjects, the necessary detail had to be found, and the artists instructed as to what was required. Although the murals are works of art and the artists had complete freedom in the handling of the subjects, they were, nevertheless, subject to considerable limitations.

The first detail to be settled was the height of the principal figure, which sets the scale for each mural, thus preserving uniformity of presentation in the series. Then the composition of the picture had to be considered, and in this process, exactitude of detail is necessarily subordinate to art. All these matters finally settled, the artists submitted rough sketches which were altered or re-drawn a number of times, the artists readily co-operating in this early and difficult stage.

Correspondence had been entered into with other Grand Lodges and with other parties in an endeavour to obtain portraits of the brethren who appear in the murals. Where these were available they have been used. It must be borne in mind that in some cases these portraits were made at different periods than those of the events depicted. Still they were very useful. Much detailed information was already available, but much had to be obtained, and no effort was spared to ensure accuracy.



Frontispiece: "The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons" 1723.

(BY C. W. KELSEY)

Frontispiece of The Constitutions, 1723.

The first mural is a reproduction of the frontispiece of "The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons" published by Dr. James Anderson in 1723, with the imprimatur of the Grand Lodge of England. This subject was chosen to remind the Craft that the first grand body in Quebec derived its authority from the original Grand Lodge of England formed in 1717, and generally known as the "Moderns". Here is represented a classical arcade in the foreground of which stand two noble personages, each attended by three others, of whom one of those on the spectator's left hand carries aprons and gloves. The principal personages are John, Duke of Montagu, Grand Master of Masons of England in 1721, wearing the robes of the Garter, and handing to his successor Philip, Duke of Wharton, a roll of the Constitutions. Behind each Grand Master stand his officers—Dr. John Beal, Deputy Grand Master, Josias Villeneuve and Thomas Morris, Wardens, on one side, and on the other Dr. John Theophilus Desaguliers, Deputy Grand Master, Joshua Timson and William Hawkins, Wardens.

The Duke of Montagu was our first noble Grand Master. Very little is known about him save that he was benevolent and generous. He was a very popular ruler of the Craft, and his association with it undoubtedly raised it in public esteem.

His successor, Philip, Duke of Wharton, was a man of a different stamp. His character has been admirably drawn by Alexander Pope:—

"Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise.
Born with whate'er could win it from the Wise,
Women and fools must like him, or he dies.
Tho' wondering Senates hung on all he spoke,
The Club must hail him master of the joke.

A fool, with more wit than half mankind,
Too rash for thought, for action too refined.
A Tyrant to the Wife his heart approves,
A Rebel to the King he loves.

Ask you why Wharton broke through ev'ry rule,
'Twas all for fear that knaves would call him fool!"

He was a member of the Kicking Club, one of the rules of which was that on leaving the Club premises, a member was to kick the first person he met under pain of forfeiture of a bottle of wine. He was also the President of the infamous Hell Fire Club.

At the age of 25 he delivered his famous speech in the House of Lords in defence of Bishop Atterbury, charged with treason, which is still regarded as a masterpiece of parliamentary oratory. With an amazing grasp of detail and stern logic, he disposed of the evidence in a quiet, forcible and closely-reasoned manner that suggests the great lawyer rather than the distinguished orator. It did not, however, affect the decision of the House. Atterbury's complicity with the Jacobites was clearly proved and he was deprived of all his offices and banished from the kingdom.

Many stories are told of Wharton. One that reflects his audacity and effrontery concerns a debate in the House of Lords when one of the members, a Bishop, on rising said he would divide his remarks under twelve heads. Wharton immediately rose to a point of order and told the House that the previous evening he had observed a drunken man outside St. Paul's just as the clock was striking the hour of midnight. 'The man had carefully counted the strokes and when the last stroke was given, he shook his fist at the dome and said "Damn you, Sir! Why couldn't you give us all that at once?"

The other characters depicted in the mural are comparatively unknown, except Dr. James T. Desaguliers, who was Grand Master in 1719, and Deputy Grand Master in 1722-3 and again in 1725. Desaguliers was a French Huguenot who had been smuggled out of France, as a child, in a barrel. He was a scientist, a very active member of The Royal Society and was frequently employed in a capacity which we would describe today is that of a Consulting Engineer. He exerted great influence in Masonry in those early days.

First Meeting of the Craft in Quebec.

Captain John Knox, wrote in his **Journal of the Campaigns in North America**, under the date December 27th 1759, that "the anniversary of St. John's Day was duly observed by the several Lodges of Freemasons in the Garrison" (of Quebec).

Until comparatively recently this celebration was believed to have been the first joint meeting of the Craft in Quebec. But in 1920 there came into the possession of the Grand Lodge of Quebec, a small book in which James Thompson, a Sergeant in the 78th Regiment (Fraser's Highlanders) had kept a record of the early meetings.

From this record it is now established that the first joint meeting of the Lodges in the Quebec Garrison was held on November 28th 1759 which "was so soon as Convenient after the Surrender of this place to His Britannic Majesty's Arms."



*The Installation of Lieut. John Price Guinnett as Provincial Grand Master,
November 28th, 1759.*

(B/ C. W. KELSEY)

The second mural depicts the installation of Lieut. John Price Guinnett at this meeting as Provincial Grand Master of Quebec.

The meeting was attended by the Masters and Wardens of the following Lodges:—

No. 192 I.C., held in the 47th Regiment.

No. 218 I.C., held in the 48th Regiment.

No. 245 I.C., held in the 15th Regiment.

A Lodge in the 43rd Regiment, held in virtue of a Dispensation from Lodge No. 136 I.C., held in the 17th Regiment.

A Lodge in the Royal Artillery held in virtue of a Dispensation from Lodge No. 195 I.C., held in the 42nd Regiment.

No. 1 Louisbourg, held in the 28th Regiment, in virtue of a Warrant from the P.G.L. of Boston.

Those shown as participating in the ceremony are:—

Colonel John Young, Officer Commanding the 3rd Battalion, 60th Regiment, Royal Americans, formerly a member of Kilwinning Scots Arms Lodge No. 3, S.C., and Depute Grand Master of the Grand Lodge of Scotland to which office he was appointed in 1737. In 1757 he was appointed Provincial Grand Master of all the Scottish Lodges in America and the West Indies.

Lieut. Colonel Richard Gridley, of the Artillery, Grand Junior Warden of the St. John's Grand Lodge at Boston.

Captain the Right Hon. Robert Ross, and Corporal William Smith of the 48th Regiment, and members of Lodge No. 218 I.C., Captain John Knox, (the historian), Lieutenant Miles Prentice (Provost Marshal of Wolfe's Army) of the 43rd Regiment, and believed to have been members of the Lodge in that Regiment held in virtue of a Dispensation granted by Lodge No. 136 I.C., held in the 17th Regiment. Prentice was a Warden of Lodge No. 136 in 1758.

Lieutenant James Stevenson, Sergeants William Paxton and Joseph Greenwood, Corporals Samuel Heap and Mark Greenwood, and Privates William Arlom and John Flaherty of the 47th Regiment, all members of Lodge No. 192 I.C., held in the Regiment.

Colonel Simon Fraser, Officer Commanding, Captain the Rev. Robert MacPherson, Sergeant James Thompson, and Sergeant Saunders Simpson, of the 78th Regiment (Fraser's Highlanders) all of whom were made Masons in Scotland.

Lieut. Colonel Edward Huntingford and Captain Thomas Augustus Span, of the 28th Regiment, and members of Lodge No. 1, Louisbourg warranted by the Provincial Grand Lodge of Boston.

Sergeant John Gawler of the Royal Artillery, a member of a Lodge held under Dispensation granted by Lodge No. 195 I.C., held in the 42nd Regiment.

Brethren serving in the 15th Regiment and members of Lodge No. 245 I.C., held in the Regiment.

The Provincial Grand Master appointed Captain Span as his Deputy, Bros. Huntingford and Prentice Grand Wardens and Bro. Paxton as Secretary.

The place of the meeting is not known, but it is probable that it was held in the building identified with Le Chien d'Or, now the site of the Post Office at Quebec.

It should be borne in mind, that although the Battle which decided the fate of the City of Quebec was fought on September 13th, 1759, it was not until the 29th of September that the British troops marched into the City.

It seems to be a popular belief that with the capitulation of the City the campaign for all practical purposes was at an end. But had a French fleet appeared in the St. Lawrence before a British one in the Spring of 1760 there was more than a probability that Quebec would have been re-captured. Nor was there any certainty that General Murray, upon whom the command had devolved on the death of General Wolfe, would be able to retain possession for he was left with only six thousand men to hold a fortress that was in wretched condition. Surrounding him were ten thousand of the enemy under De Levis and Bougainville, able and energetic commanders, who, in the absence of the British Fleet which had returned to England, now also held command of the River.

Five hundred houses had been destroyed during the three months' bombardment, and the mural indicates that the building in which the meeting was held was damaged. There was little food and no fuel, and if this were not enough, scurvy broke out among the troops. How serious was this condition may be gathered from a muster roll of Fraser's Highlanders taken early in 1760 which shows that 65% of its effective strength—894—were in Hospital.

Such were the conditions under which Freemasonry was first introduced into Quebec, and it is surprising that the brethren were able to meet at all.

Many of the brethren who are shown in this mural are very interesting characters.

Captain Span was a son of Richard Span of a well-known County Langford family, from which the late Lord Plunket, Archbishop of Dublin was descended. He was posted as an Ensign in February 1740-41, and as Captain August 28th 1753. He was wounded twice in the operations before Quebec. In 1763 he served in Havana with the rank of Major in the 95th Regiment. He was a member of Lodge No. 36 I.C., held in the 28th Regiment.

Miles Prentice was, I believe, an Irishman. He was serving with the 43rd Regiment. He was Warden of the Lodge in the 17th Regiment in 1758 when the Army was quartered at Louisbourg, and appears in a Return made by that Lodge in 1759. He was the Provost-Marshal in Wolfe's Army, and was commissioned as a Lieutenant in the field upon his appointment. When Peace finally came, he achieved the ambition of every British soldier and became a tavern-keeper, opening the Sun Tavern at Quebec. In 1775, he bought the old property with which Le Chien d'Or is associated, which stood on the site of the present Post Office. The stone on which is carved the golden dog is now to be seen in the facade of the Post Office. He named his new possession Freemasons' Hall, and many of the local lodges held their feasts and meetings there. When the 43rd Regiment left Quebec, Miles Prentice, I believe, helped to form a civilian lodge for the inhabitants of the Town, which in course of time was named St. Patrick's Lodge and of which he was Worshipful Master in 1766. In 1775, when Montgomery and Arnold attacked Quebec, Miles Prentice assumed his old job as Provost-Marshal, and although many historians write that Montgomery's body was identified by Prentice's widow, there is ample evidence to show that he was very much alive many years after that exciting period.

Saunders, or "Sandy" Simpson, of Fraser's Highlanders, established Simpson's Coffee House in Quebec, which was also a meeting place for Quebec Lodges. It was his charming daughter, Mary, with whom Horatio Nelson fell in love in 1782 when he was serving as Commanding Officer of H.M.S. Albemarle. Had he not been dissuaded by his friend Davidson, from leaving the Navy and marrying the girl, British history might well have run a different course.

The Hon. Robert Ross, in later life, became the Grand Secretary of the Grand Lodge of Ireland.

John Gawler, of the Artillery, was also an active Mason. He marched with his battery to New York in 1767, from whence he took ship to England, and for a time was with the Artillery Depot at Woolwich. From the time of his arrival in England, he acted as a sort of unofficial

representative of the Quebec brethren in London. He and James Thompson were great friends, and the correspondence which passed between them during a period of forty-five years is invaluable in reconstructing the history of the Craft in those early days. Gawler invented a life saving jacket, and sold his interest in it to an officer in the Artillery, who in part recompense, undertook to obtain Gawler's discharge from the Army, and Gawler set himself up as a small storekeeper. A Mr. Patterson, of Quebec, thought Gawler to be a clever, intelligent man and on one of his visits to England looked him up and obtained a situation for him as a traveller for a brewery. Later, Gawler left this firm and was employed by another London brewer at a salary of £200 a year. James Thompson wrote in his Memoirs that "poor Gawler got his death by the too free use of Porter, which caused him to become too fat and full-habited, that he was struck with apoplexy in 1805."

But the Mason to whom I think we are most indebted was James Thompson. He was born at Tain, a small town in Scotland and was made a Mason there. When Fraser's Highlanders were raised, he applied for a Commission, but as the establishment was already complete, he volunteered to serve as Sergeant at a shilling a day. He fought at Louisbourg, where his cousin Captain Andrew Baillie was killed at his side. He was with his Regiment in the gallant charge which took the Highlanders to the very walls of the City of Quebec. After the Battle, he was put in charge of the French wounded, and some idea of his physique may be gathered from the story he relates of carrying a Frenchman up the banks of the St. Lawrence at Levis and not putting him down until he reached the Hospital. He complained that the feat ruined his red coat. When the ladies of the Ursuline Convent knitted long woollen stockings for the poor Highlanders, Thompson stuck to his kilt, and would have nothing to do with them. For at least 12 years, if not 17, Thompson was the Grand Secretary of the Provincial Grand Lodge of Quebec, and must have been a tower of strength to the Provincial Grand Master, the Hon. John Collins. He was the prime mover in his own Lodge, St. Andrew's, originally warranted in the 78th Regiment by Colonel Fraser, of which he was a Charter member. Thirteen terms as Master, six terms as Senior Warden, and eight terms as Junior Warden is a record of service to a Lodge that would be difficult to surpass.

The Provincial Grand Lodge which was established at this historic meeting continued in existence until 1792 and was a much more important body than has been generally recognized. Nearly sixty Lodges have been identified as being under its authority. It established Lodges as far West as Detroit, as far East as Fredericton, and it also established a Lodge at Vergennes in Vermont, on the shores of Lake Champlain.

The pedestals before the principal officers are the regimental Lodge chests, standing on end, and hidden by cloth covers on which have been painted the Lodge seals. It will be noted, too, that order is preserved by the mason's mallet, known to the Craft in those days as a "Hiram" and not by the gavel, or more generally the auctioneer's hammer, in use today. The old usage and name is preserved in the words of an 18th Century closing ode:—

"Hark! the Hiram sounds to close
And we from work are free,
We'll drink and sing, and toast the King
And the Craft with a hearty three times three."

Laying of the Foundation Stone of the Wolfe and Montcalm Monument

The third mural depicts the laying of the foundation stone of the Wolfe and Montcalm Monument at Quebec in 1828. The stone was laid by R. W. Bro. the Hon. Claude Denechau, Provincial Grand Master of the Provincial Grand Lodge of Quebec and Three Rivers in the presence of the Earl of Dalhousie, the Governor. The following is a contemporary account of the ceremony:—

"Everything being now in readiness, his Excellency, Lord Dalhousie placed himself in front of the Stone, and spoke as follows:—

"Gentlemen of the Committee, we are assembled upon an occasion most interesting to this Country—if possible more so to this City. We are met today to lay the foundation of a Column in honour of two illustrious men, whose deeds and whose fall have immortalized their own names, and placed Quebec in the rank of Cities famous in the history of the world.

"Before, however, we touch the first stone, let us implore the Blessing of Almighty God upon our intended work."

The prayer concluded, his Lordship thus addressed the Masonic Brethren:

"Right Worshipful Grand Master and Worshipful Brethren of the Grand Lodge. I crave your assistance in performing Masonic ceremonies and honours on this occasion."

The Right Worshipful Grand Master, supported by the Right Worshipful Deputy Grand Master Oliva on his right, and Past Deputy Grand Master William Alexander Thompson on his left, with two Grand Deacons, took his station on the east side of the foundation. The Right Worshipful Grand Master, and Right Worshipful the Grand Chaplains placed themselves on the opposite sides, then the corner stone was low-



*The Laying of the Foundation Stone of the Wolfe and Montcalm Monument
at Quebec in 1828.*

(BY C. W. KELSEY)

ered and laid with the usual Masonic Ceremony, the Grand Master, supported as above described, advanced towards His Lordship, to give the Three Mystic Strokes on the Stone. During this part of the ceremony, the Right Worshipful Grand Master repeated the following short prayer:

“May this Undertaking prosper, with the Blessing of Almighty God.”

The part of the ceremony which followed, derived its peculiar interest from the presence of Mr. James Thompson, one of the few survivors (supposed to be the only man in Canada) of that gallant army which served under Wolfe on the memorable 13th September 1759. This venerable Mason, in the 95th year of his age, walked with the Party which accompanied the Earl, and stood near His Lordship, leaning on the arm of Captain Young of the 79th Highlanders, the Officer whose pencil produced the chaste appropriate design which has been adopted for the Monument. His Lordship called upon the Patriarch to assist in the Ceremony in these words:

“Mr. Thompson, we honour you here as the companion in arms, and a venerable living witness of the fall of Wolfe: do us also the favour to bear witness on this occasion by the Mallet in your hand.”

Mr. Thompson, then, with a firm hand, gave the Three Mystic Strokes with the Mallet on the Stone. An appropriate Prayer was then pronounced by the Reverend Dr. Harkness, the Provincial Grand Chaplain.

Then Captain Melhuish, of the Royal Engineers, having deposited Gold, Silver and Copper Coins of the present Reign (George the Fourth) in a cavity prepared on the face of the Stone for their reception, the pieces were covered by a Brass Plate, bearing the following Inscription, which was rivetted to the Stone:

“This Foundation Stone — of a Monument in Memory of — The Illustrious Men — Wolfe and Montcalm — was laid by — George, Earl of Dalhousie — Governor in Chief over all the British Provinces in North America — A Work neglected for many years — (What is there more worthy of a gallant general?). He promoted by his influence, encouraged by his example, and favoured by his Munificence — the 15th., November 1827 — George 4th reigning King of Great Britain — Military Virtue gave them a common Death — History a Common Fame — Posterity a Common Monument.”

The ceremony concluded by the Troops under the command of Colonel Nicol of the 66th Regiment firing a feu-de-joie, after which they presented arms, the Bands playing “God Save the King.”

James Thompson had been a Mason over seventy years.

Captain Young of the 79th Regiment painted his portrait at the time, and this has been used to delineate Thompson's features in the mural.

Thompson was employed as Clerk of Works in the Engineers' Department at Quebec from 1761 to 1762, when he was appointed Overseer of Public Works on the Garrison staff. He retired from this office in 1828, after sixty-four years' service, not because of old age, he claimed, (he was then 95) but because of an injury he had received during the siege of 1775.

But the sands of time were fast running out, and he passed peacefully away on August 25th 1830 at the age of 97.

His courage, integrity and intelligence had won for him employment honour and trust, and it can be truthfully said of James Thompson that he lived respected during the whole of his long and useful life and died regretted.

Laying of the Corner Stone of the Richardson Wing, Montreal General Hospital.

The foundation stone of the Montreal General Hospital was laid with Masonic honours by Sir John Johnson, Provincial Grand Master of Lower Canada, assisted by his Deputy, R. W. Bro. J. F. X. Perreault, on June 6th., 1821, in the presence of members of Union Lodge No. 8, St. Paul's Lodge No. 12, and Wellington Persevering Lodge No. 20.

The fourth mural depicts the laying of the corner stone ten years later, of the Richardson Wing of the Hospital on September 16th, 1831, by R. W. Bro. John Molson, Provincial Grand Master of the Provincial Grand Lodge for the District of Montreal and William Henry, assisted by members of the Provincial Grand Lodge and Brethren of St. Paul's and St. George's Lodges. Among those participating in the ceremony were:

R.W. Bro. Turton Penn, Deputy Provincial Grand Master.

R.W. Bro. the Rev. J. Bethune, Past Deputy Provincial Grand Master.

W. Bro J. S. McCord, Grand Senior Warden.

W. Bro. James Guthrie Scott, Junior Grand Warden.

Bro. Stanley Bagg, Grand Superintendent of Works.

Bro. James E. Campbell.

Bro. the Rev. Brook Bridges Stevens, Grand Chaplain.

Bro. James Charles Grant, Grand Senior Deacon.

Bro. G. Warwick, Grand Junior Deacon.



The Laying of the Corner Stone of the Richardson Wing of the Montreal General Hospital, September 16, 1831.

(BY A. SHERIFF-SCOTT, R.C.A.)

Bro. Moses J. Hayes, Grand Standard Bearer.
 Bro. Henry Mackenzie, Grand Registrar.
 Bro. Francis Perry, Grand Secretary.
 Bro. Horatio Gates, Grand Treasurer.
 Bro. Frederick Griffen, Grand Director of Ceremonies.
 Bro. William Badgley, Past Grand Junior Warden.
 Bro. Samuel Wentworth Monk.
 Bro. Captain Robert Sloper Piper, Royal Engineers.
 Bro. William Stephens.
 Bro. — Foster.
 Bro. F. W. Wertzell.
 Bro. John Murphy.
 Bro. — Seymour
 Bro. John Cliff.

The Guard of Honour was under the Command of Lieut. Blais.

This event was selected, instead of the laying of the foundation stone of the original structure, because it was thought the background would serve to identify the locality.

The Hon. John Richardson after whom the wing was named, was a merchant and the contractor for the building of the Lachine Canal. He took a very great interest in the Montreal General Hospital, and was its first President. When he died, the citizens decided to erect a cenotaph to his memory in Christ Church, but the subscriptions received were so far in excess of the estimated cost, it was decided to abandon the project, and use them for enlarging the Hospital as the best means of combining honour to the dead with utility to the living.

The following is an extract from the Minute Book of the Provincial Grand Lodge of Montreal and William Henry now in the archives of the United Grand Lodge of England:

"The Lodge was opened in ample form and with solemn prayer.
 The regulations, etc.

The Masters Masons' Lodge was closed and that of entered apprentice Masons instituted for the purpose of laying the corner stone of the Richardson wing of the Montreal Hospital.

The G.L. then proceeded accompanied by St. George's Lodge to the Church where an address was delivered by V. W. the P. G. Chaplain.

The Grand Lodge then proceeded accompanied by the other Lodge¹ to the Montreal General Hospital and the corner stone of the Richard-

(1) St. Paul's Lodge.

son Wing thereof was then laid by the R.W.P.G. Master in ample form, according to the usages of the Craft.

The Grand Lodge then returned to the Masonic Hall and the Lodge of Master Masons having been resumed, it was resolved that the thanks of this G.L. be given to Col. McIntosh for the kind manner in which he ordered the Guard of Honour and to Lieut. Blais for the handsome manner in which he commanded it, and that the thanks of this G.L. be conveyed to these Gentlemen.

Resolved that the thanks of the Lodge be given to the Rev. B. B. Stevens our Grand Chaplain, for the address delivered on the occasion.

The Grand Lodge was then closed in ample form and with solemn prayer.

F. Perry,

P.G.S."

The Funeral of Sir John Johnson.

Sir John Johnson (1742-1830) was the son of Sir William Johnson (1715-1774) and Catherine Wisenberg. He was born on the south bank of the Mohawk River, about 25 miles west of Schenectady, was knighted in 1765 and succeeded to the baronetcy on the death of his father. He took part in the French and Indian Wars and in the border warfare during the War of Independence, organizing a loyalist regiment known as the "Queen's Royal Greens" which he led at the battle of Oriskany, and in the raids (1778-1780) on Cherry Valley and in the Mohawk Valley. He was made Brigadier-General of Provincial Troops in 1782. He moved to Canada after the War where he held the office of Superintendent-General of Indian Affairs for British North America from 1791 until his death.

Sir John Johnson was initiated in the Royal Lodge, St. James Street, London, England, holding the Warrant No. 31 of the Grand Lodge of England ("Moderns") about the year 1767. It is not improbable that he affiliated with St. Patrick's Lodge No. 4, N.Y., at Johnstown, N.Y., founded by his father, Sir William, for his cousin, Guy, and his brother-in-law Daniel Claus were members in the year 1766, though existing lists of members do not include his name.

He was appointed Provincial Grand Master of New York, succeeding George Harison in 1771, and was thus the fifth Provincial Grand Master of New York. No records are to be had of the official acts of Sir John in this capacity, except the chartering of a Lodge at Schenectady in 1774, and two military Lodges, one in 1775 and the other in 1776.



The Funeral of Sir John Johnson, January 8, 1830

(BY A. SHERIFF-SCOTT, R.C.A.)

In the present state of our knowledge of early Masonry in Canada, it cannot be stated that Sir John Johnson joined any private Lodge, but he was a visitor to St. Peter's Lodge, Montreal, on December 27th., 1787. On May 5th., 1788, a Warrant was issued by the Earl of Effingham, acting on behalf of the Grand Master of England, appointing Sir John Provincial Grand Master of Canada, and this office he held until his death, though from the time of the arrival in Canada of H.R.H. the Duke of Kent and his appointment as Provincial Grand Master by the "Ancient" Grand Lodge of England, the Modern Lodges declined or transferred their allegiance to the "Ancient" Grand Lodge. St. Paul's Lodge, Montreal, warranted by the Provincial Grand Lodge of Quebec in 1770, remained loyal to the "Moderns" until 1797 when it, too, took an Ancient Warrant. From this date — 1797 — it may be said that Sir John's office was an empty one. In 1813, the differences between the two bodies of Masons were settled by the amalgamation of the two Grand Lodges in England as the United Grand Lodge of England.

Sir John was an Anglican, and is listed as a pew-holder of Christ Church, Montreal, as early as 1789.

He died on January 4th., 1830 aged 88 years.

A Special Meeting of the Provincial Grand Lodge of Montreal and William Henry was held on January 8th., 1830 "for the purpose of assisting at the interment of the late R. W. Bro. Sir John Johnson" with the Provincial Grand Master, R.W. Bro John Molson, presiding. The Minutes record that "The Prov. Grand Lodge was passed from the Third to the First Degree when the Private Lodges having been called in, the procession was formed and proceeded to the residence of the deceased in St. Mary's Suburbs. The Grand Lodge was then resumed in the Third Degree and the usual solemnities performed, after which the Grand Lodge having again been passed to the First Degree, a procession was again formed and proceeded with the body to Christ Church, and thence to the bank of the River St. Lawrence, where the body was embarked for the purpose of being conveyed to the family vault."

The burial service in Christ Church was conducted by Bro. the Rev. B. B. Stevens.

The Grand Officers present at the funeral were:

- R.W. Bro. John Molson, Provincial Grand Master.
- R.W. Bro. Turton Penn, Deputy Provincial Grand Master.
- W. Bro. William Badgley, Senior Grand Warden.
- W. Bro. J. Guthrie Scott, Junior Grand Warden.
- Bro. Horatio Gates, Grand Treasurer.
- Bro. Henry Mackenzie, Grand Registrar.
- Bro. Frederick Griffen, Grand Director of Ceremonies.
- Bro. C. Sweeney, Deputy Grand Director of Ceremonies.
- W. Bro. J. Stanley, Senior Grand Deacon.
- W. Bro. J. Murphy, Junior Grand Deacon.
- Bro. I. Valentine, Inner Guard.

with Brethren from St. Paul's and St. George's Lodges.

The scene depicted in the fifth mural is that point in the obsequies at which the body has been removed from the gun-carriage, and is being carried to the banks of the St. Lawrence to be embarked for burial at the top of Mount Johnson.

The Natural Lodge Room on Owl's Head Mountain.

In 1803, the Grand Lodge of Vermont warranted a Lodge which met in buildings close to or straddling the international boundary line between Stanstead and Derby Line, of which many Stanstead residents were members. The War of 1812 disturbed the harmony of this Lodge, and the Canadian brethren petitioned the Provincial Grand Lodge of Lower Canada for a Warrant to establish their own Lodge. The petition was granted and Golden Rule Lodge came into being.

In 1857 the Lodge obtained a Dispensation to open a Lodge in the natural Lodge room on the summit of Owl's Head Mountain which overlooks the beautiful Lake Memphramagog. The Lodge thus preserved the tradition that our predecessors met "on the highest mountains and lowest valleys in the world." This tradition of open-air meetings is well established, and in many of the early MS. catechisms will be found the question:

"What makes a true and perfect Lodge?"

to which a variform reply would be:

"Seven Masters, Five Apprentices, a days journey from a town, without bark of a Dog, the Crow of a Cock, or the Cackle of a Woman."



Meeting of Golden Rule Lodge, June 24, 1858 on Owl's Head Mountain.

(BY A. SHERIFF-SCOTT, R. C. A.)

Golden Rule Lodge first met on Owl's Head Mountain in 1857. The sixth mural depicts the second meeting, held on June 24th, 1858, when Alexander Murray was initiated, with W. Bro. Eli Gustin in the Chair. Those present on this occasion were:

- W. Bro. Eli Gustin, Worshipful Master.
- W. Bro. H. J. Martin, Immediate Past Master.
- Bro. E. B. Gustin, S.W.
- Bro. E. B. Rider, J.W.
- Bro. S. Kingsbury, S.D.
- Bro. C. B. Baxter, J.D.
- Bro. A. G. Hall, I.G.
- Bro. A. S. Gore, Tyler.
- W. Bro. A. Bodwell, P.M.
- Bro. E. H. Fennesey.
- Bro. N. Bachelder.
- Bro. C. S. Channel.

The portraits have been painted from photographs in the possession of the Lodge.

The Memorial Hall in charge of a Curator is open to the general public in the afternoons and evenings and brethren are cordially invited to pay it a visit.

CANADIAN MASONIC RESEARCH ASSOCIATION

1953



(Part 2)

The Life and Masonic Career of Joseph Brant

by W. Bro. Gerard Brett

The Story of Royal Arch Masonry in
Upper Canada 1792-1858

by M. Ex. Comp. R. V. Conover



Read at Ninth meeting of the Association

at Toronto, Ont., May 19, 1953.

JOSEPH BRANT

By W. Bro. Gerard Brett.

Royal Ontario Museum of Archaeology

Despite the long time the Indian has occupied North America, and the short time since the European discovery of it, few Indians are known to us by name, and fewer still for any notable action. Joseph Brant, the subject of this paper, is among the most illustrious of this small number. The information about him, however, is very scanty, and many unsettled questions remain, as appears here.

EARLY YEARS

Brant was born in 1742, of the Mohawk tribe, one of the Iroquois Confederacy of the Six Nations. The Six Nations at that time occupied an area in New York State west from the Hudson and south from Lake Ontario to Tioga Point; the present Mohawk Valley is one of its principal features. Brant was not born in this part of the country, but in the Ohio Valley, during a hunting expedition. His Indian name was Joseph Thayeadanegee, the Indian name meaning A Bundle of Sticks, but he is always known by the English name of Brant, the origin of which is uncertain. We may assume that the parents were Christian, as the son was christened Joseph and the daughter Mary.

Brant is first heard of in 1755 at the age of 13, serving with the Six Nations at Crown Point on Lake George. They were then under the command of Sir William Johnson whose task in North America was to gain and hold the loyalty of Indian tribes to the British Crown. Both brother and sister attracted Johnson's attention. He married the sister and at some time he sent the brother to Moor's Charity School at New Lebanon in Connecticut. We are told that while he was there Brant learned English, Latin, and Greek.

After his return from this school he settled at Canajoharie, dividing his time between farming and fighting against the French. We hear of him next among the forces acting against Pontiac. His prowess must have been notable, because in 1771, at what is to us the early age of 29, he became Chief Sachem of the Six Nations.

THE AMERICAN REVOLUTION

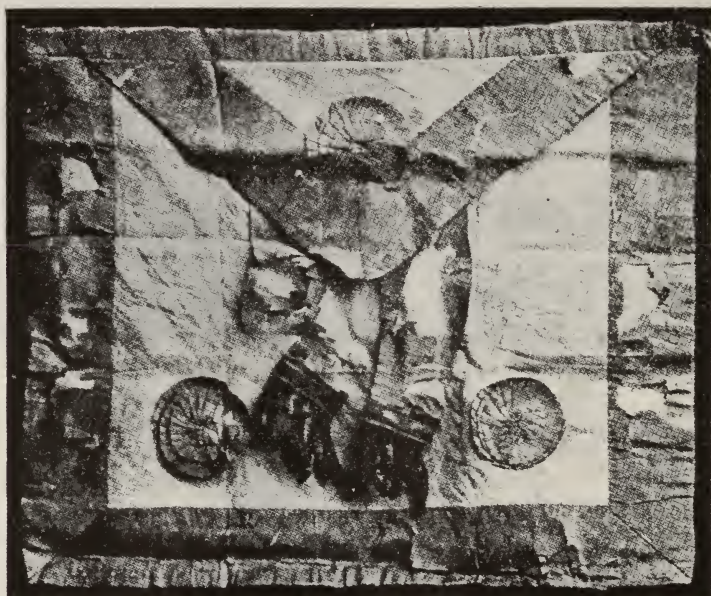
The Revolutionary War broke out in 1775 and Brant and the Six Nations were prominent all through it for their loyalty to the Crown. It was during the years of the fighting that the event in his life occurred for which Brant is most important to us, and about which most is known. Guy Johnson had been appointed Superintendent of Indian Affairs on



Jos. Brant
Shayendanegea

the death of Sir William Johnson, and Brant had become his Secretary—we do not know just what that meant—in 1774. A visit to England was proposed soon after, and the two men journeyed to Montreal and from there to London. It was in London that Brant joined the Masonic Order and brought back with him the Certificate which is now in the Royal Ontario Museum, and which was reproduced in facsimile in Robertson's **History of Freemasonry in Canada**. This Certificate came to the Museum in the part of the Oronhyatekha Collection which the Museum received; it is made out in Brant's Indian name, spelt as Joseph Thayeadanegee.

The historical background of the visit to England is fairly clear. So far as Brant is concerned, the motives of the visit at that particular time are uncertain, but they are probably surmised correctly by W. L. Stone in his **Life of Joseph Brant**, 1838. Stone suggests that in view of how British arms were faring in North America, Brant was not sorry to be out of the way, and that he wanted to see England personally before finally committing himself and the Six Nations to the support of the British cause. However that may be, Brant and Johnson were in London early in 1776; we know that Brant at his own request stayed at the Inn of the 'Swan with Two Necks'. On February 28th, he was presented at Court and, according to



MASONIC APRON OF CAPT. JOSEPH BRANT

the **Annual Registry**, "graciously received;" the story of his refusal to kiss the King's hand is repeated by Robertson. On March 14th he saw Lord George Germain, the Secretary for the Colonies. Throughout his stay he appears to have received attention from various people of note; he is said to have been intimate with James Boswell (there is no mention of him in the **Life of Johnson**, but the Boswell Diaries for that year are not yet published.), and at Boswell's request to have sat to Romney for the famous portrait which is now in the National Gallery of Canada.

It was supposed by Stone that Brant and Johnson left England in late March or early April, since Brant was present at the fight at the Cedars' Point above Montreal, about May 20th. The **London Universal Magazine**, July 1776, says that they left early in May, and Captain E. Cruikshank, writing in the **Transactions of the Canadian Institute**, 1896-7, p. 243 f., that they left Falmouth in the ship "Harriet" early in June, arriving at the port of New York on July 29th. The date of the Masonic Certificate makes it certain that one of the latter two theories is right. It is dated April 26 A.L. 5776 A.D. 1776, and is signed by Jas Heseltine, who was Grand Secretary of the Moderns from 1769 to 1780. It states that Bro. Joseph Thayerdanegee "was made a Mason and admitted to the 3rd Degree of Masonry at the Lodge meeting at the Falcon, Prince's Street, Leicester Fields." Below is an impression of the Seal of the Grand Lodge of the Moderns; up to the present time research has not revealed any information about this Lodge.

Brant was in London as more or less of a protege of Guy Johnson and it may well have been on the latter's prompting that the initiation took place; Johnson himself had joined the Craft in 1776 (Ars Quatuor Coronatorum LXII, 2, p.272-3). It is also to be supposed that Brant only troubled to acquire a Certificate because he intended to pursue a Masonic career in North America, again perhaps at Johnson's suggestion.

After the return to North America the records of Brant's activity became increasingly scarce. We hear of him during the American War in the fighting around Quebec, and later in the Schoharie Valley. It is of these years that the stories of his rescuing from torture and death, prisoners who gave the Masonic signs are told. These, whether well founded or not, concern most notably a Captain McKinstry of Claverack Manor on the Hudson, said to have been rescued at the Battle of the Cedars in 1776; Major Wood, at the Battle of Minisink in 1779; and Jonathan Maynard, a prominent resident of Connecticut, at some unstated time.

MOVE TO CANADA

The war ended in 1783, leaving all the land of the Six Nations in American hands, and in a desolate state. A move to British territory was decided on, and it was at this time that the Six Nations took up residence



See the NEW Edition of the Book of CONSTITUTIONS page 268 Printed in the Year 1756

FAC-SIMILE OF THE CERTIFICATE OF CHIEF JOSEPH BRANT.

on their present Reserve on the Grand River in Ontario. This was a difficult period in many ways, since besides this move there was a necessary change of occupation from hunting to agriculture to take place. Brant visited England in connection with the move in 1785-6, and this is one of the last definite pieces of information about him that we have.

Among the great treasures of the Six Nations, hidden during the fighting and brought with them from New York State, were the Bible and silver Communion Set given by Queen Anne in 1712 to "her Chappel of the Mohawk," and what is now called the Old Mohawk Church, begun on the Grand River in 1785 to receive them. The Bible and four pieces of the silver are still treasured at Brantford; two pieces of silver were taken to Deseronto on the northern side of Lake Ontario when some of the Six Nations moved there at a later date.

LATER HISTORY

We know the barest outlines of Brant's later Masonic career, and it is evident from this that he did take up Johnson's suggestion (if it was Johnson's suggestion). The records show that he belonged to Barton Lodge No. 10 (now No. 6) at Hamilton, and was present at its organization in 1796; also that he is the W.M. named in the warrant granted in 1798 to Lodge No. 11 at the Mohawk Village.

Further than this our information does not go. Brant lived on land granted to him by the Crown at Wellington Square. He died in 1807 and is buried in Brantford. The last piece of information about him refers to the year 1805, and concerns the Captain McKinstry referred to above. After the war was over the two men became close friends, and Brant is last heard of in 1805 visiting McKinstry and attending a Lodge meeting with him in the City of Hudson.

Note: Further references to Brant will be found in:

The Life of Joseph Brant, by Wm. L. Stone, New York 1838.

Joseph Brant in the American Revolution, by Cru'kshank.

Brant and Red Jacket, by Egg'eston.

Life of Brant, by Ke-che-ah-gah-ne-qu.

Canadian Portraits, by Dent.

War Chief of the Six Nations, by Wood.

History of Freemasonry in Canada, by J. Ross Robertson, vol. 1, p. 688.

History of Freemasonry in the State of New York, McClenaghan, vol. 1, p. 136.



CAPT. JOSEPH BRANT (IN HIS YOUNGER DAYS)

THE STORY OF ROYAL ARCH IN UPPER CANADA

(1792 - 1858)

By M. Excellent Companion Reginald V. Conover, O.B.E., V.D., P.G.Z.
Grand Historian, Grand Chapter of R.A.M. of Canada

The story of the Royal Arch in Upper Canada is so interwoven with the story of Craft Masonry that it is almost impossible to unravel it. The same group of interested, enthusiastic Masons are found to be active in each branch of the Craft. Neglect in one branch of the Craft blighted the other. Economic and social problems affected both. War, insurrection, political turmoil and public hostility combined with the indifference and lack of interest by the Masonic authorities in Great Britain almost destroyed the struggling Craft in Upper Canada. Despite almost insurmountable difficulties small groups of enthusiastic Masons in each widely separated community kept burning, the flame of enthusiasm for the ancient and honourable institution.

Upper Canada cannot compete with the older settlements for the honour of the earliest date of the appearance of Freemasonry. Settlement did not commence in Upper Canada until after the British conquest in 1759 followed by the Treaty of Paris in 1763. The first great influx of settlers were the United Empire Loyalists who came to Canada after being driven from their homes during and following the successful revolt of the thirteen colonies 1776 to 1782.

As in the Maritimes and Quebec, Freemasonry arrived with the British Regiments who in many cases carried with them a travelling warrant usually granted by the Ancient or Athol Grand Lodge of England. These military brethren admitted to their lodges some of the more important settlers, merchants and civilian officials who had settled around the military posts.

When the regiment moved on a small group of Freemasons remained who in many cases petitioned the nearest Masonic authority for a warrant. During this early period some Masonic lodges had the power to confer the Royal Arch upon those who had "passed the chair" as Masters of their lodges. Upper Canada displays the same pattern.

It required a great sacrifice of not only time but money to become a Freemason in those early but strenuous times in the history of this great Province. The vital interest of the inhabitants was to clear from the forest sufficient land to build a house and secure cleared space to plant and produce food. Starvation was always a very grave threat to all the inhabitants whether farmers, officials or merchants. A crop failure

due to drought, fire or frost was a disaster constantly dreaded by the the inhabitants. There was no regular postal service between the sparse settlements clinging precariously to the northern shores of the lower lakes and the banks of the mighty St. Lawrence River. The inhabitants were dependent upon the good will of the casual traveller and the official couriers of the government for any intercommunication.

The unsettled times, the fact that lodges were formed and then ceased to exist has resulted in the disappearance of many Masonic records. There were no lodge rooms set aside for Masonic purposes. The lodges met in public rooms in taverns or in the home of one of the brethren. The lodge box was the most important piece of furniture in the possession of any lodge. After the meeting, the warrant, jewels, such pieces of regalia as the lodge might possess and the records were placed in the lodge box until required for the next meeting. Rituals were unknown. The work was delivered by word of mouth, dependent on the memory of a well informed brother. The absence of any local governing body also contributed to this lack of early records. As the chapters were attached to the lodges, in fact were formed from the few who had "passed the chair", meetings of the Royal Craft were held when and as candidates qualified to receive the mysteries of the Holy Royal Arch were available. Accordingly the chapters met even more infrequently than the lodges.

M. Ex. Comp. and M. W. Bro. John Ross Robertson, Past Grand First Principal of the Grand Chapter of Canada and Past Grand Master of the Grand Lodge of Canada in the Province of Ontario conducted a most exhaustive search over many years. He discovered, copied and collated a vast store of early Masonic records from old correspondence, minute books and other relevant material which he incorporated into his "History of Freemasonry in Canada" and the "History of the Knight's Templars in Canada". In these volumes he frequently spoke of a "History of Royal Arch Masonry" in course of preparation. Unfortunately this particular volume was never published. Quite recently two uncompleted typewritten manuscripts were located in the library of the Grand Lodge in Toronto and two copies of his manuscript "Capitulary Masonry, The Royal Arch in Canada 1797 - 1911" in the vault in the office of the Grand Chapter of Canada. Although the manuscripts were unsigned the literary style conclusively indicates that these manuscripts are undoubtedly the unfinished history of the Royal Arch which M. Ex. Comp. Robertson frequently mentioned in his other published works. It is from these manuscripts that this paper has been prepared. One manuscript dealt with the Grand Chapter and the others with the chapters operating prior to 1857 in Upper Canada.

EARLY MASONIC ORGANIZATION

In 1791 The Constitutional Act divided the colony of Canada into the Provinces of Upper and Lower Canada. John Graves Simcoe was appointed Governor of Upper Canada. William Jarvis was amongst the official family, being secretary of the Province. William Jarvis had been made a Mason on the 7th of February, 1792, in the Grand Lodge (Ancients) in London, England. He was appointed Provincial Grand Master of Masons in Upper Canada by the Duke of Athol, Most Worshipful Grand Master of the third Grand Lodge of England, on the 7th of March 1792. According to volume 3, page 395 of the Athol Grand Lodge, Brother William Jarvis was admitted to the Royal Arch, in Lodge number 240 on the 4th of April, 1792. He sailed for Canada in May, 1792. It would thus appear that Right Worshipful Brother Jarvis had little or no time to become conversant with either Craft or Capitular Masonry nor any time to become acquainted with his duties as a Provincial Grand Master and Grand Superintendent of the Royal Craft. He did not call the brethren together for the formation of a Provincial Grand Lodge until August, 1795, although he celebrated the festival of St. John in the Freemasons' Hall in Niagara on the 27 of December, 1792, and visited some of the lodges during this period.

His warrant as Provincial Grand Master followed him to Canada. This warrant together with some of the records of the schismatic Grand Lodge were found snug and secure within the covers of a hide-bound trunk in the attic of a farm house about six miles north of Toronto by M. Ex. Comp. J. Ross Robertson in January 1899. A facsimile of this warrant may be found on page 342 Vol. 1 of John Ross Robertson's "History of Freemasonry in Canada" and a typewritten copy is attached as appendix one to this paper.

This warrant issued to R. W. Bro. Jarvis is the subject of exhaustive study and comment by M. E. Comp. Robertson. This warrant limited the powers of the Provincial Grand Master to issuing dispensations for the institution of lodges. R. W. Bro. Jarvis either misinterpreted his powers or deliberately exceeded his authority for he issued warrants to twenty-six lodges before his death in 1817.

The authority to institute lodges was as follows: "To grant dispensations for the holding of lodges and making Freemasons in order that such Lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted lodges."

When the capital of the Provinces was moved across the Lake from Newark (Niagara-on-the-Lake) to York in 1796, R. W. Bro. Jarvis moved with the seat of government, taking with him his warrant and the jewels of the Provincial Grand Lodge. The brethren of Newark

feeling neglected, after some correspondence which, as usual, was not answered, formed a schismatic Grand Lodge in Newark in 1801 which continued until 1822. The breach was finally healed in 1822 by R. W. Bro. McGillvray, the second Provincial Grand Master.

EARLY WARRANTS

R. W. Bro. Jarvis issued a warrant on the 7th of June, 1795, in connection with Craft Lodge No. 6 on the Provincial Register for the formation of a Royal Arch Chapter at Kingston. In 1803 Bro. Thomas Sparham was the High Priest. This Lodge or Chapter afterwards became Ancient Frontenac No. 1 on March 1st, 1819.

Rawdon Lodge, "The Lodge between the Lakes," No. 498 on the English Register (Moderns) had been at work in York since 1793. Evidently they had not Royal Arch powers for in their minutes of March 8th, 1800, the lodge authorized Bro. Starkweather to furnish a canopy and furniture and likewise a trunk to contain the Royal Arch furniture and at their meeting on the 17th of May, 1800, they decided to surrender their charter and request a charter from the Provincial Grand Master in order to have the power to confer the Royal Arch. The petition was granted, and a new warrant was issued on the 24th of June, 1801, to St. John's Royal Arch Lodge No. 16 on the Provincial Register which eventually became St. John's Chapter of Royal Arch Masons No. 4 at York. Duke William Kendrick was Master and Thomas Hamilton and George Cutter were Senior and Junior Wardens respectively.

It is now a long move to Zion Lodge in Detroit. Although in the United States of America this Lodge had been granted a warrant No. 10 by the Provincial Grand Lodge in Quebec on the 7th of September, 1794; this lodge was transferred in September, 1806, to New York Registry. The minutes of this Lodge dated the 7th of February, 1803, show that bro. McDonald requested a recommendation from our lodge to the Royal Arch Lodge at Amherstburgh wishing to be raised to that degree" The motion was carried. The Lodge at Amherstburgh was No. 18 on the P. R., having received its warrant in 1801.

PROVINCIAL GRAND CHAPTER PROPOSED

In a circular letter dated the 6th of April, 1801, from the Provincial Grand Secretary, Silvester Tiffany of Newark, it was proposed to establish a Grand Royal Arch Chapter. The lodges were to express their opinions of the advisability of forming it and report to the stated quarterly meeting of Grand Lodge in June. The funds were to be repaid from fees received from "arching," meaning that the sums borrowed were to be credited as fees for conferring the Royal Arch degree. Although this proposal appears to have met with favour by the lodges, the matter was dropped temporarily.

At a meeting of the Provincial Grand Lodge on the 13th of February in the Town of York a resolution was adopted to establish a Provincial Grand Chapter at York. It would appear that the Companions were unable to carry this into effect for on the 19th of July, 1805, a memorial to the Grand Chapter of England connected with the "Ancient" Grand Lodge, was forwarded to the Provincial Grand Master for forwarding. The Provincial Grand Master replied to the communication as follows: "That the Memorial could not be forwarded as it was derogatory to his prerogative" and stated further "He would send authority to open a Grand Royal Arch Chapter in Kingston."

A FUNERAL

On the 26th of January, 1805, a dispensation was issued by the Provincial Grand Master to inter the body of our late Bro. Thomas Schofield in Masonic order. The order of procession to be observed from the house of the deceased to the church door is interesting as Royal Arch Masons and Knights Templar were given a senior place in the procession. The order of procession was as follows:

Tyler

Entered apprentices, two and two

Fellowcrafts, two and two

Master Masons, two and two

Royal Arch Masons, two and two

Knights Templar, two and two

Pall Bearers, The Body, Pall Bearers

At the church door the whole will open from left to right and counter march inwards. The first orders, Templars and Royal Arch with deacons with staves of office to form Arch at the two doors of the church in the same manner. Two of the oldest Masons in office or two Past Masters to walk as chief mourners."

R. W. Bro. Jarvis had undoubtedly exceeded his powers by granting warrants. He further intensified the confusion by neglecting to forward reports or fees to the Grand Lodge in England. In addition these lodges having Royal Arch powers were more than reluctant to give them up. The Chapter attached to the lodge No. 6 at Kingston did not meet regularly from 1806 to 1809 and after 1809 there are no records of any meetings. Yet it should be noted that lodge No. 6 met regularly. Possibly there was a dearth of candidates.

WAR COMES

Undoubtedly the greatest obstacle to the meeting of the lodges more particularly those situated on the frontier was the unsettled political

conditions which culminated in the War of 1812-1814. Many of the brethren served with the armed forces in the defence of their homeland during the unprovoked attack on a defenceless people. As Great Britain was deeply involved with the French under Napoleon, the time seemed opportune by certain interests in the United States to attempt for the second time by force of arms to make Canada the fourteenth State of the Union. As the war was not popular in the New England States, the brunt of the invasion fell upon Upper Canada. York, the Niagara Peninsula and across the Detroit River bore the brunt of the various invasions. Naval superiority on Lakes Erie and Ontario controlled the extent and success of an invasion of Canadian soil. Now one side and now the other had the advantage of naval superiority. Early in the year 1813 the United States Naval forces were superior on the Great Lakes. The Upper Canada capital, York, was captured and the public buildings burned. Fort George was captured and the Niagara peninsula overrun. An invasion was underway up the Thames Valley from Detroit. Later in the autumn as the Canadian naval forces were superior on Lake Ontario, the invasion forces retired. Upon orders of the United States Secretary for War the Town of Newark was burned by the retiring United States armed forces and the inhabitants were forced to flee from their homes on a bitter December night. The Peace of Amiens freed the British forces from the French threat and reinforcements were hurried across the Atlantic. The year 1814 saw United States soil invaded, culminating in the burning of the White House in Washington as a reprisal for the burning of York and Newark the previous year. The second Treaty of Paris ended this senseless and fratricidal struggle without in any way settling the supposed causes of the war. For many years there was an uneasy peace on the frontier. Gradually bitter memories faded and with the death of most of the participants the border settled down. Now the friendly relationships on each side of almost the only unguarded frontier in the world is a pattern which could be emulated by many other nations.

THE MARK DEGREE

Up to this time there are a few scattered records of the Mark degree. The earliest record is from the minutes of Barton Lodge No. 10 P.R. at Ancaster. At a meeting on Nov. 7th, 1796, it was moved . . . "that they solicit the degree of Mark Masons that the Brethren of the lodge be benefitted thereby." St. John's Chapter York received a petition from Bro. Edward Hayward from Lodge No. 4 Niagara, a Mark Mason, who was very very desirous of receiving the degree of the Holy Royal Arch. This undated record of the Mark degree was prior to the 16th of July, 1800.

A Mark lodge known as Union Mark Lodge was working in Grimsby, Upper Canada, as early as 1809. It was established in connection with

No. 15, The Lodge at 40 Mile Creek, Union Mark Lodge received its warrant under the authority of the Jarvis warrant. The rules and bylaws of Union Mark Lodge were as follows:

1st. The officers of this Lodge shall be duly elected by a majority of the members present and shall hold their several stations for and during the term of one year.

2nd. The regular meetings of this Lodge shall be six times every year and no more (except in case of emergency) when every brother shall have due notice by order of the Worshipful or presiding officer.

3rd. The regular meetings of this Lodge shall be once in two months, viz, on Thursday next preceding the full moon at four o'clock from the Vernal Equinox to the Autumnal, and at two o'clock from the Autumnal to the Vernal Equinox.

4th. Any Master Mason, who shall be desirous to receive the Mark degree shall petition, through the medium of a Brother, belonging to this Lodge, and with this petition shall deposit twenty shillings N.Y.C. (**New York Currency**) which shall lie over two months and shall be balloted for (except in cases of emergency) and if blackballed, the petitioner may withdraw the petition and the money, in such case shall be safely restored to him again, or he may let it lie over six months before the Lodge, at which time he shall be balloted for a second time. If blackballed for a second time, he shall be debarred from the privilege of coming forward for the term of twelve months, at which time he shall have another hearing if requested, but if blackballed a third time, he shall be considered as ineligible for the degree.

5th. The public and private conduct of every member of this Lodge shall be such as is calculated to do honour to the Craft and for offences in this case, he or they, shall be subject to the decisions of the majority of the members present at the trial, which decisions shall consist of confessions, fines and partial or total expulsion from Masonry, as the majority may deem necessary.

6th. The expense of the lodge shall be paid every lodge night at the discretion of the members present.

7th. The election of the officers shall take place at the lodge previous to Saint John's in June and shall be installed on the said day of St. John's.

8th. Any brother shall be deemed ineligible to the Mark degree who has not previously passed the chair, in the Master's Lodge."

These bylaws were signed by six members with their marks annexed.

The minutes were meagre and simply record the names and offices of those present, rarely more than the officers, consisting of Master,

Senior and Junior Warden, Treasurer and Secretary. The secretary usually acted as tyler and the treasurer doubled as steward. Three members present were sufficient to confer a degree. Three meetings were held in 1809, four in 1810 and two in 1811. The meetings were commenced in the early afternoon, were called off for refreshment for half an hour and closed in harmony before 7 P.M.

Bro. Cyrus Summer was Master during these years, Bro. Jona Wolverton, Senior Warden and Bro. Alex Nixon, Junior Warden in 1809. Candidates initiated were Brothers Collard, William Nelles, Robert Nelles, Noble Prince, John Petit and Jona Moore Jr. On August 10th, 1810, Brother H. Grass was recorded as a visitor. There are no minutes of meetings until 1829 when three meetings were held. At the meeting on 22nd June, a verbal petition was received from Brother E. Collard but there is no record of a degree being conferred upon him.

At the meeting of the 24th of June the officers were elected and installed, Cyrus Summers, Master; Wolverton, Senior Warden; J. Moore, Junior Warden; Allen Nixon, Steward, Treasurer and Tyler; Graham, Secretary.

At the next meeting, the name of a new member, W. J. Hepburne, appears in the records. The ballot was also passed on the application of Brother Collet when he was found worthy, being brought forward and received the degree of "Mark Master".

Brief as these references are they are the earliest record of the work of our forefathers in this primitive community west of Lake Ontario.

There was also a Mark Lodge in connection with No. 13, the Lodge at Ernestown. The principle of suspension in a capitular body affecting the standing of a brother in a Craft lodge was affirmed by the action of this lodge. In the minutes of the 10th of January, 1816, this resolution was recorded: "The lodge, having taken into consideration Bro. Billings conduct for some time past, have upon report of his being suspended from the Mark Lodge and other reasons being made known to a majority of this body, it is hereby ordered that he be suspended from this lodge No. 13 until such time as he shall by his good behaviour towards Masons of this Lodge and the fraternity at large be thought worthy of readmission into the lodge."

It would appear from the records of St. John's Royal Arch Lodge that the Royal Arch required the approval of the Provincial Grand Master as the signature of the Provincial Grand Master was required on all petitions for the Royal Arch degree, but that the Chapter had the power to confer all degrees except the Royal Arch. All lodges did not have the authority to confer the Chapter degree. In 1801 the Companions

of the Royal Arch Lodge severed all connection with the Craft lodge No. 16 and organized a separate chapter.

DECLINE OF ACTIVITY

For some time prior to his death on the 13th of August, 1817, R. W. Bro. Jarvis had paid little or no attention to Masonic affairs. He had taken no part in the affairs of the Provincial Grand Lodge. While some of the lodges were functioning, the inertia of the Provincial Grand Lodge was gradually sapping any attempt at revival after the interruptions caused by the invasions during the war of 1812-1814.

The Grand Lodge of England is not entirely free from criticism for neglect and lack of supervision. While the Provincial Grand Master had received the fealty of three-fourths of the Lodges, the schismatic Grand Lodge was still functioning and issuing warrants in the area of western Ontario.

RE-ORGANIZATION

The time of revival was at hand. It was the brethren in the Eastern part of the Province who made the first move. Lodge No. 13, formerly at Ernesttown now at Bath under the leadership of Brothers William Cottier and John Dean forwarded a request for all lodges to assemble at Kingston on the 27th of August, 1817, and assist in the organization of the Craft. Ten of the twenty-six lodges in Upper Canada responded by sending delegates. This assembly became known as the Kingston Convention and marks particularly the beginning of a revival of Masonry under a local governing body.

PROVINCIAL GRAND CHAPTER FORMED

After Craft matters had been disposed of, a subsequent meeting was held on the 27th of August, 1817, in the same city of Kingston to discuss the government of Capitular Masonry. It was resolved to form a Grand Chapter of Royal Arch Masons at Kingston. Representatives were present from "Frontenac" at Kingston, "Union" No. 9 Ernesttown, now at Bath, and St. John's No. 4 at York.

Following the custom adopted in the United States the officers were designated as High Priest, King and Scribe. The following officers were elected, Roderick McKay, Grand High Priest, John Homestead Hudson, Deputy Grand High Priest; Ziba Marcus Phillips, Grand Scribe; Robert Walker, Grand Treasurer and John W. Ferguson, Grand Royal Arch Recorder, and B. Olcutt, Grand Marshal. It was agreed that the Grand Chapter should meet on the second Monday in August and the second Monday in February, that the High Priest, King and Scribe of all subordinate chapters or their legal

representatives shall be considered as members of the Grand Chapter and be obliged to attend all summons issued by order of the Grand High Priest.

Arrangements were also made for emergent convocations of the Grand Chapter. The signatures of nine regular Royal Arch Masons were required on a petition for a warrant. No warrant was to be issued for instituting lodges of Mark Masters independent of a Royal Arch Chapter. They thus assumed authority for the Mark degree. Fees to Grand Chapter were set at one sixth of all moneys received by the Chapters and were to be paid to Grand Chapter half yearly. The fee for a warrant was set at five Guineas of which one and a half Guineas was set aside for engrossing the Warrant. Entrance into a Chapter was restricted to those who were regularly made in a Chapter under the jurisdiction of the Grand Royal Arch Chapter of Upper Canada. The Grand Chapter at once issued dispensations to its Chapters which formally separated the Chapters from the Lodges.

FIRST ANNUAL CONVOCATION

At the August meeting in 1818, it was resolved that all warrants were to be granted only at the annual meeting. Books of record and a seal were ordered to be purchased. The minutes of Grand Chapter were to be sent to all subordinate chapters. All past Grand High Priests, Kings and Scribes as well, as the High Priest, Scribes and Kings of subordinate Chapters were to be members of the Grand Royal Arch Chapter. A committee was appointed to frame by-laws for the government of Grand Chapter, New Chapters, Sussex No. 3 at Brockville; No. 5 Chapter Fidelity in the Township of Haldimand and meeting at Amherst now in the town of Cobourg, and No. 6 Friendship, meeting at Belleville, were admitted as members. In each case these Chapters had originally been formed through or by a lodge which had received a warrant from the Provincial Grand Master.

PROGRESS

At the Convocation in February, 1819, a Grand Visitor was appointed in the person of Benjamin McAllister who was performing a similar duty for the Provincial Grand Lodge. "The Grand Visitor was to be well versed in the several Masonic lectures whose duty it shall be semi-annually to visit each Chapter acknowledging the jurisdiction of this Grand Chapter and to establish a regular mode of working in the several Chapters, to disseminate the lectures, examine the records and report their proceedings to the Grand Royal Arch Chapter at their communication." Arrangements were made for defraying the salary of the Grand Visitor.

In midsummer, 1819, the half yearly meetings were discontinued. It was decided to hold the annual meeting in February. A committee on Relief or Benevolence was appointed and the first case of suspension is noted. Suspension in a Lodge carried with it suspension in the Chapter. Officers of Grand Chapter were paid 15 shilling (\$3.00) per day while in attendance at Grand Chapter.

M. Ex. Comp. Ziba M. Phillips ordered that all companions do wear crepe on his left arm from the 6th of April 1820 to the 23rd day of June as a mark of deepest regret for the loss of our Illustrious Companion Royal Arch Mason, His Royal Highness, Prince Edward, Duke of Kent, late Provincial Grand Master of Lower Canada.

HIRAM CHAPTER FORMED

At the meeting of Lodge No. 24 P. R., Township of West Flamboro, it was resolved that fifty dollars be loaned to the petitioners for a Royal Arch Chapter viz. Herman Barlow and Brother Tomlinson. This petition was presented to the sixth annual Convocation of the Grand Royal Arch Chapter in February, 1820. It was signed by H. B. Barlow, Abner Everett and others for a warrant to form a Chapter at Ancaster, Gore District (now Wentworth Co.,) This petition was granted and Hiram Chapter, one of the oldest in the jurisdiction, was organized. Josiah Cushman reported with much satisfaction on March 9th, 1820, "I performed the trust delegated to me of installing Hiram Chapter at Ancaster with much unanimity and accord. The most flattering prospects may be entertained of its increase and respectability. There are about fifteen members, most of them very expert in the sublime mysteries. There are a large number of petitions to receive the degree now before them." The minutes of the meeting show that the ceremonies commenced at 11 o'clock A.M. on the 9th and closed at 11 o'clock on the 10th. Doubtless Brother Cushman followed the usual custom and called off for refreshments at proper and convenient times. According to a loose sheet in the Robertson MSS, there were 30 members on the roll on the third of January, 1822. Hiram Chapter thus auspiciously started, eventually moved to Hamilton and is now No. 2 on the Grand Register of the Grand Chapter of Canada.

SIXTH CONVOCATION 1820

At the sixth Convocation of the Provincial Grand Chapter it was resolved that the sum of two shillings and six pence currency be paid by each member over and above the regular fees annually towards the fund of the Grand Chapter, the same to be accounted for by the several Chapters at the annual Convocation.

SEVENTH CONVOCAION 1821

At the seventh Convocation seven chapters were represented. It was decided to change the term "Grand Recorder" to that of Grand Secretary. At the suggestion of American Companions who visited Kingston and York, the American degrees of Past Master and Most Excellent were adopted so that Canadian Companions might be admitted into Chapters in the United States.

At the following Convocation on the 14th of February, 1821, the fee for conferring the four degrees, Mark Master, Past Master, Most Excellent Master and the Royal Arch was set at not less than five pounds currency.

DISTRICTS FORMED

At the yearly Convocation at Kingston held on Feb. 13, 1822 the jurisdiction was divided into eight districts and a Grand Visitor was appointed for each district viz.

Comp. Elisha Rugg, Johnson District

Comp. Asa Yeomans, Midland District

Comp. Simeon L. Scripture, Newcastle District

Comp. James Bigelow, for the home district

Comp. Abner Everett for Gore, London and Niagara Districts.

Proceedings were received from the Grand Chapter of Kentucky.

The following officers were elected:

R.W. and M. Ex. Comp. Wm. Smart, of Brockville G.H.P.

M. Ex. Comp. Adiel Sherwood, of Brockville, D.G.H.P.

M. Ex. Comp. Wm. Cottier of Ernesttown G.K.

M. Ex. Comp. Abner Everett, of Ancaster, G.S.

R.W. and Ex. Comp. Thaddeus Osgood, Grand Chaplain

Ex. Comp. R. H. Graves, of Brockville, Grand Marshal

Ex. Comp. John Dean, of Bath, Grand Secretary

Ex. Comp. Robert Walker, of Kingston, Grand Treasurer

Ex. Comp. Wm. Campbell, of Brockville, G. Pursuivant

Ex. Comp. Micah Porter of York, Grand Steward

Ex. Comp. George Oliver, of Kingston, Grand Steward

Ex. Comp. C. Zimms, of Kingston, Grand Tyler

A vote of thanks, was unanimously carried, to M. E. Comp. Z. M. Phillips for his able and unremitted exertions as G.H.P. the past year.

The returns for the year 1822 are quite interesting and show the growth and strength of the Royal Craft.

Chapter	Place of meeting	No. of members	Amt. Rec'd.	Proportion due Grand Chapter
No. 1 Frontenac	Kingston	no returns		
No. 2 Union	Ernesttown (Bath)	no returns		
No. 3 Sussex	Brockville	14	£17-5-0	£2-17-6
No. 4 St. John's	York	30	£32-0-0	£5- 6-8
No. 5 Fidelity	Cobourg	20	£ 4-0-0	£ -13-4
No. 6 Friendship	Belleville	20	£ 5-0-0	£ -16-8
No. 7 Hiram	Ancaster	29	£36-0-0	£6- 1-8

There were two expulsions and one rejection all named.

SIMON MCGILLIVRAY

The death of the Provincial Grand Master and the appeals of the Brethren in Upper Canada had at last been brought to the personal attention of the Duke of Sussex, Grand Master of the United Grand Lodge of England. Learning that R. W. Bro Simon McGillivray was intending to make a business trip to Upper Canada, he was appointed Provincial Grand Master of Masons and Superintendent of Royal Arch Masons. R. W. Bro. McGillivray was requested to have Masonic matters both Craft and Royal Arch placed in a satisfactory condition. He had authority to examine and report upon the condition of Masonry and to suggest such procedure as might be consistent with the usages, the dignity of the Grand Lodge of England and the undoubted rights of the fraternity in Canada. He planned to visit all Lodges and Chapters and he opened correspondence with the schismatic Grand Lodge in Niagara.

At that time there were two Grand Lodges, that under the Kingston Convention and the other the schismatic Grand Lodge at Niagara as well as the Grand Chapter functioning in Upper Canada. Bro. Ziba Phillips was President of the Grand Convention which had exercised the functions of a Grand Lodge and Past Grand High Priest of the Grand Chapter of Upper Canada. M. Ex. Comp. John Ross Robertson says of him: "He had been an active member of the Craft from the time of the war 1812-1814. He was still by all accounts one of the best informed Craftsmen in the Province. He possessed considerable executive ability and was a good organizer and was one of the best ritualists in Craft and Capitular work on the continent. He was the central figure in Masonry at the period. He saved the Craft from disruption in 1817 after the death of R. W. Bro.

Jarvis when Masonic matters were in a state of great unrest. Bro. Phillips and Bro. Kerr were the two men in the Province best qualified to guide the Craft. Bro. Kerr had held the Craft together at Niagara and while he did not draw into the fold the lodges west and across the Lake, yet his work in presiding over the Grand Lodge at Niagara had a beneficial effect."

The Grand Master, while not doubting the fitness of the brethren nominated for Provincial Grand Master, stated he could not appoint a brother not a member of the Grand Lodge of England. The brethren in Upper Canada wished to hold the convention together and get W. Bro McGillivray to confirm the proceedings of the Grand Convention, and urged the convention should not be dissolved until the terms on which the new Grand Lodge was formed would be known.

The visit of R. W. Bro. McGillivray terminated in September or December 1822. His voluminous report and correspondence are fully reported by M. Ex. Comp. John Ross Robertson in his volumes. Briefly, R. W. Bro. McGillivray did arrange the Grand Lodge at York, healed the breach with the schismatic Grand Lodge at Niagara, restricted the powers of the Provincial Grand Lodge to the three primary degrees but left Royal Arch matters where he found them.

GRAND CHAPTER 1823

There seems to have been considerable difficulty in assembling Grand Chapter in 1823. In 1824, under the direction of M. E. Comp. Smart, Grand High Priest, the Convocation decided to pay the expenses of representatives and that one Grand Chapter officer be chosen from each Chapter represented; that correspondence be opened with the Grand Chapter of England for the appointment of a Grand High Priest under the authority of the Supreme Grand Royal Arch Chapter, for the government of the Grand Chapter of Upper Canada, which shall also become amendable to the Supreme body. It was also decided that the annual meetings of the Grand Chapter shall take place at the same time and place as Grand Lodge. The resolution to place the Grand Chapter of Upper Canada under control of the Grand Chapter of England was so strenuously opposed that the petition was not prepared.

Despite the questionable authority under which the Grand Chapter was working, fair progress had been made. There seems to have arisen some differences between those Companions in the Kingston and eastern parts of the Province and those in York and the Western districts.

ANTI MASONIC AGITATION

Now troublesome times arose for the entire fraternity. In 1826 some over enthusiastic Masons in New York had been accused of causing

the disappearance of one Morgan who had published an expose of Masonry. The true facts of the matter have never been made public. A wave of hysterical anger against the Masonic order swept over the United States. An anti-masonic political party nominated a candidate for the office of President. As certain Masons residing in Upper Canada were named as participants in the disappearance of Morgan, the anti-Masonic anger surged into Upper Canada. This opposition was so bitter that many Lodges and some Chapters ceased to meet and the Grand Royal Arch Chapter ceased to hold its annual Convocation.

The political situation in Upper Canada became more and more acute. The agitation for representative government was increasing in intensity. The political parties were sharply divided on the issues of the day. Old friendships were broken. The political situation culminated in the abortive McKenzie Revolution in December, 1837, McKenzie's ill-armed and ill-advised followers were easily repulsed in their march on the capital of York by the loyalist followers of the government. McKenzie fled to the United States where for a number of years he kept the border in a turmoil by threatening an invasion of Upper Canada. Eventually responsible government was established by the Act of Union in 1841. The animosities and bitterness between the various opponents lasted for many years. This to a large extent, combined with the Morgan episode, was responsible for the decline of Masonic activity in the 1830's.

REORGANIZATION

An attempt was made to reorganize the Grand Chapter of Upper Canada in 1842 at Kingston. Representatives were present from Frontenac Chapter at Kingston, Fidelity of Cobourg, Union of Bath, and Friendship at Belleville. A new chapter Hibernia from Smith's Falls which had received its warrant from M. E. Comp. Phillips was also represented. The Chapters at York and Hiram at Ancaster were not represented. At this meeting on the 17th of September, 1842 the following officers were present.

M. E. Comp. Ziba M. Phillips, G.H.P.

M. E. Comp. James Watkins, G.K. pro tem.

M. E. Comp. James Meagher, G.S. pro tem.

Rev. and M. E. Comp. Johnston Neilson, Grand Chaplain

E. Comp. Thomas Paul, Captain of the Host

E. Comp. Francis Milo, G.R.A.C.

E. Comp. Barton Phillips, 2nd Grand Master

E. Comp. Daniel Burritt, by proxy

E. Comp. Abel Adams, by proxy

E. Comp. George Burritt, Grand Secretary

E. Comp. Chester Hatch, Grand Tyler

After the Grand Chapter had been opened in due form and solemn prayer, the M.E.G.H.P. addressed the Companions relative to opposition and obstructions thrown in the way of the Provincial Grand Chapter by certain Companions which he conceived to be more particularly against himself or the questionable authority in his acting in his present office. He concluded by leaving it to the option of the Companions to elect any other person they might consider more fit to fill the office. It was the unanimous and ardent wish of the Companions that M. E. Comp. Ziba M. Philipps, Grand High Priest, should continue in office as they were under the belief that no other person at the present time could be found to fill the office of Grand High Priest with as much credit to the Order and satisfaction of the Companions as he.

It would appear that the Grand Chapter chest was in the possession of some of the Companions of St. John's Chapter at York and an attempt was made to secure the possession of it. Other matters were dealt with and the Grand Chapter for the last time was closed. Evidently M. E. Comp. Smart, Past G.H.P. and Comp. Dean, former secretary, were not in favour of the revival.

APPENDIX 1

THE JARVIS WARRANT

Atholl, Grand Master

James Agar, Deputy Grand Master

Watkins Lewes, Senior Grand Warden

John Bunn, Junior Grand Warden

TO ALL WHOM, GREETING, KNOW YE THAT:

WHEREAS the Grand Lodge of the most ancient and Honourable Fraternity of Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging according to the Old Institutions in Ample Form assembled in London on the seventh day of March in the year of our Lord one thousand seven hundred and ninety-two, and in the the year of Masonry five thousand seven hundred and ninety two viz.: The Most Noble Prince John Duke Marquis and Earl of Atholl Marquis and Earl of Tullibardine, Earl of Strathray and Strathardle, Viscount Balquider, Glenalmond and Glenlyon, Lord Murray Balveney and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging, The Right Worshipful James Agar, Esquire, Deputy Grand Master, The Right

Worshipful Sir Watkin Lewes, Knight, Senior Grand Warden, The Right Worshipful John Bunn, Esquire, Junior Grand Warden, together with the Representatives of the several Warranted Lodges held under the sanction and authority of the said Grand Lodge in order to remedy the Inconveniences arising from the delays and distance in communicating with this Grand Lodge upon various occasions by the Warranted Lodges in Upper Canada held under our authority and to facilitate the Establishment of new Lodges, and in order more effectually and speedily to rectify and determine all Masonic differences and disputes and controversies, if any such should arise between the Brethren now resident in the said province of Upper Canada. it was this day in Grand Lodge Resolved that a Warrant be granted appointing a Provincial Grand Master of the Province of Upper Canada who shall be invested with the full and ample powers, privileges and authority by the Constitutions of Masonry annexed to and vested in the said office of provincial Grand Master, In Pursuance whereof we do hereby nominate, constitute and appoint our Trust and Well beloved Brother, William Jarvis, Esquire, Upper Canada aforesaid, Grand Master of Masons in the said province and Invest our said Right Worshipful Brother, with full and ample powers, privileges and authority as aforesaid hereby authorizing and empowering our said Right Worshipful Brother to Grant Dispensations for the holding of Lodges and making of Free Masons to such Brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Free Masons may be by Us and our Successors duly congregated and formed into regular Warranted Lodges according to the most ancient custom of the Craft in all ages and nations throughout the World in order to which the said Dispensations shall continue in force for the space of twelve calendar months from the Time of issuing the same respectively and no longer, And We Do by these presents further authorize, appoint and impower our said Right Worshipful Brother to rectify Irregularities and to hear, adjudge and determine All and singular matters of Complaint, controversies or differences, if any such should arise relative to the Craft, when and as often as the same may occur in any of our said Warranted Lodges or Masonic Bodies or between the Brothers thereof, resident or being in the said province of Upper Canada aforesaid, strictly requiring all and every our Worthy Brethren in the said Province to be conformable to All the Orders and Decrees which shall be made, and to all Things done by our said Right Worshipful Brother in pursuance hereof, and to aid and assist our said Worshipful Brother in the due Execution thereof, he our said Right Worshipful Brother duly conforming to the known and established Rules and Regulations of the ancient Craft, And We Do by these presents further authorize and impower our said Right Worshipful Brother to nominate, constitute and appoint his Deputy Grand Master in and over the said

province, who shall be invested with the same powers, privileges and authority to act for our said Right Worshipful Brother and provincial Grand Master aforesaid in his absence or by his directions or desire, hereby ratifying and confirming whatsoever our said Right Worshipful provincial Grand Master or his Deputy shall legally do in the due Execution of their respective offices aforesaid. GIVEN under our Hands and the Seal of the Grand Lodge in London, the day and year above written.

Robert Leslie, Grand Secretary (Seal.)

APPENDIX 2

Roll of the Lodges of the Provincial Grand Lodge at the Time of The First Kingston Convention, 1817.

S—Lodges warranted by the schismatic Grand Lodge at Niagara.

- S No. 1—Niagara. The Provincial Grand Masters Lodge 1796-98 all records have disappeared.
- S No. 2—Queenston, formerly Niagara Township 1794-1822 connected with No. 156 Lodge in the 8th Regiment of foot possibly 1782-94 under Provincial Grand Lodge Quebec.
- No. 3—Athol Lodge Brockville (Cornwall?) 1804-1812 Hiram Lodge 1816-22 was supposed to have been given No. 3 when the Queens Ranger Regiment was disbanded.
- No. 4—Niagara, the Lodge of Philanthropy 1796-1822.
- No. 5—Royal Edward Lodge, Edwardsburgh (County Grenville) 1794-1822.
- No. 6—Kingston, 1794-1822 probably continuing No. 14 PRQ and No. 518 ER.
- No. 7—St. James Lodge, Fredericksburgh 1794-1822.
- No. 8—Harmony, York 1796-1822.
- S No. 9—Bertie, County of Welland 1796-1822.
- No. 10—Barton, Ancaster 1796-1822.
- S No. 11—Burford, Lodge (Mohawk Village) 1796.
- S No. 12—Stamford, (The Lodge of Friends) 1799-1801.
- No. 13—Bath, formerly Elizabethtown, 1799-1803; 1804-1822.

- No. 14—Southworld, formerly Howard, History lost.
- No. 15—The Lodge at Forty Mile Creek (Grimsby) 1799-1822.
- No. 16—Royal Arch Lodge at York 1800-1822 formerly Rawdon "The Lodge between the Lakes" No. 498 English Register (Moderns) 1792-1800.
- No. 17—Thurlow, Belleville 1801-1822.
- No. 18—Adoniram Lodge, Amherstburgh 1801-1822.
- No. 19—St. John's Lodge, Haldimand 1801-1822.
- No. 20—Hiram Lodge, Cornwall 1804-1810.
- No. 21—Middle Roches, (Stormont County) Existed in 1810.
- No. 22—Williamstown (Glengarry County) No records extant.
- No. 23—Township Onsnabruck (Stormont) 1810, No records.
- No. 24—Harmony Lodge, Township of Edwardsburgh 1810-1822.
- No. 25—Union Lodge, Richmond Mills 1812-1822. The forerunner of the Lodge in Napanee.
- No. 25—Rideau Lodge, Burritt's Rapids 1815-1822.
- No. 26—Jarvis Lodge at Augusta 1815-1822.
Prescott Lodge, Township of Hawkesbury 1816, May have had a warrant.
- Western Light Lodge, Town of Newmarket 1817-1822.
- No. 21—King Hiram, Township of West Oxford 1803-1822.
- No. 24—Township of West Flamboro 1810-1822.
- No. 26—Township of Townsend, County of Norfolk Travelling Lodge 1812-1822.
- No. 27—St. George's Lodge, St. Catharines 1816-1822.
- No. 28—Hiram Lodge, Crowland 1816-1822.
- No. 29—Thorold, 1817-1822.
- No. 30—St. Thomas, 1812-1822.

CANADIAN MASONIC RESEARCH ASSOCIATION

1953



(Part 3)

Sir William Campbell, Chief Justice of
Upper Canada

by W. Bro. William C. Coulter

H.R.H. Prince Edward Augustus,
Duke of Kent

by M. W. Bro. R. V. Harris

The Masonic Career of
Sir John A. MacDonald

by W. Bro. Dr. Lewis F. Riggs



Read at Tenth meeting of the Association
at Toronto, Ont., November 23, 1953

Sir William Campbell

Chief Justice of Upper Canada

By W. Bro. William C. Coulter,* Past Master
St. Andrew's Lodge, No. 16, G.R.C.

WILLIAM CAMPBELL was the son of Alexander Campbell and grandson of Captain Alexander Campbell of the Royal Navy. He was born at Thurso, Caithness, Scotland, in 1758.

Caithness is the most northerly county of Scotland occupying the north-east corner. Thurso is but two or three miles from the North Sea and a short distance from John O'Groats.

Whether the tang of the North Sea breezes or the rugged nature of the country is the cause, this part of Scotland was and still is the home of a virile race of Highlanders.

His family was a branch of the Buey-Campbells of Halkirk and in earlier days from Argyle. His family were hereditary commoners and sheriff's clerks of Caithness, Scotland.

Nothing is known of his early education, but from his later successes, it would seem clear that he must have had a fairly good education as his quick progress in the study of law and his later experiences would certainly indicate.

MILITARY CAREER

William Campbell following his grandfather's occupation joined the Navy at an early age and served in subordinate positions. When the war occurred with America, he enlisted as a private in a Highland Regiment but was later transferred to the Queen's Rangers where he received the rank of Adjutant. He was with Cornwallis at Yorktown in 1781, and on its surrender became a prisoner of war, and two years afterwards was released.

PORT MOUTON AND GUYSBOROUGH

One of the regiments in the British Legion commanded by Lieut-Col. Tarleton, which had served with distinguished reputation during the war in America began a settlement at Port Mouton, Queen's County, Nova Scotia, and built a town in the Autumn of the year 1783. The town consisted of three hundred houses and the number of people was somewhat more than eight hundred. In the spring, an accidental fire entirely consumed their town to ashes, with all their livestock, furniture and wearing apparel.

A 'King's Ship' was despatched from Halifax with provisions etc., for their relief, and conveyed them to Chedabucto Bay, now Guysborough, in

*Deceased 1956.

June, 1784. The ship ran up to the head of Chedabucto Bay, but a pilot was needed to take them through the strong tide and narrow entrance into the harbour. A small log house was discerned, and William Campbell, a quartermaster, with some sailors, rowed into the shore to make enquiries. The house proved to belong to Captain Joseph Hadley who had received a large grant of land at this point. As the row-boat approached the shore they could see a party at work curing fish. One of the party was an attractive young girl who proved to be Hannah Hadley, a daughter of the Captain. Her feet were bare, her gown cheap and well worn, her ankles graceful, and Campbell fell in love at first sight.

On his return to the ship he announced that his future wife was on the beach. When the ship sailed, her mission completed, Campbell was not with her, and there followed a whirlwind courtship, resulting in a marriage on June 1st, 1785.

He was presented with 50 acres of land by his father-in-law and also received 500 acres, grant from the Crown. Apparently, however, he was not cut out as a farmer as he shortly afterwards arranged with Thomas Cutler to use his law office and books to study law. Cutler had been a student of law at Yale and had left college to join the King's Orange Rangers during the American Revolution.

In October 1785, only four months after his marriage, Campbell was appointed by the local Court of Chedabucto as one of the assessors and acted as foreman of the first Grand Jury in the district and in the following years held several positions to which he was appointed by the Court.

LEGISLATIVE CAREER

When in 1799, a general election was held for the Nova Scotia Legislature, William Campbell and Joseph Marshall were elected to represent the County of Sydney (now comprising the Counties of Antigonish and Guysborough). They were elected without opposition. In the Legislature he became an "oppositionist." He continued a member until 1804, when he was offered the appointment in 1804, as Attorney-General of Cape Breton, which then had a separate government from Nova Scotia. In 1807, Brigadier General Nepean, President of the Council of Cape Breton removed the Attorney-General from his office. Mr. Campbell at once went to England to represent his case and obtain redress. While there, a puisne judgeship in the Court of King's Bench in Upper Canada became vacant and this promotion was offered to him. He accepted it, removed to Toronto, (then still York) in November 1811.

On the retirement of Chief Justice Powell in 1825, he was appointed to the Chief Justiceship. He occupied the position until 1829, when owing to ill-health, he retired, the honour of knighthood being conferred upon him, the first of Canadian judges to be so honoured.

HIS REPUTATION

As a judge, he had made a name for himself. He inaugurated listing and describing all cases handled which had not been done before and these reports continue as part of the duties of the Court office.

One of the cases which came before him shed slight upon his strong character.

William Lyon MacKenzie was a politician and publisher. He published a paper called the "Advocate" a Liberal organ in which he strongly attacked the government of the day. The government of that day, later called "the family compact," ruled the Province without consideration for the rights of the people themselves, so it was not to be wondered at that Mr. MacKenzie, whose pen was his sword, and its sharpness incensing the powers that be, the sons of these men took the law into their own hands and destroyed the press and type in the Advocate office, and threw it into Toronto Bay. It must be remembered that MacKenzie was a firebrand and later in fact, organized a rebellion to overthrow the Government.

These young men were sued by MacKenzie and the case came before the Chief Justice, William Campbell. Some of the fathers were members of Campbell's Lodge while all of them could be listed as friends of his and reputable citizens.

William Campbell has been described as a man of "great force of character, sterling integrity and personal worth." His conduct of the case in spite of what may well have been his personal leanings resulted in ample compensation for MacKenzie in the amount of \$2,500.00.

MASONIC CAREER

The history of his Masonic career begins with the formation of Temple Lodge, No. 7, Manchester, or Chedabucto, when a petition was made to Grand Lodge of Nova Scotia for a charter, 22nd of September, 1784. There was for a time, a belief that William Campbell had previously been a Master of a lodge but no proof can be obtained on this point. He is mentioned in the petition as a Knight Templar so he must have had previous experience in Masonry. He undoubtedly was one of those principally responsible for the formation and carrying on of the Lodge from the fact that he was the first Master and from 1784 to 1800 when he was removed to Sydney he was Master seven times, Senior Warden once, Junior Warden once, and Secretary four times, making 13 years out of the 16 years.

This is certainly a very unique experience and we must realize from it that he was recognized by his brethren as a most capable and hard working Mason and it would appear that he was an enthusiastic Mason and did much to build up this young Lodge.

ST. ANDREW'S LODGE

From 1800, when he went to Sydney, we have no record of his connection with Masonry until in 1822 at Toronto (York) where he again became the organizer of a new Lodge, St. Andrew's. While he had been in Toronto from 1811 there was an active Lodge, known as St. John's, but he did not connect himself with it, and in fact for some years prior to 1822, there was no activity in Masonry as no successor was appointed to replace R. W. Bro. Jarvis, the Provincial Grand Master after his death.

In 1822, however, the Grand Lodge of England appointed R. W. Bro. MacGillivray to be Provincial Grand Master of the Provincial Grand Lodge. Whether the Provincial Grand Master or William Campbell was the father of the formation of a new lodge to be styled St. Andrew's Lodge is not known. It is however, known that they worked together. William Campbell called a meeting of his friends at his home on Duke Street facing down Frederick Street, and it was in this home that the birth of St. Andrew's Lodge occurred and later in the year when it was opened he became its first Master.



HOME OF CHIEF JUSTICE SIR WILLIAM CAMPBELL
DUKE STREET, TORONTO

This home which is still standing in most of its original building is another sample of the kind of man he was. This home was only finished a few months before the meetings to organize St. Andrew's Lodge were held in it. The walls are 30" to 36" thick, and so substantially built that an owner of a few years ago, wishing to add to it, gave up the idea because of the heavy cost of breaking through the walls. The size of the rooms, the fine entrance and circular stairs were all evidence of his desire to have everything right. The basement kitchen was a very large room with a fireplace (which still exists) in which a sheep or pig could be roasted whole.

After a year and a half as Master, at his request, he was relieved on account of his heavy duties as Justice. One of the reasons for the formation of the new Lodge was to get some of the outstanding men in York (Toronto) interested in Masonry and it is due no doubt to the high regard in which William Campbell was held that this was accomplished as the most influential citizens were included in its membership.

What we know therefore, of William Campbell, Masonically, is that he joined Masonry at an early age and advanced to Knight Templar undoubtedly in a regimental lodge as no other Lodge was available. That he was first Master of Temple Lodge being one of the founders and apparently the hardest worker. That later he organized and was the first Master of St. Andrew's Lodge in 1822, a lodge that has always been in the forefront of Masonry even to this day. Honourable mention was made of Sir William at its 125th Anniversary held in 1947.

Sir William Campbell died in 1834, and his funeral was one of unusual impressiveness. The Legislature was in session at the time and they attended in a body with the Bar and the Judges. The service took place in St. James' Cathedral.

Thus passed one who arrived an immigrant almost penniless — who had fought for his King — tried farming — educated himself for the law, became a distinguished lawyer, a judge and Chief Justice, and was knighted by the King no doubt because of his sterling character, his energy and will to succeed. He was not born to greatness, nor had it thrust upon him but with true Scottish perseverance may be said literally to have risen from the ranks to one of the highest colonial positions, that of Chief Justice.

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H. R. H. PRINCE EDWARD AUGUSTUS

PAINTED BY SIR THOMAS LAWRENCE, P. R. A.

H. R. H. Prince Edward Augustus, Duke of Kent and his Canadian Masonic Career

By M. W. Bro. Reginald V. Harris, P.G.M. (Nova Scotia)

The first member of the British Royal Family to reside in Canada was H.R.H., Duke of Kent, the son of George III.

BIRTH AND EARLY YEARS

Born November 2nd, 1767, in Buckingham House, the fourth son of George III and Queen Charlotte, Prince Edward Augustus was named after the King's favourite brother, who was buried the day following the Prince's birth. In early life he was placed under the charge of the Rev. John Fisher, later Canon of Windsor, and successively Bishop of Exeter (1803) and Salisbury (1807-25) and to his tutor he was indebted for many estimable qualities.

In 1785 Prince Edward, then in his 18th year, was sent to Luneburg to prosecute his studies for the profession of arms, under Baron Wangenheim. His Royal father allowed one thousand pounds annually for his maintenance, but of that sum the Prince was granted only a guinea and a half a week for his personal expenses, while the Baron pocketed the rest of it. His military superior he designated as "a mercenary tyrant." After remaining a year in Luneburg he was sent to Hanover, where he was subjected to a contemptible system of espionage, his letters were intercepted, and he was represented to his father as extravagant. His life he described as "one never-ending parade."

Through the kindness of Bro. G. E. W. Bridge, F.S.A., we have been able to obtain a record made by Charles Montchal in his "Grand Prieure Independant D' Helvetie, Regime Ecossais & Rectifie," (Geneva, 4th Edition 1926, p. 53) Bro. Montchal gives the date of the initiation of the Prince as August 5th, 1789, passing October 8th, and raising November 4th, 1789.¹ He was elected Junior Warden and was made a member of the College of Officers at a most brilliant gathering of the Lodge l'Union des Coeurs, Geneva,² then presided over by Sig Vernet, Grand Master of the National Grand Orient.

Brother Montchal also records that the Prince was recalled to London on January 13th, 1790, and that the Orator of the Lodge, Bro. Isaac Bourdillon-Diedey was especially charged to express the great regret of all on his departure, a copy of the address being preserved in the archives of the Lodge.

¹Gould says, in his History of Freemasonry (Vol. III. p. 234, Scribner Edition) that the Prince was initiated on February 10th, 1790, but this is the date of the Grand Lodge meeting of the "Moderns" Grand Lodge at which it was announced that he had been appointed on January 26th, 1790, as Provincial Grand Master of Gibraltar and Andalusia.

²La Loge des Coeurs Unis was established on February 7th, 1768, under English auspices. Other lodges followed and on June 24th, 1769, an independent Grand Lodge of Geneva was erected, working pure English Masonry. In 1786, this Grand Lodge was re-organized under the title of the Grand Orient of Geneva, which however, lost its independence in 1801, by becoming part of the Grand Orient of France.

On arriving in London he was advised of his transfer to Gibraltar for military service. On this becoming known he was appointed on January 26th, as Provincial Grand Master for Gibraltar and Andalusia, the announcement being made in Grand Lodge on February 10th, 1790.

In June, 1790, the Prince came home from Geneva without leave, greatly to the King's displeasure, with the result that after a five minute interview with his father he was ordered to embark for Gibraltar.

On arrival at "the Rock" he was put in command of the 7th Regiment of Foot, Royal Fusiliers, with the rank of Colonel, which did not however carry any increase in his military pay and allowances.

The 7th (Royal Fusiliers) Regiment, now the Royal Fusiliers (City of London) Regiment dates from 1685, and in the next hundred years served in Flanders, Spain, Minorca and Gibraltar, landing at Quebec in 1773. It saw much service between that city and Detroit, and through all the campaigns under Clinton and Cornwallis.

As early as 1750, when the Regiment was first at Gibraltar, a Warrant, No. 38, was issued by the Grand Lodge of Ireland, and a second, No. 231, two years later, but these Lodges do not seem to have prospered and as far as can be determined there was no active lodge in the Regiment in 1790, when it was at Gibraltar. That there were numerous members of the Craft, both among the officers and men of the Regiment, there can be no doubt, as we must infer from the subsequent history of the Regiment.

When the Prince arrived at Gibraltar, in July, 1790, there were the following lodges at Gibraltar; under the "Moderns;":

St. John — No. 51 — (1727) now No. 115

Provincial Grand Lodge (1752)

Inhabitants (1762) now No. 153

Hiram's (1786)

Calpean (1789) and in 1791

Friendship now No. 278

Under the Ancients:

No. 148 in Royal Artillery, (warranted at Perth, in Scotland) now St. John's (1767)

No. 202 (now Inhabitants) 1777

Provincial Grand Lodge 1786

The Prince held the office of Provincial Grand Master of "Gibraltar and Andalusia in Old Spain" until 1800. This Grand Lodge as we learn from the terms of the patent, comprised the Rock or Fortress "and places adjacent."

THE BARONNE DE ST. LAURENT

Contrary to the general opinion accepted for many years, researches made during the past thirty years establish the fact that during his stay at

Gibraltar the Prince was secretly married to Alphonsine Therese Bernardine Julie de Montgenet de St. Laurent, Baronne de Fortisson (born at Bezanson in France of a noble French line) whom he had met while resident in Geneva, and a woman who had a remarkable influence on him during the unfortunate years that lay ahead of him. Her intense loyalty, her bright wit, her charming personality, which compelled homage, were important factors in directing his course.

As the result of the previous marriages of his two brothers without the King's consent, the King had insisted upon the enactment of the Royal Marriage Act, which is still the law and which makes it impossible for any Royal personage to contract a legal marriage without the sovereign's consent, before the age of twenty-five. On this fact turns the secrecy of Edward's marriage.

When and where the marriage took place is not known, but it was undoubtedly solemnized by "a prince of the Roman Church." To this fact is to be attributed the acceptance by the Archbishop of Quebec of Madame de St. Laurent as Godmother to children baptized during her stay in that city, including a son of the Hon. M. de Salaberry.

QUEBEC

His stay at Gibraltar was somewhat short. Tommy Atkins of that day was notoriously averse to being reformed and the Prince's rigid system of discipline made him most unpopular with his men. Rumors of the situation eventually reached England, with the result that his mutinous regiment was ordered to embark for Quebec for a change of scene and climate.

On June 23rd, 1791, Prince Edward and his regiment embarked in the "Ulysses" and "Resistance" for Quebec, Lower Canada, arriving August 11th, 1791, after a voyage of seven weeks.

Prince Edward on his arrival in Quebec was described as a tall, slender, fair-haired man of twenty-five. Anglo-French society offered him the first green years of his life, and he responded to their cordiality with an impulsiveness that made and kept for him friends of life-long loyalty.

Quebec harbour presented an inspiring sight on his arrival, for, besides the ships that brought the Prince and his Fusiliers, there were in port five ships-of-war, under Commodore Sawyer, with four transports filled with British regulars for service at different Canadian stations.

On the following day a levee was held at the Chateau St. Louis, attended by the Governor-General Lord Dorchester, his deputy Sir Alured Clark, the judges, the Executive Council, the seigniors, the clergy and all the gentry. Among them was Col. Samuel Holland, prominent in Masonic circles, one of his sons later married a sister of Julie de St. Laurent.

Prince Edward's winter residence in Quebec City was at No. 6 Fort Louis Street, nearly opposite the old Court House, burned in 1872, and subsequently occupied by the Anglican Bishop of Quebec.

HALDIMAND HOUSE

In November, 1791 there appeared in a Quebec newspaper an advertisement which offered for sale "the elegant villa of the late Sir Frederick Haldimand, K.B., delightfully situated near the Falls of Montmorency, with the farm house."

General Haldimand, who was appointed Governor of Quebec in 1778, had built the house in 1781, calling it the "Mansion House." In November, 1784, he left Canada never to return and the villa was unoccupied for six or seven years. Instead of purchasing the property, Prince Edward was able to lease it as a "summer residence" and to it he removed in the spring of 1792, along with Madame de St. Laurent. The Prince's evident desire was to be near his intimate friend the Hon. M. de Salaberry, then living at Beaufort, scarcely two miles from Montmorency Falls, whom he was in the habit of visiting almost daily. He and Julie were frequent visitors to the de Salaberry Manor.

The de Salaberry household contained a number of boys, in whom the Prince took a deep interest, and all of whom in later years he assisted in securing commissions in the British army. It was one of these boys who, in October, 1813, held the Chateauguay road and turned back an invading army from the United States.

As we shall see, the Prince's occupancy of the "Mansion House" was for only two short summers.

In 1890, a railway company bought the Haldimand House and its annexes for operation as an amusement park and gave it the name of "Kent House." It is still in a fine state of preservation, a two story edifice with a balcony running across the front. Until 1955, when it was purchased by the Dominican Order, this historic site was the resort of thousands of visitors every year.

LIFE IN QUEBEC

As regards the Prince's manner of life at Quebec, Sir James Lemoine in his "Picturesque Quebec" writes: "The Prince lived rather retired; a select few only were admitted to his intimacy; his habits were here, as elsewhere, regular; his punctuality proverbial; his stay among us marked by several acts of kindness, of which we find traces in the addresses presented on several occasions, thanking him for his own personal exertions and the assistance rendered by his gallant men at several fires which had occurred. He left behind him warm admirers, with whom he corresponded regularly."

During his stay in Quebec he was lavish in his entertainments and social functions and was deservedly popular with all classes. The disaffection among the men of his regiment continued, however, and ripened into a conspiracy against his person which was discovered and promptly repressed with extreme measures. Madame de St. Laurent shared in all his social responsibilities.

CONSTITUTIONAL ACT 1791

During his stay in Canada the country was given representative government, and he witnessed the first parliamentary election held in Lower Canada.

The Constitutional Act of 1791, dividing Canada into the Upper and Lower Provinces, and giving to each a Legislature, went into operation toward the close of the year.

In a Quebec newspaper, published during the week following the elections, is an account of an incident connected with that earliest of the Province's political campaigns, in which the Prince figured prominently.

Charlesbourg is an ancient village near Quebec and at the closing of the poll there an angry crowd threatened to break into violence and riot. The Prince, happening to come up, and seeing the state of affairs, took a position to be seen by all, and commanded silence. Then he addressed the angry crowd, in pure French and with both affection and authority, urging unanimity and concord.

The old newspaper goes on to say that the tumult ceased, and it concludes with this observation — "May the laconic and effectual oratory of Prince Edward and the wisdom of his counsel, be universally attended to and everlastingly remembered."

TO UPPER CANADA

At the time of the Prince's stay at Quebec, Colonel John Graves Simcoe, first Lieutenant-Governor of Upper Canada, was holding his miniature court at Newark, now Niagara, and there the Prince paid him a visit. Setting out from Quebec on August 12th, 1792, for Kingston by barge and batteau. At Kingston, he embarked on an armed schooner, the "Onondaga" for Niagara, where he arrived after a journey of nine days. Here he visited the Falls and reviewed the 5th Regiment, commanded by Governor Simcoe, and was so pleased with Simcoe's soldiers that he invited all over five feet nine inches in height to enlist in his Fusiliers at Quebec.

"At the time," writes Scott in his life of Simcoe, "there was no settlement at the cataract; the shores were lined with unbroken forests." The Mohawks near the provincial capital gave a war-dance in honour of the Prince, presented him with wampum, and created him a chief above all other chiefs. Early in September the Prince was again in Quebec.

MASONIC HONORS

At this time most of the Lodges in Quebec were of "Modern" origin, but there were three lodges in that city which belonged to the "Ancients," namely, Lodge No. 9, now Albion No. 2; Merchants Lodge, No. 40; and No. 241, now St. John's No. 3.

Dr. Alexander Wilson, with the written consent of the Prince, drafted a petition to the Grand Lodge of England ("Ancients") praying for the appoint-

ment of the Prince as Provincial Grand Master of Upper and Lower Canada, and on March 7th, 1792, Prince Edward was "deputed" Provincial Grand Master of "Lower Canada" by Warrant No. 273, English Registry. The Warrant was signed by John, 4th Duke of Athole, Grand Master of the "Ancients."

How it came about that a Mason of "Modern" origin became a Provincial Grand Master under "Ancient" auspices has never been explained. It may well be that the Prince did not know the difference, for at this time he was only one or two years away from his initiation. If, in that interval, he may have been "healed" from "Modern" to "Ancient" Masonry, it must have been in Quebec between his arrival in August, 1791 and December 18th, 1791, the date of the meeting of Lodge No. 241, when Dr. Wilson announced that the Prince had consented to become Provincial Grand Master of an Ancient Provincial Grand Lodge in Canada.

INSTALLATION

Prince Edward was duly installed on June 22nd, 1792, in Lodge No. 241, the minutes of which read:—

"The Brethren being assembled the W.M. was pleased to open a Lodge in the first degree of Masonry.

"After the Ceremony of Installing the officers was performed, the Body proceeded to Frank's Tavern, or Freemasons' 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, in the following order:

First, Brethren not members of Lodges here; the youngest apprentices first,

Second, Lodge No. 241 in the following order, Tyler, Deacons with Rods; members two and two; secretary and Treasurer,

No. 40, the same; then Masonic Musicians, two and two;

Then No. 9, in the same order as No. 241.

Grand Lodge procession in the following order:

Grand Tyler from 241

The two Wardens

Past Masters, two and two

Master No. 40

No. 9, the same

Then Grand Pursuivant

Grand Chaplain

Secretary and Treasurer

Grand Wardens

Deputy Grand Master

Right Worshipful Grand Master

Grand Deacons.

"After Divine Service was over, they returned in form to Frank's and the Right Worshipful Grand Master closed and adjourned the Lodge till quarter past 4 o'clock."

"At that time the Body was there and 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 every Body 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."

The minutes of No. 9 of the same date give the following additional information:

"The Grand Lodge was opened successively in the 1st, 2nd and 3rd, and those who had not passed the 3rd were asked to retire.

"The R. W. Bro. Wilson gave the necessary obligation to His Royal Highness Prince Edward, Prov. G. M. of Ancient Masons in the Province of Lower Canada. He was then regularly Installed and Homaged by all the Brethren Past Masters.

"Our Royal and Right Worshipful Brother then chose Bro. (Alexander) Wilson, D.G.M., W. Bros. (Jonas) Watson, S.G.W., and Winslow J.G.W., and Bros. (James) Davidson, G. Sec., (John) Lynd, G. Treas., (Rev. John) Wetherall, S.G.D., (Thomas) Dodd, J.G.D., (Robert) Moorhead, G. Pursuivant and Burrell, G. Tyler.

"D.G.M. Wilson closed the Masters Lodge and our Royal and R. W. Bro. Prince Edward opened Lodge in the first degree. The Grand Officers being placed in form, were saluted and homaged according to ancient custom.

"After Divine Service at the Recollet Church, the Brethren accompanied the Grand Lodge to Freemasons' Hall, took a respectful leave and returned to their respective Lodge Rooms."

"After dining sumptuously, and a repast at half past four o'clock, the Brethren of No. 9 went by desire of the R.W.G.M., and joined the Grand Lodge at half past four o'clock. The usual compliments were passed and returned, the Grand Master was pleased to close the Grand Lodge. We returned to our Lodge Room where we took regular refreshment till ten o'clock, the Lodge being called to Labor, and closed according to ancient custom."

A NEW ERA

A remarkable change in the Masonic atmosphere occurred immediately following the Prince's installation, and within a year all "Modern" Lodges in

Lower Canada had received new Warrants from the "Ancient" Provincial Grand Lodge; Lodge activities increased everywhere; including initiations, interlodge visits, social functions, the celebration of the semi-annual Feast Days by public Divine Service, and the dining together as "became members of the Brotherhood."

UNION PROPOSED

In the minutes of Lodge No. 241, for Dec. 17, 1792, the W. M. "Read a recommendation from H. R. H. Prince Edward, Our R. W. Prov. Grand Master, desiring the initiation of Secretary Thos. Wigton of the Royal Fusiliers."

"Received the R. W. Alex. Wilson, D.G.M., the R. W. J. Davidson, Esqr., G. Secy., and the R. W. J. Lynd, Esq. G. Treasurer, as visitors, who informed the Body that it was the wish of the Royal and R. W. Grand Master we might form a Committee for the purpose of meeting the officers of the different Bodies acting under the Modern Sanction, if possible to form a Coalition of Parties; which was agreed to unanimously and Brothers A. Ferguson and G. Beattie appointed for that purpose. They then departed with the customary honors."

It is to be noted in passing that this proposal of Prince Edward for the union of the two rival Grand Lodges was the first put forth by him or anyone else and that he persisted in his plan until he and his Royal brother, the Duke of Sussex, achieved such union, in 1813, twenty one years later, by the formation of the United Grand Lodge of England.

In December, 1792, the minutes of No. 241 record a visit by the R.W.D.G.M. and Wardens of Lodge No. 1, of "Stewards" Lodge, with resolutions respecting St. John the Evangelist's Day, approved by H.R.H. the Grand Master.

"First — The Lodges will assemble at the Recollet Church, Masonically clothed, exactly at one o'clock, where a sermon will be preached by the Rev. Bro. Weatherall, Grand Chaplain elect."

"Second — The Grand Lodge will meet at Lane's at four o'clock, to install the Grand Officers elect. At five o'clock the present and Past Grand officers, with the Grand officers under H.R.H. the Prince of Wales ("Moderns") will meet the Grand Master at Dinner.

"Third — The Grand Lodge will open at seven o'clock in due form, to receive the compliments of the different Lodges in Town, by a Deputation, which will be returned by one from the Grand Lodge.

"At our Emergency Meeting of No. 9, Dec. 24, 1792, a letter was received from Bro. Jas. Davidson, G. Secty., saying that H.R.H. the Grand Master has been pleased to make the following alterations respecting St. John's Day.

"First — The Brethren not to wear Masonic clothing at Church."

"Second — At five o'clock, the present and past Grand Officers, with the Grand Officers under 'H.R.H. the Prince of Wales' and any of the other members of Lodges that are so inclined, will meet the Grand Master to dinner at Lane's."

"Third — The Grand Lodge will meet at Lane's at seven o'clock to install the Grand Officers elect and to receive the compliments of the different Lodges in town."

St. John's Day, Dec. 27, 1792, all went according to plan and "the Day was spent with that Harmony and Conviviality so conspicuous among the Ancient Craft, and at six o'clock all the Brethren repaired to Lane's to meet the Grand Lodge, where the ceremony of installing the Officers elect was performed in ample form and manner, after which His Royal Highness was pleased to enjoy in company several Masonic songs and Toasts selected for the occasion, the Grand Lodge being closed, the Brethren departed in Peace and Harmony."

OTHER INCIDENTS

On hearing from England that he had been appointed Provincial Grand Master, the Grand Lodge of Nova Scotia, on November 23rd, 1793, presented an address to His Royal Highness, congratulating him on the honor. (G. L. Mins. 1784-95, p. 190, 191, 234.)

A touching incident, proving his Masonic spirit, has been recorded. Learning that Bro. Alexander Galloway of Lodge No. 241 in the Royal Artillery, had died, leaving a widow and two children in very poor circumstances, he requested that the deceased brother be buried with Masonic honors, and himself attended with the band of his regiment; afterwards heading a subscription list for the expense of the funeral and the relief of the family, towards which the lodges of Quebec contributed liberally.

On another occasion, at a quarterly meeting of Grand Lodge, a brother addressed the Grand Master as "His Royal Highness," whereupon the Grand Master called the brother to order and said: "Worshipful Brother, there is no Royal Highness here, we are all brethren." The effect is said to have been electric and the incident was often recalled in later days.

A souvenir of the Duke's associations with the Craft in Quebec is an antique Masonic square of gold with a brilliant at the angle, and bearing on the obverse the inscription, "The Gift of His Royal Highness, Prince Edward the first, R. W. Grand Master of Ancient Masons in Canada," and on the reverse, "R. W. Grand Lodge, Lower Canada." This square is a treasured possession of the Grand Lodge of Quebec.

THE PROVINCIAL GRAND LODGE

During the Prince's regime as Grand Master, the following lodges were chartered:

Grand Stewards — consisting of the Grand Lodge officers June 22nd, 1792.

No. 1—Glengarry in the 2nd Battalion Royal Canadians, Upper Canada, 1792.

No. 2—Royal Rose in the 7th Royal Fusiliers at Richelieu, now Sorel, 1792.

No. 3—Dorchester at St. Johns, July 20th, 1792, now No. 4 G.R.Q.

No. 4—60th Regiment, 2nd Batt., 1792.

No. 5—Royal Edward, at Edwardsburg, Upper Canada, Nov. 1792.

No. 6—Richelieu at William Henry (now Sorel), 1792-3.

No. 7—Fidelity in 7th Royal Fusiliers, Jan. 1793.

No. 8—Union, Montreal, Jan. 1793.

No. 9—Select Surveyors (now Prevost), at Missisquoi now No. 8, G.R.Q. Durham, May 1st, 1793.

The warrants of all these nine lodges were signed by "Edward Grand Master". Two of them, Royal Rose No. 2 and Fidelity No. 7 were travelling warrants, issued to the officers and men of his own Regiment.

The original of No. 3 issued to Dorchester Lodge is in the Library of the Grand Lodge of England and is probably the only original warrant signed by the Prince, still in existence.

ROYAL ROSE LODGE, No. 2

From documents in the archives of the Grand Lodge of Nova Scotia and from other sources, we learn that Royal Rose Lodge, No. 2 on the Provincial roll was chartered while the Regiment was stationed at Richelieu, now Sorel, and consisted almost wholly of officers of the Regiment. Reference to this Lodge will be made hereafter.

THE LODGE OF FIDELITY, No. 7 was warranted as a Travelling Lodge, in January, 1793 and was composed of the rank and file of the regiment. Along with its sister Lodge it accompanied the regiment to the West Indies and later to Halifax, and further reference to it will also be made later.

After the departure of Prince Edward from Quebec, warrants issued by the Provincial Grand Lodge were signed by the Deputy Grand Master, "by authority in us vested by His Royal Highness Prince Edward x x x Grand Master, in his absence," and certificates issued by lodges included the phrase "under the patronage of His Royal Highness Edward Duke of Kent."

On December 27th, 1813, the official connection of the Duke of Kent with Freemasons in Lower Canada ceased. His successor as Grand Master in Lower Canada was the Hon. Claude Denechau.

On the eve of his departure from Quebec, January 8th, 1794, an address was presented to him on behalf of the Masonic brethren of the city, to which he made brief but appropriate reply (Graham's History of Freemasonry in Quebec, p. 98-99).

KNIGHTS TEMPLAR

At this time, 1792, the Grand Master of the Masonic Knights Templar in England was Thomas Dunckerley, who had been present at the siege of Quebec in 1759, as a gunner on H.M.S. "Vanguard" and had returned later as Master of a Lodge, No. 254 (Moderns) to be held on the same ship.

Dunckerley was a son of George II when Prince of Wales and resided at Hampton Court Palace and became Grand Master of the Order in England in 1791. Where and when the Prince became a member of the Order is not known, but from correspondence in the Archives of the Grand Lodge of England (reprinted in Graham's History of Freemasonry in Quebec, p. 605-09) we learn that his reception into the Order may have been in London, for he refers to a conversation with Dunckerley at "Carlton House" in London, which would undoubtedly be during his visit to London in January, 1790.

In the correspondence the Prince refers to this branch of Freemasonry as "of all Masonry the most valuable." In 1811 he became Patron and Protector of the Order in England and Scotland.

IN THE WEST INDIES

Early in 1793 the Prince had applied for an appointment on the staff of Sir Charles Grey, then engaged in the reduction of the French West India Islands, and his request was granted in December of that year. He left Quebec in January, 1794, and proceeded by sleigh by way of Montreal and St. John's, up the Richelieu River and Lake Champlain, thence across country to Boston, which he reached on February 6th. Here he embarked in the packet "Roebuck" 6 guns, for the scene of operations. Enroute the ship was several times chased by a French frigate, but had the good fortune to escape.

On being assigned to duty, he headed the flank division of several storming parties in attacks on important forts in Martinique, St. Lucia and Guadeloupe, and his daring bravery secured him general admiration, and, as might be expected, rendered him extremely popular with the soldiers. He greatly distinguished himself in the attack on Fort Morne Fortune and at the capture of Guadeloupe in April following, led the first division to the attack on Morne Marcot, for which he was highly commended by the Commander-in-chief, receiving also the thanks of both Houses of the British parliament, and the Irish House of Commons. In recognition of his valor, Fort Royal in Martinique was renamed Fort Edward.

MADAME DE ST. LAURENT

When he left Quebec for Martinique, in 1794, he sent Madame de St. Laurent to Halifax with her maid and a letter to Governor John Wentworth, requesting him to furnish her with passports to England, which he did.

The passport was granted Madame de St. Laurent by Governor Wentworth on the 7th day of May, 1794:

"Madame St. Laurent, having during her stay at Halifax conducted herself in such a manner as to merit the protection of the British Government, and being on her way to Europe, is hereby earnestly recommended to the protection of His Majesty's Secretary of State, that she may obtain the sanction of remaining in Great Britain for such time as she may desire."

On his later arrival in Halifax she again crossed the ocean to be with him at Prince's Lodge.

NOVA SCOTIA

On the termination of the campaign the Prince was appointed Commander-in-Chief in Nova Scotia, landing in Halifax on May 10th, 1794, in the Frigate "Blanche," to find the town ready and eager to welcome and honor him. The armed snow "Earl of Moira" was lying in the harbour. From her, from the "Blanche" and from Citadel Hill came Royal Salutes as the Prince disembarked. The town was illuminated in honor of his arrival, and at a levee, held at Government House, addresses were presented to him by the Lieutenant-Governor and Council, the Bishop and clergy, the various national and philanthropic societies and the citizens of Halifax.

The following is an example of the kind of address presented to the Prince:—

"Heroic offspring of highly revered parents, of a King, the undoubted father of his people — of a Queen, the unrivalled pattern of her sex — may your Royal Highness long live, the object of our wishes. May victory ever attend your steps. May you continue to be an example to the British Army and support to the throne — a credit and defence to the nation. And may you be happy in the respectful affection of all his Majesty's subjects, founded upon your princely station and your early and approved virtue."

MASONIC WELCOME

On May 27th, 1794, he met the fraternity for the first time, when an address was presented to him by the Hon. Richard Bulkeley, Grand Master of Nova Scotia (G. L. Mins. 1794, p. 236).

"To His Royal Highness Prince Edward, Knight of the Most Noble Order of the Garter and of the Most Illustrious Order of St. Patrick, Major-

General of His Majesty's Forces, etc., etc., etc., Right Worshipful Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the Province of Lower Canada :

"May it please your Royal Highness: When we contemplate the pursuits of your Royal Highness, not only in the most hazardous services in the defence of the rights of your country, but in patronising that institution which is formed for universal charity, we cannot express the sense we entertain of that greatness of mind you have so eminently displayed in every situation which Providence has called you to fill, and, whilst our fellow citizens at large are felicitating themselves upon your arrival in this province, permit us, the members of the Grand Lodge of Ancient Freemasons, established in Halifax for the Masonic jurisdiction of Nova Scotia, to participate in the general joy and respectfully to assure your Royal Highness of our firm adherence to that excellent form of Government which is the peculiar blessing of a British subject, and to express our unshaken loyalty to His Majesty, and zealous attachment to every branch of his Royal family.

"The success of His Majesty's arms in the West Indies, to which your Royal Highness has so materially contributed and your preservation when exposed to the greatest dangers demands our grateful acknowledgments to the Grand Architect of the Universe; and whilst we deplore the calamities of war, we fervently pray that the exertions of our benign Sovereign and his allies may be the means of restoring peace to Europe and re-establishing all its concomitant blessings.

"Your condescending attention to the Craft and the bright example your Royal Highness has exhibited to Freemasons of all those virtues which are the fundamental principles of the society, and the highest ornaments of human nature, will ever endear your memory to the fraternity and attach every R. W. Grand Master to your Royal person by the most indissoluble ties of gratitude, affection and esteem.

"May the invaluable life of your Royal Highness be a long continued blessing to mankind, and when you shall have completed your pursuits of usefulness and disinterested benevolence in the Lodge below, it is our ardent prayer that you may reap the reward of those virtues for which you are now so highly distinguished, in the Grand Lodge above, where peace and harmony only prevail."

This address was signed by the Grand Master, the Hon. Richard Bulkeley, and to it His Royal Highness returned the following answer :

"To the Members of the Grand Lodge of Ancient Freemasons in Nova Scotia :

"Brethren,—

"I return you my best thanks for the flattering address with which you have this day favoured me. The assurance you give me of your firm adher-

ence to the British constitution, of your loyalty to the person of His Majesty, and your attachment to the whole of his family gives me the truest satisfaction.

"The notice you take of the exertions I thought it my duty to make in the service of my country in the late campaign in the West Indies, is as flattering to me as is the kind interest you have in my personal preservation.

"As it has been, so it always will be a principal duty with me to give every attention to the Royal Craft as far as my abilities go, and, while expressing my grateful acknowledgment of every wish you offer for my present and future happiness, I am happy in embracing the same opportunity of publicly offering my prayers to the Grand Architect of the Universe for the protection of the Craft in general, and more particularly for that of the Grand Lodge of Nova Scotia, from the members of which I have just received the most flattering mark of attention in this day's address."

ON ST. JOHN'S DAY

On December 27th, 1795, the Prince dined with the Grand Master and Grand Lodge officers and representatives of the Lodges of the Province.

During his stay in Halifax, he was always the guest at all meetings of St. George's, the Charitable Irish, and the North British Societies.

THE PRINCE'S LODGE

Soon after the Prince came to Halifax, he leased from Governor John Wentworth the property since known as the "Prince's Lodge" on Bedford Basin, about seven miles from town. The Prince enlarged the Lodge from time to time by the addition of extensive wings on the north and south sides, laid out fine open lawns and gardens, somewhat in the Italian style and erected large and well appointed stables. The grounds, though rustic and retaining much of their primitive wildness, had many charming surprises, among these an artificial heart-shaped lake, and several little pagoda-like summer houses and imitation Greek and Italian temples, which stood on elevated mounds among thick-growing trees. Several of these summer houses were standing in 1828, and probably later. In the neighbourhood of the lodge were dwellings for workmen and servants of various sorts. The little rotunda which still stands on the shore of the Basin, was richly frescoed and hung with paintings by the Prince himself and was built especially for dancing, and under the narrow portico which surrounds this building the Prince's regimental band used to play in the afternoon. A little to the north of the rotunda a range of low buildings housed two companies of the 7th Fusiliers.

HIS STAY IN HALIFAX

Madame de St. Laurent was not received with enthusiasm in Halifax social circles. Many regarded her position as *chatelaine* at the Lodge as anomalous, but the hesitation or opposition of the few made no abatement in the



THE PRINCE'S LODGE ON BEDFORD BASIN

gaiety and glamour of the Prince's Court. Generals and Admirals with sage Councillors and Judges graced every occasion.

In the fall of 1797 the Prince made a tour of the western section of the Province and was everywhere welcomed with expressions of great loyalty, particularly among the Loyalist settlers.

In the same year Prince Edward built a town house to be used when not in residence at "Prince's Lodge." This building stood at the northeast angle of the citadel slope, nearly opposite the entrance to Gottingen Street.

The Prince was very hospitable and gave many dinners and balls during season in his town residence. On these occasions, at night, the entrance was lighted by a large copper lamp, decorated with a crown and the coat-of-arms of Great Britain. This lamp, before the fire, came into the possession of Dr. Gesner, who presented it to the St. John, N. B. Museum, where it remains today.

Sometime after his departure from Halifax, his town residence was converted into a military hospital. After being used as such for seventy years it was totally destroyed by fire on November 10th, 1866.

TO ENGLAND

When riding home from a field day in August, 1798, the Prince's horse put his foot through the planking of a bridge across a stream flowing down from the Citadel. The Prince was thrown from his horse, which rolled over on him severely injuring his thigh. On the advice of Dr. John Halliburton, the physician of the naval hospital, Dr. William James Almon, the leading civil physician, and Dr. Nooth of Quebec, he decided to go to England for treatment, and on October 23rd he sailed from Halifax in the frigate "Topaz," arriving at Portsmouth November 13th. While in England he was created Duke of Kent and Strathearn and Earl of Dublin. In June, 1798, the House of Assembly and the Council voted 500 guineas and a humble address to H.R.H. Prince Edward with a Diamond Star as testimony of the high respect which the Province had for H.R. Highness' person. The Star was presented to him during his stay in England.

NOVA SCOTIA 1799-1800

The Prince remained in England until August, 1799, when he again sailed for Halifax in the frigate "Arethusa," Capt. Wooley, which took 43 days to reach Halifax.

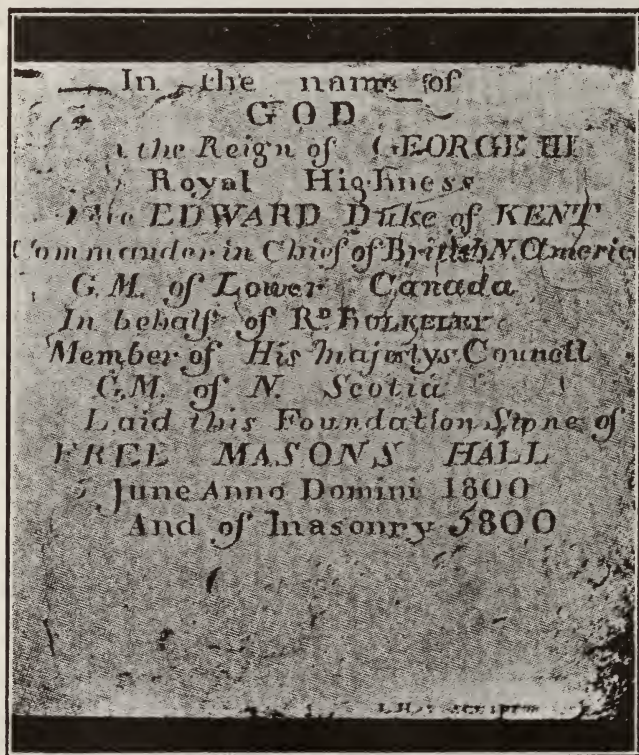
His arrival had long been looked forward to, and eagerly awaited, but of course its date was unknown. Then a "telegraph" announced that a frigate was in the offing, that she was from England and that she had Prince Edward, the Duke of Kent, on board. Murdock records that signals were made with "flags, balls, lanthorns, etc. whereby information was conveyed rapidly each of the signal stations being on a point visible at the next."

His welcome was enthusiastic, and many functions followed his arrival. There were dinners and dances at Government House and much burning of gunpowder in salutes. The Lodge was en fete, and all the beauty and fashion crowded the ballroom, where Madame received her guests with the air of a queen.

The Duke was accompanied on his return by four aides-de-camp - Majors Gordon and Smith and Captains Hardyman and Dood, and a domestic Chaplain, Rev. John Wetherall. Later the Duke of Orleans, the Duke of Montpensier and Count Beausolie attended by Count Montjoy.

During his second stay in Nova Scotia he built the Citadel, the clock tower on its slope, St. George's (Round) Church, the Martello Tower at Point Pleasant and other outlying defences.

During his second stay he also laid the cornerstone of the new Masons' Hall, June 5th, 1800, on behalf of the Hon. Richard Bulkeley, G. M. of



CORNERSTONE OF FREEMASONS' HALL, HALIFAX
 LAID IN 1800 BY PRINCE EDWARD, DUKE OF KENT

Nova Scotia. As a memento of the occasion, he presented to St. Andrew's Lodge, No. 155 (now No. 1) as the senior and oldest lodge and the largest contributor to the cost of the new building, a punch bowl, bearing the arms of the "Ancients."

From the records of the ceremony in the Grand Lodge archives, the occasion was a gala day for the town. The Craft assembled at 6.30 a.m. along with the members of the Royal Arch Chapter at the Grand Lodge room on Grafton Street, and proceeded by two bands and a choir of singers, marched in procession to the site of the Main Guard, each Lodge and the Grand Lodge proceeded by its banner. Sir John Wentworth, Lieut. Governor, appeared in the procession as Master of the Royal Nova Scotia Regiment Lodge. The Prince took the place of the Hon. Richard Bulkeley, Grand Master, who was ill at the time.

The cornerstone was laid by the Prince at 8.00 o'clock in the morning and the ceremony would seem to be the first cornerstone ceremony held with Masonic ceremonies in Canada. The stone is still preserved in the present Freemasons' Hall, Halifax, which stands on the same site, and bears the following inscription:

In the name of
God
In the Reign of George III
His Royal Highness
Prince Edward Duke of Kent
Commander in Chief of British N. America
G. M. of Lower Canada
On behalf of Rd. Bulkeley
Member of His Majesty's Council
G. M. of Nova Scotia
Laid the foundation of
Freemasons' Hall
5th June Anno Domini 1800
And of Masonry 5800
L. Hays, Sculptor.

During his period of residence in Halifax the Duke was exceedingly active in Masonic affairs, patronizing the Grand Lodge assemblies on St. John's Days in June and December, and attending Masonic Church Services, which were invariably held in historic St. Paul's Church.

LODGES IN HALIFAX 1794 to 1800

During the period of the Prince's residence in Halifax, the following Lodges were active in the Town:

ST. ANDREW'S No. 155 (1749-50), now No. 1

ST. JOHN'S No. 211 (1780), now No. 2.

UNION No. 1 (1781), which ceased to work in 1829.

ARTILLERY No. 2 (1782), now Virgin No. 3.

CORNWALLIS No. 15 (previously Lodge No. 1 (Moderns) to which many of the Prince's closest friends belonged, including Benjamin Salter, Charles Morris, Jr., Thomas Moncrieffe, Dr. Michael Head and his son Dr. Samuel Head, Hon. Foster Hutchinson, Jr., Hon. Hibbert N. Binney, Capt. Michael Houseal, (the Prince's A. D. C.,) Admiral Robert Murray and Hon. Andrew Belcher, his neighbour on the shores of Bedford Basin.

ROYAL NAVY No. 18 (1787), to which many naval officers of distinction belonged including Dr. John Halliburton, mentioned above, whose son later Sir Brenton Halliburton, Chief Justice, was the Prince's A. D. C., Capt. (later Sir) John Pore Beresford, Rene Christopher de Longueville, "a French gentleman since years resident in this Town," and scores of naval commanders and army officers.

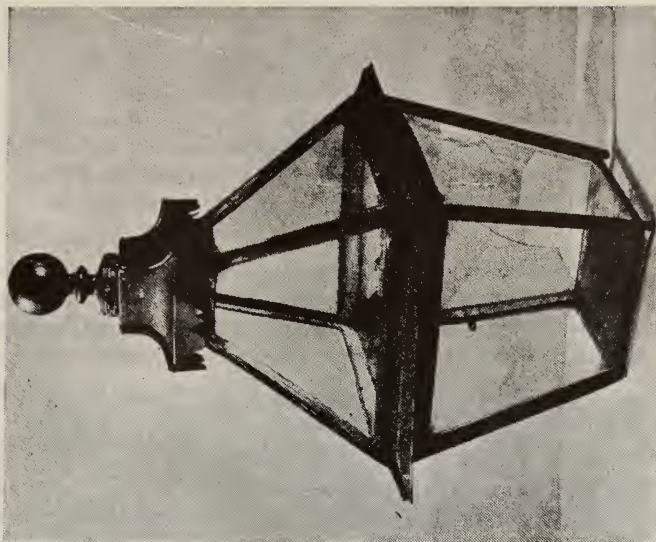
ROYAL ROSE No. 2 (Lower Canada) in the 7th Royal Fusiliers and whose returns and membership lists, while in Halifax, are complete. Its membership included Lieut. Brenton Halliburton, to whom reference was made above; Lieut. Charles Thomas, who met a tragic death by accident in 1797 and to whose memory the Prince erected a very fine monument in St. Paul's Cemetery; Lt. Col. Thomas DesBrisay, Commandant of the Regiment in 1796; Rev. John Wetherall, Chaplain, and practically all the officers of the Regiment. There is little doubt that the Prince himself was a member of the Lodge.

THE LODGE OF FIDELITY No. 7 (Lower Canada), composed of non-commissioned officers and men of the 7th Fusiliers. From the records in the Archives of the Grand Lodge of Nova Scotia it is clear that the Prince took a very active interest in the affairs of this Lodge. A complete record of the membership is in the Archives of the Grand Lodge.

ROYAL NOVA SCOTIA REGIMENT LODGE No. 24, of which Sir John Wentworth, close friend of the Prince, was the Master and to which Lady Wentworth's brother, Hon. Benning Wentworth, Capt. Jones Fawson, R. N. and other officers of local fame belonged.



CHAIR USED BY THE PRINCE IN HIS BOX AT THE
LYCEUM THEATRE, HALIFAX, 1796-1800



LANTERN USED TO ILLUMINATE THE GROUNDS AT
PRINCE'S LODGE 1796-1800

MASONIC SOUVENIRS

In addition to the Punch Bowl referred to above, there are several other souvenirs of the Duke's stay in Nova Scotia of some Masonic interest. The chair used by the Duke in his box in the old theatre which occupied the site of the Acadian School, 95 Argyle St., made of birch, somewhat in the style of the armless Windsor chair, is now preserved in the Masonic Hall, Halifax. The back slat bears the following inscription, with a crown painted at the top of it:—

"This chair which formerly belonged to his late R. H. the Duke of Kent, is presented to St. Andrew's Lodge, the oldest in the Province — a memento of his connection with the Masonic Fraternity in Nova Scotia, and particularly his having laid the foundation stone of the Masonic Hall at Halifax on the 5th of June, A.D., 1800. Presented by A. H. Crowe, D.G.M. on the 3rd October, 1871."

In the Grand Lodge Museum there is a large lantern, one of several used by the Duke to illuminate the grounds at Prince's Lodge. It was said to have been presented by him to the Masonic Lodges of Halifax on the occasion of the laying of the corner stone of the Hall in 1800, to be used over the entrance to the new building. It remained in the possession of the Grand Lodge until about 1860 when it was sold to J. M. Taylor, the Grand Tyler at that time, and passed from him to the late Wm. Redding, who conducted an hotel just east of Mill Brook, Kentville, in the old stage coach days. His niece, a Mrs. King, presented the lantern St. Andrew's Lodge in 1929.

Among the relics of the Prince's stay in Halifax, the following may be mentioned:—

1. A White marble mantelpiece, of classic design, at No. 391 Brunswick St., now the annex to the Home of the Guardian Angel, taken from the decaying Prince's Lodge about 1840-45.
2. A flint lock pistol, which passed from the Duke to Gen. Sir Frederick Augustus Weatherall (1754-1842) his aide-de-camp and executor of his estate. It is now in the possession of the family of the late Lewis M. MacDonald of Windsor, N. S.
3. Mahogany table with two half-moon drop leaves, purchased at a sale of the furniture at Prince's Lodge by Mr. Fenerty of Springfield House, Sackville, Halifax County, who had been an employee on the Prince's Estate.

On August 30th, 1800, the Duke, with many expressions of good-will towards the people, and attended by regrets on their part, finally sailed away on the H.M.S. "Assistance."

While the Prince did not visit St. John's Island during his stay in Canada, the name of that island, then part of the Province of Nova Scotia, was changed in his honor in 1798 to Prince Edward Island.

In 1825, the residents of Horton Corner, King's County, decided to change the name of the village to Kentville in honor of the memory of the Duke who had died in 1820, five years previously.

GIBRALTAR

On his return to England he was appointed Governor of Gibraltar, a position he took over in May, 1802. There he remained a year, undertaking with success the difficult task of restoring order and discipline in the mutinous garrison, but his undue severity led to his recall to England in 1803.



H.R.H. THE DUKE OF KENT
PORTRAIT BY SIR WILLIAM BEECHEY, R.A.

For the remainder of his life he lived chiefly in Brussels with Madame de St. Laurent, at Castle Hill, in Middlesex or at Kensington Palace.

MASONIC ACTIVITIES

On November 8th, 1813, he was elected Grand Master of the "Ancients," his brother the Duke of Sussex holding the similar position in the rival Grand Lodge. Largely through their efforts the union of the two Grand Lodges was effected in June, 1814. At the meeting which finally settled the amalgamation, the Duke of Kent declined further honors and nominated his brother as the first Grand Master of the United Grand Lodge of England.

MARRIAGE

After the death of the Princess Charlotte in 1817, it was clearly important for more than one reason that the Duke of Kent should marry. Thomas Creevey in his "Papers" gives rather full notes of a conversation with the Duke at Brussels December 11th, 1817, on the obligation he felt rested upon him to give up Madame de St. Laurent with whom he had spent twenty-seven years since leaving Nova Scotia. Madame de St. Laurent entered a convent in France, where she died in 1832. On May 29th, 1818, the Duke of Kent married at Coburg Her Serene Highness Victoria Maria Louisa (1786-1861), widow of Enrich Charles, Prince of Leiningen, and youngest daughter of the Duke of Saxe-Coburg. Her brother, Prince Leopold of Belgium was the husband of young Princess Charlotte, the Duke's niece.

On May 24th, 1819, at Kensington, was born the Princess Alexandrina Victoria, who in 1837 became Queen Victoria of England. The Duke died of inflammation of the lungs at Sidmouth, England, January 23rd, 1820, at the age of 52 years, and was buried in the Chapel Royal, Windsor Castle.

PORTRAITS

A portrait in oil of the Duke of Kent, by Sir William Beechey, R. A., hangs in the Canadian National Gallery in Ottawa. It was presented some years ago to the Canadian Government by Her Royal Highness Princess Louise, widow of the late Duke of Argyll, who, as Marquis of Lorne, was Governor-General from 1878 to 1882.

Another portrait by Sir Thomas Lawrence, P.R.A. (1769-1830) depicts the Prince in military court dress and is a superb canvas, 53" x 61". This portrait was executed in 1818 and was for a time in the collection of the Burdett-Coutts family.

Still another portrait hangs in the Legislative Library in the Province House at Halifax. It is a small, full-length oil portrait, signed by J. Weaver, who has not been identified. It is the portrait of a young army officer with

sword and wearing the Star of the Order of the Garter which would date it after 1797.

A stipple engraving of the Duke made by Cardon and framed in an oval, measuring 11 inches by 8.7 inches, is to be found in the Dr. Clarence Webster Collection in the New Brunswick Museum, Saint John, N.B. It is a copy of an original painting by J. J. Barker, a painter of miniatures.

A second stipple engraving by Muller and measuring $19\frac{1}{4}$ inches by 15.8 inches is also in the same collection.

REFERENCES

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- "Life of Queen Victoria" by Lytton Strachey, 1921.
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RIGHT HON. SIR JOHN A. MACDONALD, G.C.B.
1884

Sir John A. MacDonald, Freemason

By W. Bro. Dr. Lewis F. Riggs

One of the greatest men in Canadian history, Sir John Alexander MacDonald, more than any other person was responsible for the Confederation of the provinces in 1867 to form the Dominion of Canada, as the nation's first Prime Minister. He served in that high office from July 1st, 1867 to November 6th, 1873 and again from October 17, 1878 until his death on June 6, 1891.



JOHN A. MACDONALD, 1847

Born in Glasgow, Scotland, on January 10, 1815, he migrated with his parents to Canada when but five years of age. He was called to the Bar of Upper Canada in 1836, at the age of 21 years. At 28 he had acquired a large practice and was an Alderman of the City of Kingston.

In 1844 he was elected to the Legislature of (old) Canada, served as Attorney General from 1854 to 1857, and as Premier from 1857 to 1867.

In 1867 he became Prime Minister of the new Dominion of Canada, for the creation of which he had worked through many years.

During his long career of 47 years as leader, legislator and Prime Minister, he was influential in promoting the building of the Canadian Pacific Railway, the acquisition of the great Western country, the formation of the Province of Manitoba, and the union of it, British Columbia and Prince Edward Island with the rest of Canada to round out the Dominion from sea to sea.

MacDonald did what his opponents said was an impossibility. He lived to see his dreams of Empire accomplished.

His eminent services to Canada and the Empire were recognized by his sovereign in 1867 when he was created a K.C.B., in 1872 by being made a member of the Privy Council of the Empire, the first colonial subject to be so honoured, and in 1884, a G.C.B. was conferred on him. On his death, the Queen conferred on his widow the title of Baroness MacDonald of Earnslcliffe.

As a Mason he was initiated in Ancient St. John's Lodge No. 3, at Kingston, Upper Canada, on March 14th, 1844, passed April 22, 1844 and raised June 27, 1844. He does not seem ever to have served as Master of any Lodge, but remained a member of the Lodge until his death.

On July 23, 1875, he affiliated with Zetland Lodge No. 326, Toronto, on the proposal of James Norris and J. G. Burns. He demitted from the Lodge on May 9th, 1884. He was made a life member of Ottawa Lodge in 1888. He was exalted as a Royal Arch Mason in Victoria Chapter (St. Paul's) in Montreal in 1847, and later become a member of Cataraqui Chapter No. 12, Kingston. Hon. Life Member Lafayette R.A. Chapter No. 5, Washington, D.C.

His R.A. Jewel bears the date 1847; it later passed to Robert Spence 1859; John F. Lash, 1868; Kenneth J. Dunstan 1898; and to Dr. Lewis F. Riggs 1946. The Jewel is now on display in the Masonic Temple, Davenport and Yonge Sts., Toronto, along with his apron and sash.

The minutes of St. Paul's Chapter, Toronto, for December 14th, 1898, read as follows:

Sir John A. Macdonald's Regalia:

"With fitting comment, Comp. John F. Lash presented the R.A. apron and sash, M.M.M.'s and R.A.M.'s Jewels, all of which had historical interest, being the former property of, and worn by, our late Companion,

the Rt. Hon. Sir John A. Macdonald, of St. Paul's R.A. Chapter in Montreal. In making this presentation, Comp. Lash referred to the personal friendship existing between Comp. Dunstan and himself and expressed his assurance that Comp. Dunstan's Masonic career would justify passing these valuable relics into his keeping. Comp. Dunstan offered his grateful thanks for the honor thus conferred upon him by this legacy.

He assured Comp. Lash this honor carried with it the obligation to so wear this regalia that no spot or stain of dishonor could ever be placed on it."



R.A. JEWEL, 1847
BELONGING TO SIR JOHN A. MACDONALD

KNIGHT TEMPLAR ORDER

His petition for the *Knight Templar* Order was received by Hugh de Payens Preceptory, Kingston, on January 14, 1854, and the degree was conferred the same evening.

In 1855 he was elected as 1st Captain. He demitted May 9, 1884.

On December 6, 1868, he was named by the United Grand Lodge of England as its Grand Representative near the Grand Lodge of Canada (in Ontario) and the rank of Past Grand Senior Warden conferred upon him. He continued to represent the Grand Lodge of England until his death in 1891. His commission, together with his apron and gauntlets, are in the Masonic Temple at Kingston, along with his regalia as Past Grand Senior Warden.

Among the books in his library was a very rare copy of the first Masonic book published in Canada, "A History of Freemasonry in Nova Scotia," (1786).

PREVIOUS HISTORICAL BOOKLETS, PUBLISHED
BY GRAND LODGE OF NOVA SCOTIA



- 1950 The Masonic Stone of 1606
- 1951 The story of the Nova Scotia Freemasons' Home
- 1952 Major Gen. John Wimburn Laurie
Grand Master 1874-79, 1881-86
- 1953 Sir John Wentworth, Bart.
Governor of Nova Scotia 1792 - 1808
Grand Master 1801 - 1810
- 1954 Sir William Alexander
And his Scottish Colony in Nova Scotia
Our Arms and Flag

CANADIAN MASONIC RESEARCH ASSOCIATION

1954



(Part 1)

Erasmus James Philipps
Founder of Freemasonry in Canada

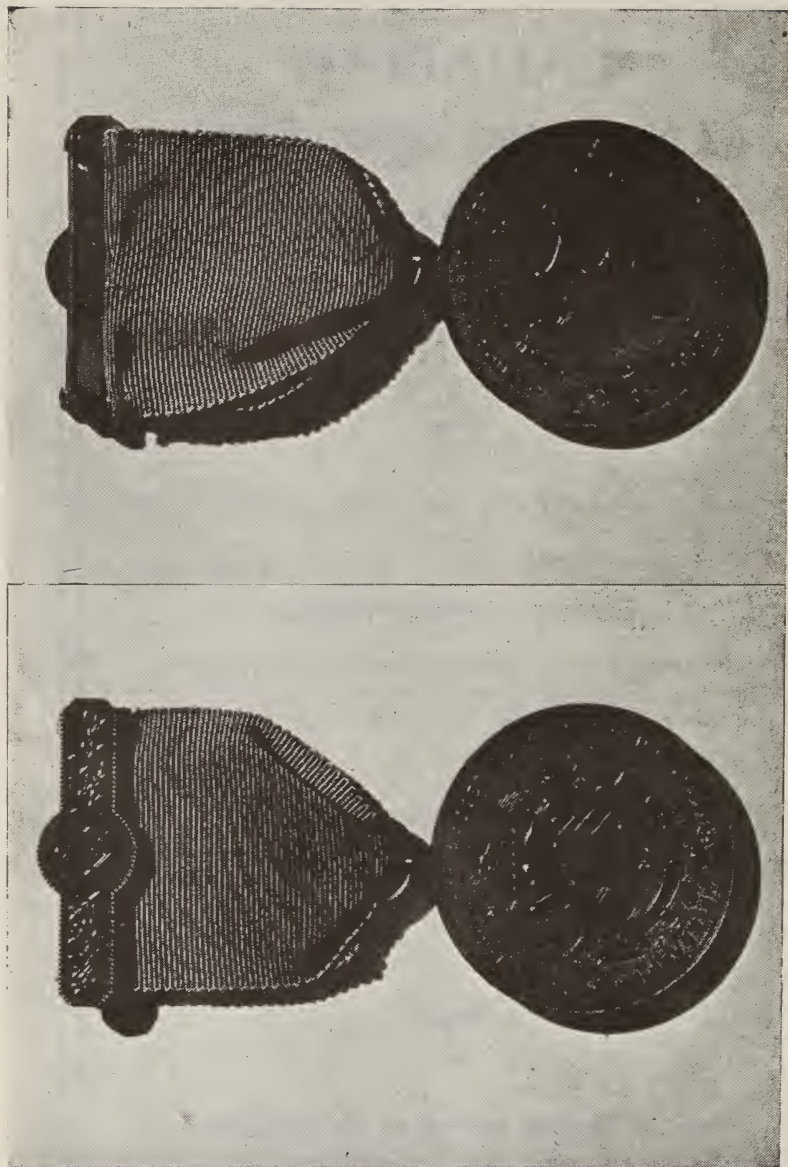
by R. W. Bro Hon. John Doull

Hon. Alexander Keith
Ruler of the Craft in Nova Scotia in 1839-73

by R. W. Bro. R. V. Harris



Read at Eleventh meeting of the Association
at Halifax, N.S., March, 1954



ERASMUS JAMES PHILIPPS BRONZE MEDALLION
PRESENTED FOR DISTINGUISHED SERVICE TO FREEMASONRY
BY GRAND LODGE OF NOVA SCOTIA.

ERASMUS JAMES PHILIPPS

Founder of Freemasonry in Canada

By Hon. John Doull, Grand Historian, Grand Lodge of Nova Scotia

The name of Erasmus James Philipps is perpetuated in the Grand Lodge of Nova Scotia by the medallion which bears his name and which was instituted in 1921. In that year Grand Lodge decreed that a distinctive bronze medallion be struck to be awarded under proper safeguards to those who might render undoubted meritorious services to the Craft. This medallion bears on one side the seal of the Grand Lodge of Nova Scotia, and on the other side, the lamp of learning upon an open book, with the words "For meritorious service to Freemasonry." This medallion is awarded to Past Grand Masters and Past Grand Historians ex-officio, to distinguished brethren from other jurisdictions who have contributed materially to the Masonic history, literature or jurisprudence of British North America, and in special cases to those of other jurisdictions.

The object of this paper is to record among the historic documents of this Association for Masonic Research some of the facts of the life of this distinguished Mason who was born 250 years ago but whose name still lives as the founder of Nova Scotia Masonry.

THE PHILIPPS FAMILY

The Philipps family to which Col. Richard Philipps, Ensign Erasmus James Philipps and Rowland Philipps belonged has not only had an interesting connection with Nova Scotia but has also rendered noteworthy service in other parts of the Empire. The family was founded by Sir John Philipps of Cloggevaen, parish of St. Clare, Caermarthen and of Picton Castle, County of Pembroke, who was created a baronet, November 9th, 1621, died March 27th, 1629 and was buried at Slebeck, County Pembroke. He married Anne, daughter of Sir John Perot of Haroldston, Lord Deputy of Ireland and had three sons, Richard the eldest son and second baronet who succeeded him in 1629. Hugh, the second son married Anne, daughter of Roger Lord of Stackpole, England, and had several sons and daughters. Two of the sons are of interest to us: Col. Richard Philipps the second son, later governor of Nova Scotia and Capt. Erasmus Philipps, his fifth son.

BIRTH

Capt. Philipps was a post-captain in the Royal Navy and commander of H.M.S. "Blandford," lost with all hands off St. Jean de Luz, France, March 28th, 1719. His will was dated November 10th, 1718, and was probated June 23rd, 1719. He married Elizabeth, daughter of Thos. Parker of Bovington, in Devon, and his eldest son was Erasmus James Philipps, born in London, St. George's Day, April 23rd, 1705, and baptised at St. Martin's in the Fields,

May 3rd, 1705. He was well educated and could speak French fluently on his arrival in Nova Scotia. He entered the army at the age of sixteen.

ANNAPOLIS AND CANSO

The first record of Erasmus Philipps in Nova Scotia is to be found in the minutes of the Council of Annapolis for October 24th, 1726, where we read the Lieut.-Governor, "acquainted the Board that having received proposals from the Deputies of Minas and other places on the Bay, to take the oath of allegiance to the King, he had appointed with instructions Captain Joseph Bennett, and Ensign Erasmus James Philipps to proceed to those places and administer the oath to those Deputies." Owing to the prevalence of unfavorable weather they failed to reach the settlements there and the matter was postponed until the spring of 1727. The French at Minas and Beaubassin refused to take the oath saying that they would take no oaths except to the King of France. This refusal and others which followed it, were factors which contributed to the expulsion of the Acadians in 1755. Erasmus seems to have been a favorite nephew of the Governor and when the latter was home in England, kept the Governor fully informed as to what was going on in the colony. The correspondence is still preserved, each package being endorsed by the Governor with "Muss Philipps" (short for "Erasmus").

Erasmus was at Canso on October 26th, 1728 with the detachment of the Regiment there and wrote to his uncle, thanking him for writing on his behalf to Governor Armstrong, who had thereupon ordered him back to Annapolis. He wrote that he could not go direct and was obliged to go by way of New England "where soon after my arrival, I found a discrecional letter from Governor Armstrong directed from Canso, either to go to England, stay at Boston or Canso or go to Annapolis." He relates that he was received at Annapolis by Armstrong with a great deal of outside friendship "on account of my translating a petition to you from the French inhabitants." After ten days stay he was ordered to go back to Canso. He reported "Lieut. Edwards is embarked on board Governor Armstrong's schooner, bound for Ireland with an order to recruit there."

"Governor Cosby is married to Mr. Winniett's eldest daughter."

He signs the letter "Your obedient nephew" and then in a postscript asks for his appointment to the vacant position of Naval Officer.

As a consequence of this correspondence we find the issue of a Commission dated at London, February 23rd, 1729, appointing Erasmus James Philipps to be Advocate for the Vice Admiralty Court in Nova Scotia, a position he held for the next twenty years.

THE GOVERNOR'S COUNCIL

The minutes of the Council of the Province, held at Annapolis Royal on December 7th, 1730, record that "His Excellency likewise acquainted ye Board that there not being Councillors enough upon ye spot to make up a Quorum he thought proper, with their advice to appoint Mr. Eras. Jas. Philipps

a member thereof, who was sworn accordingly." He seems to have acted as Secretary of the Council from that date until July, 1731 when he went to England, returning in September, 1733, and continued a member of the Council until his death in 1760. As such he was the friend and associate of Edward Amherst; of Paul Mascarene, afterwards Lieutenant-Governor; of John Handfield; and of William Winniett, then the leading merchant of Annapolis, and of his son Joseph Winniett.

In November 1734 Philipps and thirty-five others including all the members of the Government in England and of the Council of the Province were made proprietors and patentees of some mines discovered in the Province



COL. RICHARD PHILIPPS
GOVERNOR OF NOVA SCOTIA
1719-49.

"as a Recompense of their many years Service at this Board." Such a resolution in these days would be regarded with some suspicion and would be the subject of investigation, but none of the proprietors seem to have grown rich as a result of their action.

At this time, November, 1734, we find another letter among his uncle's correspondence endorsed, "Muss Philipps, 1734, Fort Major," dated Nov. 2, 1734. In this letter, Erasmus reported Armstrong and Cosby still at variance and that Cosby is still kept out of the Fort. "Mr. Rennie tells me that you intend me for first vacancy of the staff commission in your Regiment."

In another letter from Mrs. Elizabeth Philipps, mother of Erasmus to her brother-in-law, the Governor, dated in 1736 from "1 Southampton St." she

refers to the loss of two of his officers, and the twenty years service of her son "Muss," and asks the favor of his appointment.

On December 4, 1735, Erasmus wrote a long letter to his uncle explaining and justifying one by one the many incidents mentioned by the latter. From this letter it would appear that the nephew had been in England in 1734.

On August 30, 1736, a grant was made to Philipps (at that time Captain in the 40th Regiment) and 34 others of 50,000 acres of land "at Norwich, in the County of Norfolk, in Nova Scotia." This tract of land was situated at or near Chignecto, in what is now Cumberland County and was afterwards escheated and revested in the Crown in 1760. The following day, a similar grant was made to the same parties of 50,000 acres "in the Township of Harrington, in the County of Southampton." This tract was near the mouth of the River Avon and was also escheated to the Crown in 1760. (Murdoch, vol. 1, p. 519, 520.)

On September 3, 1736, Philipps wrote the Governor that "It is reported here (at Annapolis) that Mr. Shirreff is not to return to his place." In the file we also find a letter from Capt. William Shirreff to Brigadier Philipps, dated "Horse Guards, 9th June, 1737" in which he writes regarding the Commission for the Secretary to the Government of Nova Scotia, becoming vacant through the death of Cosby Philipps. He asks for the position for himself.

MASSACHUSETTS BAY AND NEW HAMPSHIRE

In February, 1737, the Board of Trade in London wrote Lieut.-Governor Armstrong directing him to appoint such of His Majesty's five eldest councillors as were residing in the province, as commissioners to settle the boundaries between Massachusetts Bay and New Hampshire. The appointment of Dr. Skene, Otho Hamilton, Wm. Shirreff and E. J. Philipps was made in July, 1737 and in July they embarked for Boston.

In the archives of New Hampshire under date of August 1st, 1737 there is a record to the effect that Dr. W. Skene, E. J. Philipps and Otho Hamilton of H. M. Council of Nova Scotia, met at Hampton, N.H. with four commissioners from Rhode Island to mark out and settle the boundaries between the province of Massachusetts Bay and the Colony of Rhode Island. Philipps, Skene and Hamilton were in Boston from August, 1737 to June, 1738. A later commission dated September 4, 1740, reappointed the same commissioners and several others for a similar purpose. He left Annapolis for New England in April, 1741 and was at Providence, Rhode Island until June, 1741.

In the Book of Grants at Halifax we find the record of a grant of two acres of land at Annapolis in 1738 to Fort Major Erasmus James Philipps.

His mother, already referred to, continued her correspondence with Col. Richards Philipps on behalf of "Muss" and on March 7, 1744-45, she wrote the former referring to her son's "behaviour in the late affair at Annapolis" and expressed hopes for his promotion.

HIS MARRIAGE AND FAMILY

In 1739, he married Ann or Anne, eldest daughter of John Dyson, Lieutenant of Artillery and storekeeper at Annapolis Royal, and Alice, his wife. Ann Philipps died at Annapolis and her estate was granted September 9, 1780 to her daughter Ann Fenwick.

To this marriage were born four children :

1. **Ann** (b. 1740) married January 2, 1764 Capt. Lieut. Robert Fenwick, R.A. He was son of Capt. John Fenwick, R.N. and arrived in Halifax 1758, on his way to the second siege of Louisbourg. He served at Annapolis, October 1758 to August 1766 and at Halifax during several periods afterwards. He later attained the rank of Colonel of Artillery. He served as Governor of Fort Needham, Barbados, and died in New York, May 23, 1779. His will dated at Boston, June 17, 1775, and a codicil dated June 1, 1776, were proved March 18, 1780. His widow died at Woolwich, England, October 11, 1785. Their children were :

- (i) Robert George, Lieut. 16th Foot, born at Annapolis October 2, 1765. Died in Ireland 1788.
- (ii) William, born at Halifax, January 12, 1767, baptised at St. Paul's Church, Halifax. Later Col. R. Engineers and A.D.C. to H.R.H. the Duke of Kent. He married at Annapolis December 20, 1794, Ann, daughter of Lieut. Thomas Walker. He was guardian of his famous nephew Fenwick Williams, son of his wife's sister, Anna Maria and Col. Thomas Williams. Col. Fenwick died at Paris, February 6, 1817. His daughter Augusta Julie married August 9, 1828, Sir Wm. Winniett, Governor of Cape Coast Castle, Africa, who died 1865.
- (iii) Benjamin, born at Barbados, November 3, 1769, served as Major R.A. at Halifax from October 1804 until his death June 15, 1812. Four sons and two daughters, all born at Halifax.

2. **John Erasmus**, born at Annapolis, April 30, 1741. Capt.-Lieut. 35th Regiment from 1758-66; Fort-Major at Annapolis in 1768. He died unmarried in New York, December, 1779. His will, no date, was proved September 9, 1780 by his sister Ann Fenwick.

3. **Elizabeth** (b.) married Capt. Horatio Gates, later a Major General in the American Revolutionary forces. Married at St. Paul's Church, Halifax, October 20, 1754.

4. **Dorothy** died at Annapolis at the age of 12 years.

LATER YEARS

In the fall of 1746 when the government decided on the military occupation of Grand Pre and a detachment of 470 men of the Massachusetts forces was sent to that place under the command of Colonel Arthur Noble, Major Philipps and Edward How accompanied them as commissioner in charge of

the administration of civil affairs and as commissary. The news of the occupation reached the French commander De Ramezay at Chignecto on January 8, 1747, and he at once decided on an attack. A force of 300 men under Coulon de Villiers marched overland reaching Grand Pre on February 11th and attacked the sleeping New England forces at night in a blinding snow storm. In this battle Col. Noble and his brother were killed and Edward How wounded and taken prisoner. The Massachusetts men suffered great losses and they were obliged to capitulate on honorable terms at daybreak.

After the Treaty of Aix-la-Chapelle in 1749 we find Philipps among the claimants for compensation for losses sustained in consequence of the destruction of buildings torn down by the order of the Commander-in-Chief for the better defence of the place in the recent war. On July 19th, 1749 Philipps resigned his office as King's Advocate in the Court of Vice-Admiralty, giving as the reason that "it being impossible to attend to execute the Duty of the said office." He continued to live at Annapolis.

On 1st January, 1751, Governor Cornwallis issued a special commission to Philipps as Judge of Probate and Wills to prove the will of Edward How who had been treacherously murdered by the French and Indians at Chignecto in October, 1750. The document sets forth that it is done "by reason of the distance between Annapolis Royal and the said town of Halifax, the inclemency of the weather, and the difficulty of travelling through the country at this time would be attended with great inconvenience and danger to the person or persons on whom the proof of the said Will depends." In conclusion it required him "to transmit the original Will of the said Edward How together with this commission and your proceedings thereon to me at Halifax as soon as convenient may be."

From 1753-60 Philipps was commissary of Musters for the garrison at Annapolis.

In 1758 he was honored by a vote of thanks of the Council (probably the first of the kind in our history) for services rendered in 1757 in making prisoners of a number of French inhabitants who, having managed to avoid capture at the time of the expulsion of the Acadians had formed a temporary settlement on the shores of St. Mary's Bay, Digby County.

On the retirement of Mascarene, Major Philipps became commander of the forces at Annapolis, in which capacity he acted until his death 1760.

In 1759, Philipps was named as grantee of several parcels of land in Annapolis County, namely:

- 25 acres, Goat Island (Bk. 4 p. 95)
- 100,000 acres, County of Granville (Bk. 4 p. 114)
- 1,700 acres, Annapolis (Bk. 3 p. 88)
- 5,700 acres, Annapolis River (Bk. 3 p. 94-98)

In 1759 Major Philipps was chosen a representative in the House of Assembly, for Annapolis County, Colonel Jonathan Hoar being his colleague. He took his seat on December 4th, 1759 but his legislative career was of short duration, as he died suddenly of apoplexy at Halifax on September 26, 1760, while on a visit to that town. Administration of his Estate was granted to his widow, February 11, 1764.

Major Philipps was undoubtedly an able, energetic and efficient officer, in both his military and civil employments and managed with judgment public affairs requiring the exercise of skill and tact, always acquitting himself with credit and success.

Efforts to discover a portrait of Major Philipps have so far proved fruitless, although there is some ground for believing that a small portrait believed to be his, hung over the desk of the late Sereno D. Nickerson, Grand Secretary of Massachusetts, in a frame which also enclosed the portrait of Henry Price. Search has been made in the ancestral home of his family in Wales, and also in Nova Scotia.

THE PHILIPPS FAMILY

Before referring to his Masonic career it will be of interest to refer to some of the noteworthy members of the Philipps family in later generations.

In Bath Abbey, England, are two tablets in memory of relatives of Governor and Major Philipps.

One near the east door reads:

Sacred
To the Memory of
Sir Erasmus Philipps
of Picton Castle in the
County of Pembroke
Bart., Member of
Parliament for the
Town, and County of
Haverford - West
Who was Unfortunately
Drown'd in the River
Avon, near this City, by
a Fall from his Horse
October 15th, 1743
Aged 43.

This Sir Erasmus Philipps was an economist and writer, the eldest son of Sir John, of Picton Castle, and Mary, daughter and heiress of Anthony Smith, an East Indies merchant. He matriculated at Pembroke College, Oxford, August 4, 1720 but did not graduate. He entered Lincoln's Inn 1721 and succeeded his father in 1736.

A second on the wall of the south transept is apparently to the memory of the son of Lt. Col. Alex Cosby, born at Annapolis Royal in 1730:

Near this Place
Are deposited the remains of
Philipps Cosby Esquire, Admiral of the Red
As a Naval Commander
He was distinguished by Native Valour
Professional Skill, and accumulated Experience
As a Man
He united to the more enobling virtues
Of the Mind
The mild and enduring qualities
Of the Heart
And continued to display them all
To the close of his venerable Life
Thus prepared by a long course of habitual Goodness
For his eternal Allotment
He died suddenly the 10th day of January, 1808
In the 78th year of his Age
To perpetuate
His revered Name and honoured Character
His afflicted Widow erects
This Marble

He entered the Royal Navy in 1745 and served as a lieutenant at Louisbourg in 1758. At Quebec in 1759 he was naval A.D.C. to Wolfe. Promoted Commander in 1760. In fight off Chesapeake Bay in 1779. Flag rank 1790.

Erasmus John Philipps was commissioned as an Ensign in the 45th Regiment, June 26, 1755 and Lieutenant, October 1st, 1755 and served with the Regiment at Louisbourg in 1756. He was promoted Captain in the 35th Regiment on March 28th, 1775, and was killed in action, January 3, 1777.

In Salisbury Cathedral is to be found a tablet to the memory of Rev. Sir James Erasmus Philipps, Baronet, Founder of St. Boniface College, Warminster, Honorary Canon of the Cathedral, who died in 1912. His son became Baron St. Davids in July, 1908.

Sir Charles Edward Gregg Philipps, formerly Fisher, created a Baronet in 1887; born in 1840, married in 1868 Mary Philippa, daughter and co-heiress of the late Rev. James Henry Alexander Philipps of Picton Castle, Pembroke-shire, a lineal descendant of the only daughter of Bulkeley Philipps, third son of Sir John, 4th Baronet.

The present Baronet is Sit John Erasmus Gwynne Alexander Philipps, 3rd Baronet.

HIS MASONIC CAREER

Erasmus James Philipps was made a Mason in "The First Lodge" of Free and Accepted Masons in Boston, November 14, 1737 (o.s.) on the occasion of his first visit as a commissioner to settle the boundaries of Massachusetts and Rhode Island.

The minutes of that meeting also record the admission of William Sheriff who was evidently already a Mason. Philipps seems to have remained in Boston until the following June, although we find Sheriff at Annapolis in January, 1738.

In the Boston Gazette of March 13, 1738, we find the following paragraph:

"We are inform'd, that Major Philipps is appointed
Provincial Grand Master over the Free and Accepted
Masons, in the Province of Nova Scotia, and that
a Deputation is getting ready for that purpose."

Philipps returned to Annapolis Royal in June, 1738; there he established a lodge which, so far as present information goes, was the first Masonic lodge established in what is now the Dominion of Canada, and which was the fifth in order of precedence of lodges chartered from Massachusetts. It was called Annapolis Royal Lodge and Philipps was its first Master.

The present Annapolis Royal Lodge No. 33, G.R.N.S. had, until the loss of the Cunningham building by fire in 1885, a copy of Anderson's Book of Constitutions, first published in 1723, and reprinted by Benjamin Franklin at Philadelphia in 1734. On the first fly-leaf of this copy were the words, "Presented to the Old Lodge by Grand Master, E. J. Philipps."

Philipps returned to his duties as boundary commissioner in the following April, and we find him present at a meeting of the First Lodge in Boston on April 11, 1739, when he appears as "Rt. wpful Brer. Erasmus Jas. Philipps, G.M. De Nov. Scot." He was again present on May 9th, November 28, and December 26, 1739.

The second boundary commission issued to Philipps and others in 1740, convened at Providence in April, 1741 and continued in session until June 30, when it adjourned to September 4th. The records of the First Lodge for August 12th, 1741, show the following entry:

"Bro. E. Philipps pd 20) Quarterage
Bro. Sheriff pd 20) as memrs."

On June 12, 1750 the Hon. Edward Cornwallis and others at Halifax petitioned Erasmus James Philipps as P.G.M. for a warrant or Deputation to establish a lodge at Halifax. The warrant was received and the first meeting held July 19, 1750, Cornwallis being the first Master.

The records of the St. John's Grand Lodge of Massachusetts have the following entry under date of December 24th, 1740 (sic) :

"Omitted in place, That Our Rt. Worsh'l. 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 Major Erasmus James Philipps, D.C.M., who has since at ye Request of sundry Brethren at Halifax granted a constitution to hold a Lodge there and appointed the Rt. Worsh'l. His Excellency Edward Cornwallis, Esq., their First Master."

This entry in the Grand Lodge minutes was evidently made about 1750 when Hon. Edward Cornwallis and others at Halifax (founded in 1749) petitioned Philipps for a warrant and was probably based on information given by Lord Colvill who was initiated in Haliar in July, 1750 and afterwards went to Boston in October, 1750, joining the St. John's Grand Lodge and the First Lodge.

On December 27, 1757, a Grand Warrant, signed by the Earl of Blesinton, G.M. of the "Ancients," was issued to Philipps, constituting him "Provincial Grand Master of Nova Scotia and the territories thereunto belonging."

On his death in 1760 Major Philipps was succeeded in his position of P.G.M. by the Hon. Jonathan Belcher, Lieut. Governor of the Province.

By the death of Major Philipps, Nova Scotia Freemasonry lost its founder and first great figure. While Masonry cannot be said to have flourished under his regime we must remember the period and times in which he lived, days when the Province was struggling into existence as a British colony. When the difficulties of these early pioneer times are considered we may wonder that Masonry was ever thought of. The twenty or more years of the Provincial Grand Mastership of Major Philipps may not have been remarkable for the wide dissemination of Masonic principles and philosophy, but the work then begun is still going on though Major Philipps is now only a name to the present generation.

To Philipps belongs the credit for the great achievement of establishing Freemasonry in Nova Scotia. The lodge organized by him at Annapolis in 1738 was the first regular lodge on Canadian soil.

In order further to commemorate the eminent services rendered by Major Philipps, the Grand Lodge in cooperation with all the Grand Lodges of Canada and the Grand Lodge of Massachusetts carried through a great celebration in July, 1938, commemorating the Two Hundredth Anniversary of the establishment in 1738 of the first lodge on Canadian soil.

This celebration which extended across Canada, began in Halifax on July 10th, 1938, and the four days program in Nova Scotia included an



MONUMENT IN ST. PAUL'S CEMETERY, HALIFAX, COMMEMORATING
 MAJOR ERASMUS JAMES PHILIPPS, 1705-1760
 PRESENTED BY GRAND LODGE OF MASSACHUSETTS, JULY 10, 1938.

emergent meeting of the Grand Lodge of Nova Scotia when a large number of distinguished visitors was welcomed, representing all Canadian jurisdictions, nineteen United States Grand Lodges and the three Grand Lodges in the British Isles. At this meeting the Erasmus James Philipps Medallion was presented to forty distinguished visitors all of Most Worshipful rank.

Following the Grand Lodge meeting, the Grand Lodge of Massachusetts presented and dedicated with impressive ceremonies a beautiful granite monument, to mark the grave of Major Erasmus James Philipps in St. Paul's Cemetery. For the first time in our history the Grand Lodge of Massachusetts was formally opened on Canadian soil by M. W. Bro. Joseph Earl Perry assisted by M. W. Bro. M. M. Johnson, P.G.M. and other distinguished Massachusetts Craftsmen. This monument is a perfect ashlar of Nova Scotia granite, each edge measuring 27 inches, the ashlar standing on three steps also of granite.

The inscriptions on three of the four sides of the Monument read as follows:

“ERASMUS JAMES PHILIPPS

Born April 23, 1705

Major in Philipps' (Fortieth) Regiment of Foot

Member of the House of Assembly Annapolis County 1759-1760

Died in Halifax, September 26, 1760

Buried in Saint Paul's Cemetery.

Initiated in the First Lodge, Boston, Massachusetts

November 14, 1737

In June 1738 he became the Founder and Master of the first

Masonic lodge on Canadian soil

at Annapolis Royal, N.S.

Appointed in March 1738 by Henry Price, Provincial Grand Master for North America, as Provincial Grand Master over Free and Accepted Masons in Nova Scotia.

Provincial Grand Master of the first Provincial Grand Lodge of Nova Scotia 1757-60.

Erected by the M. W. Grand Lodge of A.F. & A.M. of Massachusetts.
Joseph Earl Perry, Grand Master.”

Later, on July 12th, a tablet commemorating the founding of the first lodge on Canadian soil at Annapolis Royal was unveiled by General Sir Francis J. Davies, K.C.B., K.C.V.O., Deputy Grand Master of England. This

tablet since placed on the wall of the Museum in Fort Anne, Annapolis Royal, bears the following inscription:

MAJOR ERASMUS JAMES PHILIPPS

Founder of the first Masonic Lodge in Canada
at Annapolis Royal, Nova Scotia.

June 1738

FIRST PROVINCIAL GRAND MASTER

Erected by the Grand Lodge of A.F. & A.M. of Nova Scotia
1938.

On this occasion an historical paper on "Major Erasmus James Philipps and Freemasonry at Annapolis Royal" was read by Frederick W. Harris, P.M. of Annapolis Royal Lodge, No. 33, G.R.N.S.

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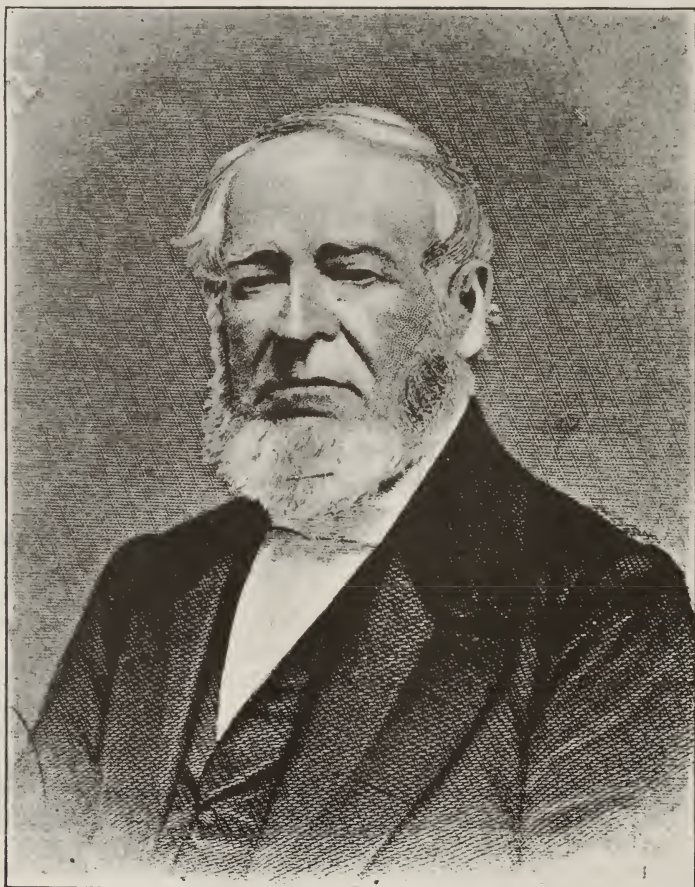
HON. ALEXANDER KEITH

Ruler of the Craft in Nova Scotia 1839-1873

By Reginald V. Harris, P.G.M., Nova Scotia

Alexander Keith was born on October 5, 1795 at Halkirk on the River Thurso, six miles from the town of Thurso in Caithness-shire, Scotland. The cradle in which he was rocked in his earliest days is still preserved in Keith Hall, Halifax. His father was a highly respected farmer and the chief of the clan Keith.

In his boyhood and youth, he received the benefit of an excellent education.



HON. ALEXANDER KEITH

BUSINESS CAREER

In 1812, at the age of seventeen, he went to Sunderland, England, then the centre of the brewing trade in Northern England, where he was placed under the instruction of his uncle to learn the brewing and malting business. At that time there were four large breweries and eight smaller ones in the town of Sunderland. He seems to have also had experience in both London and Edinburgh.

Five years later he embarked for Halifax, where on his arrival he became sole brewer and business manager for Charles Boggs, who carried on business on Argyle Street on a property assessed to Lawrence Pender. In 1820, Mr. Keith purchased the growing business from Mr. Boggs and continued it on his own account.

In the Acadian Recorder, July 7, 1821, appeared the following advertisement: "Alexander Keith begs leave to inform his friends and the public in general, that he has commenced the brewing business in the house lately occupied by Mr. L. Pender, Argyle St., opposite Dalhousie College (where the City Hall now stands) where he intends to brew strong ales, porter, ginger wine, table and spruce beer; and hopes by strict attention to his business, added to his long experience in the above line both in London and Edinburgh, and also in this town to merit a share of the public patronage and support."

Shortly afterwards, however, the business was removed to its present site on Lower Water Street, where a large stone building was erected occupying several acres. The site had previously been owned by Wm. Story & Son, well-known merchants of that period and the joint owners of a brewery operated by Lydiard and Story near the same site. Upon this site were subsequently constructed solid and substantial granite buildings, replacing the original building. The vaults and cellars of the later buildings are most extensive.

In 1853, Mr. Keith's son, Donald G. Keith, was admitted to partnership and the name "A. Keith & Son" adopted, which name has been retained until the present time. Mr. Donald Keith died in 1886 without issue and his three sisters continued the business.

One of the earliest managers of the business was Mr. George Fraser, Mayor of Halifax from 1881 to 1883. For many years he was Secretary of the District Grand Lodge of Nova Scotia (Scottish Constitution) of which body he was for a term Grand Warden. From 1869 until his death in 1889 he represented the Grand Lodge of Scotland near the Grand Lodge of Nova Scotia. He died at Truro, February 28, 1889, aged 68 years.

HIS RESIDENCE

About 1835, Mr. Keith built the double house, north of "Keith Hall" and lived in the north end of it until Keith Hall was completed. From

this house he built an underground passage to the great granite Keith brewery in Water Street. It began almost two stories underground from the Hollis Street level, and ran on the level, under the garden. This passage is still in use by the present owners, A. Keith & Son.



WINDOW IN KEITH HALL, HALIFAX, DEPICTING MASONIC SUN
OF GRAND MASTER AND COAT OF ARMS OF HON. ALEX. KEITH.

KEITH HALL

In 1863, Mr. Keith began the erection of Keith Hall built of Wallace stone. In those days it was the custom to make a ceremony of the laying of the corner stone of a new home, and in the files of a Halifax paper published in that year, we find the announcement that "the corner stone of a new residence for the Hon. Alexander Keith on Hollis Street, was laid by that gentleman in the presence of some of his friends with appropriate ceremony, after which the workmen, and others were entertained with a repast."

Again, on the completion of the new home, Mr. Keith gave a sumptuous dinner to all the workmen engaged in its construction.

Keith Hall was sold to the Halifax Council of the Knights of Columbus about 1912 but resold in 1949 to a A. Keith & Son Ltd. and is now used by that company as its head office.

THE AMERICAN CIVIL WAR

Tradition says that during the Civil War in the United States (1861-65) many Halifax families were much more interested in the success of the South than of the North. While many a young man from this city and from other parts of the Province served in the Union armies, for adventure's sake, a considerable number were engaged in blockade running to southern ports.

Business interests in the capital city were closely associated with the South, perhaps because of the intimate link of the latter with Britain due to the similarity of upper class customs based upon many retainers and large estates.

It is a tradition that the Hon. Alexander Keith on more than one occasion assisted southern raiders, captured off this port, to escape when they were being landed with a guard at one of the docks along the waterfront. By sheer impertinence, as a paper of the day called it, he stood before the guard while the men leaped into a boat and were rowed across the harbor to escape near Dartmouth. The newspapers discussed the event in such general terms that it is impossible at this later date to piece them together, apparently taking it for granted that the whole town knew the circumstances.

PUBLIC LIFE

During his long life, he filled several important public offices and had a proud record of service to his adopted country.

In civic affairs he served as a Commissioner of the Court of Common Pleas for the town of Halifax before its incorporation. He was a member of the first Council in 1840, representing Ward Two; Councillor and Alderman in 1842; and Mayor in 1843. He again served as Councillor in 1849, and again as Mayor in 1853 and 1854.

In 1843, he was appointed by Her Majesty Queen Victoria a member of the Legislative Council in the place of the Hon. Edward Kenny, and served as its President from 1867 until his death in 1873.

At Confederation in 1867, he was offered a seat in the Senate but declined the appointment.

He joined the North British Society in 1822 and was for many years an active member of the Society serving on its Committee of Charity;

as Vice President in 1830, and as President in 1831. He was also Chief of the Highland Society of Nova Scotia and was a Director of the Bank of Nova Scotia.

ENGLISH MASONIC CAREER

For more than a generation Mr. Keith was the head and front of the Masonic fraternity in the Maritime Provinces and Newfoundland, and to the Craft and its concordant branches he gave 57 years of his life.

While a resident of Sunderland, England, he was initiated in the Lodge of St. John No. 118, (English Constitution) on July 23, 1816 (while still under 21 years of age); passed August 6, 1816; and raised August 27, 1816. This Lodge was warranted December 18, 1805 and constituted January 4, 1806 under a warrant from the "Ancients" No. 94. At the Union of the two Grand Lodges in 1814 it received the number 118, which was changed in 1832 to No. 95 and in 1863 to No. 80, its present number.

It originally met at the Masons' Arms, Union Street, Sunderland, but at the time of Keith's initiation it held its meetings at the Duke of Wellington, Low Street. Before he left town the Lodge moved to the "Queen's Arms," Queen Street. The lodge met fortnightly.

The historian of St. John's Lodge, W. Bro. William Waples, writes:

"Bro. Keith joined at a critical period in the history of the lodge, for the Brethren were at sixes and sevens. A Bro. Hobkirk was Master, and he died some time after Bro. Keith was initiated. Hobkirk was a Regular at the Garrison, and was a distinguished soldier. His funeral in 1817 was reported to be the largest ever seen in Northern England; attended by officers of the highest rank, and witnessed by thousands of people. He was one of the outstanding soldiers at Waterloo, and I think he served in the 33rd Regt. of Foot, which was for some time late in 1815 stationed in Sunderland."

"Bro. Keith undoubtedly saw in Hobkirk one of the great heroes of his day. Following Hobkirk's death in 1817, Bro. Keith was made Senior Deacon of the Lodge, being appointed by one of the finest Masons who ever presided over St. John's brethren, i. e., W. Bro. William Baglee. Bro. Keith in his office of S. D. would wear the Deacon's jewel of the "Ancients," a jewel which has been worn by many distinguished Masons, and of which we are proud. It is one of the original solid silver set, made by Bro. Thomas Harper, D.P.G.M. of the Grand Lodge of the "Ancients" and a famous London silversmith."

HIS MASONIC CAREER IN HALIFAX

On coming to Halifax in 1817 Mr. Keith immediately affiliated with Virgin Lodge No. 2 on the Provincial Registry, now No. 3, G.R.N.S.,

and remained a constant member until his death. He served in all the principal offices of the Lodge with great credit to himself and profit to his brethren.

Elected Junior Warden in 1821, and Senior Warden in 1822, he served as Master of the Lodge in 1823; 1830; 1834-1837; and 1845; and Treasurer 1824 to 1842 with the exception of the years when he was Master.

THE PROVINCIAL GRAND LODGE (ENGLISH AUTHORITY)

On December 27, 1825, Mr. Keith was appointed Grand Deacon in the Provincial Grand Lodge of Nova Scotia (English authority) by John Albro, the Provincial Grand Master. In 1827 he was advanced to the office of Grand Marshal and in 1828 to that of Junior Grand Warden.

On the formation in 1829 of the District Grand Lodge of England in Nova Scotia (replacing the Provincial Grand Lodge but known more commonly by its former name) he was appointed the first Senior Grand Warden, an office he held until 1837 when he became Deputy Grand Master, and continued to discharge the important duties of that high position until his Royal Highness the Duke of Sussex, by letters patent dated September 24, 1840, elevated him to the head of the Craft in Nova Scotia in succession to John Albro who had died in 1839. He was installed and proclaimed Provincial Grand Master on December 27, 1840.

On February 1, 1847, his jurisdiction was extended to include also New Brunswick, Prince Edward Island and Newfoundland. He held this office until 1869 in which year the English lodges in Nova Scotia joined the Grand Lodge of Nova Scotia which had been formed in 1866 by the Scottish Lodges which in that year had seceded from the Provincial Grand Lodge of Scotland then under the authority of Mr. Keith, its Provincial Grand Master.

Here we encounter an intensely interesting bit of Masonic history. Mr. Keith's friend, the Hon. John Leander Starr, had been for several years the Provincial Grand Master over the Scottish lodges in the Maritime Provinces previously to 1845. In that year he resigned on his removal to New York and apparently recommended Mr. Keith, the District Grand Master of the rival Masonic body, as his successor. Mr. Keith was appointed and it is a very interesting and unique fact that for twenty-one years Mr. Keith was head of two "rival" Grand Lodges, each "contending" with the other in the work of extending the Craft in Nova Scotia. He gave of his great talents and leadership equally to both organizations and preserved throughout his reign the utmost harmony between the two Grand Lodges.

PRESENTATION

On December 1865, at an annual communication of the District Grand Lodge the following address was read by James Fornan, Deputy Grand Master:

To the Right Worshipful the Honorable Alexander Keith, Provincial Grand Master for Nova Scotia, Prince Edward Island and Newfoundland, and the Masonic jurisdiction thereunto belonging, &c., &c., &c.

Right Worshipful Sir and Brother,—

The Freemasons of Nova Scotia, under English authority, gladly avail themselves of the recurrence of this time-honored festival, to tender to you their cordial congratulations on your having presided for a quarter of a century over English Masonry in this Province.

Appointed Grand Deacon on 27th December, 1825, and having subsequently filled various other offices in the Provincial Grand Lodge, you received the appointment of Deputy Provincial Grand Master in 1837, and continued to discharge the important duties of that high position until his Royal Highness the late Duke of Sussex, by letters patent dated the 24th September 1840, elevated you to the head of the Craft in Nova Scotia, and you were installed and proclaimed Provincial Grand Master on the 27th December in that year.

The present state of Masonry in this Province exhibits a striking contrast to that which existed at the time you assumed your important functions: while the records of the Craft in 1840 exhibited but six Lodges holding warrants from the Grand Lodge of England, they now shew twenty-two warranted lodges in efficient working order, and dispensations for the formation of two new lodges have been granted during the year.

To the strenuous exertions of yourself, in conjunction with your principal Grand Lodge officers, was due the establishment of a local fund of benevolence, by which the monies which had been previously contributed to the Grand Lodge of England were dispensed in Masonic charities throughout the Province; and it must be gratifying to you, Right Worshipful Sir, as to every Mason, to know that this fund, notwithstanding the numerous calls upon it, has attained to very respectable proportions, £400 being invested at interest, and a considerable balance being at the credit of the Grand Lodge for charitable purposes.

Believing that these marked improvements in the position of the Order are attributable, in a very great degree, to the warm interest which you have ever taken in its welfare, and to the zealous and impartial manner in which you have discharged the duties of your exalted and important office the English Freemasons of Nova Scotia beg your acceptance of this piece of plate as a token of the esteem and respect which they entertain for you, and as a testimonial of their appreciation

of your faithful and valuable services; and they indulge the hope that you may long continue to occupy your present position, and, with your amiable lady and family, may enjoy many happy returns for the present festive season.

Halifax, N.S. 27th, December A.D. 1865, A.L. 5865.

The piece of plate was a Silver Epergne or Candelabrum, with three branches for lights, and a group of finely-modelled figures emblematical of Faith, Hope and Charity, on a triangular base under a palm tree, with



CANDELABRUM PRESENTED TO
HON. ALEX. KEITH
TWENTY-FIVE YEARS AS GRAND MASTER.

a centre cut-glass dish, and weighed two hundred ounces; it bore the following inscription:—

“Presented by the Freemasons of Nova Scotia to the Right Worshipful the Honourable Alexander Keith, Provincial Grand Master, on his having presided over English Masonry in the Province for a quarter of a century. Halifax, 27th December, A.L. 5865.”

The R. W. the Provincial Grand Master then returned the following reply:—

To the Right Worshipful the Deputy Provincial Grand Master and Officers of the Provincial Grand Lodge under English authority; the Worshipful Masters, Wardens, and members of the respective Lodges; the M. E. First Principal, Officers and members of the Royal Union Arch Chapter; and the Eminent Commander and Officers of the Encampment of Knights Templar, &c., &c.

Right Worshipful Sirs and Brethren,—

I have the honor to return you my sincere and heartfelt thanks for this highly gratifying expression of your affectionate regard, as well as for this valuable testimonial of your appreciation of my humble services in promoting the best interests of the Craft entrusted to my care.

Having been for so many years actively associated with the Masonic institution, and having had the honor, for the past twenty-five years to occupy its highest office in this Province, I cannot but rejoice with you in its rapid rise and present prosperity; and if I have succeeded in performing the important duties of Provincial Grand Master satisfactorily to all, it is to be attributed, in no small degree, to the fact that I have ever received the cordial co-operation and assistance of my Grand Lodge officers and of the brethren generally, to all of whom I take this opportunity of expressing my obligations for the important services rendered me on all occasions.

It, is indeed, a source of much gratification to me to find that my exertions, in conjunction with those of my principal Grand Lodge officers, in connection with the fund of benevolence, have been so eminently successful; and as our venerable institution is founded on heaven-born virtues, “Faith, Hope and Charity,” (so beautifully represented in the testimonial which I have this day had the honor to receive at your hands), we may rest assured that amidst all the mutations of time and changes of circumstances it will stand “a strong refuge” to the “worthy Mason” in the hour of need or the storms of adversity, and will cheer the heart of the widow and the fatherless when misfortune leads them to feel the need of sympathy and the aid of friends.

I again thank you, my brethren, for these tokens of your esteem and regard, and for your kind wishes on behalf of Mrs. Keith and family; and in conclusion, allow me to return you the congratulations of the

season, and to express my earnest wish that you may, each and all, be spared to enjoy many happy returns of the same.

I have the honor to remain,
R. W. brethren and companions,
Very fraternally yours,
A. Keith, P.G.M.

A deputation from the Provincial Grand Lodge and Craft Lodges under Scottish authority was then announced, and, advancing to the East, presented a congratulatory address, to which the R. W. the Provincial Grand Master returned an appropriate reply.

In 1869, Mr. Keith was unanimously elected Grand Master of Masons in Nova Scotia, holding the office until his death in December, 1873. Throughout his Masonic career he was the most prominent figure on many public occasions.

PUBLIC CEREMONIES

On June 24, 1847, he assisted in laying the cornerstone of the New Brunswick Asylum, West Saint John. On this occasion he was associated with Sir William M. G. Colebrooke, K. H., Lieutenant Governor of New Brunswick. The silver trowel used in this ceremony was presented to the Provincial Grand Master and is among those preserved in the museum of the Grand Lodge of Nova Scotia. In the evening the Masters of the several lodges in Saint John, the Mayor (John R. Portelow, M.P.P.), the Commissioners for the building of the asylum and others were entertained at dinner by the Provincial Grand Master in the St. John Hotel. A local newspaper referred to the day's ceremonies as follows:

"The assemblage of the brethren of the mystic tie on this important occasion was greater than was ever before collected in this city. The day was delightfully fine, and the proceedings were witnessed by a vast concourse of people who availed themselves of the opportunity of visiting the most agreeable and interesting portion of the western side of the River St. John, contiguous to the city."

Hon. Alex. Keith made another visit to Saint John in February 1854 and presided over a meeting called to consider the formation of a Deputy Provincial Grand Lodge for New Brunswick. Later on October 10th, 1855 at Halifax, he installed Alexander Bulloch as Deputy Provincial Grand Master for New Brunswick. He again visited Saint John on September 24, 1856 and consecrated the new Provincial Grand Lodge and dedicated the new Masonic Hall.

In March 1855, the Saint John Courier announced that the Hon. Alexander Keith of Halifax was to make an official tour in Saint John in his official capacity as Provincial Grand Master of the Masons for the Lower Provinces. The notice added that: "We have much pleasure in

announcing to our readers that the Hon. and Right Worshipful Alexander Keith, Provincial Grand Master for the Lower Provinces, has received a patent from the Masonic authorities at Paris, constituting him an honorary member of the Grand Lodge of France, accompanied by an official communication, couched in the most flattering terms. This mark of distinction is the more flattering to the Provincial Grand Master as it was entirely unsolicited; and it adds another to the many known examples of the universality of the ancient Masonic institution."

ROYAL ARCH MASONRY

Mr. Keith was exalted as a Royal Arch Mason in Royal Union Chapter No. 118 R.E. (now No. 1) in 1819. In this Chapter he also filled the principal offices with great ability and until within a few years of his death, a period of fifty years, was frequently in attendance rendering his assistance in the performance of its rites and ceremonies. In 1827 he was elected King of the Chapter, holding the office until 1841 when he succeeded to the Chair, continuing in that office until 1856, with the exception of one year when he persuaded Rev. J. T. Twining of St. Paul's to serve in the office and 1850 and 1855 when he induced James Forman to accept the chair.

Because of his well known proficiency and excellence of character, he was appointed on May 1st, 1839, by the Supreme Grand Chapter of England as Grand Superintendent over Royal Arch Masonry in Nova Scotia and held that office until the formation of the Grand Chapter of Nova Scotia in 1869 when he was unanimously elected and installed as Grand High Priest.

KNIGHT TEMPLAR

Mr. Keith was created a Knight of the Temple in 1841 in St. John's Priory No. 47, Halifax which was warranted by the Supreme Grand Conclave of Scotland on July 1st, 1839, the revival of an earlier Templar Encampment. In 1842 and 1843 he was Treasurer of the Priory; in 1848 and 1849 its Chancellor; and in 1850 its Prior. In 1858, St. John's Priory under his leadership petitioned the Grand Conclave of England and Wales for a new warrant which was granted on the 11th day of October, 1858 with Alexander Keith as its first Eminent Commander. He continued in office until 1863 when he was appointed Provincial Grand Prior over Nova Scotia, New Brunswick and Newfoundland, a position he held with great distinction.

ANCIENT AND ACCEPTED SCOTTISH RITE

In 1871 he received the degrees of the A. & A. S. Rite up to and including that of Sovereign Prince Rose Croix, 18°, and was one of the founders of Keith Sovereign Chapter A. & A. S. Rite, Halifax, named in his honor.

HIS DEATH AND FUNERAL

The Hon. Alexander Keith died December 14, 1873, aged 78 years.

His funeral which was a state funeral was one of the largest ever seen in Halifax. The Masonic society made an imposing display, there being six Master Masons as pall-bearers.

The order of the procession was as follows:—

Grand Tyler, with drawn sword.

Band 66th Halifax Volunteer Battalion.

Stewards with white rods.

Master Masons in the order of their respective Lodges, viz:—

Royal Standard Lodge No. 398, R. Eng.

Eastern Star Lodge No. 51, R. N. S.

Orient Lodge No. 49, R. N. S.

Lodge of St. Mark No. 38, R. N. S.

Scotia Lodge No. 22, R. N. S.

Union Lodge No. 18, R. N. S.

Keith Lodge No. 17, R. N. S.

Athole Lodge No. 15, R. N. S.

Acadia Lodge No. 14, R. N. S.

Burns Lodge No. 10, R. N. S.

Royal Sussex Lodge No. 6, R. N. S.

St. John's Lodge No. 2, R. N. S.

St. Andrew's Lodge No. 1, R. N. S.

Royal Arch Masons

Keith Chapter, A. & A. S. Rite

Past Deputy Grand Masters

Past Grand Masters and distinguished brethren

Officers of the Grand Lodge of Nova Scotia.

The Master of St. Andrew's Lodge, carrying the Book of Constitutions.

Deputy Grand Master

Band 63rd Halifax Volunteer Battalion

Officers and members of Virgin Lodge No. 3.

Tyler and Inner Guard, with drawn swords.

Stewards with white rods.

Master Masons of visiting lodges.

Senior and Junior Deacons.

Senior and Junior Wardens.

Past Masters.

The Holy Writings carried on a cushion.

The Master of Virgin Lodge No. 3.

Chaplains and Clergy.

Guard of Honour from N.S. Encampment No. 5.

Knights Templar.

Knights Templar / The Coffin / Knights Templar.

Knights Templar.

Private carriage of deceased.
Chief mourners.
Lieutenant General Haley, in his carriage.
Lieutenant Governor Adams G. Archibald.
Chief Justice Sir William Young.
The Judges of the Supreme Court.
The members of the Legislative Council.
Staff of the Lieutenant Governor.
Members of the Senate of Canada.
Members of the House of Commons of Canada.
Members of the House of Assembly.
The City Police.
The City Council.
The North British Society.
The Highland Society.
Employees of the deceased.
Citizens in general.
Carriages.

The coffin was borne on a sleigh draped with white pall, bordered with blue and inscribed with scriptural mottoes. The jewels and other emblems of deceased's Masonic rank were placed on top of the coffin. Upwards of six hundred Masons, including many from neighboring country towns, and a delegation from New Brunswick were in the procession. The Knights Templar with drawn swords and wearing the regalia of their Order formed a guard of honor; the others adorned with regalia and jewels, according to their rank; the whole forming a brilliant and imposing scene.

In token of respect to the deceased, the flags were flown at half mast from the public and many private buildings in the City, and from all the shipping in the port. Most of the shops on the route of the procession were closed.

TRIBUTES PAID

At the time of his death, "The British Colonist" of December 16th, 1873 said:

"Mr. Keith was a self-made man, attentive to business, public-spirited, enterprising, of a kindly manner, and warm-hearted and hospitable in the highest degree. He was an unwavering friend and not slow in lending a helping hand to those who had won his confidence. He was every inch a Scotchman—and look and speech, hand and heart, told the story. His fellow countrymen trusted him thoroughly, and delighted to show him honor. The business prospered from the first, the result of upright and honorable business habits and indomitable energy, coupled with sterling integrity of purpose and urbanity of manner."

The "Evening Reporter" of December 17th, 1873, in referring to Mr. Keith's death, said:

"In the course of the years the business grew rapidly, and at length it

became one of the largest in the Dominion. His mercantile character was unimpeachable. In all his transactions which were necessarily large, he ever bore the character of an honorable man, of whom, as frequently as of any man in the mercantile history of the province, it was said in the words of his own loved countryman—the poet Burns—'An honest man is the noblest work of God'."

The Rev. Dr. Allan Pollock, writing in 1915 his impressions of the Halifax of the past century said:

"I sat in the house and at the table of the most hospitable man who ever lived in this city; the Hon. Alexander Keith. He was a Scotsman from Caithness, a man of the most generous disposition. He dispensed much of what he acquired in business in entertaining friends, visitors, and especially officers of the army and navy. Mrs. Keith was a most charitable woman."

GRAND LODGE PAYS TRIBUTE

On January 13, 1874 an emergent communication of the Grand Lodge was held at Masons' Hall, Halifax to pay tribute to the memory of the late Grand Master. The meeting was presided over by William Taylor, the Deputy Grand Master and there were present the leaders in the Craft from all parts of the Province. In his address to the Grand Lodge Brother Taylor said in part:

"Our Most Worshipful Grand Master the Hon. Alexander Keith departed this life a short time since at the advanced age of seventy eight, most highly respected as a citizen and in the varied duties and callings of life that devolved upon him; also most deeply regretted in his death by his immediate relatives and friends and by the Masonic fraternity at large.

"This was amply confirmed by the very large attendance at his funeral on the seventeenth of last month, not only of the citizens generally but of the Freemasons from almost every portion of this jurisdiction. That numerous attendance of the brethren, as well as their becoming and solemn demeanor throughout, very fully testified their fraternal regard and esteem towards him whose remains they then so solemnly consigned to their final resting place with the appropriate funeral ceremonies of our Order."

"At the last annual meeting of Grand Lodge in June last he expressed himself as still deeply interested in the welfare and prosperity of the Order, and willing to aid and assist the work by his counsel and advice, although, as he said, his age and infirmity prevented him from being with us in our assemblies as frequently as he wished. May the useful lessons that his long and active life set before us be lasting and beneficial to us. We may do well to be still more careful and considerate in our legislation and action in Masonic matters, knowing that the influence of his more mature ideas and judgment is no more at hand to give us direction."

Following the address, a resolution of sympathy with the members of his family was adopted. It set forth in appropriate words that under his watchful care and guidance a period of 32 years in which he filled various high offices, the Order had developed from a condition of comparative feebleness and

inefficiency into the proud position numerically and socially which it occupies today."

"To his truly Masonic example and to the care with which he always inculcated sound Masonic precepts, is it in a large measure owing that Masonry has now taken so deep a hold upon society in this Province; that Masonic charity is being so largely and beneficially dispensed; and that even among those who are not of our Order our ancient and honorable institution commands universal respect.

"The virtues which as a Mason he practised were but the reflex of those private virtues which he, throughout life, exhibited in the social and domestic circle, and which endeared him to the members of his family, who now mourn his loss."

The name of this distinguished Freemason is perpetuated in the titles of three Masonic lodges in Nova Scotia;

The Keith Lodge No. 16, Bear River

Keith Lodge No. 17, Halifax,

Keith Lodge No. 23, Stellarton;

also in Keith Lodge No. 23, Moncton, N.B. In Royal Arch Masonry, Keith Chapter No. 4, Truro, likewise perpetuates his name as does Keith Sovereign Chapter Rose Crois, Halifax, in the Scottish Rite.

MEMORIALS

In 1878, his widow presented to the Grand Lodge certain jewels of the late Provincial Grand Lodge of Scotland. The Grand Lodge of Nova Scotia



TROWELS USED BY HON. ALEXANDER KEITH
FOR LAYING STONES OF NOTABLE BUILDINGS.



HON. ALEXANDER KEITH AND MRS. KEITH

in 1923 was also presented with all his regalia and many other memorials of his long Masonic career and reign over the Craft in Nova Scotia. Among these are many silver trowels used by him to lay cornerstones on various important occasions.

His monument in Camp Hill Cemetery is a massive granite obelisk of red granite imported from his native Scotland. It bears the following inscription:

"Sacred to the memory of the Honorable Alexander Keith, a native of Caithness-shire, Scotland, who departed this life

on the 14th December, 1873

aged 78 years.

Also his wife, Eliza

who died December 27, 1895

aged 81 years."

HIS FAMILY

Mr. Keith was twice married.

In the Acadian Recorder of August 24th, 1832, we find the following:-

"On August 21st, 1832, Sarah Ann, wife of Alexander Keith, aged 36 years. During a very painful illness, which she bore with patient resignation to the Divine will, she evinced an eminent example of the hallowing influence of Almighty grace upon a temper naturally placid and serene, and having a strong consolation, through faith, in her Redeemer, she died with an assured hope of eternal glory in that bright world,

"Where all is calm and free from human pains,
Jesus, the sinner's friend, in glory reigns,
And smiling from his bright eternal throne,
Welcomes the weary wandering pilgrim home,
Bids her rejoice with all the saints above,
And crowns the soul with never-fading love."

In 1834 he married Eliza (a relative) who died December 27, 1895, aged 81 years. Six children were born of this marriage.

1. Eliza Ann, died August 25, 1835.
2. Alexander, died May 28, 1837.
3. Donald George, born 1838, died October 25, 1886.
4. Eleanor Jane, born 1840, died March 14, 1873.
5. Ann Amelia, died December 15, 1854.
6. Margaret Louise, married June 28, 1870 Dr. William Nathan Wickwire, who succeeded Donald G. Keith, as Manager of the business in 1887.
7. Marjorie Eliza resided in England.
8. Alexandrina (Rena) married L. Huddleston, Cambridge, England.

CANADIAN MASONIC RESEARCH ASSOCIATION

1954



(Part 2)

Early Freemasonry in Ontario

by W. Bro. James J. Talman
London, Ontario



Read at Twelfth Meeting of the Association
at Toronto, Ontario, May 8, 1954



NORTH-WEST END KING ST., NEWARK (NIAGARA), NEAR THE RIVER, 1791
*Showing (1) Public House, (2) Freemasons' Hall, (3) D. W. Smith,
Surveyor-General's House.*

Early Freemasonry In Ontario

By W. Bro. James J. Talman

London, Ontario

Although the origins of Freemasonry in Ontario are obscure there can be little doubt that they go back to Fort Niagara on the east side of the mouth of the Niagara River. Certificates show that in 1780 two brethren, Joseph Clement and Henry Nelles were initiated into Lodge No. 156 in the 8th (or the King's) Regiment of Foot, stationed in the Fort. Henry William Nelles and David Servos held certificates in 1784 and Robert Daniels in 1785. These records prove that the lodge was active from 1780 until 1785 at least.¹ The 8th Regiment, which had a distinguished career in Canada, had held a field warrant for several years, which is said to have been the first field warrant issued by the Grand Lodge of England. The Regiment returned to England in 1785 but came to Canada in time for the War of 1812-15. Even if the lodge did not meet on the Canadian side of the river, at least it provided a lodge for Canadian residents.

On May 12, 1781, the Provincial Grand Lodge of Quebec warranted Lodge No. 14 at Cataraqui (now Kingston), which continued until 1813. Soon after, in 1782, petitions show, there was a lodge "St. John's Lodge of Friendship, No. 2, Ancient York Masons," at Niagara. Its origin and history are not clear. It appears to have become "Lodge No. 2, of Friendship" in 1794, but where the original warrant came from is unknown.²

New Oswegatchie Lodge, No. 7, began working in 1787, in Augusta township, Grenville County, in the eastern part of what became Upper Canada. But actually the lodge was considerably older than this as the warrant was first issued to "a lodge in His Majesty's Loyal American Regiment" by the Grand Lodge of New York, in 1783. It is probable that this lodge continued as No. 13 in the first Provincial Grand Lodge of Upper Canada.³

A third lodge at Niagara, known as St. John's No. 19, was warranted by the Provincial Grand Lodge of Quebec (Moderns) in 1787. It certainly existed until 1794, when meetings were advertised in the *Upper Canada Gazette*, July 14 and August 29, 1794. "Rolfe" Clench signed the notice as secretary. This lodge may have gone out of existence or, more likely, was merged with No. 2, which was one of the strongest lodges in Upper Canada at the time. Certainly the secretary, Ralph Clench, is named as a charter member in the 1795 warrant of No. 2. Another charter member was Joseph Clement, who had been

1. J. Ross Robertson, *The History of Freemasonry in Canada from its Introduction in 1745*, (Toronto, 1900), I, 257-9. Since J. Ross Robertson collected practically all records bearing on the history of the Craft in Ontario and printed them in the above volume any subsequent student inevitably must lean heavily on this work.

2. *Ibid.*, I, 264, 271-3.

3. *Ibid.*, I, 281-307.

initiated in the 8th Regiment Lodge. Thus the Lodge No. 2, warranted for the second time in 1795, represented a drawing together of many of the Masonic forces which had been working in the Niagara District.⁴

FIRST PROVINCIAL GRAND LODGE 1792

These lodges formed the foundation on which the first Provincial Grand Lodge was erected and show that, from the earliest days of its settlement, interested Masons were to be found in the present province of Ontario. All that they required was the creation of a Grand Lodge "in order more effectually and speedily to rectify and determine ALL Masonic differences and disputes and controversies, if any should arise." Steps were taken soon after the Province of Upper Canada was organized and, on March 7, 1792, Athol Grand Lodge of England granted a warrant appointing William Jarvis to be Provincial Grand Master of Upper Canada with power to grant dispensations for holding lodges and making Freemasons. Warrants were to be issued later by the Grand Lodge of England. The Provincial Grand Master, however, seems to have exceeded his authority by warranting lodges.⁵

The appointment of R. W. Bro. William Jarvis appeared most reasonable. It is true that his Masonic background was limited, but he represented as well as any person in the Province, and better than most, the various elements which made up the population of Upper Canada. He was born in Connecticut, had been educated in England, and had served in the American Revolution under Lieut.-Col. John Graves Simcoe in the Queen's Rangers. He should have been acceptable to both the loyalist settlers and the English administrators, while his position gave him prominence in the Province. Unfortunately, he was not able to cope with the differences which did arise.⁶

The first notice of a meeting of the Provincial Grand Lodge is dated July, 1795. In this a summons was sent to all lodges working up to that time announcing that on August 26th the representatives of the several lodges in the Province were to assemble in Newark (Niagara) to form a "Committee for the purpose of electing the officers to compose the Provincial Grand Lodge." If distances prevented wardens from attending, Masters could act on their behalf if they brought written authorization with them. Five lodges only were represented at the first known communication of the Grand Lodge, but by 1797 there were no fewer than twelve lodges on the roll.

Some idea of how far Masonry has come in Ontario in something over a century and a half, and its early distribution, may be gathered from a list of these.

Grand Master's Lodge, Newark (now Niagara-on-the-Lake)

No. 2. Queenston.

No. 3. 1st American Regiment of Queen's Rangers, at York (now Toronto).

4. *Ibid.*, I, 275-7, 501.

5. *Ibid.*, I, 342-3.

6. W. Stewart Wallace, *The dictionary of Canadian biography*, (Toronto, 1945), 1, 304.

- No. 4. Town of Newark.
- No. 5. New Johnstown (near Prescott).
- No. 6. Town of Kingston.
- No. 7. Bay of Quinte.
- No. 8. Town of York.
- No. 9. Fort Erie.
- No. 10. Township of Ancaster.
- No. 11. Mohawk Castle (which means village), near Brantford.
- No. 12. Township of Stamford.⁷

In a letter dated March 10, 1798 the Grand Master reported "Twelve lodges have been constituted under my sanction, three of which were formerly under a Modern sanction, and composed of a great number of members." In 1802 there were 19 lodges which formed almost as large a body of lodges united under one Grand Lodge as was to be found in Upper Canada until after the formation of the second Provincial Grand Lodge in 1822.

In 1800 a division began to show in the Provincial Grand Lodge. The Grand Master warranted lodges when he legally could only grant dispensations. It is said that this disturbed the Niagara brethren. However, this feeling did not prevent them from illegally warranting lodges soon afterwards when they did not have the power even to grant dispensations.

A SCHISMATIC GRAND LODGE 1802

R. W. Bro. Jarvis, as Secretary of the Province of Upper Canada, in 1797 was compelled to move to York, which had been made the capital instead of Newark. With him he took the grand warrant and grand jewels. The Niagara lodges thought that the Grand Lodge should meet at Niagara even if the political capital had been moved. The breach between the Grand Master and the Niagara brethren widened until in December, 1802, a schismatic Grand Lodge was formed in Niagara. In many ways it looked like the original Grand Lodge. Practically the only change was the substitution of the name of George Forsyth for that of William Jarvis as Provincial Grand Master and Christopher Danby was shown as Deputy Grand Master where previously he had held lower offices. The notices still went out over the name of Silvester Tiffany who had been Grand Secretary of the official Grand Lodge. On April 24, 1803, Tiffany had the temerity to write to the Provincial Grand Master, at York, announcing the installation of R. W. Bro. George Forsyth for the year and requesting the jewels and whatever belonged to Grand Lodge that the "proper officers" might be installed in them. The thanks for past services added to the letter could have done little to placate the Grand Master. In any event he knew where the Niagara brethren stood.⁸

7. Robertson, *op. cit.*, I, 362-3.

8. *Ibid.*, I, 386-405.

The lodges on the north side of Lake Ontario were loyal to R. W. Bro. Jarvis. In fact, only six lodges originally joined the schismatic body. These were No. 1, Niagara; No. 2, township of Niagara; No. 4, town of Niagara; No. 9, Bertie (Fort Erie); No. 11, Burford; and No. 12, Stamford. The division was clearly a Niagara District matter. One Niagara member, the Reverend Robert Addison, must have found himself in an embarrassing position, for in 1804 he was elected Grand Chaplain, as he had been before, of the Provincial Grand Lodge. But from 1803 to 1810 he seems to have solved his problem by acting as Grand Chaplain for both the regular and irregular bodies. Addison had come to Niagara as a Church of England missionary in 1792 and one of his earliest experiences was taking services in Freemasons' Hall before his church was built.

The differences between the bodies could not have been fundamental or the Grand Chaplain could not have reconciled himself to act for both. Lack of knowledge on the part of the Grand Master and some personal ambition on the part of Christopher Danby, a prominent early Mason, who possibly wished to be Grand Master, probably were factors in the unpleasant situation. Another reason for the action of the Niagara lodges was that they were not satisfied that R. W. Bro. Jarvis was doing all in his power to promote the development of Masonry in Upper Canada.

In spite of the doubtful origin of the schismatic Grand Lodge of Niagara, it was composed of active Masons and warranted no fewer than eight lodges and perhaps nine. Some of these, with more legal warrants, are working today. Similarly, the official Grand Lodge was not completely idle. R. W. Bro. Jarvis died on August 13, 1817.⁹

The advent of R. W. Bro. Simon McGillivray in 1822 settled the differences when, apparently, all the lodges in Upper Canada became enrolled on the list of the second Provincial Grand Lodge. The doubtful warrants of those lodges which had received theirs from the schismatic Grand Lodge were not questioned and Niagara was again joined with the rest of Upper Canada in Masonry. Twenty-one lodges were active at this time.¹⁰

So much for the early organization. Something should be said about practice. Inevitably the records of organization are more clear and full than those of the practices followed. But an occasional reference here and there enables us to form a fairly clear idea regarding the activity of the various lodges. Benevolence stands out. In a country where hardship was commonplace and misfortune struck suddenly, benevolence inevitably became a prominent feature of the activity of all lodges. Such minutes as are preserved abound in references to it.

BENEVOLENCE

The following items appear in the minutes of Lodge No. 6, Kingston. On January 5, 1797, after the minutes had been confirmed, "Brother Darley

9. *Ibid.*, I, 412, 449-50, 465, 953, 976.

10. *Ibid.*, II, 17-71.

presented a Petition from Brother Flemming, our Present Tyler, being a poor, Distressed Brother, Craves assistance from our Body. After maturely examining his Situation, Brother McKay proposed to allow him 20/- at 4 different Payments, that is to say 5/6, for 4 weeks, which was unanimously done by a show of Hands."

But a month later at a meeting of February 4, 1797, a petition, reflecting some of the hardships of pioneer life in Upper Canada, brought out the sound principle that non-contributors should not share in benevolence. "Bro. McLeod presented a Petition from Bro. Robert Brown, who Craves this Lodge to lend him 12 Dollars, as Mr. Mozier's oxen ate his wheat. He being an old residenter of the Place, and did not make himself known to the Lodge, or any Member, that he was a Brother, 'till he had Craved their assistance, Directed that Brother Darley should acquaint Bro. Brown that we Cannot Comply with his request, being an old Residenter, and never informed the Body he was a Brother."¹¹

To Lodge No. 4, in the town of Newark, must go the credit of having been the first lodge in Ontario to establish a benevolent fund for widows and orphans of members of the Craft. The *Gazette* of June 28, 1797, carried a notice that Philanthropy Lodge, No. 4, had resolved that "a fund should be established for the benefit of Free Masons' widows, the education of orphans, and indigent brethren's children." A meeting was called to consider the matter. The lodge which began this work had been warranted in 1794 but nothing is known of its subsequent history.

To add to the difficulties to be expected in opening up a new country, in 1798 a fever swept through the Province. In the minutes of Rawdon Lodge, York, it is recorded. "December 8th, 1798. The Lodge met by appointment of the master and brethren with thanks to the Supreme Being for being able to do so after such a chasm from their last meeting, occasioned by sickness incidental to the country raging among the brethren, so that they could not meet in numbers sufficient to form a Lodge." Other references show that the unidentified fever was widespread.¹²

INTERESTING LODGE MINUTES

Available lodge minutes leave a reader with the impression that there was a fair amount of expense entailed in belonging to a lodge. When the lack of specie in Upper Canada is realized the expense becomes all the more noticeable. That the financial obligations were burdensome to some members is revealed by a minute of Lodge No. 6, Kingston, June 8, 1799. It was moved that "as there are some Brothers that are indigent, at present, that their notes of hand be taken, payable in two or three months, or sooner, if their finances will allow."¹³

11. *Ibid.*, I, 563.

12. *Ibid.*, I, 324-5.

13. *Ibid.*, I, 569.

During the same year Barton Lodge endeavoured to help the members who did not have hard cash when on August 3, it was unanimously agreed "on motion of Brother Beasley, seconded by Brother Smith, that the lodge will except (**sic**) good merchantable wheat, delivered at Brother Rousseaux's mill, from any brother of the lodge in payment of their dues." The information was repeated four months later.¹⁴

The war of 1812-15 naturally limited, but did not put an end to, Masonic activity in the province. Two references in the *Kingston Gazette*, the only newspaper published in the province during the war years, show that members took their obligations seriously and also maintained their social activity, in spite of war.

On December, 12th, 1812, the *Gazette* carried an advertisement dated at Haldimand, August 20, "Notice is hereby given to all Masonic Societies, that **Elijah Ketchum**, a member of the St. John's Lodge in Haldimand, (U.C.) is suspended that Lodge (**sic**) until he can clear an allegation against him of having behaved in a very disrespectful manner towards a worthy family in this Province.

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

JOHN PETERS, Sec'y.

Haldimand, 20th August, 1812."

One week later, on December 19, the newspaper carried a more up-to-date notice dated Kingston, December 17.

"The Brethren of Lodge No. 6, **Ancient York Masons**, propose dining together at the Kingston Hotel on Monday the 28th inst. Any Brother wishing to favor them with his company, will please signify the same to Mr. Walker, on or before the 25th inst. By order of the W. M. ALEX. OLIPHANT PETRIE, Sec'y. Kingston 17th Dec. 1812."

But Lodge No. 6 could not carry on without interruption. On December 2, 1813, the secretary, evidently thinking of posterity wrote:

"Recorded for the information of succeeding Lodges: that owing to the unpleasant situation of public affairs and various inconveniences occasioned By the war - 'Lodge No. 6, ancient York Masons, have been unavoidably prevented from meeting in regular form during the months of May, June, July, August, September, October, and November of this present year, Dec. 2, 1813.'"¹⁵

THE SOCIAL SIDE

The social side was important in the early lodges. The *Upper Canada Gazette*, June 30th, 1798, carried a report. "Newark, June 30, 1798. The anniversary of the festival of St. John falling on a Sunday the celebration of the

14. Historical sketch of the Barton Lodge, No. 6, G.R.C., A.F. and A.M., (Hamilton, 1895), 69.

15. Robertson, *op. cit.*, I, 591.

day was deferred until the 25th inst., when the Grand Lodge and the mother lodges in town, walked up to Wilson's tavern to meet their brethren from Queenstown (Queenston) and the Mountain; about one o'clock a procession was formed of the following lodges, viz: the Grand Lodge, Lodge No. 2, Lodge No. 4, and Lodge No. 12. They walked to Hind's Hotel and as soon as the business of the day was over, they sat down to an elegant dinner, many loyal and Masonic toasts were drunk, and the brethren parted at eight o'clock in the evening with the greatest of harmony." The festival of St. John was generally celebrated by Masons throughout the province. Frequently this took the form of a religious service followed by a dinner.

Conviviality appears to have played a larger part at the regular meetings of most lodges than it did subsequently. Although drunkenness was frowned on and many a member found himself reprimanded by the master in open lodge, or fined for insobriety, numerous references show that refreshment was a major part of the proceedings of some lodges. Some random illustrations must suffice. At the same time it must be remembered that in pioneer days in Upper Canada drinking of alcoholic beverages, frequently to excess, was an essential part of most gatherings, non-masonic and Masonic alike.

On January 9, 1801, Barton Lodge, No. 10, opened and the minutes were confirmed. The lodge was called from labour to refreshment for half an hour. Labour was then resumed and Adrian Marlat was balloted for and accepted after which the lodge was again called to refreshment, then to labour when Marlat was initiated. After which there was another call to refreshment and a return to labour, business was transacted and the brethren, before closing, were once again called to refreshment, for the fourth time that evening.¹⁶

After minutes were read and other business was transacted at No. 6, Kingston, on January 6, 1803, "The Lodge then call'd from Labour to refreshment and then from refreshment to Labour, when the first section enter'd Prentice Lecture was given by the W. M. when the Lodge call'd from Labour to refreshment and then from refreshment to labour, when the second section of the same Lecture was given and the Lodge call'd from Labour to refreshment and then from refreshment to Labour, when the third section of the Lecture was given, and the Lodge closed in due form and perfect harmony."¹⁷

At King Hiram Lodge, No. 21, Ingersoll, in 1803, one of the rules stated "all liquors drank at supper on lodge nights shall be charged to the lodge, but liquors called for before the lodge hour (unless on account of makings, &c.) shall not be charged to the lodge. No person shall be permitted to sup in the lodge room during lodge hours."¹⁸

The festive air was not as noticeable at Rawdon, the first lodge in Toronto. The first regular meeting at which refreshments were served, with the exception of the regular festivals of St. John was March 19, 1798. And this

16. *Ibid.*, I, 661.

17. *Ibid.*, I, 578.

18. *Ibid.*, I, 943.

occasion was quite innocuous. "March 19, 1798. Regular Lodge Night. The Brethren met according to order, and the Lodge was opened in the Second Degree, after which several important parts of the constitution were read for the benefit of the young brethren, all tending to illustrate the Ancient and Royal Craft. The Lodge was then closed, after which the brethren were called to refresh themselves, and with some innocent mirth, sang a few Masonic songs, and drank some toasts, upon the same. At eleven o'clock the brethren retired each to their respective homes in the usual good harmony.¹⁹

FREEMASONS' HALL, NIAGARA

The usual lodge meetings place was an inn. In Kingston a leading spirit in the Craft was Bro. John Darley and Lodge No. 6 met in his house fittingly named Free Mason's Tavern.²⁰ The first lodge room built specially for Masonic purposes in Ontario was in Niagara. This was Freemasons' Hall. A traveller, whose name has not been preserved, says that this was a two-storey building. It was erected in 1791 by the Land Board at Niagara. Meetings of the Craft were held on the upper floor while the ground floor was given over to the public. Here also were held the monthly meetings of the Agricultural Society. On July 29, 1792, Mrs. Simcoe records in her diary, "There is no church here, but a room has been built for a Freemasons' Lodge, where divine service is performed on Sunday." When Simcoe conferred with Indians for treaty-making, Freemasons' Hall also was the meeting-place.²¹

The first Legislature of the newly-created Province of Upper Canada, it is now generally agreed, met first in this hall on September 17, 1792. This was the first meeting of an elected representative body in the Province.

The unknown traveller, who stayed at Niagara during the winter of 1792-3, says that, in addition, Freemasons' Hall served as a court of justice and as a ball room. The hall, according to this eye-witness, was "a neat compact building of wood and plaster." For many years the exact location of the hall was in doubt and one site was incorrectly marked. Today, it is generally accepted that the original site was that on which the present lodge room in Niagara-on-the-lake is built, and it still bears the original lot number.

LODGE PROCEDURE AND PRACTICE

It is difficult to discover a great deal about the work proper of the lodges. But even here it is possible to reconstruct the activity to a certain extent.

The procedure of balloting at Kingston in 1801 is interesting. The W. M. ordered his deacon to give every regular member present who had the freedom

19. *Ibid.*, I, 323.

20. *Ibid.*, I, 545.

21. The letters of this unknown traveller were published by the *Canadian Antiquarian and Numismatic Journal*, vol. ix, 3rd series, July-October 1912, under the title of, "Canadian Letters, descriptive of a tour thro' the provinces of Lower and Upper Canada, in the course of the years 1792 and '93," edited by Thomas O'Leary.

of voting "two beans or Balls" one white and one black. The W. M. then declared from the chair that the white beans or balls admitted the candidate and that the black rejected him. One black ball rejected a candidate's petition but he could subsequently apply again. Two, however, rejected him forever."²²

On June 24, 1801, lodge No. 6, Kingston, opened at 10 a.m. and after business, was called to refreshment and then to labour, after which it was "Moved by the W. M., as no parson was here, begged leave to read the gospel and epistle adopted for the day, which was unanimously agreed to and read accordingly."²³

The accounts of No. 6, Kingston, October 1, 1801, incidentally disclose the existence of a Royal Arch chapter and a Master's lodge. The brief minute concentrates a great volume of lodge activity in a few lines. "Mov'd by the W. M. and Seconded by Br. Stauber, that a report be made to the G. L. that the Lodge is Mov'd from Free Mason's Tavern to Br. Darnley's Room, passed unanimous that in Conjunction with the Royal Arch Chapter & Masters Lodge, that twelve Wine Glasses & twelve 1/2 pint tumblers be purchased for the use of the Body, and whatever member of either Degree shall Breake, Decanter, tembler (sic) or glass, shall pay or refund for the Benefit of Supporting the Stock." These accounts also give a few glimpses of regalia and equipment. Between December, 1799, and January, 1801, the lodge provided new ribbons for the jewels, two dozen lamb skins "for the good of the lodge," a painted floor cloth, a Bible, and three chairs, for the east with three steps, the west with two, and the south with one.²⁴

At No. 6, Kingston, on February 2, 1798 the work was the second degree with Bros. Dame and Richardson being passed. Bro. Dame was evidently somewhat deficient in his work for the minutes state "Bro. Dame promised to be better instructed under the hands of Br. J. McDonald." On the other hand "Bro. James Richardson received applause for his attention in being so well instructed." In the same lodge on February 7, 1805, the minutes ended, "The lodge then received some information from the chair, and made some improvement upon the Master Mason's obligation." One could suggest that the Master was making amendments without authority but more likely he was doing exactly what the minute said, correcting an error which had crept in.²⁵

The conclusion to be reached from the foregoing paragraphs is inescapable. In spite of difficulties inherent in a newly opened-up backwoods community, difficult communication with superior authority, epidemic disease, lack of funds, and even war, the pioneer members of the Craft in their day preserved the Landmarks of the Order and created a sincere interest which has maintained to the present day.

22. Robertson. *op. cit.*, I, 586.

23. *Ibid.*, I, 569.

24. *Ibid.*, I, 570, 572, 575.

25. *Ibid.*, I, 565, 583.

CANADIAN MASONIC RESEARCH ASSOCIATION

1954



(Part 3)

A Hundred Years
Under the Grand Lodge of Canada
in Ontario (1855-1955)

by V. W. Bro. Roy S. Foley, P.G.S.



Read at the Thirteenth meeting of the Association
at Toronto, Ontario, November 16, 1954



THOS. DOUGLAS HARINGTON

Ontario Freemasonry - 1855 To The Present

V. W. Bro. Roy S. Foley, P.G.S.

Toronto, Ontario

After some sixty years of bickering, of confusion, and at times of utter chaos, in Ontario Freemasonry, there emerged on the tenth of October, 1855, in the City of Hamilton, a first independent Grand Lodge of Canada, "founded upon the ancient charges and constitutions of Masonry." Three weeks later, on the second of November, this new Grand Lodge was duly constituted as "The Most Worshipful the Grand Lodge of Ancient, Free and Accepted Masons of Canada," and Most Worshipful William Mercer Wilson was installed as its Grand Master.

This youthful institution was at once faced with great and seemingly insuperable problems; the hostility of the Provincial Grand Lodge of Canada West; the violent invectives of some American Grand Lodges; the lack of recognition by the Grand Lodge of England; the presence in the Grand Jurisdiction of lodges still giving allegiance to the Grand Lodge of England; and the great disparity in the ritual of the lodges now within the fold of this new Grand Lodge. However, through the wise and tactful diplomacy of the Grand Master, the vision and devotion to Masonry of R. W. Bro. W. C. Stephens and R. W. Bro. T. D. Harington, and the courage and self-sacrifice of Sir Allan N. MacNab and R. W. Bro. T. G. Ridout, the first great problem was solved. The consummation of the union of the two Grand Lodges - the Grand Lodge of Canada and the Provincial Grand Lodge of Canada West - was effected on July 14, 1858 in the hall of King Solomon's Lodge; and this newly formed Grand Lodge of Ancient, Free and Accepted Masons of Canada was declared to be "the Grand Lodge of the fraternity in and throughout Canada." Of this new Grand Lodge, M. W. Bro. Wilson became the Grand Master; R. W. Bro. Ridout became Deputy Grand Master; and R. W. Bro. Stephens and R. W. Bro. Harington, for their valued services, were each elevated to the rank of Past Grand Master. Recognition of this Grand Lodge by the Grand Lodge of England followed on December 1, 1858.

Then on June 1, 1859, an agreement was entered into between the Grand Lodges of England and of Canada by which the jurisdiction of the latter was to extend over the whole province, which since the Act of Union, 1841, included both Canada West and Canada East; by this agreement, too, no more warrants were to be issued by the Grand Lodge of England, but the rights and privileges of the Provincial Grand Lodge of Quebec were to be recognized and protected, and the few lodges, still owing allegiance to the Grand Lodge of England, were to be left undisturbed. It was a solution, satisfactory and harmonious for the present, but fruitful of contention in the not distant future.

The coming of confederation in 1867 under the British North America Act and the granting to the provinces increased autonomy brought to a crisis a Masonic problem in the Province of Quebec in the form of an insurrectionary demand for an independent Grand Lodge of Quebec. Not only was such Grand Lodge instituted, but all other lodges, those operating under charter from the Grand Lodge of "Canada" and those operating under charter from the Grand Lodge of England were placed on the "index." Seven years later, in 1874, peace came to the troubled waters with the recognition of the Grand Lodge of Quebec by the Grand Lodge of "Canada."

But not even the influence of time nor the cautious and judicious diplomacy of the M. W. Bro. R. T. Walkem of Kingston, acting as intermediary, could break or melt the resistance of all three lodges operating under the Grand Lodge of England. One alone, St. Lawrence Lodge, as late as October 20, 1906, applied for and received permission to become a constituent lodge No. 14 within the Grand Lodge of Quebec; St. George's Lodge No. 440 and St. Paul's Lodge No. 374 still work in the City of Montreal under warrants from the Grand Lodge of England.

In Ontario, the flash-in-a-pan "Grand Lodge of Ontario," formed in 1876 in a moment of resentment against a Grand Master's refusal to grant dispensation to a lodge in London, never reaped anything but the severest criticism from any other Grand Lodge. After creating considerable commotion and doing much mischief, it formally ceased to exist in 1879. Goodly numbers of members of this clandestine Grand Lodge were absorbed into other lodges, but the subordinate lodges of this Grand Lodge waited till 1895 for their final disposal when the seals, warrants, books and other property were handed over to the Grand Lodge of Canada.

PROGRESS

The recognition of the Grand Lodge of Manitoba in 1875; the revision of the Constitution in 1886, and with it the renaming of the Grand Lodge of Canada "The Grand Lodge of Ancient, Free and Accepted Masons of Canada in the Province of Ontario," and the streamlining of the Board of General Purposes from its early unwieldy and unworkable form; the final transfer to the General Fund, in 1900, of the accumulated Asylum Fund for the Masonic Asylum or Charitable Institution, a scheme abandoned in 1868 for lack of support from subordinate or constituent lodges, left Grand Lodge at the end of the century with most of the serious problems and contentious questions solved or answered. Lodges in the Grand Jurisdiction increased in the first forty-five years from 41 to 362; membership increased from 1,179 to 25,922; grants to benevolence jumped from the modest sum of \$75 in 1860 to the quite considerable amount of \$10,600; and Grand Lodge assets grew from a meagre £28 - 10 - 8 to the more pretentious figure of \$80,405.

After the growing pains of adolescence, Grand Lodge experienced during the next twenty years a process of consolidation, of increasing uniformity in ritual, and generous increases in lodges of 34.2%, in membership of 212.2% and in Grand Lodge assets of 174.6%.

SINCE 1920

The story of Ontario Freemasonry since 1920 falls very naturally into four divisions: the booming twenties, the ten-year depression, the years of the war, and the years of uncertain and anxious peace.

No two decades could provide a more striking contrast than the nineteen-twenties and the nineteen-thirties. The twenties opened with a devastating war over, a peace signed, and the victor nations facing with an exhausted sense of relief "a world made safe for democracy." The thirties opened upon disillusioned victor nations, with their snugly secure way of life threatened by new emergent forces and with scattered storm clouds of war drifting above the horizon. In the twenties men lived in a delirium of ever-spiralling prosperity; the thirties saw them flung ignominiously into the abyss of a battering depression. The twenties saw Freemasonry in Ontario riding on the crest of unprecedented numbers of initiations, unprecedented credit balances, unprecedented enthusiasms; the thirties searched and tested and challenged Freemasonry and Freemasons as they had never been searched and tested and challenged. That Freemasonry, during these dark and exhausting years of depression, not only survived but laid a secure foundation for the imposing structure that was to be erected during the years that followed is due in no small measure to the great men who honoured the Grand East: M. W. Brothers Herrington, Anderson, Copus, and Dunlop.

W. S. HERRINGTON

When M. W. Bro. Herrington made his first address to Grand Lodge in July of 1931, the full fury of the depression was being felt: want and destitution; depressed prices and depressed wages and salaries; bread lines and relief committees; a ferment of social and industrial unrest; discordant voices proclaiming new and strange and dangerous faiths. The impact of all this upon Freemasonry was an immediate decrease in initiations, an abrupt upsurge of resignations and suspensions, evidences here and there of questionable financing of lodges to maintain solvency, a shrinking of Grand Lodge revenue, and a marked increase in grants to benevolence. During the twenties there had been a 19.5% increase in the number of lodges; a 58.5% increase in membership; a 57.2% increase in Grand Lodge revenue. The 4854.6 average of initiations for the ten years of the twenties shrunk to 1434 in 1933, the peak year of the depression. The 1112.8 average for resignations increased to 1507; and the suspensions jumped from an average of 1220.7 to 3338 during the same year. The total membership in 1933 was 7094 less than in 1929.

These four Grand Masters of the depression were anything but timid and ineffective men: they were forthright men; men of vision, bold and decisive

in action. M. W. Bro. Herrington was as well a disarmingly candid man, for his commentary upon the plight of Masonry was this: "This lamentable condition is not wholly due to the prevailing depression as it existed in a marked degree before we were overtaken by that economic cyclone." He gave short shrift to questionable lodge financing in the form of thinly disguised lotteries when he said incisively: "Possesses all the elements of an offence against the criminal and the moral code." That was sufficient to cure that abuse.

WILLIAM J. DUNLOP

The first move to combat the wastage in membership came in the form of a report to Grand Lodge from the Chairman of a Committee appointed in the late twenties for a scheme of a province-wide plan of Masonic Education. This report was adopted and immediately put into operation. The next year, 1933, R. W. Bro. Dunlop, reporting to Grand Lodge on Masonic Education said this: "I have had experience of many other kinds of education but I have not before seen a plan put into such wide operation so effectively in such a short time."

R. W. Bro. Seager, reporting in 1934 on "The Condition of Masonry" had these comments to make:

"It may be said that it was a providential thing that the movement for Masonic Education, developed so ably by R. W. Bro. Dunlop and his Committee, coincided with a period of financial depression."

"We cannot recall a single District Deputy's report in which reference is not made to Masonic Education."

"In hundreds of lodges, committees have been formed and the work is proceeding, the effect of which cannot but be salutary in the extreme."

Without a doubt this implementing of a system of Masonic Education throughout the province was a most significant development in Masonic history. But it is doubtful that Masonic Education would ever have maintained its early enthusiasm and success had Grand Lodge not implemented another proposal by a Committee again under the Chairmanship of R. W. Bro. Dunlop. One pregnant sentence in this Committee's report was this:

"That no system of Masonic Education can operate successfully unless the brethren have access to books on Masonry is an axiom."

So early in 1934 a Grand Lodge Library opened its door in the Masonic Temple at the corner of Yonge and Davenport and Bro. N. W. J. Haydon was appointed its first Librarian. Down through the past twenty years this institution has been a benediction to Masons and Masonry in this Grand Jurisdiction.

FRANK A. COPUS

The year 1934 was the turning point economically and Masonically. M. W. Bro. Copus in his address to Grand Lodge in that year put it this way:

"... we have also, we hope and believe, seen the first signs of a return to more normal conditions. Faint as these portents may be, they are none the less definite. The dawn of better times from a business standpoint is hesitatingly aglimmer in the eastern sky."

This turn of the tide was reflected in Grand Lodge reports by a modest increase of 92 in initiations over the preceding year; an increase of 10 in affiliations; and of 54 in restorations. There was a decrease of 257 in suspensions and of 123 in resignations. But this very modest improvement could not offset the incidence of deaths and the total membership continued to fall till 1941.

During the remaining years of the thirties the theme song of Masonic addresses by District Deputies was; curtail lengthy programmes at the banquet hour; curtail irrelevant and superfluous talk; provide brief and stimulating programmes; improve ritual; adopt regular and systematic instruction in Masonic ritual, symbolism, and history; improve lodge ventilation; take cognizance of the fact that a lodge has an obligation to every initiated brother. The result was that even as early as 1937 R. W. Bro. H. J. Alexander could report to Grand Lodge in this buoyant vein:

"Your Committee is pleased to report that on every hand there is increasing evidence that Masonry is steadily but surely emerging from the trials of the past few years."

"A marked increase in the number of applicants, fewer suspensions for non-payment of dues, a noticeable increase in restorations and affiliations, a steadily increasing attendance, and a keener interest in our benevolent and educational work, characterize the reports submitted to us from time to time."

"Masonic Education, which was adopted in our jurisdiction a few years ago, has made such progress that it is now acting as a little leaven, leavening the whole mass."

WORLD WAR 1939

In September of 1939 the holocaust of war erupted upon a weary and disillusioned world. The story of Ontario Freemasonry during the war years is the story of a mighty war effort in the form of benevolence and of greatly accelerated progress and expansion. The war was not many months old before M. W. Bro. Dobbie, acting on the suggestion of M. W. Bro. Copus, sponsored the idea of opening homes of Ontario Masons to bombed out and evacuated British children of Masonic parentage. For this purpose a Central War Service Committee was formed, consisting of M. W. Bros. Dargavel, Rowland. Copus, and Dunlop; R. W. Bros. Dixon, Treleaven, French, Kelly, Carson, and Cunningham, the Deputy Grand Master, and the Grand Master. No less than 1000 Ontario homes were promptly offered for the purpose; but the British Government, however, for various reasons, could not or did not accept the offer.

Just at this time, though, there came urgent pleas from the wives of English and Scottish Masons who with their children had come to Canada unassisted and who now found themselves in desperate financial straits because of their inability to receive financial assistance from their husbands in the old land. These were aided out of grants from Grand Lodge funds. At this same time, among various grants for war relief, was an amount of £500 for the

Lord Mayor's Fund. Out of this fund there was born the Grand Lodge British War Relief Fund to meet the urgent needs arising from the prolonged and indiscriminate bombings of towns and cities in the British Isles. To this fund, Ontario Masons contributed by July 7, 1941, the sum of \$114,195.60. Two years later this Central War Service Committee was enlarged to include R. W. Bros. Pitts and Wardley, the latter being made Chairman of the Committee. Before the end of the war, this Committee raised by subscriptions from among Ontario Masons the princely sum of \$248,492.09, of which \$215,112.50 was remitted to the Grand Lodges of England and of Scotland. Of the balance, \$30,000 was invested, and the remaining \$3,379.57 was placed in a special account to meet special emergencies possibly facing the brethren in England in the future.

Following the death of M. W. Bro. John A. Rowland in April, 1942, M. W. Bro. W. J. Dunlop was appointed his successor as Grand Treasurer. In 1941 Grand Lodge had its first meagre surplus after the barren years, but it was not till 1945 that Grand Lodge assets, as a result of gradually increasing surpluses equalled the assets of 1934; and the policy of a million dollar objective for Grand Lodge assets settled on in 1942 continued apace, helped by the rapidly growing membership and the reduced demands for benevolence, but hampered by the severely reduced interest rates during the forties.

This cheering financial situation was the result of the complete reversal of the trends of the thirties with the mere dribble of initiations and the deluge of suspensions and resignations. For the eleven years ending with December 31, 1941, there had been a steadily lessening membership; the year 1942 marked the turn of the tide; in that year there was a heartening increase of 99; in 1943, an increase of 1552. By 1944 and 1945 the inflow of initiations was considerable: 4568 and 4862 respectively for these two years - far short, of course, of the 6271 in 1922. In 1944, too, there were only 523 suspensions as against the average of 1220.7 during the booming twenties and of 2397.9 for the grim thirties. For 1944 and 1945 restorations stood at their highest for the forties - 587 and 584 respectively.

In 1944 R. W. Bro. C. W. Robb, reporting on "The Condition of Masonry" noted the "preponderance of men of greater maturity" seeking admission: and M. W. Bro. Copus, reporting in 1945 for R. W. Bro. Robb who was ill, noted the improved attendance at meetings, the healthy and gratifying progress in all Districts where supervisors of Masonic Education had been appointed and definite programmes of instruction were being carried out. And so impressed was R. W. Bro. Hart with the growing sense of the importance of Masonic Education that he recommended the appointment of a permanent supervisor, the outlining of programmes of instruction for years in advance, the extending of the facilities of the Grand Lodge Library, the increasing of grants for Masonic Education, and the encouraging of study and research groups. In the closing years of the war, Grand Lodge had every reason to feel happy and proudly satisfied; Masonry is still obligated to them for their sound judgment, their fidelity, their energy, and devoted services during all the years of the depression and the war.

THE AFTERMATH OF WAR

The ending of hostilities in Europe and the East did not bring peace, but ushered in social and industrial unrest and international problems of the gravest sort. M. W. Bro. Hamilton in his first address as Grand Master drew what might seem like an alarmist's picture: "Will this civilization survive? It would seem as if the world were being driven by inscrutable powers over the precipice to destruction." Nevertheless this has been the thought fermenting in men's minds during these years of transition, of seeming peace and actual war.

The cycle upon which Masonry entered with the advent of the war was to continue till 1946 when initiations reached a high water mark of 6244. For the subsequent years of the forties, they stood at 6139, 5620, and 5776. The annual increases in membership continued, though reduced, till the present, when the report as of December 31, 1953, showed a membership of 128,352 an increase of 40.4% over the low 91,398 in 1941.

It is interesting to compare the year 1946, this pinnacle year in our Ontario Masonry, with that of 1926:

	1926	1946
Affiliations	1511	896
Suspensions	1477	393
Restorations	309	499
Resignations	1342	608

In the forties we see a marked improvement in the number of restorations; suspensions are reduced by almost 75%; and the resignations are reduced by about 50%. Gratifying, too, is the comparative over-all picture for the whole of the forties and of the twenties in the matter of the average of initiations, resignations, and suspensions:

	Initiations	Resignations	Suspensions
The 1920's	4764.6	1112.8	1220.7
The 1940's	4330.4	733.1	586.8

We can account for this heartening difference in only three ways: the more careful guarding of the portals of Masonry; the livelier sense of the Lodge's obligation to the joining brother; and especially the superb efforts of the Committee on Masonic Education "to increase the number of well-informed members of lodges in this Grand Jurisdiction."

We can understand and appreciate the jubilant mood of the Grand Treasurer as Grand Lodge surpluses continued to scale the heights; in 1947 that surplus was \$40,619.11, financially an excellent year, and according to the Grand Treasurer, "the best in its long history." Grand Lodge assets in that year stood at \$1,047,125.99 and at \$1,206,413.87 for 1953.

We can appreciate, too the note of triumph in the report of 1947 by the Chairman on "The Condition of Masonry": "The note of optimism is sounded everywhere. Peace, prosperity, and progress is evidenced in every part of the Jurisdiction."

SOME COMPARISONS

However, despite the apparent justification for optimism and jubilation, there were likewise grounds for grave concern when these facts are considered: first, the number of initiations in individual Lodges, as reported for December 31, 1946:

Number of Initiations	Number of Lodges
Zero	6
1 - 5	185
6 - 10	158
11 - 15	82
16 - 20	64
21 - 25	36
26 - 30	17
31 - 35	11
36 - 40	7
41 - 45	2
45 - 50	2
51 - 55	1
	<hr/> 571

From this we can see that between 150 and 200 lodges were cruelly overworked; initiating, passing, and raising had become a factory process, without ceremonial dignity and impressiveness, and without intelligent interpretation of the ritual, and with no possible opportunity for Masonic instruction. Secondly, the undue incidence of resignations and suspensions in those lodges with fifteen or more initiations.

Year Ended Dec. 31	Lodges with 15 or more initiations	No. of Resignations	No. of Suspensions
1946	151 26.5%	286 42.8%	192 51.4%
1947	136 23.8%	258 33.8%	156 40.5%
1948	115 20.0%	203 27.7%	188 35.1%

We observe here two things: (1) that lodges, where initiations were unduly high had a disproportionately high number of resignations and suspensions (2) that this inundation of candidates into the lodges with the numerous membership was defeating the very agencies which were at hand to make Masonry intelligible and meaningful. Little wonder was it that the Chairman of the Committee on Masonic Education had to report in 1948 as follows:

"A study of the summary reveals the discouraging feature: that fewer supervisors for Masonic Education have been appointed; that there is a decrease in District meetings; that fewer District meetings for Masonic Education were held; that only 50% of the lodges sent reports to the District Deputy Grand Master; and that in only a few lodges there is some educational work at all regular meetings."

This unsatisfactory situation continued until the fifties when the fairly marked drop in initiations was accompanied by quite a marked drop in the number of lodges with 15 or more initiations; but still even in 1952 there were 145 lodges with 10 or more initiations. The Grand Secretary reported, as of December 31, 1952, that the total membership of all 588 lodges had reached 125,596, an increase of 34.9%, as against a mere 5.27% increase in the number of lodges since 1943. We are led inevitably to the conclusion, as expressed by M. W. Bro. Hart, that in order to create and sustain interest, to promote zealously Masonic Education, and to provide opportunities for enriched service to able men, there is imperative need of new lodges.

BENEVOLENCE

Let us now consider briefly Grand Lodge benevolence. Grand Lodge grants to benevolence out of the General Fund and the combined Memorial and Centennial Funds averaged during the ten years of the depression \$114,-829.38; during the years of the war, \$76,776.00; and during the eight years of peace, \$80,889.50. The Grand Secretary estimated that over the 30-year period, ended with May 31, 1950, Grand Lodge had expended \$2,455,421.17 on benevolence; that this amount together with what was expended out of the Centennial and Memorial Funds, what was given for "British War Victims" (\$248,492.09) and for "Food Parcels for Britain" (\$253,905.14), what was given in such special grants as the "Manitoba Flood Relief" (\$22,722.90), the Ontario Branch of the Canadian Red Cross, etc. and what constituent lodges had themselves expended over this same period, would reach the princely total of \$6,000,000. "Charity suffereth long and is kind; charity vaunteth not itself."

NEW FIELDS OF ENDEAVOUR

Finally let us consider under the general heading of "New Trails Blazed," this multiplicity of topics:

1. The Grand Lodge Bulletin: In 1943, M. W. Bro. McRae presented to Grand Lodge the suggestion of a small bulletin to be issued gratis and at regular intervals to the brethren of constituent lodges, and carrying information of general interest about Masons and Freemasonry in our Ontario Grand Jurisdiction. Since that time this welcome publication has met with warm approval throughout the Jurisdiction and with lively interest beyond our borders.
2. The Masonic Booklets and "Manual for Masonic Instructors and Students," The four booklets, "For the Information of the Prospective Candidate," "For the Use of the Entered Apprentice," "For the Use of the Fellowcraft," and "For the Use of the Master Mason" were prepared by a Committee under the Chairmanship of M. W. Bro. Dunlop, and while intended for general use, were designed especially for the initiated, passed, and raised in those overworked lodges which perforce were neglecting their essential duty in respect to Masonic Education. The Manual was for Committees of Instruction. The booklets soon

justified themselves as a means of "enlightening and stimulating interest," and the Manual proved a mine of information for the diligent searcher.

3. District Chaplains: On the suggestion of the Grand Chaplain, R. W. Bro. James Semple of Peterborough, District Chaplains were first appointed in 1947-8 with the hope of promoting closer co-operation between the Church and the Craft; the success of this venture has securely established and made permanent this wise policy.

4. Masonry and the Liquor Problem: It remained for M. W. Bro. Simpson with his wise and timely directive of 1946 to settle Masonry's relation to the insidious liquor traffic; and that directive was supplemented by these cautionary words: "Any member who violates this directive will be subject to Masonic discipline."

5. Grand Lodge Regalia: In 1944, on the recommendation of M. W. Bro. Wardley, a Committee was set up under the Chairmanship of R. W. Bro. J. P. Maher to make a thorough investigation of regalia both for Grand Lodge and for constituent lodges. This Committee brought in two interim reports in 1945 and 1946 and a final and exhaustive report in 1947, which was adopted, a step which should go far to improve both the quality and the appearance of regalia and to standardize Masonic clothing and regalia for all ranks and officers in Craft Lodges and in Grand Lodge.

6. Life Membership: M. W. Bro. Hamilton, during his term of office, with the purpose of counteracting the lavish granting of life membership by lodges at unreasonably low rates, introduced the recommendation "that a sound schedule of fees, based on actuarial computation, should be printed and distributed to all lodges for their guidance, and that fees received by lodges for Life Membership should be set aside in a separate fund to be drawn upon in accordance with the schedule."

7. Lodge Dues and Initiation Fees: Even in the late forties, many lodges were still clinging to the minimum fees and dues established in the early days of Masonry in Ontario - standards altogether out of line with the mounting costs of the forties; little wonder was it that even in those prosperous days many lodges were unable to establish reserves for eventual stringent times. M. W. Bro. Simpson in 1948 suggested to lodges a minimum fee of \$35 and minimum annual dues of \$5. Before the end of that Masonic year most lodges had readjusted their schedule of fees and dues to meet the altered living conditions.

8. Grand Lodge Medals: M. W. Bro. Wardley's recommendation in 1944 for a special medal for distinguished Masonic service was implemented in the following year. This took the form of a medal to be known as the "William Mercer Wilson Medal" to be awarded only to one who has "no possible chance of becoming a Worshipful Master or a Past Master but who none the less renders service beyond the call of duty." The first award went to Bro. Dr.

David A. Moir, a 93-year old Masonic veteran and at that time an active Chaplain of Acacia Lodge No. 61 in Hamilton. The total issued to date has been 35.

Then in 1950, M. W. Bro. Maher, feeling that Masons and Past Masters who had borne the heat of the day longer than the 50-year span, were deserving of special recognition, authorized a Committee to have designed "a bar or other addition" to our Veteran's Jubilee Medal (50 years a Mason) and also to our Long Service Medal (50 years a Past Master) in recognition of 60 years of service. To date 96 have qualified for the former and 5 for the latter.

9. The All-Canadian Conferences: In 1946 M. W. Bro. Hamilton recommended that efforts be directed toward a Dominion-wide conference of Masons with a view to "bringing about a better understanding among the provinces of the Dominion. The Western Jurisdiction Conference, held in September of 1946, and the Eastern Jurisdiction Conference, held in October, both unanimously endorsed the proposal. In February of 1947 the first All-Canadian Conference convened at the Seignior Club in the Province of Quebec with representatives from the nine Canadian Jurisdictions and the two Newfoundland Jurisdictions. The initiating of these biennial All-Canadian Conferences was a definite milestone in Canadian Masonry and should achieve much in promoting unity and mutual understanding.

CONCLUSIONS

As we approach the hundredth milestone, what conclusions may we reasonably draw? The numerical and financial strength of the Order is matched, as never before, by an increasing awareness among the membership of the true purpose and mission of Masonry. There has emerged a body of Masons immensely more alert and better informed. In the face of rapid inflation, the financial structure of individual lodges has been made more secure. The million dollar objective of Grand Lodge has been reached and passed. The cry of the needy, of the victims of flood and famine and war has been heard and magnificently answered. The inflow of initiates still continues reasonably strong; and the resignations and suspensions, while showing some slight increase over those of the mid-forties, are hearteningly low when compared with the situation in the disastrous thirties or the boom twenties. Grand Lodge has now a wisely settled policy with respect to the liquor traffic. The anomalous situation of two separate and seemingly opposed entities, Church and Masonic Order, is now giving way to a wiser concept of an essential partnership of the two. The All-Canadian Conferences are evidence of the growing stature and the broadening outlook of provincial Freemasonry. Very definitely Masonry has moved majestically out into broader and deeper, and for the time being, calmer waters.

CANADIAN MASONIC RESEARCH ASSOCIATION

1954



(Part 4)

A Brief History of
Geoffrey de St. Aldemar Preceptory
Sovereign Great Priory of Canada
(1854-1954)

by R. Em. Kt. Charles E. Wells, K.C.T.

*I am deeply indebted to M. Em. Kt. R. V. Harris for his
collaboration in the compiling of this History.*



Read at the Thirteenth meeting of the Association
at Toronto, Ont., November 16, 1954

A BRIEF HISTORY OF
Geoffrey de St. Aldemar Preceptory No. 2, K.T.
Toronto, Ontario
1854 - 1954

by R. Em. Kt. Charles E. Wells, K.C.T.

August 21st, 1854, marks the birth of Knight Templary in Toronto, for that evening saw a hopeful little group of four Knights gathered at the home of one of them, to plan for a Preceptory of their own. These four Knights were Francis Richardson, George Duggan Jr., William Murray Jamieson (their Host) and William George Storm, all of whom had been installed in Hugh de Payens Encampment, at Kingston, the previous May. Another local member, Samuel B. Harman, although absent, was associated with this plan.

THE PETITION

Resulting from their discussion, a petition was drafted and signed by all five fraters. The name chosen for the Encampment was "Geoffrey de St. Aldemar" being that of a distinguished soldier of the Cross and one of the founders of the Order. The provisional officers named in the petition were Samuel B. Harman, Eminent Commander; Francis Richardson, First Captain and George Duggan Jr., Second Captain.

In some way this petition became lost, so another was prepared, adding two extra signatures, namely those of Thomas G. Ridout and the Rev. Francis J. Lundy, D.C.L., of the Encampment of Lockport, N. Y., and then residing at Grimsby, Ont., where he was rector of the Anglican Church.

This petition, dated October 4th, 1854, was then sent to Col. W. J. B. McLeod Moore, Provincial Prior, and was endorsed by him and by Allan N. MacNab of Hamilton. It was later sent by Col. McLeod Moore to the Grand Conclave of England and Wales, and read as follows:

"To the Most Eminent and Supreme
Grand Master of Masonic Knights Templar
in England and Wales, Fr. Colonel
Charles Kemys Kemys Tynte."

"We the undersigned being regular Masonic Knights Templar, who were respectively installed in the respective Encampments mentioned against our respective names hereunto subscribed are anxious to promote and diffuse the genuine Principles of the Order.

We do therefore pray for a Warrant or Patent of Constitution empowering us to meet as a Regular Encampment of Masonic Knights Templar to be

1. School Route at 4 M. Along at West

The Provincial Trade.

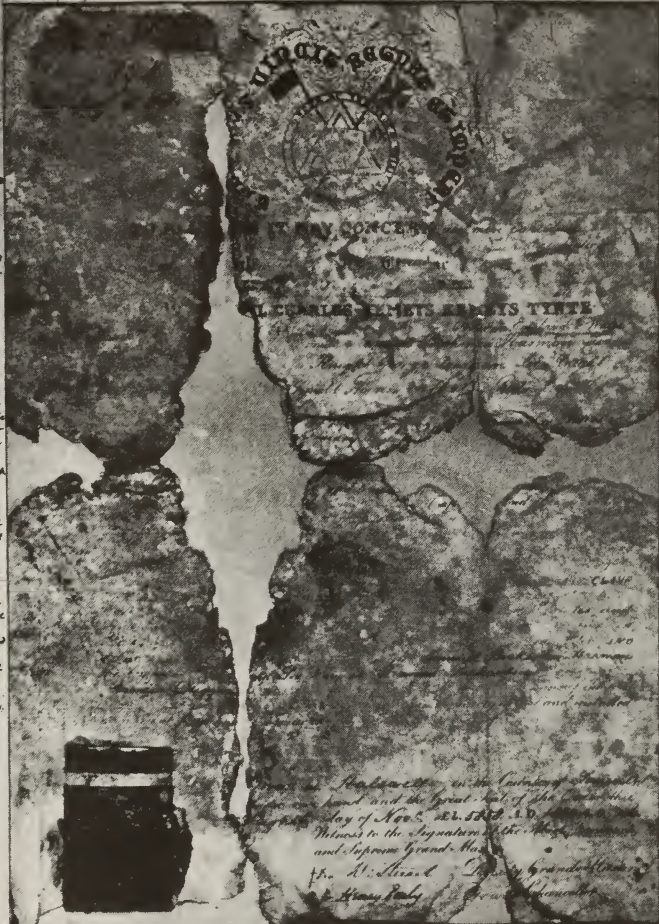
all to whom
my services
are due, and
I am, Sir,
Yours truly,
James Thompson

1791

providence, and
the other features
which are em-
powered by a General
order of Com-
mand in Chief
under my Hand, and
the Great Seal
of the Order, of
Noah's Ark, to
be placed in my
Camp, on my
land, and Water,
and dated the
Eighth day of
November in-
stead to arrive
at the City of
Toronto in
the Province of
Canada that
we on Comman-
ding the British
King's Troops
to be called The
Scouters of St.
Alban's Comman-
dment

Now know ye
that we, Colonel
Charles Cornelys
Honorable Sir,
And Command
and Supreme
Grand Master
of the said Order
in England and
Wales, receiving
special Trust and
Confidence in
the Valour and
Intelligence of
our very Own
and Master Capt-
ain William
James Barry
D. Lead Moore.

Continued on
other side

[illegible]

Given at Hall
well in the
County of Cham
bers, this 10th
day of December
- A.D. 1858 -
A.D. 1858 A.D. 1858

* Dr. Henry Brock
General
Chambers

David

The Original Warrant

The Original Warrants
 Original to Mr. Harrison's "receptory" authenticated Nov 2nd 1834 by Warrant of Constitution of the Grand Conclave of England and Wales
 Warrant destroyed by fire between the years 1867 and 1869. The Warrants and other furniture having been placed on the stove of
 No 11 Warrad 38 George Street during the temporary dormancy of the Receptory.

WARRANT OF GEOFFREY DE ST. ALDEMAR ENCAMPMENT
NOVEMBER 8, 1854

entitled the Geoffrey de St. Aldemar Encampment and to meet on first Fridays in the months of February, May, August and November in every year at the Masonic Hall in the City of Toronto, and there to discharge the duties of Masonic Knights Templar in a constitutional manner according to the forms of the Order and the laws of the Grand Conclave and we have recommended and do recommend Frater Samuel Bickerton Harman of Toronto, Esquire, to be the first Eminent Commander, Frater Francis Richardson to be the First Captain and Frater George Duggan the younger to be the first Second Captain of the said Encampment. The prayer of the said Petition being granted, we promise strict obedience to the commands of the Most Eminent and Supreme Grand Master and the Statutes and Regulations of the Grand Conclave. AS WITNESS our hands this fourth day of October in the year of our Lord One Thousand Eight Hundred and Fifty Four.

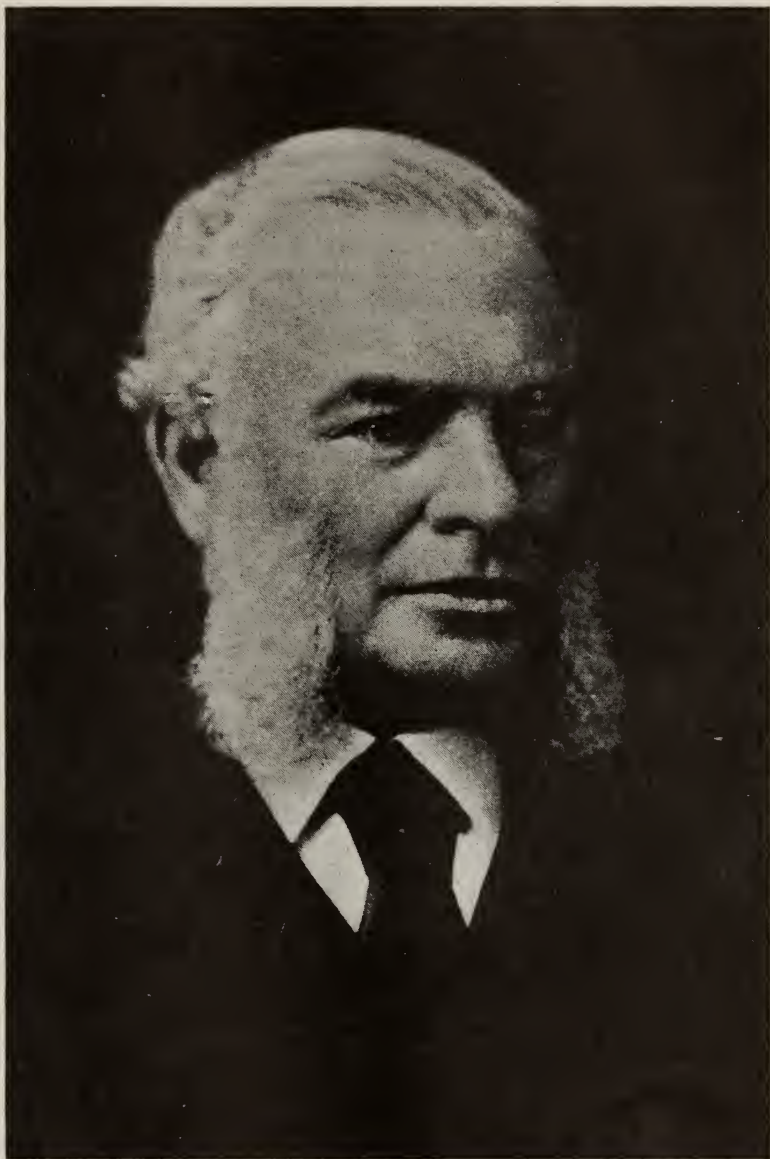
<i>Name</i>	<i>Encampment</i>	<i>Jurisdiction</i>
S. B. Harman	Hugh de Payens, Kingston, Ont.	England and Wales
F. Richardson	Hugh de Payens, Kingston, Ont.	England and Wales
George Duggan Jr.	Hugh de Payens, Kingston, Ont.	England and Wales
W. M. Jamieson	Hugh de Payens, Kingston, Ont.	England and Wales
W. G. Storm	Hugh de Payens, Kingston, Ont.	England and Wales
T. G. Ridout	Hugh de Payens, Kingston, Ont.	England and Wales
F. J. Lundy	Lockport	United States

WARRANT

In course of time a Warrant was issued, dated the 8th day of November, 1854, and reading as follows:

"TO ALL to whom it may concern, but particularly to Frs. Samuel Bickerton Harman, Francis Richardson, George Duggan Jr., William Murray Jamieson, and the other Fraters who are empowered by a Warrant or Patent or Constitution under our Hand and the Great Seal of the Order of Masonic Knights Templar in England and Wales and dated the eighth day of November instant to assemble at the City of Toronto in the Province of Canada West, as an Encampment of Masonic Knights Templar to be called "The Geoffrey de St. Aldemar Encampment."

Now know ye that we Colonel Charles Kemys Kemys Tynte, Most Eminent and Supreme Grand Master of the said Order in England and Wales reposing special trust and confidence in the talents and intelligence of our Very Eminent Fr. Captain William James Bury McLeod Moore do hereby appoint the said Very Eminent Fr. Captain William James Bury McLeod Moore to constitute and consecrate the said Encampment at Toronto aforesaid in due form as a regular Encampment to be called "The Geoffrey de St. Aldemar Encampment" and to install and invest according to ancient form and the customs of the Order Fr. Samuel Bickerton Harman, Eminent Commander of the said Encampment, the said Fr. Francis Richardson, First Captain



SAMUEL B. HARMAN
FIRST EMINENT COMMANDER

commanding Columns and the said George Duggan, Second Captain commanding Columns of the said Encampment and for so doing this shall be his Warrant.

Given at Halswell in the
County of Somerset this
Eighth day of November,
A.L. 5858, A.D. 1854,
A. O. 736.

Fr. Henry Emly, - Grand Chancellor.

Grand Seal

This Warrant was partially destroyed by fire in the period 1862 - 69, while, along with the furniture and equipment, it was stored at 38 George Street during the dormancy of the Encampment.

THE PETITIONERS

It will be appropriate to say a few words here respecting the petitioners.

SAMUEL BICKERTON HARMAN, the first Eminent Commander, came of an old Suffolk family, some of whom settled in Barbados and Antigua. His father, Samuel Harman, received his early education at Winchester College and at Westminster, returning to the West Indies as Deputy Comptroller of Customs in Martinique, where he married in 1816. After his marriage he returned to England and resided at Cheltenham and Brampton, near London, where Samuel B. was born, on December 20th, 1819. In 1820, the father and his family returned to Antigua and later to Philadelphia, where he died in 1841.

The son, Samuel B., shortly afterward removed to Toronto, where he married Georgina, the youngest daughter of George Huson of Barbados, to whom were born five sons. Shortly after his marriage he went to Grenada, B.W.I., where his first son Samuel Bruce Harman was born. In the West Indies he made banking his first occupation, residing at Antigua, Barbados and Grenada. In 1847 he returned to England, where he resided at various places, London, Clifton and Croydon, removing in 1849 to Toronto.

He was called to the bar of Upper Canada (now Ontario) and practised for many years, in partnership with the Hon. John Hillyard Cameron, K.C. and later with H. W. M. Murray and with his son George T. Harman. He retired from practice in 1872 and became the Treasurer of the City of Toronto.

As President of St. George's Society, he presented an address of loyalty to H.R.H. the Prince of Wales, later Edward VII, on the occasion of his visit to Toronto in 1860. After several years of service in the City Council, he served as Mayor of Toronto for the years 1869 and 1870, and in that capacity welcomed H. R. H. Prince Arthur, Duke of Connaught. He also presided over receptions in honour of Lord Lisgar, Governor General of Canada, and over a welcome extended to Sir Francis Hincks on his return

from British Guiana and Barbados, where he had acted as Governor. Other public receptions were those in honour of Lord Wolseley, on his return from the Red River Expedition (in which his son Samuel Bruce Harmon served as an officer) and in honour of the Earl and Countess of Dufferin.

He was also one of the founders of the Canadian Institute organized for the promotion of literary and scientific research, and a member of the Council of Trinity College, Toronto, from its inception in 1853.

For his zealous services to the Church of England, both in the Diocesan and Provincial Synods, as Chancellor of the Diocese of Toronto, and as Registrar of Trinity College, he was honoured by the College with the degree of D. C. L.

On his retirement as Treasurer of the City of Toronto, on November 12th, 1888, after sixteen years of service, he was granted a life annuity of \$2,000.00.

Made a Mason in Shamrock Lodge, No. 282 (Irish Registry) in Barbados December 27th, 1842, he affiliated with St. Andrew's Lodge No. 16, Toronto, in 1853; served as W. M. in 1856; D. D. G. M. for Toronto District in 1860 and became a charter member of Zetland Lodge No. 326 in 1875.

Exalted in St. Andrew's R. A. Chapter in 1854, then attached to St. Andrew's Lodge No. 487, now No. 16 G. R. C. This Chapter amalgamated in 1870 with St. John's R. A. Chapter, No. 4, to form the present St. Andrew and St. John Chapter No. 4. Becoming First Principal in 1860, he was elected Grand First Principal in 1872.

In the Knight Templar Order he, more than anyone else, was responsible for its establishment in Toronto. He had the assistance of such distinguished leaders as Sir Allan N. MacNab, of Hamilton, T. D. Harington of Quebec and others to be presently mentioned.

After filling the office of Eminent Commander for 1854-55, he served as Provincial Prior in 1856 and 1857, Grand Sub-Prior 1873 to 1877 and Treasurer of his Preceptory 1870 - 1879. He was also the Grand Representative of the Great Priory of Ireland near the Sovereign Great Priory of Canada.

When the Toronto Chapter Rose Croix was instituted in Toronto in 1873, he was one of its charter members and served as Prelate for four years. He retained his membership until 1882, when he withdrew. He died March 26th, 1892, full of years and honours, a sterling citizen and ardent Freemason.

A portrait of Sir Kt. Harman hangs in the Preceptory, the gift of Sir Kt. L. F. Riggs.

GEORGE DUGGAN JR. later became a Judge of the County Court for the County of York.

WM. MURRAY JAMIESON was a prominent merchant.

WM. G. STORM attained fame as an architect. He designed and built Osgoode Hall, St. James Cathedral and other important buildings. He died March 8th, 1892.

WM. R. HARRIS for many years accountant for the Province served as Registrar of the Encampment for many years. He died March 26th, 1902.

THOS. GIBBS RIDOUT was cashier of the Bank of Upper Canada and also served as Commissary General of the Province. A very distinguished Mason, largely responsible for keeping the Provincial Grand Lodge alive during troublesome times in its history. He served as Deputy Provincial Grand Master from 1845 to 1858 and on the union of the Provincial Grand Lodge with the Grand Lodge of Canada, in 1858, was made a Past Grand Master of the Craft. He died July 29th, 1861.

JOHN GEORGE HOWARD, born near London, England, in July, 1803, was one of the oldest Freemasons in Toronto at the time of his death on February 4th, 1890. He came to Canada in 1832 and practised his profession as an architect and surveyor and supervised the erection of many important buildings. A member of St. Andrew's Lodge and R. A. Chapter, he was installed a Knight Templar in Hugh de Payens Preceptory in 1854, and was one of the charter members of Geoffrey de St. Aldemar Preceptory in 1855. He held several offices in the Provincial Grand Conclave of Canada in 1855 and 1857. He resided near High Park in the beautiful "Colborne" estate.

PLACE OF MEETING

The Hall in which the Encampment assembled in the early days of history was at the corner of Church and Colborne Streets. This large hall and ante-room were furnished at considerable expense with furniture of Gothic design, purchased from the Board of the Masonic Hall on Toronto Street. The room itself had been formerly used by St. Andrew's Lodge, and formed part of the Russell Hotel. The original lease made between Mr. Russell and Wm. M. Jamieson was for a period of four years, at a rental of \$245.00 a year.

At a meeting held on January 22nd, 1855, William G. Storm laid before the Fraters designs which he had prepared in accordance with suggestions made by Col. McLeod Moore during a recent visit to Toronto, and included stalls and banners for the members.

The financing of the cost of the improvements presented some difficulty to the founders of the Preceptory. Arrangements were made with the Bank of Upper Canada for the discount of notes given by the members and on April 26th, 1855, all was ready for the opening. Col. McLeod Moore came to the City and found the new hall "resplendent in glory." He held an Encampment of instruction and appointed April 30th for the opening of the Encampment and installation of the officers.

INSTITUTION

On April 30th, 1855, the hall designated as the Masonic Templar Hall, was consecrated by the Provincial Grand Commander, Col. Wm. J. B. McLeod Moore, and the following officers duly installed:

Em. Commander	Samuel B. Harman	By Proxy
First Captain	Francis Richardson	
Second Captain	George Duggan, Jr.	
Expert	W. G. Storm	
Capt. of Lines	J. H. Howard	
Treasurer	T. G. Ridout	
Registrar	W. M. Jamieson	

The officers of the Provincial Grand Conclave present on this occasion were Col. W. J. B. McLeod Moore, Provincial Grand Commander, and T. D. Harington, Provincial Grand Sub-Prior, as Acting Prelate.

The Provincial Grand Commander was received under an arch of steel; the new Warrant read, and the Encampment consecrated in ancient form. On this occasion the Provincial Grand Commander addressed the assembly "on the connection of the Christian and Military Order with ancient Freemasonry."

On this occasion John Ross Robertson, in his History of Knights Templar in Canada, writes "The Templar cohorts of the West were out in full strength that bright day in the Spring time of 1855, when the magnificent ceremonial of consecration was to take place. All those noted in Templar work had been invited and a goodly number came. The new home of the Fraters was resplendent in glory, and reminded one present of the accounts we find in records of the meeting places of the Knights of the olden time."

This was the second Preceptory to be installed in Upper Canada.

EARLY MEETINGS

A meeting was held on May 4th, 1855, to adopt by-laws. On this occasion a resolution was unanimously passed electing the Provincial Grand Commander as an honorary member, and the members rose in their stalls to do special honour to the nomination.

Another resolution was one of thanks to Sir Kt. Wm. G. Storm for his "valuable and substantial service in the preparation of the elaborate and appropriate designs for the fitting up of this magnificent hall, as well as his unremitting attention in superintending the progress and completion of the work."

From the minutes of March 18th, 1856, we learn that the debt outstanding for furnishings and equipment of the Preceptory amounted to \$2,350.00, and that it was decided to issue twenty-eight debentures of \$212.00 each for this amount, with interest payable half-yearly. These debentures were readily taken up and were subscribed for by sixteen Knights at a meeting held on April 11th, 1856.

At the meeting held October 22nd, 1856, steps were taken to decorate the various stalls and assign one to each Knight. Later we find that the four stalls nearest the East were reserved for the Provincial Grand Commander and the first three Commanders of the Encampment; all other Knights to take the stalls by seniority, and on alternate sides; the banner of each Knight to be displayed over his stall. These stalls were made according to designs and specifications brought from England by Sir Kt. W. F. Cumberland, who had recently visited the Homeland.

Growth of the new body was slow but steady. A new frater, Samuel Zimmerman of Niagara Falls, donated £50.00 toward the cost of the Hall and Em. Commander Harman gave a costly and beautiful Bible. Another prominent Canadian affiliated with the Commandery in the person of T. D. Harington, who became Receiver-General of Canada and an honorary Past Grand Master of the Grand Lodge. Other notable admissions in early years included Alfie de Grassi, J. Hamer Greenwood (who later became a member of the British House of Commons, and as Lord Greenwood, a member of the House of Lords) and W. H. Howland, Mayor of Toronto.

In 1857 financial stress required an increase in the annual dues and also caused a resolution of regret to be sent to the Grand Commandery in England, in reply to their request for help in relieving the families of brethren killed in the Indian Mutiny.

Financial troubles seriously affected the attendance, due, it was thought, in part to the popularity of the military volunteer movement, and as a consequence the Encampment did not meet after November 7th, 1862.

PROVINCIAL GRAND CONCLAVE

Provincial Grand Conclave met in the Hall of Geoffrey de St. Aldemar Encampment on July 18th, 1857 and July 16th, 1858, and on August 12th, 1863, in the Masonic Hall, Toronto Street. On this last occasion the only representatives of the Encampment present were A. de Grassi, Grand Expert, and Wm. P. McMaster, 2nd Grand Herald. In 1863 we note the presence at Provincial Grand Conclave of Sir Kt. de Grassi and W. M. Jamieson, as representatives of the Encampment. In 1866 no one represented Geoffrey de St. Aldemar, except W. M. Jamieson, who attended as Grand 1st Standard Bearer, and none of its members was honoured by office in Grand Conclave.

The following year the Grand Commander said in his annual address, "I regret to say that the once flourishing Encampment, the 'Geoffrey de St. Aldemar' of Toronto, is obsolete, having unfortunately lost by fire the greater part of its documents and property. I here wish to remark that the last Eminent Commander of this Encampment has not complied with the terms on which he received the warrant at his installation, not having returned it to me, when the Encampment ceased to exist, which it is necessary should be done without further delay."

At the Grand Conclave of 1868 the Grand Commander said: "It is with regret that I have to inform you that the charter of 'Geoffrey de St. Aldemar' of Toronto has been held in abeyance (suspended), having for some time ceased to assemble or furnish returns to Grand Conclave. The furniture was partially destroyed by fire, the records and warrant being preserved exertions are now making for its revival."

The fire referred to above occurred in the premises of W. R. Harris on Yonge St. 1867, and destroyed the lighter furniture and movable ornaments, seriously injured the warrant and necessitated the rebinding of the minute book. The heavier furniture, such as the officers' chairs, members' stalls, etc. were still in the old Templar Hall on Colborne St., where they were used by an Oddfellows Lodge.

REVIVAL

After an interval of virtually seven years, a meeting was held in the Masonic Temple, 36 Toronto St., on July 30th, 1869, at which the following named Sir Knights filled the several Chairs:—

Eminent Commander	V. E. Kt. S. B. Harman
Prelate	E. Kt. W. G. Storm
1st Captain	Sir Kt. J. K. Kerr (Godfrey de Bouillon)
2nd Captain	Sir Kt. W. M. Jamieson
Registrar	Sir Kt. W. R. Harris
Expert	Sir Kt. A. de Grassi (Godfrey de Bouillon)
Captain of Lines	Sir Kt. W. C. Morrison
Standard Bearer	Sir Kt. A. T. Houel
1st Herald	Sir Kt. M. Crombie
2nd Herald	Sir Kt. E. Hallinghead (Plantagenet)
Equerry	Sir Kt. Samuel McGowan

Subsequently a request signed by twenty eight Sir Knights was forwarded to the Grand Prior, to which the following reply was received:—

"TO ALL WHOM IT MAY CONCERN GREETINGS:"

Whereas, owing to unforeseen and unavoidable circumstances, the Geoffrey de St. Aldemar Encampment, held at Toronto, has been suffered to fall into abeyance, but its Charter has not been annulled by the Supreme Grand and Royal Conclave: AND WHEREAS application has been made to me for authority to revive the said Encampment, and to proceed to work again: NOW KNOW YE that by virtue of the power in me vested in that behalf, and believing that it is for the good of our Order that so excellent an Encampment, being the second founded in this Dominion, and the work and appointments of which were second to none in the Masonic world, should not be allowed to become extinct and the memory of its founders be forgotten, I do accede to the said application and do hereby authorize the Very Eminent Frater, Samuel Bickerton Harman, Past Eminent Commander of the said

Encampment, Past Deputy Grand Commander of the Dominion Grand Conclave, and a Past Grand Sub Prior of the Supreme Grand and Royal Conclave of England and Wales and the Dependencies of the British Crown, to act as Eminent Commander in the work of such revival of the said Geoffrey de St. Aldemar Encampment, he having been requested to act by divers of the Fraters, members thereof, and other zealous Fraters desirous of joining the same, and to appoint and install officers, and generally proceed to work until the regular period for electing officers comes around, according to the by-laws of the said Encampment; and for so doing this shall be his sufficient authority.

Given under my Hand and Seal of Office at Laprairie, in the Province of Quebec, this 26th day of August, A.D., 1869.

Countersigned:

THOS. B. HARRIS,
Grand Chancellor

W. J. B. McLEOD MOORE,
Provincial Grand Prior."

On November 5th, 1869, the first meeting was held of the revived and reorganized Encampment.

Prospects were good as twelve loyal and well recommended Royal Arch Companions made application for installation and seven Sir Knights applied for affiliation.

It would seem probable that shortly after the amalgamation of St. Andrew's and St. John's Chapter in May 1870, a room was set aside for the occupation of the Chapter and Encampment, to be known as the "Templar and Chapter Hall" and refurnished at a cost of \$1,860.17.

From a photograph in the possession of Dr. L. F. Riggs, taken in the 70's it is evident that the beautiful Gothic furniture and stalls previously in the Colborne St. rooms were removed to the new quarters.

In 1872 a new Encampment was formed in Toronto known as Odo de St. Amand, No. 17. In the year 1873 the title Encampment was changed to Preceptory.

By the year 1876 the membership of Geoffrey had increased to 67, but during the next few years a slight decrease in membership took place.

In the year 1881, R. Em. Kt. John Ross Robertson affiliated with Geoffrey Preceptory. He was the owner and publisher of the Evening Telegram. He was a keen student of Masonry. He wrote several volumes on the history of all branches of Masonry and his works are still in great demand. His last will and testament decreed that upon the death of the last survivor of his family the Evening Telegram was to be sold and the proceeds turned over to the Hospital for Sick Children. The terms of the will were carried out upon the death of his daughter in 1948. In 1862 John Ross Robertson was



E. T. MALONE
SUPREME GRAND MASTER
1892-93

elected Grand Master of the Grand Lodge in Ontario, A.F. and A.M. Geoffrey Preceptory is proud to have had such a fine gentleman and ardent Mason as one of its members.

In 1884 the Governing Body changed its name from the National Great Priory of Canada to Sovereign Great Priory of Canada.

In 1885 Geoffrey Preceptory became a uniformed body and adopted the American uniform as its standard.

On July 12th, 1887 Cyrene Preceptory, K. T., No. 29, was formed in Toronto making three Preceptories in all at that time.

In 1889 Odo de St. Amand Preceptory, No. 17, after being in existence for 17 years decided to amalgamate with Geoffrey Preceptory, bringing the combined membership to 121.

At the Sovereign Great Priory assembly, which was held in Toronto in 1892, Geoffrey Preceptory was represented by the Grand Master E. T. Malone, the Deputy Grand Master, the Grand Registrar, the Grand Standard Bearer and the Provincial Grand Prior.

By 1896 the membership had increased to 150.

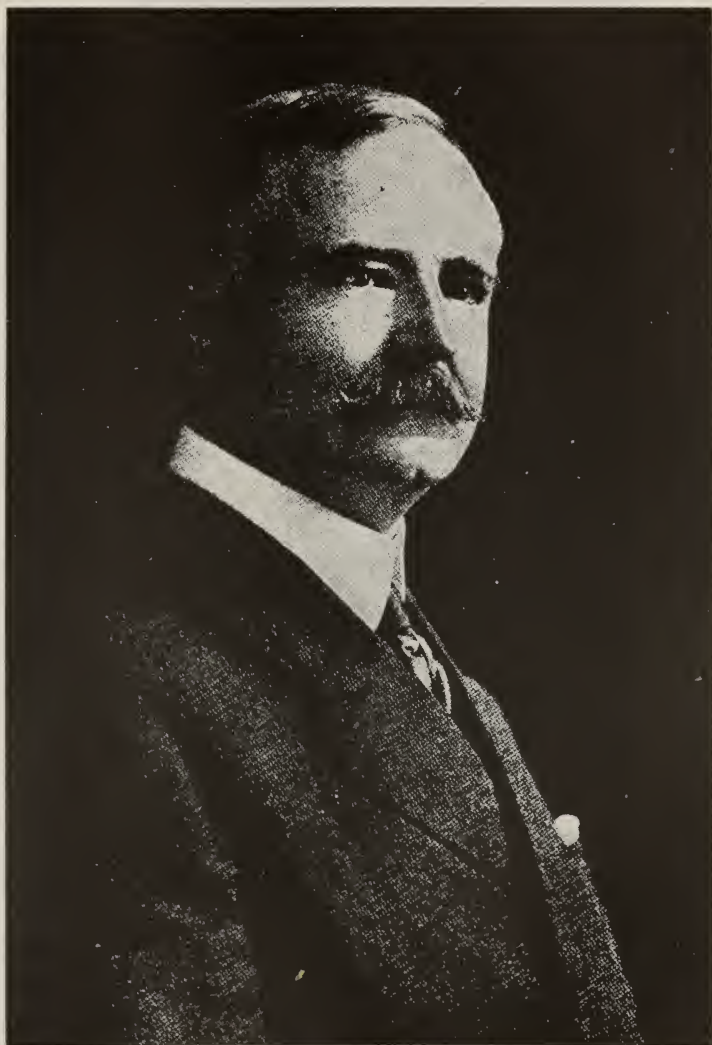
In 1898, after 19 years sojourn in the Toronto Masonic Hall, Geoffrey de St. Aldemar, together with several other Masonic bodies, moved into new quarters at Bay and Richmond Streets. The meeting hall here was smaller than the Toronto Street Hall and the Preceptory stalls could not be used. They were, therefore, stored for the time being in a lumber yard on King St. West; later they were sold to the Scottish Rite Body, who erected them in their hall at Yonge and Gloucester Sts., where they remained until transferred to the present location in the present Chapel. The change of location of the Preceptory appeared to benefit it for the membership during the next five years increased to 179.

By 1905 the membership had increased to 241 and in 1906 the Provincial Prior in his report noted that Geoffrey de St. Aldemar had had the most successful year in its history.

In 1909 W. P. Ryrie was elected Deputy Grand Master and progress was noted by a membership of 300.

In 1911 Rt. Em. Kt. W. P. Ryrie was elected Supreme Grand Master.

In the year 1918 the Toronto Masonic Temple, 888 Yonge St., was completed and there was a general transfer of Masonic bodies to this new location. The two Preceptories, Geoffrey de St. Aldemar and Cyrene, together with the Scottish Rite Bodies in Toronto arranged to use the 4th floor of the new Hall. The Scottish Rite bodies transferred the old Preceptory stalls from Gloucester St. to 888 Yonge St. A further number of new stalls were built for what is now called the Red Room. These stalls are used by the two



WILLIAM P. RYRIE
SUPREME GRAND MASTER
1911-12



DOOR OF OLD ARMORY
TORONTO ST. MASONIC HALL



PERCY W. ROGERS, K.C.T.
REGISTRAR OF THE PRECEPTORY FOR MANY YEARS

Preceptories and the Scottish Rite bodies. The Scottish Rite through the kindness of Sir Knight L. F. Riggs transferred to the Board of the Hall the door of the old armory which had been moved from Toronto St. and is now part of the door of the fan room of the organ.

In 1920 a reception was held for the soldier members who had returned from the war of 1914-1918. They were each presented with a life membership and a personal token of a gold pocket knife. In this year, M. Em. Kt. W. P. Ryrie died. Membership had now reached the 400 mark.

However, in the period leading up to 1925 the membership was dwindling. The Provincial Priors' reports in this period indicated very excellent work on inspection nights and in 1926 the Provincial Prior's report stressed the good work of Rt. Em. Kt. P. W. Rogers in the conferring of the Order of Consecration.

In 1927 the Preceptory observed its 75th Anniversary and during the evening the portrait of our first Presiding Preceptor, Samuel B. Harman, was unveiled. His son, D. M. Harman, was present on this occasion.

On April 7th, 1930, the Preceptory visited Lake Erie Commandery No. 20 at Buffalo, N. Y., under the leadership of Sir Kt. John Marr, accompanied by 45 members who exemplified the Order of the Red Cross. On April 25th, 38 Knights of Lake Erie Commandery returned the visit and conferred the Red Cross Order, the Grand Master making an official visit on this occasion.

In this year there was a most amazing increase in membership, no less than 116 being initiated, bringing the total up to 616, a net increase of 105. The Presiding Preceptors were Em. Kt. H. W. Percy and John Marr, the latter being installed December 27th, 1930.

The work of the Preceptory showed careful rehearsal and preparation and was rendered in a most impressive manner.

The Preceptory paid a fraternal visit to Mount Calvary Preceptory No. 12, Barrie, on May 29th and exemplified the Red Cross and Templar Orders.

By 1931 the world was in the midst of the greatest depression ever known and Geoffrey Preceptory like all other branches of Masonry began to feel the pinch, and in 1945, just after the second world war, the membership was reduced from a high of 616 in 1930 to a low of 323. However, by November 1954, the 100th Anniversary of the Preceptory, the membership stood at 524, about 92 members short of the 1930 record.

During the period 1931 — 1954, Geoffrey de St. Aldemar Preceptory maintained its high standard of work and I think it only fitting that I should

mention at least some of those who made outstanding contributions not only in the conferring of Orders but in many other ways;

Rt. Em. Kt. P. W. Rogers, K.C.T., Registrar for many years
Rt. Em. Kt. J. W. Payne, K.C.T., Treasurer for many years
Rt. Em. Kt. John Marr, K.C.T., Past Provincial Grand Prior
Rt. Em. Kt. C. H. Bower, Grand Treasurer, S.G.P. Canada
Rt. Em. Kt. D. P. Collins, Past Provincial Grand Prior and Registrar since 1947.

Rt. Em. Kt. M. L. Martyn, Q.C., Past Provincial Grand Prior

Rt. Em. Kt. W. J. Buchanan, Past Provincial Grand Prior

Rt. Em. Kt. J. A. MacDonald, Provincial Grand Prior 1954.

Very Eminent Knights, A. H. Jones, George Trowhill, Robert Alexander, Thomas Westcott, Dr. O. H. Sloan, Fred Dann, George Tindall, and Henry Funke.

Eminent Knights Sam Alexander, Harry Martyn, and Gordon McConnell.

Sir Knights William Sudlow, Stanley Binns, Thomas Sims, Geo. MacKellar, and Capt. Dickinson.

Sir Knight Geo MacKellar was awarded the Order of Merit on August 24th, 1954 by the Sovereign Great Priory of Canada for outstanding service to the Preceptory.

The late V. E. Knights Stewart Hall, George Varty and Joseph Shelley were a tower of strength to Geoffrey de St. Aldemar Preceptory and their passing leaves a vacancy which will never be adequately filled during the lifetime of their closest associates.

Geoffrey de St. Aldemar Preceptory has always been noted for its outstanding Christmas and Easter Services. These Services for many years were under the direction of R. Em. Kt. P. W. Rogers, K.C.T. but after his resignation as Registrar, the services have been held under the guidance of his successor R. Em. Kt. D. P. Collins.

Monthly bulletins have been sent out by our Registrar since he assumed that office in 1947, and they are of an informative and religious nature and are read in all parts of Canada, the United States, and Overseas.

The officers of Geoffrey de St. Aldemar Preceptory in 1954 were as follows:

Preceptor	Em. Kt. Gordon A. McConnell
Presiding Preceptor	Em. Kt. Frederick H. Carter
Constable	Sir Kt. Earl H. Hughes
Marshal	Sir Kt. John Gray
Chaplain	Sir Kt. Ernest W. Mealing
Treasurer	Rt. Em. Kt. Charlie H. Bower
Registrar	Rt. Em. Kt. David P. Collins

All but twelve Preceptors of Geoffrey de St. Aldemar Preceptory were honoured by Great Priory in the past 100 years, an admirable record indeed. Four Rt. Em. Kts. are Knight Commanders of the Temple and two deceased Rt. Em. Knights were made Knights Grand Cross. Despite all these honours



FREDERICK H. CARTER
PRESIDING PRECEPTOR, 1954

only two Sir Knights who were initiated into Geoffrey de St. Aldemar Preceptory were elected to the office of Grand Master: M. Em. Kt. E. T. Malone in 1892 and M. Em. Kt. W. P. Ryrie in 1911.

The Provincial Grand Conclave of Canada met in Toronto in 1857, 1858 and 1863. The Great Priory of Canada met in Toronto in 1872. The Sovereign Great Priory of Canada met in Toronto in 1884, 1888, 1891, 1904, 1908, 1912, 1934, 1944, 1948 and will again meet in Toronto in 1955 in honour of the 100th Anniversary of Geoffrey Preceptory and to mark the 100th Anniversary of Knight Templary in Canada.

During its existence Geoffrey Preceptory has had four meeting places:

Templar Hall, Church and Colborne Sts.
The Toronto Masonic Hall, 16 Toronto St.
The I. O. F. Hall, Bay and Richmond Sts.
The Toronto Masonic Temple, 888 Yonge St.

Since 1900 the following members of Geoffrey Preceptory have served as Provincial Grand Prior of Toronto District:

1900—W. P. Ryrie	1933—John Marr
1905—J. H. McKinnon	1937—D. P. Collins
1909—C. E. Howarth	1941—M. L. Martyn
1913—E. R. Dransfield	1944—C. E. Wells
1918—W. G. Gallow	
1922—H. L. Glendenning	1946—C. H. Bower
1926—A. S. Leitch	1950—W. J. Buchanan
1929—A. W. Asseltine	1954—J. A. MacDonald

Since 1930 nearly all the ruling Grand Masters have visited Geoffrey Preceptory on more than one occasion and their presence seemed to bring new life into the Preceptory, and nothing was left undone to make them welcome.

The future looks bright for Geoffrey Preceptory, but too great a growth in numerical strength should not be expected after the next ten years, but preparations made to consolidate and concentrate on the maintaining of a high standard of work.

The tremendous growth of Toronto of recent years makes it difficult for the Sir Knights to travel to a down-town Preceptory (in the face of ever growing traffic) and the opening of at least two more Preceptories in Greater Toronto seems to be the logical answer.

Geoffrey Preceptory has served Templary well in her Hundred Years of existence. She will, I am sure, go on to greater achievements in the future, blessed by the Great Captain of our Salvation.



CHARLES E. WELLS, K.C.T.
PROVINCIAL GRAND PRIOR, 1944

CANADIAN MASONIC RESEARCH ASSOCIATION

1955

Part I



Thomas Gibbs Ridout - Freemason
(1792 - 1861)

By Bro. John E. Taylor



Fourteenth
Read at the [REDACTED] meeting of the Association
at Toronto, Ont., February 18, 1955

Thomas Gibbs Ridout - Freemason

(1792 - 1861)

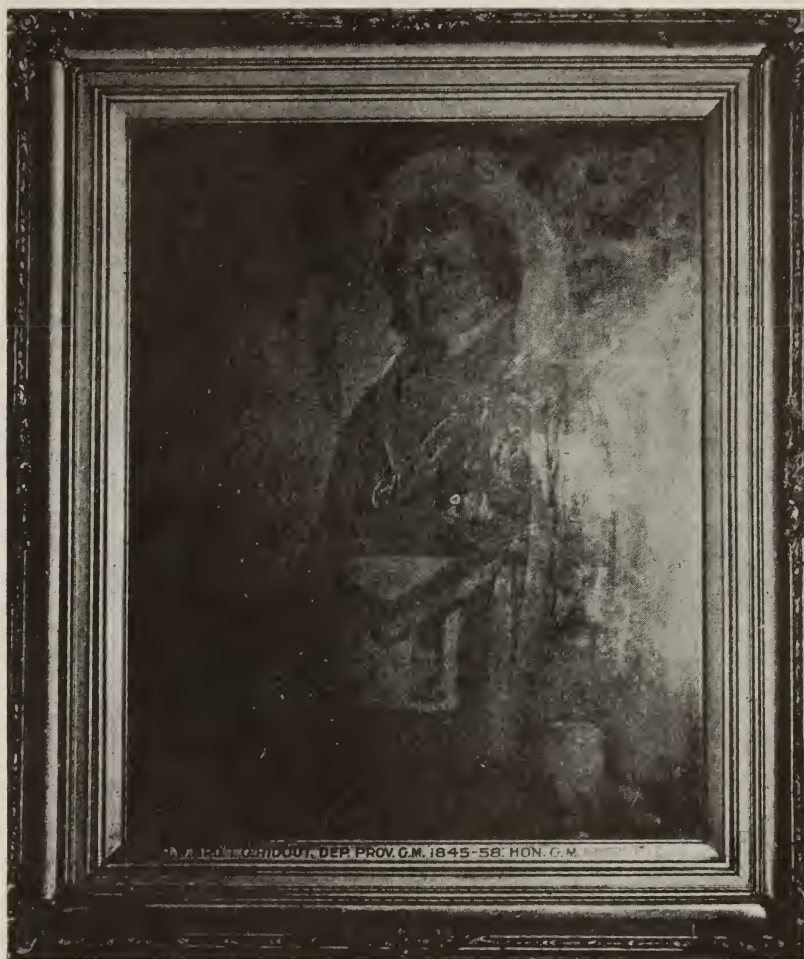
By Bro. John E. Taylor

The nineteenth century produced outstanding personalities in almost any field which could be named, and outstanding names were no exception in Freemasonry, even amongst the many able and conscientious brethren who headed the Craft from the dying days of the first Provincial Grand Lodge, through to the troublous days of the second Provincial Grand Lodge. The third Provincial Grand Lodge also had its problems, which, while they lasted, hinted at such a split as had occurred with the first Provincial Grand Lodge but ended happily with the formation of the Grand Lodge of Canada, which was largely comprised of lodges of Irish origin, and the "Ancient" Grand Lodge of Canada, which had as its members the lodges which had remained loyal to the United Grand Lodge of England. These Grand bodies ultimately amalgamated under the former title in 1858. The centenary which will be celebrated this year is that of the formation of the Grand Lodge of the Irish chartered lodges.

This was the era of Thomas Gibbs Ridout. The name of R. W. Bro. Simon McGillivray will come to one's mind as the leader in the second Provincial Grand Lodge, but when the third Provincial Lodge was formed, there was no doubt in the mind of the brethren of St. Andrew's Lodge, No. 1 Toronto, that Brother Ridout was the natural chief to head the Craft as Provincial Grand Master. This honour, however, never fell to him as Sir Allan Napier MacNab who was himself initiated into the Masonic order in St. Andrew's Lodge on December 12th, 1841, casually divulged that he held patents from both Grand Lodges of England and Scotland. Sir Allan, however, was not very active, and the leadership and administration fell on the capable shoulders of Right Worshipful Brother Thomas Gibbs Ridout. I propose to give some insight Masonically into the activities of this remarkable Mason.

HIS CIVIL CAREER

Thomas Gibbs Ridout was born at Sorel, Lower Canada on October 10th, 1792, the second son of the Honourable Thomas Ridout, Surveyor-General of Upper Canada; from 1814, a member of the Legislature for the West Riding of York and from 1824 a member of the Legislative Council of Upper Canada. He was himself a prominent Freemason, and was the first Senior Warden of St. Andrew's Lodge No. 1 on its formation, having previously joined the Craft either in the Provincial Grand Master's Lodge at Niagara or in Niagara No. 2. In 1806, young Thomas was sent to the famous school operated by the famous Doctor Strachan at Cornwall. In 1811 he was sent to England to visit relatives and to fit himself for a mercantile life, and returned to a firm of lumber merchants in Quebec. The war of 1812, however, changed all his plans and he volunteered for service and was commissioned as a lieutenant in the York Militia.



THOMAS GIBBS RIDOUT

In 1813 he was appointed Deputy Assistant Commissary-General, a position he held until 1820 when he retired on half-pay. He then turned his attention to banking and was instrumental in the initial organization of the Bank of Upper Canada. He visited New York and Boston to study the American system of banking, and was appointed cashier or manager on his return to York.

The headquarters was in the small village of York, then numbering a population of some three or four thousand. The head office was located in a stone building on the south-east corner of King and Frederick Streets.

ST. ANDREW'S LODGE, TORONTO

On 18th November 1822, the preliminary meeting of St. Andrew's Lodge was held at the home of its first Master, Bro. William Campbell, later Chief Justice of Upper Canada, and on December 18th, Thomas Gibbs Ridout presented his application for membership; his brother, George being the first applicant by one day on December 17th. The two brothers' petitions were held over from the regular meeting in February 19th, 1823, until the conclusion of the Provincial Parliament which was then in session, but at an emergent lodge meeting held on March 12th, they were accepted and duly initiated on March 19th. On April 21st they were passed to the Second degree, and on October 23rd, they were raised to the Sublime degree of a Master Mason. These were the days of the second Provincial Grand Lodge and an examination of the membership list of St. Andrew's Lodge shows no initiations between 1823 and 1830, and only one between 1831 and 1840, and no affiliations. Such was the apathy in the Order during these years, to which the Morgan incident of 1826 had contributed not a little. Thomas Gibbs Ridout however was not idle whilst the Lodge was inactive, being appointed Junior Deacon in 1823 and was elected Treasurer for the years 1824 and 1825.

The Lodge held no meetings between November 17th, 1826, and December 28th, 1829. During the interval 1829 and 1840 when the St. Andrew's Lodge was reorganized, T. G. Ridout dropped his membership, as the Lodge history records him as being ballotted for and accepted on January 28th, 1840.

Now begins a period of over twenty years of intense Craft activity, during which time was found for membership in the Royal Arch Masons and the Knights Templar, the latter being instituted in 1854. On April 7th, 1840, Thomas Gibbs Ridout was elected Master, being installed on the occasion of the Feast of St. John the Baptist on June 24th, 1840. He was re-elected in 1841 and only stepped down in 1842 because the rules of the Grand Lodge of England did not permit a Master to rule a Lodge for more than two consecutive years. He was, however, re-elected in 1844, 1848 and finally in 1851 for his fifth term.

A PRESENTATION

After the end of his second term of office in 1841, an emergent meeting was called by the then Master on the 7th November, 1842, for the purpose of presenting a piece of plate to W. Bro. Ridout, who had for many years worked so assiduously for the welfare of St. Andrew's Lodge as well as for Masonry in general.

The following excerpt is taken from the 1922 history of St. Andrew's Lodge;

W. Bro. Robert McClure occupied the chair, and among the sixty-one brethren present were R. W. Bros. Sir Allan MacNab, Rev. A. N. Bethune, Past Provincial Grand Chaplain and Bro. Rev. Ritchie, W. Bro. T. G. Ridout, on entering the Lodge was addressed by the W. M. in the following words:—

"Prompted by a profound conviction of the benefits that Masonry has received through the talented and laborious exertions you have exhibited during the two years that you have presided over us, we have not failed to consider in what manner we could best convey to you some testimonial of this feeling. The deliberations of the brethren have terminated in resolving to procure this piece of plate I have now the pleasure of presenting to you.

"It is the workmanship of a skillful brother of the Lodge, and we trust that, as a specimen of art, it will prove acceptable to you, although as a testimonial of our affectionate regard and brotherly love we are well assured that you will prize it far beyond its intrinsic value.

"That your character and conduct has had the effect of creating an unexampled degree of interest for the Craft throughout this community is fully manifested by the rapid increase of the members of the fraternity; and the respectability of the new brethren tends to stamp a character upon our institution hitherto unknown in this part of the world. The benefits which Masonry is capable of affording seem now to have excited a general attention, and we cannot doubt that it is your elevated deportment and the skillful discharge of your duties as Master of our Lodge that this enlightenment of the public mind to the value of our art is mainly attributable. These benefits are not confined to the Craft alone, for the diffusion throughout society of the members of our Order must ensure by the force of their example a high respect for and a desire to imitate the virtues of Benevolence, Charity and Brotherly Love.

"Neither my powers nor the occasion admit of a full illustration of the benefits of Masonry, and I will only briefly observe that in presenting you with this mark of the esteem of your brethren, I assure you that the sentiments of respect and affection intended to be conveyed are universally and deeply felt by the members of this Lodge."

W. Bro. Ridout replied as follows:—

"With sentiments of gratitude and brotherly love, more easily felt than expressed, I rise to offer thanks for the high and extra-ordinary honour which you have just now conferred upon me, and a mark of your regard in every way most overpowering to my mind, especially by the manner and words in which it is conveyed, as I fear that I cannot adequately reply to the very flattering compliments by which you, Worshipful Sir, and my brethren, have been pleased to appreciate my humble services to the Craft and thus exalt them into merits that I do not claim.

"The revival and flourishing progress of Freemasonry in this part of Canada within the last three years is a gratification in which we all participate, and may be considered the inestimable work of the Great Architect of the Universe, as a means of promoting brotherly affection and good will among men, so that Faith, Hope and Charity, the leading principles of our Order may be thereby firmly established on the three great pillars of Wisdom, Strength and Beauty. This brotherly affection has been exemplified by the kind and considerate manner in which you assisted and supported me during the two successive years that I had the honour of presiding in this Lodge, for it was your untiring zeal and ready co-operation that encouraged me on all occasions in the discharge of my duty, and it was the approbation and feelings of my own mind that rewarded my humble services. It is, therefore, with profound respect and heartfelt pleasure, that I accept this valuable piece of plate as a memorial of your friendship and abiding good-will, and hope to hand it down to my children as a lasting mark of your high consideration and as a remembrance of this, the proudest day of my life; for although I may consider your judgment partial, yet a stamp of honour has been affixed upon me which I pray I may never sully, and I once more thank you, Worshipful Sir and brethren, with grateful feelings, equal to the magnitude of your kindness."

The British Colonist of November 16th, 1842, contains the following description of the testimonial presented to Bro. Ridout:

"The testimonial is a vase, supported on a stand sixteen and a half inches high, weighing eighty-four ounces. The base is formed by a scalloped triangle, supported by richly chased shell-patterned feet in dead silver, between each two is inserted a medallion, with the respective Masonic emblems of the All-Seeing Eye, the Double Triangle, and the Claspéd Hands, indicative of the supports of the Order — Morality, Science and Unity. On the centre of the base is a Grecian Doric column, elegantly chased; scroll work to support a stand for the vase and connected to three Sphinxes on each of the angles — as represented by the Sphinxes — the Grecian by the column — and connected with the Roman and modern times by the vase. The vase is richly chased and gilt inside, with two scroll handles, between which on one side, is the jewel of the Past Master (the office of Bro. Ridout)."

On the opposite side are the following inscriptions:

"Presented to by the brethren of St. Andrew's Lodge No. 1 Canada West, to their late Worshipful Master, THOMAS GIBBS RIDOUT, as a testimony of their high estimation of his valuable services during the two past years, and of their sincere regard for him as a man and a Mason, Toronto AL. 5842."

"The work was the manufactory of Bro. Sewell."

Bro. Sewell had affiliated with St. Andrew's Lodge February 11th, 1840, and appears to have done a thriving business among the then existing lodges.

In 1845 he was commissioned to make a set of jewels for St. John's Lodge No. 5 Provincial Lodge of Canada West, and a square donated by him and inscribed with his name is still in use by the Lodge. The subscribers to W. Bro. Ridout's testimonial numbered seventy and were composed of nearly all the influential men of the City of Toronto and vicinity, in the year 1842.

ST. JOHN'S CHAPTER

Bro. Ridout joined the Royal Arch Masons in St. John's Chapter No. 4 P.R. on June 26th, 1841, and from 1841 to 1843 was Treasurer. In the next year he was elected King and two years later High Priest. The minutes of this Chapter show that on October 15th, 1846, Bro. Ridout was named as Z. or First Principal, in the application made out to the Grand Chapter of England for a warrant which was granted in 1848. The Companions of St. John's Chapter, on the 28th February 1848, resolved to hand over their warrant, jewels, paraphernalia and furniture to St. Andrews Chapter No. 487 E.R., which was the new Chapter mentioned above, but a year later decided to resume work and petitioned St. Andrews to return all these. This St. Andrew's did. Thomas Gibbs Ridout was Z. of St. Andrew's Chapter for the first eight years of its existence, 1848 to 1855. The two chapters then continued working under their respective warrants, one or the other sometimes lapsing into dormancy for a while, until they amalgamated on the 27th May 1870, and are now known as the Royal Arch Chapter of St. Andrew and St. John No. 4 G.R.C.

KNIGHT TEMPLAR ORDER

In the Templar body, Ridout was a charter Frater of Geoffrey de St. Aldemar Encampment at Toronto which had been formed in 1854. Last year this body celebrated its centenary. In 1855 he was Provincial Grand Hospitaller of the Provincial Grand Conclave of Canada, the body which preceded the erection of the National Great Priory of Canada in 1868. In 1858 he was Provincial Grand Sub-Prior and in 1859-60, Provincial Grand Prior. The recent Ridout treasures which have come to light have produced the following interesting Chapter items:—Debenture No. 23 of St. Geoffrey de Aldemar Preceptory for £12.10.0. dated 1856 with all coupons attached, Knight Templar certificate dated 1856, a Knight Templar apron with skull and cross-bones in an equilateral triangle.

IONIC LODGE

It was not unnatural that a Mother Blue Lodge such as St. Andrew's should expand to the point of their members setting up new lodges, and in 1847 a group of prominent members applied for and were granted a dispensation for the formation of "The Ionic Lodge" and on July 8th, R. W. Bro. Thomas Gibbs Ridout, Deputy Provincial Grand Master installed as Master, the Provincial Grand Secretary, Francis Richardson as the first Master. At the same meeting Ridout was unanimously elected an Honorary Life Member. The dispensation bearing his signature is a treasured possession of Ionic Lodge. Amongst the effects which have been referred to is the warrant of constitution of Hope Lodge, Port Hope, dated 1859. This interesting document, which will soon, it is hoped, be given to Hope Lodge No. 114, not only is signed by



SIR ALLAN NAPIER McNAB

Thomas Gibbs Ridout as Deputy Grand Master, but has the name of Thomas Ridout, his son, written in over the erased name of the original master, and the evidence that he actually performed the duties of this office in this Lodge is supplied in a beautiful Past Master's jewel fashioned in silver which exists to this day and will be one of the exhibits. Such was the zeal of this ardent Mason, a man who travelled Ontario in the days of coaches as extensively as we to-day cover distances without thought of the fatigue involved.

PROVINCIAL GRAND LODGE OF CANADA WEST

Wide as Bro. Ridout's activities were in the Blue and Chapter, and later with the Knights Templar, he filled out an apparently full life from 1845 to the day of his death in his capacity as Deputy Provincial Grand Master of Canada West. In 1845 Bro. Ridout was making a trip to England and it was regularly moved and seconded in St. Andrew's Lodge that it is the intention to solicit the formation of a Provincial Grand Lodge and that St. Andrew's Lodge will recommend the appointment of Bro. T. G. Ridout to be Provincial Grand Master, and that he was to have power to nominate Provincial Grand officers. Prior to his sailing for England an emergent meeting was held at the Masonic Arms Hotel, West Market Square for the purpose of presenting an address signed by eighty-six members to W. Bro. T. G. Ridout.

At a meeting held in Hamilton on August 9th, 1845, the preliminary meeting was held of the Provincial Grand Lodge of Canada West, with seven Lodges represented by twenty-eight past masters and wardens. The Lodges represented came from Kingston in the east to Simcoe in the west. Bro. Ridout was not amongst the deputation from St. Andrew's Lodge. The patent appointing Bro. Sir Allan Napier MacNab as Provincial Grand Master was read. This had been granted by the Grand Lodge of England and was dated 28th August 1844. Despite his absence from the country, Bro. Ridout was appointed Deputy Provincial Grand Master, an office he held until the Ancient Grand Lodge of Canada was formed 10th September, 1857, when he became Deputy Grand Master. A copy of his warrant is attached to this paper. Bro. Ridout was head of a committee to prepare a farewell address to the Grand Lodge of England. In 1858 on July 14th, in the hall of King Solomon's Lodge, on the south-west corner of Church and Colborne Streets the two Canadian Grand Lodges dissolved and the Grand Lodge of Canada was formed, with William Mercer Wilson as Grand Master, and R. W. Bro. T. G. Ridout as Deputy Grand Master.

GRAND LODGE OF CANADA

On July 15th, 1859, in recognition of his long service as Deputy Grand Master and for devoted service to the Craft he had conferred on him the rank of Past Grand Master of the Grand Lodge of Canada. The third Provincial Grand Lodge of Canada West held twenty-three regular communications between 1845 and 1856 and seven special communications. Of the former, the Deputy Grand Master was present at eighteen regular communications and six special ones.

Perhaps to him the most important of the special communications was that of the laying of the corner stone of the new Mechanics' Institute building on April 14th, 1854. of which he had been the first president

in 1849. The building was torn down in 1954, and a kinsman of T. G. Ridout, the late W. Bro. H. E. Ridout of Ionic Lodge went round to find what had been salvaged from the repository of the corner stone which his distinguished progenitor had laid. However, with the ravages of time, the indifference of the workmen, and not knowing the exact time when the repository was laid bare, Bro. Howard Ridout achieved very little. Other special communications took Thomas G. Ridout to St. Catharines in 1848 for the laying of the corner stone of a Town Hall, presumably that of the present County building on the corner of the market square. In 1851 Bro. T. G. Ridout presided at the laying of the foundation stone of the Town Hall and Market House at Port Hope, and in 1853 he travelled to Whitby for a similar purpose. In 1856 he and the Provincial Grand Master attended at Cobourg for the laying of the foundation stone of the Town Hall, called Victoria Hall, and the home of St. John's Lodge, Cobourg for over 90 years.

The sands of time, however, were running out, the allotted span of man's years was near, and Thomas Gibbs Ridout died at the age of sixty-nine on the 29th July, 1861, at the Bank of Upper Canada on the north-east corner of George and Duke Streets. His funeral took place at St. James Cemetery on August 1st, under Masonic auspices, and was attended by three hundred Masons representing six lodges in Toronto, St. Andrew's, his Mother Lodge, King Solomon's, Ionic, St. John's, Wilson and Rehoboam. All the merchants on King Street closed their store windows.

Thus lived and died one of the most outstanding Masons of his day. The Craft is fortunate that much of his Masonic regalia has now come to light and will be on exhibit at the close of this meeting.

LIST OF REGALIA AND DOCUMENTS

Regalia

- Apron — of the Deputy Provincial Grand Master and Collar
- Apron — of the Deputy Provincial Grand Master — undress
- Apron — W.M. of St. Andrew's Lodge or of W.M. of Hope Lodge
- Apron — Mark Master with Sash
- Apron — Royal Arch Mason with Sash
- Apron — Royal Arch Mason with Sash (Principal's)
- Apron — Knight Templar with two pairs of gauntlets

Jewels

- One Chapter Jewel
- One Mark Master Jewel
- P.M. Jewel of V. Wor. Bro. Thomas Ridout 1862, Hope Lodge No. 114, Port Hope.

Documents

- Patent of Sir A. N. MacNab as P.G.M. dated Aug. 28th, 1844
- Patent of Thomas Gibbs Ridout as D.G.G.M. dated Aug. 20, 1845.
- Grand Lodge cert. of his son, Thomas Ridout Dec. 21
date of initiation into St. Andrew's Lodge 1853.
- Grand Chapter certificate of Thomas Ridout 1855
- Knight Templar certificate of Thomas Ridout 1859
- May 7th Minutes of meeting re above

Minutes of Installation of Hope Lodge
Copy of 50-year history of St. Andrew's Lodge
property of son.
Geoffrey de Aldemar Preceptory debenture No.
23 dated 1855 coupons uncut.
Surveyor's note book with rutual in back with date
Nov. 1856.

COPY OF WARRANT

L.S.

(Sgd.) Zetland

G.M.

To All and Every our RIGHT WORSHIPFUL WORSHIPFUL and
loving BRETHREN

WE

Thomas Dundas, Earl of Zetland, Baron Dundas
of Aske in the County of York & &

GRAND MASTER

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

SEND GREETINGS

KNOW YE That We of the great Trust and Confidence reposed in
our Right Trusty and Well-beloved Brother Sir Allan MacNab, Knight,
of Hamilton M.P.P. Colonel of the Militia of Canada West & &
Do hereby constitute and appoint him the said

SIR ALLAN MACNAB

Provincial Grand Master for Canada West

with full powers and authority in due form to make Masons and constitute
and regulate Lodges as occasion may require subject nevertheless to our ap-
proval. And also to do and execute all and every such other acts and things
appertaining to the said Office as usually have been or ought to be done and
executed by other Provincial Grand Masters He the said Sir Allan MacNab
taking special care that all and every the members of every Lodge he shall
constitute have been regularly made Masons and that they and the members
of all other Lodges within his Province do preserve perform and keep all and
every the rules order and regulations and instructions as shall from time to
time be transmitted by US or by the Right Honorable Richard William Penn
Curzon Howe, Earl Howe, Viscount and Baron Curzon of Penn and Baron
Howe of G.C.H. Lord Chamberlain to Her Majesty Queen Adelaide & &
Our Deputy Grand Master or by any of our Successors Grand Masters or
their Deputies for the time being. And we do will and require you the said
Provincial Grand Master to cause at least one General Meeting or Communi-
cation to be held every year. And that you promote in those and all other
occasions may be for the honor and advantage of Masonry and the benefit of

the Grand Charity held with a list of the several members of the said Lodges and copies of all such rules and regulations as shall be made for the good government of the same with whatever else you shall do by virtue of these Presents. And that at the same time you remit to the Treasurer of the Society for the time being at London Five Guineas Sterling for every Lodge you shall constitute for the use of the Grand Lodge and other necessary purposes.

GIVEN at London under Our Hand and Seal of Masonry this 28th.
August A.L. 5844 A.D. 1844

BY Command of the M. W. Grand Master
(Sgd.) William H. White G.S. (Sgd.) HOWE D.G.M.

COPY

To All and every our Worshipful and Loving Brethren

I Sir Allan Napier MacNab PROVINCIAL GRAND MASTER FOR
CANADA WEST

under the authority of Thomas Dundas, Earl of Zetland, Baron Dundas of Aske in the County of York & & Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England

SEND GREETING;

KNOW YE that by Virtue of the Patent or Warrant to me granted by the Most Worshipful Grand Master whereof a copy is hereon above written and conformably to the Laws and Constitutions of the Grand Lodge on that behalf made: and also of the great trust and confidence reposed in our Right Trusty and Well-beloved Brother THOMAS GIBBS RIDOUT Esquire. I DO HEREBY constitute appoint and depute him the said Thomas Gibbs Ridout my DEPUTY GRAND MASTER for the said Canada West, and do fully authorize and empower him in my absence for me and in my name to preside over the Craft in the said Province and to regulate the Lodges therein; and also to convene Grand Lodges or general Communications for the said Province in conformity with the Laws of Grand Lodge at such times and places as to him may seem expedient and necessary; and then and there to appoint Provincial Grand Wardens and other Grand Officers for the Provincial Grand Lodge: And generally to do and perform all such Acts in my absence as I might do if present subject nevertheless to such Directions and Instructions as I may at any time give touching the said matters or otherwise. AND I do hereby strictly enjoin my said Deputy to take special care that all and every the Lodges in the aforesaid Canada West and the Brethren and Members thereof respectively do conform to and observe all the Laws, Constitutions and Ancient Regulations of the Craft.

Given under my Hand and Seal at Toronto in the said Province this
20th. August A.L. 5845. A.D. 1845

Witnesses, Francis Richardson
S. G. Warden

(Sgd.) Allan N. MacNab
Prov'l. G. M.

CANADIAN MASONIC RESEARCH ASSOCIATION

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(Part 2)



History of Capitular Masonry
in Quebec

by R. W. Bro. A. J. B. Milborne



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Capitular Freemasonry In Quebec

by R. W. Bro. A. J. B. Milborne

Emmanuel Rebold in his **General History of Freemasonry in Europe**¹, stated that Masonry was introduced into Canada in the year 1721, but he supplied no evidence to support his simple statement, and no record in substantiation has come to light since he wrote.

There is no doubt that individual Masons were in Quebec prior to the Conquest. Two of these have been identified. One was Baron Ludwig August Dieskau, who was born in Saxony in 1701. He entered the French Army and rapidly advanced in rank. In 1755 he was sent to Canada as Commander-in-chief of the French troops in the Colony. In September 1755 he was defeated by the British at Lake George, and taken prisoner by the British commander, Sir William Johnson, who was also a Freemason. He remained a prisoner until 1763 when he was exchanged and returned to France. He died at Suresnes, near Paris, on September 8th, 1767. It is not known where Baron Dieskau was made a Mason, but he is listed as a member of the Lodge at the Horn Tavern, London, in the return made by that Lodge to the Grand Lodge of England, a copy of which was entered in the first Minute Book of the Grand Lodge under the date November 25th, 1723². The other was no less than Michel Ange Duquesne-Menneville, who was appointed Governor of New France and given the title of Marquis on March 1st, 1752. The Marquis Duquesne was a brilliant member of the distinguished Huguenot family, that is imperishably associated with the French Navy. He was initiated at the Horn in 1730³, during the mastership of the Duke of Richmond.

The Lodge at the Horn, Westminster, of "time immemorial constitution" was one of the four old Lodges, represented at the meeting held at the Apple Tree Tavern, Charles Street, Covent Garden, in 1716, when it was decided to revive "the Quarterly Communications of the officers of Lodges (call'd the Grand Lodge)." The list of members included such eminent Masons as George Payne, Grand Master in 1718, and again in 1720, and the compiler of the General Regulations, the Rev. James Anderson, who wrote the Constitutions of 1723, Sir Richard Manningham and Dr. J. T. Desaguliers. At that time the Lodge met at the Rummer and Grapes Tavern in Channel Row, Westminster, and it is now the Royal Somerset House and Inverness Lodge No. 4, on the Register of the United Grand Lodge of England.

Father Edouard Hamon published a volume in 1855 under the pseudonym of Jean d'Erbrée in which he wrote that the French Colony of New France had not escaped the contagion of impiety. "The Canadian

1. Brennan's Translation. 1868. p. 330.

2. O.C. Antig. Vol. X. p. 6.

3. Gould. **Military Lodges**. p. 30.

nobility and the middle classes were reading Voltaire . . . The ground was ready for Masonic action. Only a few years before the Conquest, in 1755, a Lodge of Masons was established in Quebec. The names of these Canadian Masons are preserved in the archives of the order, but, out of regard for their descendants whose devotion to the Church protests today against the foolish conduct of their ancestors, it is, I believe, more charitable to allow their names to sleep in the silence of the Lodges." Hamon wrote at a time when Quebec was torn by a political-ecclesiastical controversy arising out of the proposed dismemberment of the Roman Catholic Diocese of Three Rivers. He was not writing as a historian, and his statements concerning Freemasonry were introduced with the evident motive of discrediting one of the parties to the controversy. No confirmation of the existence of a Lodge in New France in 1755 has been forthcoming, and Hamon's allegation has been denied acceptance by both profane and Masonic investigators.

Father Auguste Gosselin, an eminent French Canadian historian, in his work *L'Eglise du Canada après la Conquête* commenting upon the case of Brother J. P. Gamelin, a member of St. Peter's Lodge, Montreal, who incurred the displeasure of the Bishop of Quebec in 1771 for participating in a public Masonic ceremonial while occupying the position of Churchwarden (*marguillier*) of Notre Dame Church, Montreal, adds that Gamelin is the first French Canadian Freemason to whom reference has been found in the ecclesiastical records. He observes that that was not to say that there had not been others, and he believed the fact that the Bishops in the French colony had not thought it necessary to publish the Papal Bulls against Freemasonry appeared to prove that there had been few such prior incidents, more particularly under the French regime.

Such, it is believed, is the present position with regard to the claims advanced for the existence of Freemasonry in New France. It is not improbable, even quite possible, that a Lodge or Lodges were erected in the Colony under one or other of the Grand Bodies then in existence in France, but nothing sufficiently conclusive has yet appeared concerning them.

THE BRITISH CONQUEST: 1759

From the time of the Conquest there is ample documentary evidence of the activity of the Craft in Quebec. Our earlier Masonic historians accepted, in the absence of other evidence, the statement in Captain John Knox's *Journal* that on December 27th, 1759, "the anniversary (of St. John's Day) was duly observed by the several Lodges of Freemasons in this Garrison" as the record of the earliest meeting of the Craft in the captured city. It was not until 1919 that there came into the possession of the Grand Lodge of Quebec a small vellum-covered book of about 150 pages which had been used by James Thompson to keep a record of the letters written by him in his capacity as Grand Secretary of the Pro-

vincial Grand Lodge of Quebec, and the replies received to them⁴. Fortunately, the first few pages contain also the Minutes, or a copy of them, of the first meetings held by the Lodges in the Garrison. The first Minute is as follows:

“QUEBEC on the 28th day of November, 1759, and of Masonry 5759, which was as soon as Convenient after the Surrender of this place to His Brittanic Majesty's Arms.

The masters, and wardens of the following Lodges viz: No. 192 in the 47th Regiment, No. 218 in the 48th Regiment, No. 245 in the 15th Regiment, Dispensation 136 in the 43rd Regiment, Dispensation 195 in the Artillery, all of the Registry of Ireland, and No. 1, of Louisburg Warrant; Mett in form at 6 o'clock in the Evening when it was Consulted and agreed upon, as there were so many Lodges in this Garrison, that one of the Brethren present of the Greatest Skill and Merritt should take upon him the Name of GRAND MASTER from the Authority of the above Lodges until such time as a favourable opportunity should offer for obtaining a proper Sanction from the Right Worshipful and Right Honourable the Grand Master of England, and in Consequence thereof our True and faithful Brother Mr. John Price Guinnett, Lieutenant in his Majesty's 47th Regiment was unanimously and to the Great satisfaction of the whole Fraternity assembled Proclaimed GRAND MASTER for the Ensuing Year, when being properly installed in the Chair he Chose our worthy Brother Thomas Augustus Span, Esq., Captain in the 28th Regiment his Deputy who was thereupon proclaimed as such, and Brothers Huntingford and Prenties were Chosen Senior and Junior Grand Wardens and Brother Paxton Grand Secretary.”

In a letter dated February 9th, 1769, addressed to Bro. Thomas French, the Grand Secretary of the Grand Lodge of England (“Moderns”), Bro. John Gawler, then resident in England, but who had served at Quebec with the Artillery, and had been a member of Lodge No. 11, constituted by the Provincial Grand Lodge of Quebec in the Royal Artillery, recounted the story of that early meeting. He wrote that there were eight or nine Lodges in the Garrison at the time. The minutes, however, record only six as being represented at the meeting. The absence of the others was undoubtedly due to the military situation which was by no means secure.

Five of the Lodges were of Irish parentage. The Lodges in the 15th, 47th and 48th Regiments held Warrants from the Grand Lodge of Ireland. The Lodge in the Artillery was held in virtue of a Dispensation granted by the Brethren of Lodge No. 195, Irish Registry held in the 42nd Regiment. The Lodge in the 43rd Regiment was held in virtue of a Dispensation granted by the Brethren of Lodge No. 136, also of Irish Registry, and held in the 17th Regiment. The Lodge in the 28th Regiment was warranted by the Provincial Grand Lodge of Boston, which derived its authority from the Grand Lodge of England (“Moderns”).

4. Proceedings, G.L. of Quebec. 1920.

James Thompson, whose record mentioned above throws so much light upon Freemasonry in the early days of British rule in Canada, also wrote a Journal, and from it much interesting information concerning the military and social happenings of his day is to be gleaned. He was a native of Tain, a small town about a mile from the southern shore of Dornoch Firth in the County of Ross and Cromarty, Scotland, in which he was born in 1732, and in which he also saw the light of Masonry. It was in this area that Simon Fraser, a son of the twelfth Baron Lovat,



JAMES THOMPSON

raised his regiment of Highlanders, the 78th. One of the companies was recruited by a Captain David Baillie, and he undertook to obtain a Commission for James Thompson who was his cousin. This was not immediately forthcoming as the establishment of officers had been completed, so Thompson volunteered to enlist as a Sergeant at a shilling a day. He was present at the Siege of Louisbourg in 1758, and came to Quebec with his Regiment which formed part of the Army under the

command of General James Wolfe. Fraser's Highlanders took up its position on the left wing of the British line on the Plains of Abraham on September 13th, 1759, when the French Army, under the command of the Marquis de Montcalm, was defeated. Thompson participated in the charge which took the British up to the very walls of the City. Later, he was placed in charge of the evacuation of the wounded. It required two men with a hand barrow on which a piece of canvas was stretched to move each man from the river bank to the top of the hill at Point Levis where a temporary hospital had been established, a distance of about three miles. Impatient at the delay, Thompson records that he took up a wounded man for his own share and did not put him down until he reached the Hospital, which is proof that he was a man of no ordinary physique.

Fraser's Highlanders, reduced from its original strength of 1542 officers and men by casualties and scurvy to a bare hundred and fifty, went on to Montreal in August of the following year with the little army, mustering not more than fifteen hundred officers and men, under the command of General Murray. General Amherst, with his force, reached Lachine on September 6th, and Colonel Haviland, after fighting his way up the Richelieu, reached Longueuil on the same day. Hemmed in on three sides, the Marquis de Vaudreuil who was in command of the remnants of the French Army, had no choice but to surrender, and the terms of capitulation were signed on the morning of September 8th, 1760.

There can be little doubt that Colonel Fraser brought James Thompson to the notice of General Murray and that he proved to be invaluable to Major McKellar in the supervision of the work on the fortifications at Quebec. It was undoubtedly the very high opinion he had formed of Thompson's merit and ability that prompted the General to give him the choice of remaining in Montreal as Town Major, or of returning to Quebec to continue his work with the Engineers. He returned to Quebec, and on the disbanding of the 78th Regiment in 1764, received the appointment of Overseer of Public Works. He resigned in 1828, not because of old age, he claimed, but because of an infirmity which he had contracted during the arduous and fatiguing days of 1775, when Quebec was under siege by the Americans under Generals Montgomery and Arnold.

A ROYAL ARCH CHAPTER

Just as James Thompson is the source of the earliest information concerning Craft Masonry in Quebec, so the first reference to the existence of the Royal Arch there is to be found in his writings. In a letter addressed to Bro. Joseph Peters the Grand Secretary of the Grand Lodge

of Nova Scotia, he discusses the state of the Craft in general and continues:

"Your remark on Royal Arch Masonry is perfectly just, and agreeable thereto, a Chapter was held here from 1760 until 1778, when we had information a Charter Compact (as it is called) was agreed upon and signed by the Great Personages of Europe in that line of Masonry and fixed in London for constituting the Grand Chapter of this Supreme Degree, called the Grand and Royal Chapter of Jerusalem, which required all Chapters prior to 1766, to apply for Warrants of Constitution for their better Regulation, as well as to put them on a more respectable footing. On receipt of this information, we have apply'd and adjourned from meeting in that Line till we obtained it in 1782, but this Grand Chapter has no connexion with any Grand Lodge whatever."

The Chapter to which Thompson refers as having been in existence from 1760 may have been a local organization without outside authorisation, which drew upon all the Lodges in Quebec for its membership, or it may, in the earlier days of its formation, have been under the sponsorship of one of the Irish Lodges in the Garrison. The latter seems the greater probability as it was the practice of the Irish Lodges to confer the higher degrees of Masonry under the authority of their Craft Warrants, at any rate up to the year 1838, when separate Charters were granted by the Grand Chapter of Ireland. The earliest indication of their existence in Quebec, therefore, might properly be sought in their records. However, only the 47th Regiment remained in the Quebec Garrison for any length of time, and Lodge No. 192 Irish Registry, held by it, was the only one of the number participating in the initial meeting of the Provincial Grand Lodge reported by the Provincial Grand Secretary to England as being in Canada on the 8th November, 1762. The number of Masons in the Province did not at that time exceed a hundred and fifty.

One of the members of Lodge No. 192, was Lieutenant Thomas Turner of the 47th Regiment, who seems to have been a very active Mason. He first appears as a petitioner for the charter of Lodge No. 3, Nova Scotia, meeting at Halifax, and registered by the Grand Lodge of England ("Ancients") under the No. 67, as having been constituted December 27th, 1757⁵. He was the Master of Select Lodge, Quebec, constituted by the Provincial Grand Lodge of Quebec ("Moderns") in 1761, as appears from the Certificate granted to Lieut. James Leslie⁶. In the same year he was the Master of Lodge No. 10, also constituted by the Provincial Grand Lodge of Quebec ("Moderns") held by the Officers of the 47th Regiment, as appears from the Certificate issued to Ensign John Webb⁷. He is reported as a member of Lodge No. 192 in the Return of that Lodge to the Grand Lodge of Ireland, dated December

5. Lane, *Masonic Records*, 2nd Edn. p. 63.

6. Robertson. *History of Freemasonry in Canada*. Vol. 1. p. 166.

7. *Transactions*. Irish Lodge of Research No. CC. 1922. p. 21.

27th, 1761, and as being made Master on the 27th December, 1762⁸. He was "elected" Provincial Grand Master of Quebec on June 24th, 1763. A Jewel, bearing Craft and Royal Arch designs engraved thereon and bearing the inscription "Thos Turner, No. 192." was exhibited to the Quatuor Coronati Lodge in 1923⁹.

The 47th Regiment returned to Europe in 1763, landing at Cork on December 5th, and unfortunately, it is unknown whether Bro. Turner was exalted to the Supreme Degree of the Holy Royal Arch before or after he returned to the old country.

LATER REFERENCES

A reference to the Royal Arch is also found in the Minutes of St. Andrew's Lodge, Quebec, under the date March 26th, 1783 as follows:

"In this last tribute of our duty to our deceased Bro. Anderson, the Society made a most respectable appearance; and, it may be said, that in this solemn ceremony, his corps had the greatest Masonick honours known in this Province since the Conquest, having for Pall bearers, Six Royal Arch Masons in their Regalia."

The deceased brother was a member of St. Patrick's Lodge, and frequently attended the meetings of St. Andrew's Lodge. The Secretary has added to the Minute for the benefit of posterity, a delineation of his character which for conciseness and completeness is rarely found in Masonic records. It is as follows:

"In his Character he was possessed of a mind superior to anything that appeared to him mean and little. Generous almost to profusion, happy and facetious with his friends, with an extraordinary Vivacity, True to his Trust, Punctual in his payments, Just in his transactions, of great humanity — With all these accomplishments he had his foibles. His Passions was naturally warm and quick at times, but tempered partly by reason, and the persuasions of his Friends. Too fond of his friends and his Bottle, he ruined a Constitution, which in its original Texture, seemed formed to last much longer than 47 years."

St. Andrew's Lodge was constituted on October 20th, 1760 by the Provincial Grand Lodge of Quebec, although it was not named St. Andrew's until about the year 1766. James Thompson held the office of Senior Warden as well as that of Secretary in 1760. He was elected Worshipful Master on December 3rd, 1761, and held that office thirteen times from 1761 to 1784. When he was not the Master, he served the Lodge in other capacities.

St. Patrick's Lodge first appears on the Quebec Roll in 1768, and may have been the same Lodge constituted in 1760 for the "Inhabitants of the Town." One of the most active members of this Lodge was Miles Prentice, formerly of the 43rd Regiment, who was Provost Marshal

8. *ibid.*

9. A.Q.C. Vol. XXXVI:269; XXXVII:102.

of Wolfe's Army, and who, on the cessation of hostilities became the proprietor of the Freemasons' Tavern, Quebec, at which the Provincial Grand Lodge, and some of the City Lodges held their meetings. Prentice had formerly been a member of Lodge No. 136, Irish Registry, held in the 17th Regiment, as appears from the Certificate issued by that Lodge to Pardon Sanders on April 20th, 1758, when the Regiment was at Annapolis Royal¹⁰. Other signatories to this Certificate have been identified as serving in the 43rd Regiment, which had no Lodge attached to it until the Brethren of Lodge No 136 gave them a Dispensation. It is thought that the Dispensation was given to enable the Brethren of the 43rd Regiment to meet as a Lodge, when the Regiments, which had been brigaded together, were separated.

Bro. Charles A. Conover, General Secretary, of the General Grand Chapter, states "Royal Arch Masonry was first established in Canada at Quebec City by a Charter to Unity Chapter No. 19 on February 11th, 1780 from the Grand Chapter of the Holy Royal Arch of Jerusalem which was formed in England in July 1767." A draft of such a Warrant was formerly in the collection of Bro. Wallace Heaton, and is now in the possession of Lt. Col. W. E. Moss. It was to have been issued to Thomas Aylwin, Charles Grant and Miles Prentice, and the draft bears the date April 14th, 1780. James Thompson, in his letter to Bro. Peters quoted above, says the Warrant was not received until 1782. Thomas Aylwin was a member of St. Andrew's Lodge, Charles Grant of Merchants' Lodge, while Miles Prentice, as has already been noted, was a member of St. Patrick's Lodge. Nothing more concerning this Chapter has come to light, save a certificate granted to Henry Rudyerd, dated August 10th, 1785, and signed by James Thompson, Z; James Davidson, H; and Henry Rudyerd, J. Both Davidson and Rudyerd were at the time members of Merchants' Lodge.

THE "ANCIENTS" ARRIVE

The period in Quebec Masonic history has now been reached when the "Modern" regime enters upon a decline in its influence, and the "Ancients" began their ascendancy in matters relating to the Craft.

In the letter dated June 20th, 1785 to Bro. Peters, already quoted, James Thompson tells him that "every Lodge, under the Canada Constitution granted by His Grace the Duke of Beauford, are persuaded that that authority is the only legal one to be had in England, yet a Lodge held here in the Royal Artillery endeavoured to convince them to the contrary, and they are the only Lodge we ever saw under the Title of Ancient York." He closes his letter by saying that he had never seen a Modern Lodge — a strange statement from such a loyal adherent to the senior Grand Lodge, but quite understandable when it is appreciated

10. The Builder. Vol. XIII-69.

that the distinctions of "Ancients" and "Moderns" which had divided the Craft in England were then unknown in Quebec. In the following month, the Minutes of St. Andrew's Lodge also record the existence of this Artillery Lodge "calling themselves Ancient York Masons, and endeavouring to convince that we are Modern." "They are the first of this stamp we know of abroad, tho' we are told there is such a party for some years in England"¹¹.

As the Minutes of the Grand Lodge of Ireland record under the date June 1st, 1786, the receipt of a letter from Lodge No. 213, E. R., ("Ancients") then stationed at Quebec¹² it is assumed that it was this Lodge held in the 4th Battalion of the Royal Artillery, to which reference is made. If this assumption is correct, then this Lodge was in Quebec at a much earlier date than has hitherto been suspected¹³.

Previous to the arrival of this Artillery Lodge in the City, the Craft in Quebec were apparently little concerned about the dissension between the two ruling bodies of the Craft. John Gawler had informed the Provincial Grand Lodge of the existence of the rival bodies as early as 1768, when he was negotiating with the Grand Lodge of England ("Moderns") on behalf of the Quebec brethren for the grant of a Warrant for the Provincial Grand Lodge. He wrote, later, that he found he "had a new lesson to learn" and that "we" (presumably brethren in the Artillery Depôt at Woolwich) "came to a Resolution last night to join a Body amongst our people hear which sits under the sanction of Esq., Mathews." The Hon. Thomas Mathew, Provincial Grand Master of Munster, was the Grand Master of the Atholl or Ancient Grand Lodge from 1766 to 1770. This change of allegiance, however, did not prevent Bro. Gawler from faithfully discharging his duty to his former associates by obtaining the Warrant.

A new Lodge in the Royal Artillery under Ancient Registry was constituted in the City of Quebec at a meeting held on May 30th, 1788 under a Warrant No. 241, dated October 22nd, 1787¹⁴. In December of 1790 a number of brethren formerly belonging to St. Andrew's Lodge and also to Merchants' Lodge (both of "Modern Registry") united in a new Merchants' Lodge under an Ancient Warrant No. 265, which was exchanged, on payment of Five Guineas, for Warrant No. 40 a year later.

The Lodge in the Artillery meeting under the Warrant No. 213 had purchased an earlier Warrant Numbered 9 in 1787.

11. Graham, *Outlines of History of Freemasonry in Quebec*, p. 86.
A.Q.C. Vol. LVII. p. 264.

12. A.Q.C. XXXVIII-p. 162.

13. Lane, *Masonic Records* p. 40; Robertson, *Freemasonry in Canada*.
Vol. 1. p. 156.

14. Lane, *Masonic Records*. P. 126.

PROVINCIAL GRAND LODGE 1792

It was over these three Ancient Lodges with Warrants numbered 9, 40, and 241, that His Royal Highness, the Duke of Kent, was invited to preside when he came to Quebec. A Warrant of Appointment, signed by the Duke of Atholl as Grand Master, was obtained, and the Prince was installed as Provincial Grand Master on June 22nd, 1792. Not long after that event, the other Lodges, in Montreal and elsewhere, transferred their allegiance from the Grand Lodge of England ("Moderns") to the Grand Lodge of England ("Ancients"), and thus brought to an end the rule of the Provincial Grand Lodge of Quebec which had functioned so actively since 1759. During its regime, there were no less than sixty lodges on its Roll, and it had established lodges as far away as Fredericton in New Brunswick to the East, Detroit to the West, and Vergennes in Vermont, to the South.

The following is a list of the Grand Masters of the original Provincial Grand Lodge:

Guinnett, Lieut. John Price	Elected November 28th, 1759 (a)
Fraser, Colonel Simon	Elected and installed by Thomas Dunckerley. June 24th, 1760 (a)
Span, Lieut. Thos. Augustus	Elected November 25th, 1760 (a)
West, Captain Milborne	Elected (b) December 27th, 1761 (a)
Turner, Lieut. Thomas	Elected June 24th, 1763 (a)
Walker, Lieut. Joseph	Elected June 24th, 1764 (a)
Collins, Hon. Thos.	Elected (c) June 24th, 1765.
Carleton, Colonel Christopher (d)	Appointed. 1786. (e)
Johnson, Sir John	Appointed. May 5th, 1788.

THE MARK DEGREE

The two Lodges, Nos 9 and 241, held meetings in the Mark and Royal Arch Degrees, and the degrees were conferred upon candidates from Montreal, St. Armand, Edwardsburg, Upper Canada, and even as far away as "Pensilvany" (Bro. Usher of Lodge No. 2) as well as from the military lodges sojourning in the City of Quebec. One of the candidates from Edwardsburg, U. C., was the father of R. W. Bro. Ziba Marcus Phillips, a conspicuous worker in the Craft in Ontario in later years. It would seem a fair assumption that these two Lodges were the main sources from which knowledge of the "higher" degrees flowed throughout the Province and the surrounding territory. These degrees were apparently continuously worked by Lodge No. 9 from the time of its arrival from Woolwich in 1790 to 1792, when a Chapter of Royal

(a) James Thompson's Letter Book.

(b) A Warrant of Appointment was issued, dated May 5th 1764, but it was not received at Quebec, and, in the meantime, West had returned to England.

(c) The Warrant of Appointment was not issued until May 18th 1768.

(d) Died June 13th 1786.

(e) **Masonic Year Book.** 1936. p. 423.

Arch Masons appears to have been in existence, for at a meeting of the Lodge held on November 9th, 1792, "a Certificate was signed for Bro. McDougall recommending him to a Royal Arch Chapter." The Mark degree was, however, still conferred in the Lodge as late as 1795. There is a break in the records from 1809 to 1833, during which the Lodge was renumbered 17. This Lodge is now Albion Lodge No. 2 G. R. Quebec.

The Mark Lodge under the charter of Lodge, No. 241 held quarterly meetings from 1794 to 1817. The Lodge was renumbered 302 at the Union, and is now St. John's Lodge No. 3, G. R. Quebec. Up to 1817, the Mark Lodges were ruled by a Master and two Wardens, but after that year the principal officer is styled "Chief Architect" and his assistants "Chief Overseer" and "Overseer".

There were two Mark Lodges in Montreal, one held under the Warrant, dated October 20th, 1815 (of Wellington Persevering Lodge No. 20, and the other held under the Warrant, dated 1st May 1795, of St. Paul's Lodge No. 12, both on the Register of the Provincial Grand Lodge of Lower Canada. There were twenty-six members on the roll of the first mentioned, twenty-two of whom were members of the sponsoring Lodge, two from Murray Lodge No. 17 P.G.L., L.C. at St. Andrews, and one from St. John's Lodge No. 302, U.G.L. England at Quebec (formerly No. 241 E.R. "Ancients"). Wellington Persevering Lodge surrendered its Warrant in 1826, and presumably that date marks the end of its Mark Lodge¹⁵. The records of St. Paul's Lodge, originally established November 8th, 1770 by a warrant issued by the Provincial Grand Lodge of Quebec ("Moderns") but which was not registered on the English roll under 1787 with the No. 515¹⁶, were destroyed by fire in 1833, but the record of a single meeting of the Mark Lodge held on February 8th, 1816 has survived. There were thirteen brethren present and three visitors¹⁷.

In the winter of 1817-8 some members of Golden Rule Lodge, No. 19, P.G.L., L.C., received the Mark Master's degree in Montreal (from which Lodge cannot be ascertained) and on their return to Stanstead they organized a Mark Lodge which was opened on May 6th, 1818¹⁸, under the authority of its Craft warrant issued on December 27th, 1813. The first officers were Nehemiah Wright of Derby, Vermont, W.M.; Phineas Hubbard and Ezra Ball of Stanstead, Senior and Junior Wardens. This Mark Lodge prospered, membership being drawn not only from Golden Rule Lodge, but also from Lively Stone Lodge, Derby Line,

15. Minutes of the P.G.L. of Montreal and William Henry.

16. Lane, *Masonic Records*.

17. Graham. p. 491-2.

18. Gustin. *History of Golden Rule Lodge*.

Vermont, which had been chartered by the Grand Lodge of Vermont on October 15th, 1803 and was numbered 22 on the Register of that Grand Lodge. The lodge continued to confer the Mark degree until June 24th, 1857.

JOHN BARNEY, LECTURER

An additional source of knowledge of the higher degrees appears shortly after the turn of the century, when Bro. John Barney made a number of visits to the Eastern Townships. Barney, who was a native of Charlotte, Vermont, and a member of Friendship Lodge, went to Boston in 1817, and learned the Webb lectures from Bro. Benjamin Gleason, Grand Lecturer of Massachusetts from 1805 to 1842, to whom Thomas Smith Webb had imparted them. Barney wrote them out in a private key, and it is said that Webb verified the transcript¹⁹. Barney first appears at Nelson Lodge No. 14, P.G.L., L.C., meeting at the house of Bro. Six Halls, at Caldwell Manor, on the east bank of the Richelieu River, near Lake Champlain, on July 3rd, 1818. From the minutes of the Lodge it appears he instructed the brethren in the Craft degrees, and "the Brethren agreed to make Compensation for his Trouble, Bro. Benjamin B. Streeter's note was given up of three pounds for that purpose." It is significant, however, that it is also minuted "Expenses paid out of the Royal Arch Fund 6/—." Nelson Lodge was conferring the higher degrees, including passing the chair, Mark Master, Most Excellent Master, Royal Arch, Knight of the Red Cross, Knight Templar, and Knight of St. John of Jerusalem as late as 1853, under the authority of its Craft warrant, the later meetings being held at Clarenceville.

The minutes of Prevost Lodge, meeting at the home of Asa Frary, of St. Armand, record a visit from Bro. Barney on January 11th, 1820. After hearing his lectures "It was mentioned and seconded that Bro. Barney should be engaged for the term of ten days at 12/6 per day which (was) unanimously voted to be done." A Mark Masters' Lodge was opened January 28th, 1820, at which Bro. Barney was present, and it appears he was paid for three days of instruction in the Mark Master, Select Mason, Royal Master and Royal Arch, all these degrees being conferred under the Craft warrant of Prevost Lodge No. 9, P.G.L., L.C.

Barney is next noted as visiting Golden Rule Lodge, Stanstead, in April 1821. He had been invited apparently to instruct the Lodge in the Craft degrees, but during his visit the brethren conceived the notion of forming a Royal Arch Chapter, and asked him to stay to communicate the necessary instruction. He received a payment of three dollars a day, and it is traditionally believed that the instruction was imparted at morning, afternoon and evening sessions for three days, the brethren being permitted

19. Tillotson. *Freemasonry in Vermont*.

to come and go at their pleasure. It is also related that the landlady of the premises in which the Lodge met, gained admission to the hall during a period of refreshment, attired herself in such paraphernalia as suited her fancy, and presented herself to the brethren as a dignitary of the Chapter. Elisha Gustin ("Father Gustin" as he is still affectionately remembered) was exalted on April 22nd, 1821, with Oliver Nash and Isaac Stone. Henry Martin, another stalwart of Golden Rule has left a Diary in which he notes on a number of dates that he visited such a man's house, four or five miles away, spent the evening "lecturing" and stayed the night. There is also a simple note that nine brethren were put through the degrees from Mark Master Mason to Royal Arch, beginning after supper and ending at 3 a.m. and seven or eight of the members camped out on the floor of the Lodge instead of returning to their homes.

St. John's Chapter was formed immediately after Barney's visit, the principal officers being the Hon. William Howe, H.P.; Ichabod Smith, K.; Wilder Price, S.; William Verbecl', C.H.; Dr. F. W. Adams, P.S.; Dr. M. F. Colby, R.A.C.; Stephen Hazeltine, M. 1st V.; Marius Child, M. 2nd V.; and William Armes, M. 3rd V. in May 1821, the brethren of Golden Rule Lodge also formed a Grand Council of Royal and Select Masters, the last meeting of this body being recorded under the date of August 17th, 1824²⁰.

Barney also visited Murray Lodge No. 17, P.G.L., L.C., at St. Andrew's on April 21st, 1818, when the Lectures "on the three first degrees of Masonry" were delivered "to the great satisfaction of the Lodge." It was "Voted to hire Bro. Barney as Lecture Master until the next Regular Lodge night if then dismissed to be paid 15/— per day, but if the Lodge then concludes to continue him longer his wages are to be for the whole time 12/6 per day, and to be paid from the funds of the Lodge — say $\frac{3}{4}$ from the Masters' Lodge, one $\frac{1}{4}$ granted by vote from the Mark Lodge." This Minute is the only indication of the existence of a Mark Lodge in connection with Murray Lodge. Barney stayed for three weeks, and visited the Lodge again on February 2nd of the following year.

PROGRESS

Minutes of the meetings of "The Super Excellent and Holy Royal Arch Chapter of Free and Accepted Masons, held under the sanction of the Provincial Grand Lodge of Lower Canada, held at the house of Mr. John O'Hara's Union Hotel, City of Quebec," are in existence from January 26th, 1818 to June 20th, 1820. At the first recorded meeting brethren from Lodge No. 17, P.G.L., L.C., Sussex Lodge, No. 22, P.G.L., L.C., Merchants' Lodge No. 77, E.R. and St. John's Lodge No. 302, E.R., were present. On February 19th, 1818 the Hon. Louis Gagy, then a member of Waterloo Lodge No. 24, P.G.L., L.C., at Three Rivers, and later a member of St. Paul's Lodge, Montreal, and an active officer

20. Graham. p. 491.

of the Provincial Grand Lodge of Montreal and William Henry, and a brother from Lodge No. 287, E.R., were, with others, "elevated" to the degree of Super Excellent Master, and "exalted" to the degree of the Holy Royal Arch.

In December 1818, a complaint was lodged by the Chapter with the Provincial Grand Lodge that the brethren of Lodge No. 446, E.R., held in the 68th Regiment, had "admitted members of civilian lodges into certain degrees of Masonry without such members having first produced the necessary Certificates to them from such Lodges, as required by the Regulations of the Grand Lodge of England." There is, however, no record of how the Provincial Grand Lodge disposed of the complaint²¹. On January 20th, 1819, two brethren of Les Frères du Canada Lodge, No. 23, P.G.L., L.C., at Quebec, passed the Chair, were "elevated" and "exalted" in due form²².

The officers of this Chapter in 1820 were as follows: Joseph Stillson, No. 22, H.P.; Francis Coulson, No. 77, K.; J. F. X. Perreault, No. 23, S; Louis Plamondon, No. 23, C.H.; W. McLean, No. 22, P.S.; J. Whitney, No. 22, R.A.; Capt. J. Shea No. 22, C. 1st V.; G. Potts, C. 2nd V.; W. A. Armstrong, No. 77, C. 3rd V.; J. Bolton, No. 77, Sec.; J. Boyd, No. —, Treas.; L. Harper, No. —, Tiler²³.

In July 1852, Bro. T. D. Harington was appointed Grand Superintendent of Royal Arch Masons for the City and District of Quebec and Dependencies by the Earl of Zetland, G.Z., of England. Thomas Douglas Harington, who contributed so much to the development of the Craft during his long association with it, was initiated in St. John's Lodge, Quebec in 1843. He affiliated with Leinster Lodge No. 283, Irish Registry, at Kingston, Upper Canada in 1844, in which year he also affiliated with St. John's Lodge No. 758, E.R. (No. 5, P.G.L., U.C.) It was in St. John's Lodge in the same year that a young man was initiated named John Alexander Macdonald, who rose to the highest office in the gift of his fellow-countrymen, that of Prime Minister. T. D. Harington moved to Montreal a little later, and he was elected Master of St. George's Lodge No. 643, E.R. (No. 10, P.G.L. of Montreal and William Henry) in 1846. Two years later he affiliated with the Lodge of Social and Military Virtues, No. 227 Irish Register, at Montreal, of which he was also elected Master. He was appointed Deputy Grand Master for the Provincial Grand Lodge for the District of Montreal and William Henry by the Hon. Peter McGill, P.G.M., but resigned on leaving Montreal. In 1852, he was appointed Grand Master of the Provincial Grand Lodge for the District of Quebec and Three Rivers by the Earl of Zetland, Grand

21. *ibid.* p. 495.

22. *ibid.* p. 495.

23. Graham. p. 496.



THOMAS DOUGLAS HARINGTON

Master of the Grand Lodge of England, to succeed the Hon. Claude Dénéchaud who had died. Bro. Harington held an important post in the Department of Finance of the Dominion of Canada, and in the discharge of his duties was compelled to move his residence from time to time. In 1857, he moved to Toronto. He resigned his appointment as P.G.M., for the District of Quebec and Three Rivers in 1857, and affiliated with St. Andrew's Lodge, Toronto. He was appointed Deputy Grand Master of the Grand Lodge of Canada in 1859, and elected Grand Master in 1860, holding that office until 1863. He was advanced to the Mark degree in St. George's Chapter No. 643, E.R., August 13th, 1844, and exalted to the Holy Royal Arch on March 4th, 1845. He was a member of the Royal Order of Scotland, and the first Eminent Commander of the Preceptory at Quebec in 1855. He was also Sovereign Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite from 1874 until his death which took place at Brockville, Ontario, on January 13th, 1882.

St. John's Chapter, No. 214, E.R., Quebec, was constituted on December 5th, 1853, the original members being Companions T. D. Harington, G. Thompson, J. Ross, G. Powell, J. Scott, C. E. Anderson, E. A. Meredith, G. Railton, P. St. Hill, and G. Henderson.

R. W. Bro. Simon McGillivray, the Provincial Grand Master of Upper Canada was appointed Grand Superintendent of Upper Canada at a meeting of the Grand Chapter of England held on May 8th, 1822. He obtained a Charter for St. Paul's Lodge in 1827, but he wrote from London to the Lodge to the effect that as none of the brethren had been sufficiently interested to learn how to conduct a Chapter, he was withholding the Charter until they did. No evidence has been found to indicate that Bro. McGillivray's powers were extended to include Lower Canada.

In 1834, William Badgley, a leading figure in legal, military and political circles in Montreal obtained a duplicate of this Charter bearing the same date, but although the brethren of St. Paul's Lodge accepted the Charter, meetings were not held under its authority, it is believed, until October 15th, 1846. Bro. Badgley was the Master of Union Lodge No. 8, P.G.L., L.C., at Montreal in 1826. He later joined St. Paul's Lodge, and held a number of offices in the Provincial Grand Lodge of Montreal and William Henry, of which he was one of the most active members. He was appointed Provincial Grand Master in 1849, holding that office until his death in 1888, though after the formation of the Grand Lodge of Canada, the appointment was little more than a sinecure. St. Paul's Chapter which he founded is still in existence, and is numbered 374 on the Register of the Grand Chapter of Royal Arch Masons of England to which body it had continuously maintained allegiance.

GRAND CHAPTER OF CANADA. 1857

In 1857 the Grand Chapter of Canada was formed, and the Chapters in Quebec which came under its jurisdiction were as follows:

No. 9—Golden Rule	Sherbrooke. (a) Organized April 22nd, 1821.
No. 13—Stadacona	Quebec. Organized November 17th, 1854.
No. 14—Prevost	Dunham, Organized February 8th, 1860.
No. 17—Dorchester	Waterloo. Organized March 8th, 1860.
No. 21—Carnarvon	Montreal, Organized March 8th, 1861.
No. 25—Mount Horeb (b)	Montreal. Organized December 10th, 1863.
No. 42—Montreal	Montreal. Organized December 1870.
No. 43—Royal Albert	Montreal. Organized February 1st, 1871.
No. 51—St. Charles	Montreal. Organized November 18th. 1876.

When the Confederation of the Provinces into the Dominion of Canada was an accomplished fact, the question of a separate and sovereign body for the government of the Craft in Quebec, which had been the subject of academic discussion during the preceding four years, became a live issue. Finally, a decision was reached by the brethren of a number of Lodges in Quebec to establish their own Grand Lodge, at a Convention held on October 20th, 1869. The decision did not meet with the approval of the Grand Lodge of Canada, who withheld recognition of the new body. It was not until February 17th, 1874, that agreement was reached and the Grand Lodge of Quebec recognized by the Grand Lodge of Canada.

GRAND CHAPTER OF QUEBEC. 1876

In 1876, the formation of a Grand Chapter for the Province of Quebec was decided upon, and having received assurance of the friendly attitude of the Grand Chapter of Canada to the project, a Convention was held at Montreal on December 12th, 1876, and the Grand Chapter of Quebec was brought into being. Companion John Hamilton Graham, who had been elected Grand Master of the Grand Lodge of Quebec at its initial meeting in 1869, was elected Grand First Principal.

All the Chapters in Quebec on the roll of the Grand Chapter of Canada transferred their allegiance immediately to the new Grand Chapter with the exception of Stadacona Chapter at Quebec, and Dorchester Chapter at Waterloo. The former joined on November 8th, 1877. The latter suspended labour for some years, but was resuscitated in 1879, and was accorded a position on the Register of Quebec according to the date of its original Warrant.

(a) Originally formed at Stanstead as St. John's Chapter. It was revived after a period of dormancy in September 1858. It was moved to Sherbrooke in 1869.

(b) Formerly Victoria Chapter No. 440 E.R., the members of which surrendered their Warrant in 1863, and obtained a new Warrant from the Grand Chapter of Canada.

The following is a list of the Chapters on the Roll of the Grand Chapter of Quebec as at March 31st, 1957:

No.	Name	Place	Membership	Organized
1.—	Golden Rule	Sherbrooke	139	April 22nd, 1821
2.—	Stadacona	Quebec	77	November 17th, 1854
3.—	Prevost (a)	Dunham	124	February 8th, 1860
4.—	Dorchester	Waterloo (b)	79	March 8th, 1860
5.—	Carnarvon	Montreal	273	March 8th, 1861
6.—	Mount Horeb	Montreal	301	December 10th, 1863
7.—	Montreal	Montreal	313	December 7th, 1870
8.—	Royal Albert	Montreal	139	February 1st, 1871
9.—	St. Charles (c)	Montreal	—	November 18th, 1876
9.—	Bedford (d)	Bedford	—	August 3rd, 1880
10.—	Missisquoi (d)	Mansonville	—	August 4th, 1880
11.	Shawenegan	Three Rivers	110	January 13th, 1884
12.—	Mount Sutton	Sutton	67	January 12th, 1895
13.—	Friendship	Cookshire	65	November 15th, 1902
14.—	Fairmount	Montreal	206	May 9th, 1913
15.—	Holyrood	Richmond	120	May 17th, 1913
16.—	Lively Stone	Stanstead	47	November 15th, 1913
17.—	Westmount	Westmount	99	January 28th, 1921
18.—	Royal Victoria	Montreal	133	May 10th, 1921
19.—	Union	Huntingdon	114	November 25th, 1921
20.—	Mount Lebanon	Montreal	95	March 11th, 1922
21.—	St. Lambert	St. Lambert	147	December 6th, 1922
22.—	Maple Leaf	Montreal	136	December 7th, 1922
23.—	Duke of Kent	St. Johns	48	May 31st, 1924
24.—	Laurentian	Lachute	123	May 22nd, 1928
25.—	Kipawa	Temiskaming	57	February 25th, 1927
26.—	Tremoy	Noranda	100	June 8th, 1941
27.	Coronation	Aylmer East	103	February 20th, 1953

(a) Originally warranted as Bedford District Chapter, and name changed to Prevost. Aug. 11th 1868.

(b) Originally established at St. Johns.

(c) Warrant surrendered in 1885.

(d) Warrant surrendered.

The Grand First Principals of the Grand Chapter of Quebec from 1876 to 1957 are as follows:

1876-1879—Graham, J. Hamilton	1920-1921—Francis, Walter J.
1880- Stearns, Isaac Henry	1922-1923—Willis, Henry
1881-1882—Edgar, Frank	1924-1925—Couper, W. M.
1883-1884—Robinson, H. L.	1926-1927—Moore, A. B. J.
1885-1886—Noyes, John P.	1928-1929—Edwards, W. J.
1887- Fitch, Edson	1930-1931—Knowlton, F. W.
1888-1889—Whyte, Will H.	1932- McLellan, Duncan
1890-1891—Seath, David	1933- Shatford, Allan P.
1892-1893—Nelson, Albert D.	1934-1935—O'Neill, Charles
1894-1895—Chambers, E. T. D.	1936-1937—Tirrell, C. U.
1896-1897—Tresider, J. B.	1937 —Williamson, W. W. (Hon.)
1898- Tooke, Benjamin	1938-1939—Eakin, W. R.
1899-1900—Fuller, H. Leroy	1940-1941—Pratt, A. W.
1901-1902—Stanton, George O.	1942-1943—Puilien, C. W.
1903- Payne, J. Bruce	1944- Burrows, George S.
1904-1905—Channell, H. E.	1945- McFayden, J. D.
1906-1907—McLean, John	1946-1947—Osgoode, A. J.
1908- Elliott, Harry G.	1948-1949—Hill, Norman
1909-1910—Evans, Edward A.	1950-1951—Dyson, A. E.
1911- Emmans, Theo. H.	1952-1953—Baird, A. M.
1912-1913—Cameron, J. Alex	1954-1955—Waller, R. V.
1914-1915—Wood, Arthur B.	1955- Pickering, H. (Hon.)
1916-1917—Dyer, E. O.	1956-1957—Moffatt, H. J.
1918-1919—Kinghorn, Richard S.	

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CANADIAN MASONIC RESEARCH ASSOCIATION

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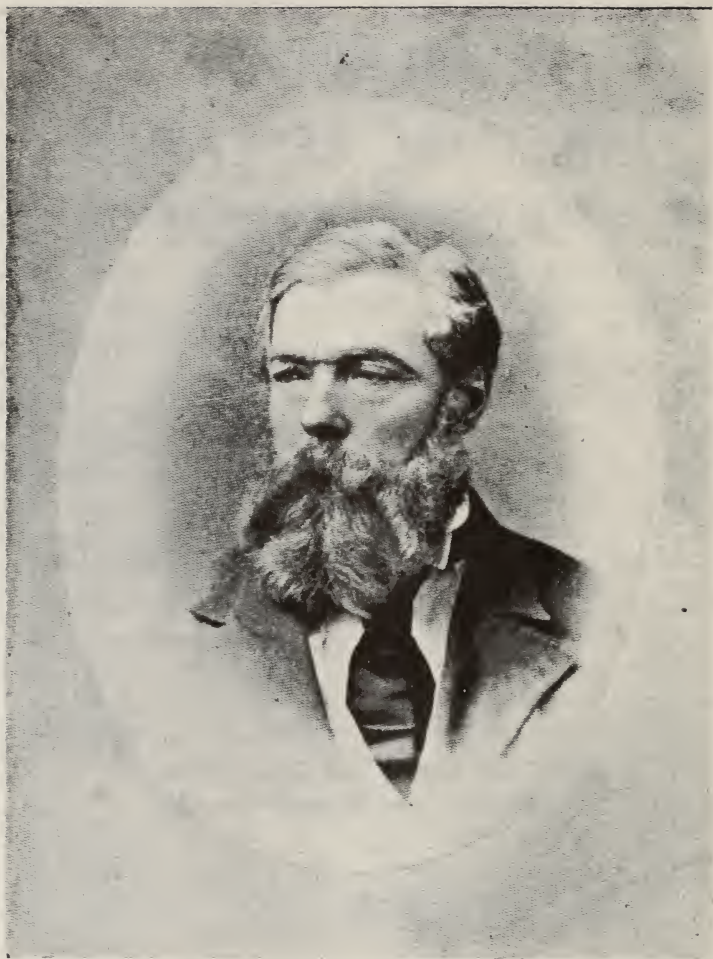
THE HISTORY OF THE
SOVEREIGN GREAT PRIORY OF CANADA
KNIGHTS TEMPLAR
(1855 - 1905)

By R. V. HARRIS

Past Grand Master and Grand Historian
Sovereign Great Priory of Canada



Read at the Fourteenth Meeting of the
Association at Toronto, Ont.,
February 18, 1955.



*Col. Wm. James Bury McLeod Moore, Provincial Commander.
Provincial Grand Conclave of "Canada" 1854-67
Grand Prior of the Dominion of Canada 1868-74
Great Prior of the National Great Priory of Canada 1875-84,
Supreme Grand Master, Sovereign Great Priory of Canada 1884-90.*

The History Of The Sovereign Great Priory Of Canada Knights Templar

(1855 - 1905)

By M. W. Bro. R. V. Harris, P.C.M.

NOVA SCOTIA.

The introduction of the Knight Templar Order into Canada was undoubtedly due to the activities of the Masonic lodges in three regiments of the British Army, namely, the 14th, 29th and 59th Regiments.

All of these lodges had Irish Craft warrants, which enabled them to confer any Masonic degree known to them. In May 1765, the 29th and 59th Regiments were transferred from Ireland to Halifax, Nova Scotia, and in June 1766, the 14th Regiment was also transferred from England to Halifax.

Owing to anticipated trouble in Boston, the 14th, 29th and two companies of the 59th Regiment were transferred from Halifax to Boston, in October 1768, where they were joined by the 64th Regiment from Ireland. It will be noted that the 14th, 29th and 59th Regiments were together for three years in Halifax.

Nearly a year later, on August 28th, 1769, the minutes of St. Andrew's Lodge, Boston, record that Wm. Davis received "the four steps, that of an Excell't, Sup. Excell't, Roy'l Arch and Kt. Templar" — the earliest **minutes** so far discovered anywhere recording the conferring of the Knight Templar degree. Wm. Davis was a P. M. of Lodge No. 58 in the 14th Regiment and the others conferring the degree were all members of the three lodges in the 14th, 29th and 59th Regiments, which had come from Halifax, Nova Scotia. The inference is irresistible that during the three years of their sojourn in Halifax they had maintained their knowledge and proficiency in these ceremonies, learned during their sojourn in Ireland.

At this time there were living in Halifax six brethren who later, in 1782, conferred the Royal Arch and Knight Templar degrees upon several candidates acting under the authority of the warrant of St. John's Lodge No. 211 (Ancients) now No. 2, G. R. N. S., Halifax. From the minutes from 1782 to 1806 and other evidence, it would appear that the Encampment was in existence prior to 1782. This Encampment continued active until 1806, when it became dormant.

It should also be mentioned that in the petitions for Craft warrants in Nova Scotia between 1784 and 1800, many of the petitioners, United Empire Loyalists, added "K.T." after their names.

LOWER CANADA.

In the minutes of Albion Lodge No. 2, Quebec City, it is recorded under date June 10, 1791, that "Archibald Ferguson, Knight Templar" was present. This would seem to be the earliest mention of the Order in Lower Canada.

On October 27th, of the following year, H.R.H., Prince Edward, later Duke of Kent, then commanding the 7th Royal Fusiliers, stationed at Quebec, wrote Thomas Dunckerley, Grand Master of the Templar Order in England, "Nothing gives me greater pleasure than to hear of the advancement of that Order which in my humble opinion, is, of all Masonry, the most valuable." Other correspondence on the subject followed, but nothing indicating activity at Quebec.

In the records of St. Paul's Lodge, Montreal, we find a certificate issued in February 1804, to Aaron Brown, by the "Grand Assembly of Knights Templars and Knights of Malta," in St. Paul's Lodge No. 12, (now 374, E.C.) signed by Gwyn Owen Radford, First Captain and Master of the Lodge in 1803-04. This Grand Assembly continued active until 1824, and possibly afterwards. Radford's name also appears in certain correspondence (1823-28) between him, as Grand Recorder of the Grand Assembly at Montreal and an Encampment at Kingston, Canada West, established in 1824, the predecessor of Hugh de Payens Preceptory No. 1, referred to below.

ONTARIO.

The earliest record of Knight Templarism in what is now the Province of Ontario, is a warrant dated October 31st, 1800, from an Encampment held in connection with Lodge No. 6, Kingston, Upper Canada, to Knights Templar at Niagara, to form an Encampment there.

The Kingston townships were allotted to Loyalists from New York, and to members of the 2nd Battalion of the 84th Regiment, commonly called Sir John Johnson's regiment, or the King's New York Royal Rangers. In 1792 the government of Upper Canada was organized at Kingston.

On August 7th, 1794, the first meeting of Lodge No. 6 was held "at the House of Brother John Darley at Freemasons' Tavern, Kingston," under a dispensation issued by R. W. Bro. William Jarvis at Niagara. The warrant for the Lodge was dated November 20th, 1795, and is the original authority for the present day "Ancient St. John's Lodge" No. 3, G. R. Canada.

In Dr. Charles Scadding's MSS collection (Vol. 1, p.54) there is to be found the original warrant or authority for a Knight Templar Encampment, at Niagara, and reading as follows:—

"In the Name of the Undivided Trinity, Father, Son and Holy Ghost:

Masonry 5800 { We, the Grand Master, etc., etc., etc., etc., of the Royal and Exalted Religious and Military Order H.R.D.M. Grand Elected Masonic Knights Templars, K.A.D.O.S.H., of St. John of Jerusalem, Palestine, Rhodes, etc., and under sanction of Lodge No. 6, held in Kingston, in Upper Canada, etc.

We, in an encampment of Knights Templar, have unanimously counselled and agreed to appoint our well-beloved Sir Knight, Companion Christopher Danby, as Captain-General; and our well beloved Sir Knight, Companion Joseph Cheneque, First Captain, and our well-beloved Sir Knight, Companion . . . Burk, Second Captain, etc., and in virtue of this second warrant you are to hold Encampments and exalt Royal Arch Masons to the Degree of Knight Templar; Provided they be found worthy to go through the amazing trials attending the same."

"Given under our hands and seal, this 31st October, in the year of our Lord, 1800 (Signed)

Frederick Hirschfeldt
John Darley
Francis Wycott
William MacKay
Thos. Sparham, Junior
John McGill

Grand Master
Generalissimo
Captain General
First Captain
Second Captain
Recorder pro-tem"

This warrant is unique in its style, written on plain foolscap paper, in hand writing none too cultured, without seal or ribbon.

Its heading establishes the fact that modern Templary from the first was a Trinitarian Christian Order, and that in its early days Templary as well as other Masonic bodies, was held under the authority of Craft warrants. The word "Kadosh" (spelled with capital letters) identifies the body with the English Templar Order, which styled itself the "Grand Elected Knights Templars Kadosh of the Royal Exalted Religious and Military Orders of Herodum," etc.

This warrant would seem to be the beginning of a movement to separate the government of the Order of the Temple from the control of the Craft lodges.

It would also seem probable that the warrant was given by Hirschfeldt and others, all resident at Kingston, to Danby, Cheneque and Burk, to enable them to establish the Knight Templar Order in the Niagara district, where all three lived and where they were active Craftsmen; from which it is evident that between 1792 and 1798 there was an organized

Knight Templar Encampment at Kingston, closely associated with the Lodge and Royal Arch Chapter there.

These members of this Kingston Encampment undoubtedly received their degrees from the military lodges in the various British regiments stationed at Niagara and Kingston.

Subsequently, on February 12, 1824, Ziba M. Phillips the Grand Superintendent of Royal Arch Masonry in Upper Canada issued a warrant for a Knight Templar Encampment at Kingston, which continued until 1829, under the name of "St. John's Encampment."

NEW BRUNSWICK.

The earliest record of Irish Masonry in New Brunswick is a warrant dated March 10, 1830, issued by the Grand Lodge of Ireland to Hibernian Lodge No. 318 at St. Andrew's, N. B. The Lodge continued until 1863, when the warrant was returned by W. Bro. Adam W. Smith, the mainstay of the Lodge for many years. This step was made necessary by reason of the great reduction in the membership, only three, including himself, remaining.

Attached to this Lodge and working under its sanction, as was usual under the Irish authority, were warrants for a Royal Arch Chapter and a Knight Templar Encampment. The former was issued on March 3rd, 1834, and continued until December 20th, 1862.

On April 5th, 1840, the Supreme Grand Encampment of Ireland issued a patent to organize Hibernian Encampment No. 318. The petitioners were James Kyle, John McCoubry, John Commac, James Tufts, James Clarke, James Brown, Alexander Cochran, John Kerr, James McFarlane and William Gray. The regular assemblies were held on the second Monday of March, June, September and December. This was the first Knight Templar body in the Province.

Owing to the limited number of Royal Arch Masons in the neighbourhood, it made slow progress. Eventually through losses by death and removals it ceased to meet in May, 1860.

SAINT JOHN'S ENCAMPMENT.

On April 22, 1856, a number of members of Hibernian Encampment at St. Andrews, N. B., with others, under the leadership of John Willis were granted a dispensation for Saint John's Encampment at Saint John, N. B., by the Grand Sub-Prior of Scotland. The Encampment held its first meeting on May 15, 1856, and on October 4, 1856, a warrant was granted by the Grand Priory of Scotland, to "The Encampment of Saint John No. 48."

In 1868, a number of members of this Encampment seceded from it to form "Union DeMolay Encampment and Priory" in Saint John and in 1869 obtained a warrant from the Grand Conclave of England and

Wales, the Encampment being placed under the Hon. Alexander Keith as Provincial Prior for Nova Scotia and New Brunswick. This latter Encampment joined the National Great Priory of Canada in 1874, as No. 11. In 1897, the Scottish Encampment No. 48 also joined the Sovereign Great Priory as No. 3A, and in 1915 both it and No. 11 amalgamated under the name of Saint John - DeMolay Preceptory No. 3A on the Canadian Registry.

As we shall see, between 1875 and 1915, these two bodies and the Priory of St. Stephen mentioned below, were the subject of much bitter controversy, and the severance of fraternal relations between Canada and Scotland.

THE PRIORY OF THE TEMPLE IN ST. STEPHEN, N. B.

A Templar Encampment with the above title was constituted at St. Stephen on September 25, 1872, under a Scottish warrant dated April 9, 1872. This Priory united with Sovereign Great Priory of Canada in 1937.

NOVA SCOTIA.

In 1839, two of the members of the Encampment of 1782 to 1806, with others, including John Willis, of the dormant Kingston Encampment of 1824 - 29, petitioned the Supreme Grand Conclave of Scotland for a warrant reviving the old Encampment and constituting them as "St. John's Priory." This Priory continued active until 1856, when the entire membership applied for and received, a warrant No. 58 from the "Grand and Royal Conclave of Masonic Knights Templar in England and Wales," as Nova Scotia Encampment, under which they worked until 1875, when they united with the National Great Priory of Canada.

SMITH'S FALLS - CANADA WEST.

In 1843, Ziba M. Phillips, then resident at Brockville, issued a warrant for the establishment of Royal Victoria Encampment at Smith's Falls. The members of the Encampment took part in a St. John's Day celebration and procession, June 24th, 1843.

There is in existence a petition dated February 6th, 1844, addressed to "The Most Eminent, the Grand Commander and the Companions Sir Knights Templars and of Malta, of the Royal Victoria Knights Encampment at Smith's Falls." The Encampment ceased working in 1845.

HAWKESBURY - CANADA WEST.

In 1850, the Supreme Grand Encampment of High Knights Templars of Ireland, issued a warrant for an Encampment attached to Lodge and Chapter No. 159 (Irish Const.) Hawkesbury, but no Templar work seems to have been done.

II

Provincial Grand Chapter of Canada, 1855-68

WILLIAM JAMES BURY McLEOD MOORE:

At this point in our story, we meet Captain William James Bury McLeod Moore, the most outstanding figure in Knight Templary in his day and generation. While the full story of his life is told elsewhere (Trans. 1951 Can. Mas. Research Assn.) it is necessary here to repeat some of the important events in his long life.

Born in Ireland in 1810, he entered the Military College at Sandhurst in 1825, graduating in 1831, when he received an Ensign's commission in the 69th Regiment of Foot, in which he served for twenty years — first in the West Indies from 1831 to 1838, from 1839 to 1842 in Canada, then in Ireland 1843-46, and from 1847 to 1851 in Malta.

He received all three of his Craft degrees on August 17, 1827, in Glenkindel Lodge No. 333 Aberdeen, Scotland, when only seventeen years of age. He received his Mark and Royal Arch degrees in Aberdeen in 1831, and his Knight Templar and Knight of Malta degrees in 1844, in an Encampment attached to Lodge No. 242 (Irish) in Boyle, County Roscommon in Ireland.

While in Malta, Moore affiliated with the St. John and St. Paul Lodge No. 349 (E.C.) at Valetta and became its Master in 1849. It was, however, to Knight Templary that he gave his greatest energies. Through his efforts he reestablished Melita Encampment under a new English warrant in which he was named as first Eminent Commander.

In 1852 Captain Moore was appointed Staff Officer of Out-Pensioners on his transfer to Canada, where he made his residence at Kingston for the next four years. Here he at once identified himself with Ancient St. John's Lodge No. 2 and Ancient Frontenac R. A. Chapter.

HUGH DE PAYENS ENCAMPMENT.

Having learned that there were records extant of an old Encampment in Kingston (1824-29), he set about reviving it and on March 10, 1854, the Supreme Grand Conclave of England and Wales issued a warrant for Hugh de Payens Encampment designating him as first Eminent Commander. This warrant was the cornerstone of all his great constructive work for the Knight Templar Order in the next thirty-five years.

PROVINCIAL GRAND CONCLAVE OF "CANADA"

From the beginning of his interest in Knight Templary in Kingston, Captain McLeod Moore had in mind the formation of a governing body, which should supervise the activities of all Encampments in the Province of "Canada" (Ontario and Quebec). This is evident from the terms of a patent or warrant issued to him on the 7th of July, 1854, by the

Supreme Grand Master of the Temple in England, following the issue of a warrant for Hugh de Payens Encampment at Kingston.

WARRANT.

The warrant was in the following terms:

"Frater C. K. K. Tynte, S.G.M., England and Wales

To all and every our Eminent Commanders and other Knights of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar;

Health, Peace, Goodwill.

We, Colonel Charles Kemeys Kemeys Tynte, F.S.A. & Most Eminent and Supreme Grand Master of the said Royal, Exalted, Religious and Military Order in England and Wales, do hereby appoint our Brother and Knight, Captain William James Bury McLeod Moore to be our representative, with the rank of

Provincial Grand Commander

of the said Order, in the Province of "Canada"

and to be responsible to us, or our successors, for the proper discharge of the Rites and Ceremonies established by our predecessors, as well as the Statutes and Laws and Ordinances enacted for the good government of the Order.

For which purpose we enjoin each and every Knight of our Exalted Order within the above named Province, cheerfully to obey the commands of their Provincial Grand Commander,

Whom God Preserve

In witness whereof we have hereunto affixed our signatures and Grand Seal of the Order, this seventh day of July, A.L. 5858, A.D. 1854, A.O. 736.

(Sgd.) Fr. William Stuart, Deputy Grand Master

(Sgd.) Fr. Henry Emly, Grand Chancellor."

On April 30th, of the same year "Geoffrey de St. Aldemar" Encampment was instituted at Toronto, with Samuel B. Harman as its first Eminent Commander, and on July 28th, 1855, "William de la More, the Martyr" Encampment, Quebec, was instituted with Thomas Douglas Harington as Eminent Commander.

Acting under his warrant Col. McLeod Moore summoned the representatives of the three Encampments to an Assembly, to meet in the Hall of the Hugh de Payens Encampment at Kingston, on October 9th, 1855. Hugh de Payens Encampment was represented by Captain Wm. J. B. McLeod Moore, Provincial Grand Commander; James A. Henderson, Em. Commander; and ten other members; While Thomas Douglas Harington of Quebec, Em. Commander of William de la More Encamp-

ment, Quebec, represented that Encampment while Geoffrey de St. Aldemar Encampment, Toronto, was not represented.

At the City of Kingston, Canada West, on October 9th, 1855, the V.E. Frater, Captain William James Bury McLeod Moore, Provincial Grand Commander of Masonic Knights Templar for Canada, by virtue of this Patent, opened and constituted the first Provincial Grand Conclave for the Province of "Canada."

The warrant, signed by the Supreme Grand Master, was read and the Provincial Grand Commander then declared the Provincial Grand Conclave duly opened and appointed and invested the following, as the first officers of the body:

James Alexander Henderson	Deputy Provincial Grand Commander
Col. Alex. Gordon	Provincial Grand Prior
Rev. F. J. Lundy, D.C.L.	Provincial Grand Prelate
Thomas Douglas Harington	Provincial Grand Captains
Samuel Bickerton Harman	Commanding Columns
Samuel Deadman Fowler	Provincial Grand Registrar
Samuel Staples Finden	Provincial Grand Treasurer
James Fitzgibbon	Provincial Grand Chamberlain
Thomas Gibbs Ridout	Provincial Grand Hospitaller
Francis Richardson	Provincial Grand Expert
Ellery Wanzer Palmer	Provincial Grand Standard Bearers
George Duggan	
John George Howard	Provincial Grand Almoner
William George Storm	Provincial Grand Director of Ceremonies
Frederick William Cumberland	Provincial Grand Aide de Camp
John Kerr	Provincial Grand Captain of Lines
Alfred Argyle Campbell	Provincial Grand Sword Bearer
William Murray Jamison	Provincial Grand Heralds
James Hill Rowan	
A. H. Gibson	Provincial Grand Equerry

The Provincial Grand Commander announced that the Supreme Grand Conclave had, by resolution May 10th, 1855, directed that Hugh de Payens Encampment would in future take rank in the Supreme Grand Conclave, from February 12th, 1824, the date of the warrant issued in that year by the Grand Superintendent of Royal Arch Masonry in Upper Canada, to "St. John" Encampment of Kingston.

A committee was appointed to prepare a code of rules and regulations for the Provincial Grand Conclave, and a resolution was adopted deferring the purchase of jewels for the officers, Hugh de Payens Encampment having very kindly placed theirs at the disposal of the Provincial Grand Conclave until others were provided.

Such is the brief record of this most important event in the history of Knight Templarism in Canada. While not national in its jurisdiction, it laid the foundation of the great Order which today holds jurisdiction from coast to coast of our broad Dominion.

HAMILTON, CANADA WEST.

A few weeks after the inauguration of the Provincial Grand Conclave of "Canada," the Supreme Grand Encampment of High Knights Templar of Ireland issued a warrant to Fraters in Hamilton, Canada West, No. 231, dated October 18th, 1855, authorizing them to confer not only the degrees of Knights Templar and Masonic Knights of Malta, but also those of "Knights of the Sword, Knights of the East, Knights of the East and West, commonly called Red Cross Masons."

In 1859 this Irish encampment joined the Provincial Grand Conclave of "Canada."

SECOND ANNUAL ASSEMBLY; 1856:

The outstanding event of the Second Annual Conclave, held at Kingston on December 22nd, 1856, was the reading of a communication from the General Grand Master of the Order in the United States, dated December 1st, 1855, addressed to all Encampments under his jurisdiction, recognizing all Templars from Canada holding allegiance to the Supreme Grand Conclave of England and Wales and the Provincial Grand Conclave of Canada. The Provincial Grand Commander regarded this circular, or general order, extending the hand of welcome, as officially recognizing the jurisdiction and authority of the Provincial Grand Conclave of Canada.

On this occasion it was pointed out that the visitors from "Canada" to Encampments in the United States would be required to have the degree of "Knight of the Red Cross" or "Knight of the Sword," and that of "Knight of Malta." As these Orders were not at this time conferred by the Canadian bodies, the Provincial Grand Commander announced that the General Grand Encampment of the United States had granted authority to its subordinate bodies to confer these Orders on Knights under the English jurisdiction.

This fraternal recognition of the Canadian Conclave by the Order in the United States was greatly appreciated and led to most happy relations in later years.

STATUTES:

At this Assembly a draft of the Code of Rules and Regulations was submitted and adopted for the government of the Provincial Grand Conclave.

These 'Statutes and Rules' provided for the holding of the annual meeting on the second Friday of July at the City of Kingston, or at such other place in the Province of "Canada" as the Provincial Grand Commander should think fit.

The only elected officers were the Grand Treasurer and Grand Equerry, all others being appointed by the Provincial Grand Commander. Fees of honor were fixed, varying from ten shillings to two pounds ten shillings on each appointment to office.

Petitions for new warrants for Encampments were required to be signed by at least seven Knights, the fee for the warrant being fixed at £12, 10s. A fee of five shillings was also fixed, payable by every Encampment, in respect of every member joining or installed during the year. These were the only sources of income for the Provincial Grand Conclave, there being no annual per capita tax.

The costume, or uniform, ordered by the Statutes to be worn by every member, followed the English uniform, and in addition, the red velvet cap, a surcoat, boots of black leather turned over at the tops and drawn over black dress trousers; gilt spurs, with cross-patee rowels and round the neck a falling white linen collar frill or white neck tie.

On April 20th, 1857, the Provincial Grand Commander convened a special assembly in the new Hall of Geoffrey de St. Aldemar, at Toronto, for the purpose of consecrating it and its banners and standards for the purposes of the Order.

Third Annual Assembly

In the same Hall, on July 17th, 1857, the Provincial Grand Conclave assembled again, in Annual Assembly, when he announced the appointment by the Supreme Grand Conclave of England and Wales, of James A. Henderson as Grand Sub-Prior and Samuel B. Harman as Grand Chamberlain; also that Coeur de Lion Encampment had been warranted at London, Canada West, with Thompson Wilson as Eminent Commander under date of May 27th, 1857.

The **Fourth Annual Assembly** held on July 16th, 1858, in the Hall of the Geoffrey de St. Aldemar Encampment, Toronto, proved to be of considerable importance. The substantial progress made by the Order in the previous four years, was becoming evident, and there were signs that in due time further progress would be made.

In the absence of the Provincial Grand Commander through illness, the chair was occupied by the Provincial Grand Prior, Samuel B. Harman.

The happy relationship with the Encampments in the United States was marked by the presence of several distinguished Fraters from south of the border: namely, Philip C. Tucker of "Mount Calvary" Encampment, Middleburgh, Vermont; Rob Morris, "Encampment No. 10, Hickman, Kentucky; and J. L. Grand of "Utica" Encampment, New York, along with William Mercer Wilson, Grand Master of the Grand Lodge of Canada and R. A. Harrison, later Chief Justice of Ontario, (1875-78).

On this occasion the Provincial Grand Commander inaugurated what later became his annual practice of making a special address on Templar matters, always full of historical interest far beyond the borders of his jurisdiction. During the thirty-five years that he occupied his exalted office, he became an outstanding international authority, recognized everywhere for his learned pronouncements on Templary.

In his address on this occasion he announced the appointment, by the Grand Conclave of England and Wales, of five Canadian Fraters to past rank in the Order.

Samuel B. Harman, Grand Sub-Prior
T. Douglas Harington, Grand Chamberlain
Francis Richardson, 2nd Grand Standard Bearer
James A. Henderson, Grand Representative to the Grand
Encampment of the United States, and
Col. Alex Gordon, R.E., as Provincial Grand Commander for
Berkshire, in England.

He also announced that another Encampment "Richard Coeur de Lion," of London, had been formed since the last Annual Assembly and had since made rapid progress. He spoke of the happy relations between the English Grand Conclave and the Grand Encampment of the United States of America.

He also referred to the claims of the Scottish Templars to being the true descendants of the ancient Templars. "With every share of justice they lay claim to being now the only direct and legitimate branch of the Order in existence, since its dispersion after the martyrdom of Jacques de Molai on the 18th of March, 1313. Documents in the possession of the Grand Body and antiquarian researches into the history of the Order, justly entitle them to this distinction"—a claim, which in later years the Grand Master felt obliged to modify.

Commenting on the Red Cross Order, he contended that it had no connection whatever with Knights Templar, a purely Christian Order, and one not recognized in England as a degree of Masonry.

The Grand Conclave listened with great interest to addresses by Fraters P. C. Tucker and Rob Morris, who expressed the hope that there would be still closer fraternal bonds between all Masonic bodies of the English speaking world.

All speakers expressed their great pleasure in learning of the appointment by the Supreme Grand Master of James A. Henderson, as Grand Representative of the English Grand Conclave to the Grand Encampment of the United States, "an evident desire on the part of the Grand Conclave of England to draw closer those ties which should unite every Knight Templar throughout the world."

Between this Conclave and the next in July, 1859, we note the application of fraters at Hamilton, for a new warrant from the Grand Conclave of England and Wales, replacing the Irish warrant then held by them, No. 231. This Encampment had authority to confer the degree of Masonic Knights of Malta. Immediately afterward the Provincial Grand Commander authorized Encampments in Canada to confer on all regular Knights Templar, as an honorary degree, that of Masonic Knights of Malta. It is significant that the Provincial Grand Commander

in signing his name to this circular, adds to his titles, for the first time, that of "Grand Commander Masonic Knights of Malta."

The Fifth Annual Assembly of the Provincial Grand Conclave was held in the Hall of "Hugh de Payens" Encampment Kingston on July 1859 and on this occasion Col. McLeod Moore, Provincial Grand Commander, presided. The proceedings were very brief owing to the fact that because of ill health, the Grand Commander was unable to prepare or deliver his usual annual address. Officers for the ensuing year were appointed and invested, the Fraters Philip C. Tucker and Robert Morris, visitors to the Provincial Grand Conclave the previous year, were elected as honorary members with the rank of Provincial Grand Sub-Prior.

The Grand Commander announced the receipt of the warrant from England constituting "Geoffrey de Bouilon" Encampment at Hamilton. As two of the petitioners were present, they were installed; Fraters William Mercer Wilson and Thomas Bird Harris, as Eminent Commander and Past Eminent Commander respectively.

The Sixth Annual Assembly or Conclave was held at Belleville, on February 20th, 1861, having been postponed from the regular time in July 1860, for the convenience of the Belleville brethren. The Provincial Grand Commander was unable to be present due to the "almost impossible state of the roads from snow drifts."

On this occasion resolutions were passed recording the sense of loss sustained by the Order by the decease of the Supreme Grand Master Col. Charles Kemeys Kemeys Tynte and the Grand Chancellor, John Masson.

Doubtless, as a result of this meeting at Belleville, a new Encampment was found in that town and a warrant granted by the Supreme Grand Conclave on June 7th, 1861, empowering the Petitioners to open the "King Baldwin" Encampment.

St. Catharines was the place of meeting of the **Seventh Annual Assembly** on July 10th, and 11th, 1862.

At this session it was announced that the Supreme Grand Conclave had granted authority to the Provincial Grand Conclave to regulate its own fees of honor, and that the power of granting dispensations for new encampments would be vested in future in the Provincial Grand Commander. The Grand Conclave immediately amended its Regulations to provide for these important concessions.

At this meeting the several degrees (or points) of Knight of the Sword, Knights of the East, and Knights of the East and West were conferred by the Grand Commander on such Fraters present as had not previously received them.

The Eighth Annual Assembly was held in the Hall of the Geoffrey de St. Aldemar, Toronto, August 12th, 1863, immediately following the time of the annual convocation of the Grand Chapter of Canada, but there was no business of major importance.

In November 1863, a number of Knights resident in Montreal petitioned for a warrant for a new Encampment to be known as "Richard Coeur de Lion." The Provincial Grand Commander granted his dispensation, dated December 3rd, 1863, until a regular warrant might be obtained from the Supreme Conclave of England and Wales.

The Ninth Annual Assembly at Quebec (Canada East), on August 10th, 1864, was presided over by the Deputy Provincial Grand Commander, Thomas Douglas Harington. The chief business transacted on this occasion was the decision to assess each Encampment "in equal amounts" for the expenses of the Provincial Grand Conclave.

When the Provincial Grand Conclave assembled for its **Tenth Annual Assembly**, at Prescott, Canada West, on August 9th, 1865, the attendance, representative of all seven Encampments under its jurisdiction "testified forcibly to the growing popularity of the Order in Canada, and the increasing interest taken in it by its members."

On this occasion, the Provincial Grand Commander announced that he had, in July 1865, conferred on Alfred Creigh, LL.D., Grand Recorder of the Grand Commandery of Knights Templar of the State of Pennsylvania, the rank of Past Provincial Deputy Grand Commander and Past Provincial Deputy Grand Prior of the Provincial Grand Conclave.

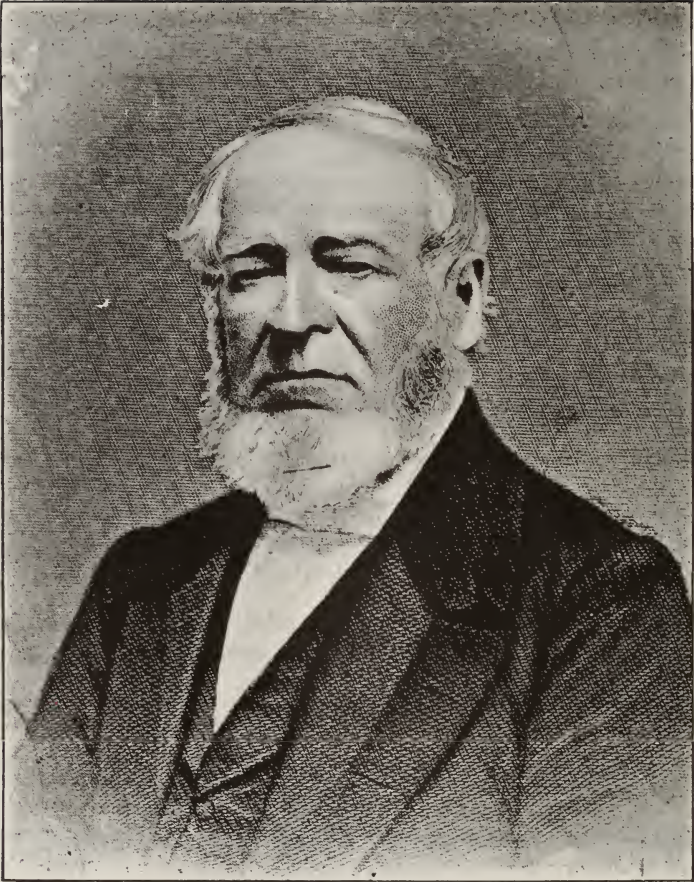
The scale of fees of honor was revised and the Statutes of the Conclave were referred to a committee for revision.

The Eleventh Annual Assembly was held at St. Catharines on August 15th, 1866.

On this occasion a petition was received, dated March 20th, 1866, from a number of Knights resident in St. Catharines, praying for authority to open an Encampment in that town, to be called "Plantagenet." A dispensation was issued pending receipt of a warrant from England.

The **Twelfth** and last **Annual Assembly** of the Provincial Grand Conclave of "Canada," held at Ottawa on the 14th of August 1867, was of considerable importance in the history of the Order.

The address of the Provincial Commander referred to the recently established Dominion of Canada, and recommended that the Provincial Grand Conclave apply to the Supreme Grand Conclave of England for



*Hon. Alex. Keith,
Provincial Grand Commander for Nova Scotis &c., 1870-73.*

the appointment of a Colonial Deputy Grand Master for the Dominion of Canada with power to establish Provincial Grand Conclaves in the different Provinces of the Dominion. While this proposal was not realized in this form, we have here the germ of the proposals of later days for Provincial Grand Priorities. The Provincial Grand Commander also recommended that a Priory of Malta be attached to each Templar Encampment. His review of the affairs of the Order indicated that peace and harmony prevailed throughout the jurisdiction and that the Order was flourishing in numbers and influence.

The meeting requested the principal officers of the Provincial Grand Conclave to correspond with the Supreme Grand Conclave of England and to express to it the desire of the Canadian Knights "that a Supreme Grand Conclave should be formed for the Dominion of Canada," with Col. W. J. B. McLeod Moore as the first Grand Master.

As a result of this request, Col. McLeod Moore was, on May 18th 1868, appointed Grand Prior, and head of the Grand Priory of the Dominion of Canada, under the jurisdiction of the Supreme Grand Conclave of England and Wales, and a change in the status of the Canadian body was effected, which, as we shall see in the next chapter, was of epochmarking importance.

Although his jurisdiction was defined as the Dominion of Canada; it did not in fact include Nova Scotia Encampment No. 58 at Halifax, nor Union de Molay Encampment No. 104 at Saint John, N. B., both under the Hon. Alexander Keith as Provincial Grand Prior. The Scottish Encampment of Saint John No. 48 was of course outside his jurisdiction.

SUMMARY:

Having briefly reviewed the transactions of the Provincial Grand Conclave of Canada, from 1855 to 1867, let us glance at the position attained by Knight Templarism in Canada in the year of the Confederation of the Dominion.

Beginning in 1855 with three Encampments, the number had increased to eight:

- "Hugh de Payens," Kingston
- "William de la More," Ottawa
- "Richard Coeur de Lion," London
- "Godfrey de Bouillon," Hamilton
- "King Baldwin," Belleville
- "Richard Coeur de Lion," Montreal
- "Plantagenet," St. Catharines
- "Sussex," Stanstead.

The "Geoffrey de St. Aldemar" Encampment of Toronto having lost all its property by fire, had become dormant. "William de la More" Encampment had been removed from Quebec to Ottawa.

Through only a constituent part of the English Grand Conclave, the Canadian body had attained an importance in the Templar world altogether disproportionate to its membership. In this the aegis of the English body no doubt helped, but probably, more than that, was the standing of the Canadian leader, Col. W. J. B. McLeod Moore, as a Masonic student and authority on Knight Templar history and ritual. His jurisdiction, limited at this time to the Province of Canada (Ontario and Quebec) nevertheless comprised that portion of the present Dominion of Canada which bulked most largely in the minds of the world outside.

At the beginning of this period under review, the Provincial Conclave had authority over but one degree or Order, that of Knight Templar. Owing, however, to the frequency of visitations between Canadian Templars to Commanderies in the United States, it was found desirable to permit the Red Cross degree to be conferred on all who desired it, and it would seem probable that by 1867 the conferring of the degree was a usual procedure in most encampments. In 1858 the Order of Malta was also added as an honorary degree.

At the first of the period the formation of a new encampment could be accomplished only by petition direct to the English body; by 1862, the Canadian body had so far progressed in the favour of the English Grand Master, that the privilege of issuing a dispensation for a new encampment was delegated to the Provincial Grand Commander, pending the receipt of a regular warrant. Other evidence (in such matters as fees of honor, costume, appointments, etc.) was not lacking of a movement within the ranks of the Canadian body, favored apparently by friendly sympathy in England, towards a greater measure of self-government.

III
Grand Priory of the Dominion of Canada
1868-1876

As already stated, the year 1868 marked the formation of the Grand Priory of Canada and opened a new Chapter in the history of the national organization.

The patent to Col. Wm. J. B. McLeod Moore, constituting and appointing him "Grand Prior of the Dominion of Canada," was in the following terms:

To all and every our Eminent Commanders and other Eminent Knights and Companions of the Royal, Exalted, Religious and Military Order of Grand Elected Knights Templar and Hospitallers of St. John of Jerusalem, Palestine, Rhodes and Malta.

WILLIAM STUART,
Grand Master.

HEALTH, PEACE, GOODWILL

We, Sir Knight William Stuart, Most Eminent and Supreme Grand Master of the Most Exalted, Religious and Military Order in England and Wales, and of the Colonial Dependencies of the British Crown, do hereby appoint Sir Knight Colonel Wm. Jas. Bury McLeod Moore, Grand Prior of the Dominion of Canada, to be responsible to us and our successors for the proper discharge of his duties, in strict observance of the Rites and Ceremonies established by our Predecessors, as well as the Statutes, Laws and Ordinances enacted for the good government of the Order, for which purpose we enjoin each and every Knight of our Exalted Order, within the above Dominion, cheerfully to obey the commands of their Grand Prior

Whom God Preserve

In witness whereof, we have affixed our signature and Grand Seal of the Order, this first day of May, A.L. 5872, A.D. 1868, A.O. 750

JOHN HUYSHE,
Deputy Grand Master
JOSEPH LAVENDER,
Grand Registrar.

Acting under this authority the Grand Prior summoned the first "Annual Assembly of the Grand Priory to meet in Montreal, on August 12th, 1868.

In his address to the twenty-five Knights present, Col. McLeod Moore stated that the Grand Master had conferred upon him "the style and dignity of 'Grand Prior' and had presented him with the insignia of that office. "Canada will now become a Grand Priory, with the power of self-government, enacting Rules for the guidance of their own affairs with which the Grand Conclave does not interfere, or the Grand Master himself, when not contrary to the Common Law and Statutes of the Order."



*James A. Henderson, Q.C., G.C.T.,
Supreme Grand Master 1890.*

As evidence of progress towards autonomy, he stated that the Grand Master and the Grand Conclave had decided that the Grand Priory of Canada should be permitted "to retain for local purposes, half the fees and so much of the Benevolent Fund as is collected within its jurisdiction."

RESTRICTED JURISDICTION:

There was, he intimated, some doubt as to the territorial extent of the Grand Prior's jurisdiction, for he had learned not only of a Preceptory, under Scottish authority at St. John, New Brunswick, but also of a Provincial Grand Commander, under English authority, for Nova Scotia and New Brunswick, the existence of which obviously restricted his authority to only part of the Dominion of Canada. He had in consequence declined to issue a dispensation to establish another Encampment at Saint John.

SEAL:

With the change in status of the Canadian body, a new Seal was adopted by the Grand Council—on what authority does not appear.

Described in heraldic terms, this seal displayed a shield couché (inclining to the left) divided into four quarters. In the first and fourth quarters the Red Cross of the Templars, in the second "Sable, a Maltese Cross Argent," that is, a silver Maltese Cross on a black field; in the third quarter the Arms of the Order of St. John, namely "Gules, a plain Cross argent," that is, a plain white cross, on a field of red.

In the centre of the shield, a small shield, or escutcheon of pretence, displaying the family arms of the Grand Prior, Col. W. J. B. McLeod Moore, "Argent on a fesse sable, three mullets pierced or between as many moor cocks proper. Behind the main shield, a Red Cross pateé (arms broadening) with a sword and a baculus in saltire.)

On a scroll above the helmet the initials V.D.S.A. — Veut Dieu Saint Amour.

Beneath the shield, Pro Deo et Patria, with the year of the Order, 750. Round the whole the legend — Sigill, Magn. Ord. Templi et Sanct. Joannis Hiersol. in Canadarum.

The Seal has continued to be used until very recent years, although its validity has been questioned and the status of the Order in Canada has since entirely changed from a subordinate organization to a sovereign and autonomous body.

THOMAS BIRD HARRIS, GRAND CHANCELLOR:

Here, mention should be made of the appointment of Thomas Bird Harris, as Grand Chancellor. Born in Bristol, England, July 22nd, 1819, he came, at the age of thirteen, to Canada and settled at Hamilton.

He held the highest and most responsible offices in various branches of Masonry. He was for twenty years Grand Secretary of the Grand

Lodge of Canada. In Knight Templary he was installed in Genessee Encampment at Lockport, New York, in April 1854, and in the following year obtained a warrant from the Supreme Grand Conclave of Ireland to open an Encampment at Hamilton, to be attached, according to the Irish constitution, to Lodge, No. 231, Irish Registry, Hamilton, of which he was a Past Master.

When this warrant was exchanged for an English Templar warrant, he became the first Eminent Commander of Godfrey de Bouillon Encampment. He served on eight different occasions and was the strength and stay of the Encampment in its early history.

In the Provincial Grand Conclave, he served in several offices including Deputy Grand Commander, and in 1868 Grand Chancellor. In 1868 he was appointed by patent as a Past Grand Sub-Prior of the Supreme Grand Conclave of England.

Following a severe attack of typhoid fever he passed away on August 18th, 1874, aged 54 years. His faithfulness to duty, his conciliatory and unassuming manner, and his extensive knowledge of all Masonic subjects, his tact and mature judgment, marked him as an outstanding leader in the Canadian Masonic world.

NEW ENCAMPMENTS:

Although not reported to the Grand Priory meeting in 1868, the Grand Prior had, in January of that year, received a petition for a new Encampment in Montreal, with John C. Frank, of King Baldwin Preceptory Belleville, Past Provincial Grand Prior, recommended as Eminent Commander. Among the other petitioners were Captain C. E. Croker-King and Captain G. E. Lecky, both of the 78th Highlanders. The Encampment was to meet on the Third Tuesday of each month, and to be known as the McLeod Moore Encampment.

At this time the other Montreal Encampment was having a struggle for existence, and the Grand Prior felt that the establishment of another in the same territory might not help matters and no dispensation was granted. Sir Knights Croker-King and Lecky, shortly afterwards became prominent in the Nova Scotia Encampment in Halifax, which both joined in the year 1869.

Before the next meeting of the Grand Priory in 1870, a new Encampment was established at Collingwood, Ont., to be called "Huronario," the warrant being dated April 15th, 1869. This new Encampment was represented at the Annual Assembly of Grand Priory by its Eminent Commander Henry Robertson and Robert Ramsay, each of whom played a prominent part in Canadian Masonry.

At the **Second and Third Annual Assemblies** held at Kingston and Quebec in 1869 and 1870 respectively, no business of major importance was transacted.

In 1870, Geoffrey de St. Aldemar Encampment, Toronto, was revived and in the same year two other encampments were warranted "Mount Calvary" at Orillia and "Moore" at Peterboro.

NEW BRUNSWICK:

In his annual address in 1870, the Grand Prior stated that he had had a rather lengthy and vexatious correspondence with the Grand Chancellor in England "in consequence of my having granted a provisional warrant to open an Encampment at St. John, New Brunswick. The Chapter General of the Temple in Scotland had protested to the authorities in England that he had intruded on their territory, there being a Scottish Encampment in St. John, and that he had also encroached on the jurisdiction of the Hon. Alex Keith, Provincial Grand Commander for Nova Scotia. Keith had, he said, previously declined to issue a dispensation for an Encampment, "not considering New Brunswick under his control," but England had since ruled that it was within Keith's jurisdiction, had annulled Moore's warrant in that respect and had authorized Keith to issue a new provisional warrant to open "Union de Molay" Encampment.

CANDIDATES:

The Grand Prior cautioned the Encampments on the subject of care and circumspection in the selection of candidates.

"Our Order must stand or fall by the character of its members; founded as it is on the Christian religion, it ought to exert a corresponding influence. Bear in mind that a candidate once admitted, is entitled to all our privileges, and should he prove an unworthy member, unfitted for communion with us, we have ourselves only to blame. I do not intend, or do I mean, to advocate the restrictions considered so necessary, that all should prove themselves by education, moral worth, belief in the Christian Faith, and acknowledged respectability in their several vocations of civil life, fit and proper candidates to be admitted to the Order of the Temple."

THE RED CROSS DEGREE:

He also restated and reiterated his position respecting the Red Cross of Babylon degree, holding that while "this degree is in no way connected with the Ancient Order of the Temple, nor is it recognized by the Grand Conclave of England, being merely a continuation of the Royal Arch, referring to the rebuilding of the Temple by Zerubbabel, there is no reason why it should be made an appendant degree, but as our brothers of the Temple in the United States lay great stress on its being conferred as a pre-requisite to the Templar degree, there can be no objection to Commanders of Encampments communicating it." As the Grand Conclave of England had decided that he should use his own discretion in the matter, he had, therefore, "on several occasions, when applied to, granted

dispensations to form Councils of the degree in connection with the Templar warrants."

Grand Priory, however, did not approve of this action, holding that "whilst there can be no objection to the secrets pertaining to the Babylonish pass, or Red Cross degree, as conferred in the United States, being communicated in our Encampments, for the purpose of enabling our Fraters to visit the Commanderies in the United States, they do not think it advisable that dispensations or warrants should be issued for the formation of Councils of the degree, in connection with the Templar Order, inasmuch as the above degree is not recognized or acknowledged by the Supreme Grand Conclave."

MOVEMENT TOWARDS INDEPENDENCE:

Another subject dealt with by the Grand Prior at this Assembly was the movement, or opinion entertained by many Canadian Templars, towards "forming an independent body and separating from the parent stock." This feeling had been accentuated by the conflict of jurisdiction which had arisen in St. John, N. B. The Grand Prior, however, came out emphatically against separation and independence. His views were that "the very prestige of the Order in Canada would be lost, and our vows of allegiance to the Grand Conclave and our feelings of loyalty to the British Crown both forbade such a course. The Canadian body would hold 'a very second class position in the eyes of the Templar world.' "

Towards the solution of the matter he made two suggestions, one that he should retire and that the Grand Prior should be elected every three years; secondly that a committee should be appointed "to take into consideration and deliberate upon such questions and proposals as may be thought expedient for the future well-being and interest of the Canadian Order, and that the result of their deliberations be embodied in a respectful memorial to be submitted to the Supreme Grand Conclave."

To this last proposal Grand Priory agreed and a committee was immediately appointed, of which T. Douglas Harington was named chairman.

CONVENT GENERAL:

In this same address, we see the beginnings of a movement for the confederation of the ruling bodies of the British Isles; "The Grand Conclave of England has lately entered into a convention with the ruling powers of the Templars in Scotland and Ireland, and are now engaged in drawing up such rules and regulations, and carefully revising the ritual as will insure uniformity — conforming as much as modern changes will admit to ancient usage and custom."

We shall hear later more about this movement and the part played by the Prince of Wales, later Edward VII, as Grand Master of the Convent General.

At the **Fourth Annual Assembly** of the Grand Priory of Canada held at Hamilton in August 1871, the Grand Prior referred most feelingly to the loss sustained by the Order through the death of Samuel Deadman Fowler, who had passed to his rest four weeks previously, aged 60 years. As his close friend he had aided materially in placing the Order in Canada on a firm and constitutional basis, from the time he had been installed by Col. McLeod Moore as one of the first candidates in the revived Hugh de Payens Encampment in 1854.

The Grand Prior again stated his views on the subject of independence and the committee on his address concurred to the extent of urging "that whatever may be the course of future events, the maintenance at present of a warm and zealous allegiance to the (Supreme) Grand Conclave of England, should be regarded as an article of faith."

CANDIDATES :

The Grand Prior again emphasized the need for care in the admission of candidates. "There exists" he said, "no desire or intention to make the Order an exclusive or conservative club, neither is it surely desirable to admit as members those whose social position may unfit them to be associates in private life," a statement which the committee on his address later quoted and added:

"the slightest consideration will show the wisdom of this counsel."

The special committee on relations with the Supreme Grand Conclave of England reported progress and suggested the addition of Sir Knights S. B. Harman and Henry Robertson to the committee.

The Grand Prior also reported the formation of "Harington" Encampment at Trenton, Ont., under a warrant dated April 14th, 1871; the revival of "Richard Coeur de Lion" Encampment, Montreal; and the suspension of the warrant of the "Richard Coeur de Lion" Encampment at London, for insubordination.

CRYPTIC RITE :

The Grand Prior expressed himself as opposed to making the Cryptic Rite degrees of "Royal and Select Masters, lately introduced into Canada prerequisite to the Order of the Temple, holding that 'such a proceeding would be a direct violation of the statutes of, and renunciation of, my allegiance to' the Grand Conclave of England."

He reiterated his position towards the Red Cross of Babylon. "It is not compulsory with us, nor do I think it would be of any advantage to graft it on our purely Christian Order. This degree is now, in Canada, placed under the control of, and given in Councils of Royal and Select Masters."

CANADA — UNITED STATES RELATIONS:

In 1871 a cordial invitation was received by the Grand Priory from the General Grand Encampment of the United States, to be represented at the triennial Assembly to be held at Baltimore, on September 19th, 1871. A committee of seven members, with power to add to their numbers was named.

At the **Fifth Annual Assembly** held at Toronto in August 1872, the address of the Grand Prior referred to the growing importance and influence of the Order in Canada. In 1872 four new Encampments had been added to the roll, namely;

“St. John the Almoner,” Whitby, Ont., with George H. F. Dartnell, Em. Commander,

“Gondemar” at Maitland, Ont., with George C. Longley, Em. Commander,

“Ode de St. Amand,” Toronto, with Nelson Gordon Bigelow, Em. Commander,

“Palestine,” Port Hope, with James M. Irwin, Em. Commander.

He also reported that he had granted a dispensation for another Encampment in London, with Alfred George Smyth as Em. Commander.

The Grand Prior also referred to the desire on the part of some members “for a change of costume to admit of their taking part in processions and Masonic demonstration.”

“For my part” he said, “I cannot agree with the necessity for this change. The Order of the Temple, as now constituted, was never intended for the public gaze, or street display, and the modern innovations of a military uniform and drill, so much thought of in the United States do not convey to my mind the dignified position we ought to assume as successors, although by adoption, of our predecessors, the Knights of old . . . I am strongly opposed to all public displays and deprecate them most strenuously. . . There is too great a desire to blazon forth all our doings, which neither can be understood or appreciated by the public at large. . . If the opportunity of exhibiting themselves in public with an attractive costume be really the principal inducement for persons wishing to join the Order, such accessions to our ranks would do us but little credit.”

Having so expressed his own views he directed further enquiry to be made by a special committee “with a view to the removal of every possible cause of difference,” and in order to make a suitable recommendation respecting an outdoor dress, to the Supreme Grand Conclave of England.

To the same committee he referred the question of establishing one or more Provincial Grand Conclaves, “the formation of which would I strongly feel, be the means of advancing the prosperity of the Order.” It is difficult to understand exactly what the Grand Prior had in his mind.

At this time there were seventeen Encampments on the roll, fifteen of which were in Ontario, two in Quebec (Montreal and Stanstead) with no others in any other Province under his jurisdiction.

CONVENT GENERAL:

The Sixth Annual Assembly, held at Kingston, August 14th, 1873, was to prove to be of great importance in the history of the Order.

A deputation of six Fraters from the United States was present, also two delegates from Union de Molay Encampment, St. John, N. B., bearing greetings to the Grand Priory in Canada. The New Brunswick Fraters were clothed with plenary authority by their Encampment, to promote the proposal for the establishment of a National Great Priory for Canada.

The advisability of uniting the Order of the Temple in the British Empire in a Convent General, under one Sovereign head, and assimilating the ritual and ordinances, had for some years been under consideration by the governing bodies of the Order in England, Scotland and Ireland and in April 1873, the formation of a confederated body called the "Convent General," was announced for the purpose of regulating the common affairs of the Order, to be known in future as "The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta." Unfortunately Scotland, although agreeing to the convention, decided at the last moment not to sign, being apparently under the fear that their independence would be affected. England and Ireland therefore formed the union, under H.R.H. the Prince of Wales, with Her Majesty, Queen Victoria, as Grand Patron.

One of its chief purposes was to restore the Order of the Temple, as far as the customs of the age would permit, to revert to the ancient statutes and constitutions, its old forms, ceremonies and nomenclature and to purify the ritual by a return to the ancient form of reception.

After careful research the following changes in nomenclature among many, were authorized: Grand Conclaves, to be known as National Great Priors, all under one Grand Master, as in the days of the ancient Order; the Supreme Governing body to be known as the Convent General; the use of the word "Masonic" was discontinued; Encampments became Preceptories and Commanders became Preceptors; the titles "Chaplain," "Constable" and "Marshal" replaced the titles of Prelate and First and Second Captains.

It was agreed that Honorary Past rank should not be conferred in future, but a new order or decoration instituted, which would confer the chivalric dignities of "Knight Grand Cross" (G.C.T.) and "Knight Commander of the Temple" limited in number and confined to Preceptors. As might be expected, H.R.H. the Grand Master, as a token of his desire to unite the Templar forces of the Empire and the world, conferred the honor of Grand Cross upon Col. W. J. B. McLeod Moore, and upon John Quincy Adams Fellows, the Grand Master of the General Grand

Encampment of the United States, and twenty-five others, including the King of Sweden and the Emperor of Germany.

Another change was the discontinuance of the Masonic apron. Until then it had been regarded as evidence that the Order was merely a high degree of Masonry.

In future a candidate was required to be of the full age of 21 years; a Royal Arch Mason; a Master Mason of two years standing; professing the doctrine of the Holy and Undivided Trinity, and willing to accept the Statutes and Ordinances of the Order, present and future; the ballot must be unanimous and the admission fee not less than five guineas, or \$25.00.

A NATIONAL GREAT PRIORY:

The changes in the parent organization in England inevitably led to further steps towards placing the Order in Canada on a more autonomous basis. On April 25th, 1873, a memorial was forwarded to the Grand Master in England, setting forth the history of the formation of the Grand Lodge and Grand Chapter of "Canada" and the Provincial Conclave of "Canada" in 1854, followed by the Grand Priory of Canada in 1868. The memorial expressed the hope that Canada would be accorded self-government as a National Great Priory, with our Great Prior under the Convent-General. This memorial was signed by Col. W. J. B. McLeod Moore and other members of the special committee appointed in 1870 "to deliberate upon such questions and proposals as may tend to promote the interests of the Order in Canada." The committee on behalf of the Grand Priory declared its unswerving loyalty to the Convent-General.

At the **Seventh Annual Assembly** of Grand Priory held at Ottawa on October 15th, 1874, (the day before the organization at Ottawa of the Supreme Council of the Ancient and Accepted Scottish Rite for Canada.) The late date was due in part to the illness and subsequent death of Thomas Bird Harris, the Grand Chancellor, and in part to the anticipated presence of two distinguished visitors from the United States; Hon. Albert Pike, 33°, Washington, D. C., and David Burnham Tracy, 33° of Detroit, Michigan.

The former, both a distinguished Templar and the head of the Scottish Rite in the Southern jurisdiction of the United States, was elected an Honorary Member of the Grand Priory, with the rank of Provincial Grand Prior.

In his address the Grand Prior referred to the delay in the formation of a National Great Priory for the Dominion, due to the fact that no meeting of the Convent General had been held, but he was assured that the claim of the Canadian Templars would have the personal support of the Earl of Limerick, Great Priory of England.



Hon. Robt. Marshall, K.C.T.

PROVINCIAL GRAND CONCLAVE OF NOVA SCOTIA :

Three years previously to his petition, that is, on February 1871, a Provincial Grand Conclave for Nova Scotia and New Brunswick had been formed with the Hon. Alexander Keith as Provincial Commander under a patent from the Grand Conclave of England and Wales.

This Provincial Grand Conclave had jurisdiction over Nova Scotia Encampment No. 58 (England) at Halifax; and Union de Molay Encampment No. 104 (England) at Saint John, N.B., and its officers included the most prominent Masons in the Maritime Provinces. In 1872 its jurisdiction was enlarged to include Prince Edward Island and Newfoundland.

When Col. W. J. B. McLeod Moore petitioned H.R.H. the Supreme Grand Master in 1873 for the erection of a Great Priory for the Dominion of Canada, he did not consult the Provincial Grand Conclave of Nova Scotia, etc., nor ask the co-operation of the Encampments in Quebec and the Eastern Provinces and as a consequence he was told that complete union could not be effected. He had not, however very long to wait, for on December 17th, 1873, the Hon. Alexander Keith, Provincial Grand Prior for Nova Scotia, etc., died and the authorities in England then advised him that the whole of Canada would in future be under his jurisdiction; thus adding two new Preceptories to the roll. Three Preceptories remained outside, the Scottish Preceptories at Saint John and St. Stephen, N. B., (formed in 1872) and the Irish one at I'Original, or Hawkesbury, Ontario.

DISTRICT ORGANIZATION :

For the better supervision of the Preceptories throughout the Dominion, the Grand Prior proposed that there should be five Districts:

- (1) Eastern Division, Ontario — comprising Kingston and all Preceptories east of the River Trent
- (2) Central Division, Ontario — comprising Toronto and all Preceptories west of the River Trent and east of the River Credit.
- (3) Western Division, Ontario — comprising all Preceptories west of the River Credit
- (4) The Province of Quebec
- (5) The Provinces of Nova Scotia and New Brunswick.

He submitted a charge to be delivered to the Provincial or District Priors, setting forth their duties as representatives of the Grand Prior.

The first Provincial Priors appointed were:

James K. Kerr, Central Division, Ontario
James A. Henderson, Eastern Division, Ontario
Wm. Mercer Wilson, Western Division, Ontario
Wm. B. Simpson, Quebec
Robert Marshall, Nova Scotia and New Brunswick.

IV

National Grand Priory of Canada

1876-1884

The Grand Prior in his address at the Eighth Annual Assembly expressed his impatience and annoyance at the long delay by the Convent General in acceding to the urgent request of the Canadian body to be constituted as a National Great Priory, and following the meeting, a further petition was forwarded to the Convent General. Action by the latter body came promptly and on October 29th, 1875, the Convent General recommended the prayer of the memorial to the favourable consideration of H.R.H. the Supreme Grand Master, and on July 28th, 1876, a patent was issued under his sign manual admitting the Canadian body to the Convent General, under the name of the "National Great Priory of Canada." When the Canadian Knights met again in 1876, they met as the National Great Priory of Canada.

The installation in 1876 of Col. McLeod Moore as Great Prior followed the form of ceremony used for the installation of H.R.H. the Prince of Wales as Grand Master of the Convent General.

New Statutes for the government of the National Great Priory were then submitted and adopted, followed by the formal proclamation of the inauguration of the new body. The election and appointment of officers followed and the National Great Priory was closed to meet in London in 1877.

Within three months the spirit of disaffection manifested itself led by a number of misguided members of the Order in Ontario for the establishment of an independent Grand Commandery in alliance with the General Grand Encampment of the United States. The Great Priory promptly issued an effective answer to the dissentients and the movement petered out.

But this was not the only evidence of dissatisfaction. **At the Second Annual Assembly** held in 1877, a hot debate took place over the code of statutes promulgated by the Convent General and adopted without debate at the first assembly. On closer examination, it had been found that the code did not contain any safeguard against sudden changes by the majority ruling Convent General for the time being. The Canadian body insisted "that each Great Priory should have full power to frame their own regulations as to titles, past rank, rituals (with common landmarks)."

Another factor contributing to the dissatisfaction was the announcement of a new ritual by the Convent General, combining, it was said, "the best features of the ancient Templar Order and the more modern rituals of the three British branches of the Order."

The Great Prior in the face of much opposition maintained that "our proper position is to continue firm in our allegiance to the Supreme Head

of the Order, the Prince of Wales, who rules us with the sanction and approval of H.M. Gracious Majesty the Queen."

He regretted the dissatisfaction prevailing in England over the recent changes in nomenclature, particularly over the omission of the word "Masonic," but contended that the Order was not less Masonic, and that there had been no severance of the Masonic connection, which still continued.

At the Third Assembly, held in 1878 at Montreal, we note the presence of Sir Kt. B. Lester Peters, Past Em. Commander of St. John's Encampment of St. John, N.B., Registry of Chapter Grand of Scotland.

In his address the Great Prior raised the question of his jurisdiction. He claimed that Great Priory had **exclusive** jurisdiction over the **whole of Canada**, and that the time had arrived when it was expedient to assert that authority and require **all** Templar bodies in Canada to acknowledge fealty to Great Priory. He referred to the Scottish Templar Encampment at Saint John, established in 1856, and expressed the opinion that it was settled Masonic law that one Masonic power should not create subordinates in a country occupied by another independent and co-equal power. He tactfully proposed that the voluntary allegiance of the Scottish body should be sought, and that it would be unwise and indeed unjust, to adopt any coercive legislation. He offered the Scottish Encampment seniority according to the date of its warrant.

The Committee on his address concurred in his remarks "in respect of the jurisdiction of this Great Priory," but recommended consideration and courtesy in our dealings with the existing Encampment, but a firm stand against the formation of any new Preceptories by a foreign authority.

During the past year the criticisms of the ritual had multiplied and he called for further improvements in line with first principles. Great Priory, however, directed its universal use by all Preceptories.

He also referred to the action taken at the Grand Encampment of the United States in declining to recognize Great Priory as its peer and exchange representatives. This he attributed to not understanding the true meaning and purpose of the union of the Great Priories in Convent General.

As usual, the Great Prior's address was replete with historical research.

At Montreal in 1879, Sir Kt. John V. Ellis, Past E. Commander of the St. John's Encampment at Saint John was a visitor, but the Great Prior contended himself with the observation that no action to affiliate with Great Priory had been taken since the last Assembly and that the fees charged in the two Scottish Encampments in Saint John and St. Stephen were very low, compared with those of the Canadian Preceptory at Saint John, a circumstance which interfered with the latter's progress, especially since the great fire of June 1877, when the Preceptory had lost

all its property; the two Scottish Encampments had gained an ascendancy which was most prejudicial to its Canadian rival.

The Committee recommended that the situation be laid before the Great Priory of Scotland.

The New Brunswick fraters, however, did not worry themselves very much over the situation if we are to judge from the report of the Provincial Prior Robert Marshall made to this Assembly.

After referring to the great fire of June 1877, he said that the Masonic fraternity had recently erected in Saint John a Masonic Temple, in which the Encampment of St. John, under Scotland and the Union de Molay Preceptory under the Great Priory of Canada would share accommodation.

The assembly adopted the report of the Committee on the Condition of the Order, which went so far as to demand "in reality all the functions of a Supreme and Independent governing body."

At the Fifth Annual Assembly held at Guelph in 1880, it was announced that Convent General for all practical purposes had ceased to function, undoubtedly due to the opposition asserted by both Canada and Ireland to the supervision by and to the restrictions of Convent General, as McLeod Moore said later "Convent General was a mistake."

Nothing, however, would seem to have been done in approaching the Great Priory of Scotland, and the situation in New Brunswick had become somewhat strained. The opposition to the Scottish Encampment contented themselves with the giving of a notice of motion, to be discussed the next year, requesting the Chapter General of Scotland to withdraw from Canada within six months and that "in the event of such request not being complied with, all Masonic intercourse between the Knights Templar of Scottish register and our allegiance shall be and is hereby prohibited."

This motion, however, was not moved at the Sixth Assembly of Great Priory in 1881, but instead a committee was appointed "to correspond with the Chapter General of Scotland with a view to bringing under the jurisdiction of this National Great Priory the Priories in New Brunswick hailing from the Grand Chapter General and to carry out final arrangements."

At the same session in 1881 the words "Convent General" wherever they appeared in the Statutes were expunged, a proceeding which was almost tantamount to a declaration of independence on the part of the National Great Priory of Canada.

At the Seventh Assembly in 1882, the committee on relations with Scotland, advised further delay until the Great Priory of Canada had become an independent and sovereign body. This report provoked a keen debate. An amendment to assert "our thorough independence" was lost, but another amendment to refer the report back to the committee



*John Hamilton Graham, Grand Treasurer 1869,
Grand Master Grand Lodge of Quebec 1869-78.*

with instructions to protest encroachment upon the territory of this Great Priory" was carried, with a rider that should further correspondence fail to prove satisfactory, the Great Prior was "empowered to assert and maintain our sovereign authority over all Templars in Canada, including New Brunswick, by demanding the withdrawal of the Preceptories holding allegiance to the Chapter General of Scotland."

Following the declaration that the motion was carried, Sir Kt. Hugh A. MacKay filed a protest on the ground "that they (the Scottish Encampments) were in possession of the territory (1856) before the Preceptory, which holds its warrant from the Great Priory of Canada." (1869).

The point raised by this discussion, namely the doubt as to the complete independence of Great Priory, was later referred to a special committee to report in 1883.

At the Eighth Annual Assembly held in Ottawa in 1883, the Great Prior, reported the complete failure of negotiations by Sir Kt. D. R. Munro to bring the two Scottish Encampments into Great Priory. He himself had had considerable correspondence with the two Scottish Encampments but after much consideration he had decided to lay matters before Great Priory. The only result was a resolution which "authorized the Great Prior to take such immediate action as may be necessary, to secure the transfer of the allegiance of the Encampment and Priory in New Brunswick on the Scottish Register, to the Great Priory of Canada."

Unfortunately, the special Committee appointed to settle the doubtful matter of independence had not been able to meet and formulate its report, and as it was evident that Great Priory was going around in circles, additional members were appointed and later in the session presented its report unanimously recommending that the Great Prior "prepare and forward to H.R.H., the Prince of Wales, the Supreme Grand Master of Convent General an humble address . . . absolving this Great Priory and all officers and fratres members thereof from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an independent Great Priory."

The committee which presented this momentous report consisted of J. H. Graham, Chairman, W. J. B. McLeod Moore, J. A. Henderson, Isaac H. Sterns, Daniel Spry and A. G. Adams. The report was unanimously adopted and the Great Prior "empowered to act on the recommendations and suggestions contained in the Report."

At the election of officers, Col. McLcod Moore was unanimously elected Great Prior of Canada, ad vitam.

V

Sovereign Great Priory of Canada

1884-1890

The Great Prior lost no time in communicating with the Supreme Grand Master through the Hon. J. F. Townshend, Arch Chancellor of the Convent General. The first letter was lost in transit and a second met with some delay, but eventually a reply was received from the Arch Chancellor absolving the members of the Canadian body from their allegiance to the Supreme Grand Master and wishing them a prosperous future.

On receipt of this letter the Great Prior issued a manifesto (May 5, 1884) proclaiming the Dominion of Canada occupied territory and that "all Commanderies and Preceptories of the Temple and all Knights Templar and Knights of Malta are subject to my authority and owe me and the National Great Priory of Canada allegiance."

It was a great day when on July 8, 1884, the Ninth and final Annual Assembly of the National Great Priory convened in the Masonic Hall, Toronto Street, in Toronto.

The Great Prior opened National Priory in full form in the presence of about sixty Knights.

The Great Prior reviewed his acts during the past year and expressed satisfaction at the achievement of independence.

Then followed a series of resolutions necessary in the transition from the status of National Great Priory to Sovereign Great Priory.

By the first, the National Great Priory declared itself to be the Sovereign Great Priory of Canada, "having and holding absolute and Supreme jurisdiction over the whole Dominion, in all matters relating to the United Orders of the Temple and Malta and appendant Orders."

Another resolution conferred the honorary rank of Past Supreme Grand Master of the Order in Canada upon H.R.H. the Prince of Wales, "as a mark of the very high esteem and affection in which he is held by the Templars of this jurisdiction."

Before proceeding with the election of officers, Sir Knight McLeod Moore surrendered the warrant or patent derived from the Convent General and delivered it to the Grand Chancellor for transmission to England.

McLeod Moore was then elected Supreme Grand Master *ad vitam*. The other officers were elected and solemnly installed at the evening session by Sir Knight Theodore S. Parvin, Grand Secretary of the Grand Encampment of the United States.

Among the resolutions passed at this Assembly was one inviting an exchange of representatives with the American Grand Encampment.

Another directed the Grand Chancellor "to issue Preceptory warrants to the two Scottish Encampments in New Brunswick, upon such terms and conditions as are within the constitution of the Sovereign Great Priory of Canada as may harmonize with the views of the Fratres of these Encampments and that should the correspondence fail to secure the surrender of the warrants within six months from date, the Supreme Grand Master shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory . . . as shall then be declared illegal."

Thus was the Sovereign Great Priory of Canada, formally constituted on July 8th, 1884, a body composed of 26 Preceptories comprising 795 members, 20 of these Preceptories being in Ontario, three in Quebec and one each in Nova Scotia, New Brunswick and Manitoba.

THE SCOTTISH ENCAMPMENTS:

For the next few years one of the chief problems before Sovereign Great Priory was the presence in Canada of the two Scottish Encampments in New Brunswick. Negotiations in 1884 and 1885 had achieved nothing, in fact the Encampment in Saint John in the former year had seriously considered surrendering its Warrant to the Chapter General of Scotland and applying to the Grand Encampment of the United States for a new warrant. At this time it was the largest Knight Templar body in Canada.

In Sovereign Great Priory there was a sharp difference of opinion as to whether an interdict of non-intercourse should be issued and enforced, or whether the Scottish Encampments had a valid right to continue based on their prior occupation of the Province.

As no reply had been received to the invitation addressed to the two Encampments in 1884, Great Priory in 1885 issued an edict prohibiting inter-visitation between the Scottish Encampments and members of Canadian Preceptories; and declaring the former irregular and clandestine. At the same meeting, a request was made by St. Omer Commandery, Boston, that it be allowed to visit the Scottish Encampment of St. John in Saint John, wearing the full Templar costume, accompanied by its band. Great Priory informed the American body of the local situation, but St. Omer Commandery carried its plans out and received a warm welcome from the Scottish Knights.

The edict had no immediate effect and in 1886, McLeod Moore himself in his annual allocution recognized the weakness of Great Priory's position:

"The principle (of issuing such an edict) being at variance with the usages of Masonic law in England, by which, until of late, in Templar

matters, we have been guided, viz — "That a Grand body by its mere creation, cannot invalidate subordinate bodies already existing in the territory over which it assumes jurisdiction."

"There cannot be the slightest doubt that the Chapter General of Scotland would have released them from their allegiance as readily as H.R.H. the Prince of Wales had done with us, if they chose to ask for it."

"I cannot help thinking, that had a little more time been taken for consideration and less eagerness shown to precipitate matters in the anxiety and determination for immediate independence, much of the present difficulty might have been avoided.

On July 2, 1885, the Encampment at Saint John issued a printed statement explanatory of its position and challenging that of Great Priory. It is a lucid, dignified and convincing statement. About the same time numerous articles appeared in Masonic journals in the United States. To the printed statement, the Grand Master and Grand Chancellor (Daniel Spry) made an "effective, clear and scholarly" reply based on the American doctrine of "exclusive jurisdiction," which was published in the Toronto Evening Telegram, The Craftsman (of Port Hope) and other journals and sent broadcast to Templar leaders in Canada and the United States.

The situation became so bitter that two members of Great Priory were appointed to attend the Grand Encampment meeting at St. Louis in 1886 "for the purpose of watching the interests of this Supreme body." The visit to St. Louis was apparently not a happy one. There the Canadian representative (Henry Robertson) was received "with scant courtesy," the recognition of the Canadian body by the retiring Grand Master, was revoked and the whole subject debated by two opposing groups, one favoring the Scottish Templars in New Brunswick, as entitled to remain independent of Great Priory and the other anxious to cement the friendship between the two governing bodies.

Eventually the Grand Encampment agreed to recognize Sovereign Great Priory "as a sovereign and independent body of Knights Templar."

In his address to Great Priory in 1887, McLeod Moore referred to the New Brunswick situation and said "This unseemly dispute among Masons is but a poor example to the world, and a contradiction of the precepts of the Order."

The local situation was deplorable, evidenced by small attendance, lack of interest, no candidates, and an under-current of dissatisfaction and interest, "anything but advancement."

The following year, the Grand Master referred briefly to the situation and strongly recommended "that the edict of non-intercourse be withdrawn and the Scottish Encampments considered on the same terms of



*Daniel Spry, G.C.T.,
Hon. Supreme Grand Master,
Grand Chancellor 1876-97.*

fraternal regard as existed before the unfortunate misunderstanding took place. "Great Priory cordially concurred in this recommendation and the edict of non-intercourse was forthwith revoked."

AUSTRALIA :

Hardly had the ink dried on the edict against the Scottish Encampments in New Brunswick when McLeod Moore issued a dispensation for "Metropolitan" Preceptory, at Melbourne, Australia on the ground that Australia was "unoccupied territory in the British Empire, the petitioners as could by right and custom apply to whatever Grand governing body they chose for a warrant."

Great Priory approved of this action, holding that "the Australian colonies are neutral territory, and having no independent governing Templar body, the Knights Templar residing there may ask for warrants from any sovereign Templar body that may be pleased to comply with their wishes."

The Great Priory of England acted promptly and disputed the right of the Sovereign Great Priory of Canada to grant any warrant in Victoria, a colony of the British Empire and demanded its withdrawal within three months.

A special meeting of Sovereign Great Priory was summoned to meet in Kingston in February 1887. The Grand Master's medical advisor considered "it inadvisable for the Grand Master to leave home because of the inclement weather" and he sent his address in which he said:

"It was entirely a misapprehension on my part granting a dispensation to open a Preceptory at Melbourne, Australia, and I should not have thought of doing so, but from representations made to me that the Order of the Temple was dormant there . . . I was aware that the National Great Priory of England claimed jurisdiction over all the colonies of the British Empire, but always understood it was a concurrent one, with all the Masonic bodies as proved in the case of Canada — each country ruling over their own subordinates, until independent bodies were established.

"I do not know of any Masonic law forbidding Grand or independent bodies opening subordinates within a territory where no Supreme body of the country exists."

The resolutions adopted by the Great Priory of England protested against the "unjustifiable infringement of its jurisdiction" demanded immediate withdrawal of the warrant and ordered the English Preceptories in Victoria "to have no intercourse with, or in any way recognize" the Canadian Preceptory. After a long debate, a motion was carried deferring action until the Annual Assembly in July 1887.

At the Assembly in 1887 two further petitions for preceptories in Australia were presented, namely "Daniel Spry" and "Australasian" both at Melbourne.



*Henry Robertson, Q.C.,
Supreme Grand Master 1891.*

The Grand Master again expressed regret at his misapprehension of the situation. He pointed out that there were two alternatives, either to withdraw the warrant or to assert the right of Sovereign Great Priory, the latter course leading to a severance of relations with the Great Priory of England.

The debate which followed was a long and stormy one. A motion was submitted asserting the right of the Canadian Great Priory to issue the warrant on the ground that "Sovereign Great Priory of Canada as an independent sovereign body, has concurrent jurisdiction and co-equal rights with other Grand Templar bodies in all unoccupied territory, including any and all of the colonies and dependencies of the British Crown, where no Supreme Templar body exists." The motion refused "to sacrifice principle to expedience" in order to maintain friendly relations with England and declined to withdraw the warrant issued to Metropolitan Preceptory No. 28, at Melbourne, Victoria.

After the defeat of two amendments the motion was carried 42 to 10. With full realization of the effect on relations with England, Great Priory followed up its action and authorized the issue of two more warrants for Preceptories in Australia, namely "Daniel Spry" No. 30 and "Australasian" No. 31 both at Melbourne with a total of 61 members in the three Preceptories.

As was expected the National Great Priory of England did not take long to "sever" all connection with, and for the future refuse to recognize, the Great Priory of Canada."

In his allocution in 1888, the Grand Master, while regretting the situation upheld the Canadian claim. He also announced that the three Canadian Preceptories in Melbourne had formed an independent governing body, "The Sovereign Great Priory of Victoria, Australia" (on the same form of organization as Canada) and asked the Canadian Sovereign Great Priory for recognition. To this request Sovereign Great Priory acceded in 1888 and wished the new Great Priory "God speed."

England of course refused to recognize the new Great Priory and continued its attitude towards the Canadian body.

The task of reconciliation with England was committed to the Grand Master but his continued ill health impelled him to recommend the appointment of a committee to present a humble petition to H.R.H. the Prince of Wales, asking his intercession. On this suggestion Great Priory declined to Act.

In 1893 the Grand Master, Edmund E. Sheppard visited England and interviewed the Vice-Grand Chancellor of the Great Priory of England and in May 1894 the English Great Priory rescinded the edict of 1887 and resumed friendly relations with the Sovereign Great Priory of Canada, which have since happily continued to the present day.



*Edmund T. Malone, Q.C.,
Supreme Grand Master 1892.*

The Sovereign Great Priory of Victoria, however, was labelled by the National Great Priory of England as "not a legitimate body" and after a conference in 1899 of the three governing bodies of England, Scotland, and Ireland, all three prohibited "all Masonic intercourse" with it. In the end, the three Preceptories in Victoria transferred to the Great Priory of England and Wales on December 12, 1902 and the Great Priory of Victoria was dissolved. Metropolitan No. 176 is still on the roll of the Great Priory of England.

DEATH OF THE GRAND MASTER:

On September 1st, 1890, Col. William J. B. McLeod Moore passed away, full of years and honours. Reference to his long and distinguished military and Masonic career has already been made.

Funeral services were held at Prescott and his remains were laid to rest in Mount Royal Cemetery at Montreal.

On October 21st, a special Assembly was held at Hamilton over which Daniel Spry, Hon. Past Grand Master, presided and read the allocation written by the Deputy Grand Master, James A. Henderson. Fitting tribute was paid to the character and services of the deceased leader, by many of those present.

Special reference should here be made to the deceased Grand Master's addresses to Great Priory, constituting over the years a mine of Masonic information, full of the history, the principles, the purposes and mission of the Templar Order. The extent of his researches was enormous. Such words as "frater," "encampment," "preceptory," "Sir," and "Kadosh" were frequently defined; he knew the history and background of Craft Masonry and of every Masonic degree, rite and system. He was an ardent exponent of the Trinitarian character of Knight Templary.

Year by year he threw more and more light upon the origin, aims and working of the Order until he became the most outstanding authority on Knight Templary in the world.

ELECTION OF OFFICERS:

To fill the unexpired term of Col. McLeod Moore, as Supreme Grand Master the Assembly unanimously elected James A. Henderson, Deputy Grand Master and to fill the vacancy in the latter office, Henry Robertson, Q.C., was elected.

Sir Kt. Robertson was forthwith installed into office and Sir Kt. Henderson, at a special Assembly held at Kingston on November 17th 1890.



*Edmund E. Sheppard,
Supreme Grand Master 1893-94.*

Steps were also taken at this session to effect an immediate settlement of the differences between Great Priory and the Scottish Encampments in New Brunswick.

The Red Cross degree was also declared to be a recognized degree of the jurisdiction, to be conferred before the Templar Order.

JAMES A. HENDERSON DIES:

The new Grand Master did not long serve in his new office. Installed on November 17th he died on December 7th, 1890 and at the Annual Assembly held at Toronto on July 21st, 1891, the Throne was occupied by the Deputy Grand Master, Henry Robertson, who referred in appropriate terms to the deceased Grand Master, who had through many years worked closely with Sir Kt. McLeod Moore.

James Alexander Henderson was born at Stoke, near Plymouth in Devon in February 1821, and followed the profession of law and attained eminence. The degree of D.C.L.; was conferred upon him by Trinity University in 1865.

Initiated in 1843, in Ancient St. John Lodge, Kingston, he became Master in 1847. In 1855 he took part in the union of the two Grand Lodges, was appointed D.D.G.M. in 1862; elected D.G.M., in 1877-78, and Grand Master in 1879 and 1880. In R.A. Masonry, he was Grand Superintendent in 1862.

In the Knight Templar Order, he was one of the first candidates installed in Hugh de Payens Preceptory in 1854 and afterwards assisted Col. McLeod Moore in establishing the Order in Ontario, Deputy Provincial Grand Commander 1855, Provincial Prior 1871, and Deputy Grand Master 1879 to 1890. In 1883, he was honoured with the Grand Cross of the Order by H.R.H. the Grand Master of England.

"He was a thorough Mason and delighted in aiding Masonic students from his vast store of Masonic knowledge. He was an earnest and devout Christian and very prominent in church work and in all benevolent and charitable undertakings x x x He was a man of great ability, holding many public positions of trust and importance and withal of a modest and un-assuming demeanor." (Proc. 1891 p. 223).

His death closed the first chapter of Knight Templary in Canada as an organized body. The old regime had passed away.



*Will H. Whyte,
Supreme Grand Master, 1895-96,
Grand Chancellor 1897-1916.*

VI

Sovereign Great Priory, 1981-1905

Sovereign Great Priory lost no time in 1891 in reorganizing the Order in all its branches, and injecting newer and more progressive ideas into the Governing Body.

Ritual: This was the first subject for consideration and the report of the special committee was probably the most important business brought before the Assembly.

In 1877, the National Great Priory had adopted or accepted the ritual authorized by the Convent General. The Grand Master had stood out against the recognition of the Red Cross degree practised in the United States, and had likewise opposed "the adoption of the Masonic Templar degrees in the U.S. of A.; a system totally different and opposed to ours, founded on the mistaken theory that Templary was originally a part of Speculative Masonry on the 1717 revival." As stated in the last chapter, the Red Cross degree was made part of the Canadian system at the Great Priory meeting following the death of McLeod Moore.

The Malta Order had been recognized in 1873 and again in 1883, and in 1885, Moore, Grand Master, ruled that it must be conferred in extenso.

Four courses presented themselves to Great Priory in 1891:

- (a) To continue in line with the Great Priory of England;
- (b) To adopt the American work in toto;
- (c) To adopt the latter work, with such additions from the existing Canadian work as seemed desirable; or
- (d) To revise the Canadian ritual.

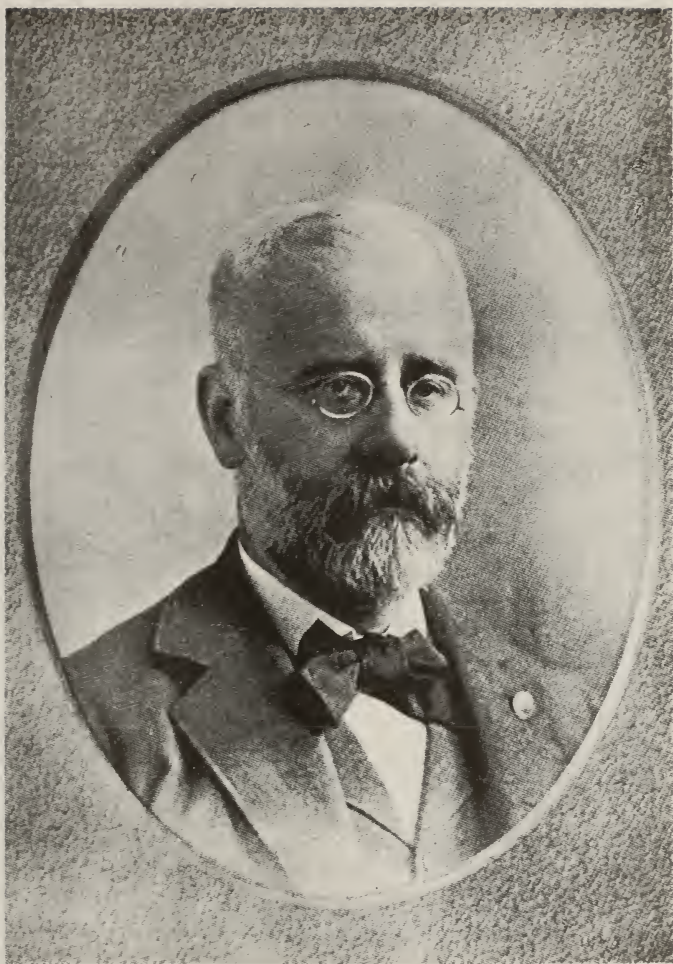
Each course had its advocates.

In his allocution, the Acting Grand Master gave an interesting review of the American work (1891 p. 225-26) which consisted of the Red Cross degree, the Order of Malta and the Knight Templar Order, differing considerably in the various States.

The Knight Templar degree of the American work was exemplified before Great Priory by the members of Windsor Preceptory No. 26, but did not find general favour at that time. Great Priory ordered the work printed and one copy supplied to each Preceptory "with authority, if so desired, to work the same until next Assembly of Great Priory."

During the year following, the proposed work was almost universally disapproved, the consensus of opinion being that the existing Canadian ritual with some modifications and changes should be approved.

The Ritual Committee therefore unanimously agreed on recommending a ritual which retained the greater portion of the old work without any radical change. The report was adopted and was received with general



*Judge Duncan F. MacWatt,
Supreme Grand Master 1897-98.*

favor by the Preceptories everywhere. Correct and impressive work was the objective everywhere, and did much to kindle new interest in the Order.

Following the Annual Assembly at Ottawa in 1893, the new ritual of the several degrees was exemplified in full, with proper costumes, at an emergent assembly of Ottawa Preceptory No. 32 by officers and members of Geoffrey de St. Aldemar No. 2 and King Baldwin No. 6.

Before leaving this subject it should be said that the Canadian Ritual is based on a revision made by Convent General which in turn was derived from the ancient Scottish ritual, which was closely copied from the ritual of the ancient Temple Order, which in turn was founded on the Benedictine canons. (Proc. 1896 p. 263).

SCOTTISH ENCAMPMENTS IN NEW BRUNSWICK:

Turning to the New Brunswick situation it was reported that the situation had not improved. Inactivity and lack of enthusiasm paralyzed the Preceptories in that Province and nothing practical was done until 1893 when the Provincial Prior reported that an unofficial committee representing the two Scottish Encampments and Union de Molay Preceptory talked matters over with a view to obtaining the surrender of the Scottish warrants to Great Priory.

The Deputy Grand Master, E. E. Sheppard visited Saint John and reported later that DeMolay Preceptory had only 15 paying members and 35 life members and had held no meetings in two years. Also that the most prominent Freemasons in New Brunswick belonged to the Scottish Encampment. A meeting called at his request had not materialized. At the same time he had reason to believe that there were good prospects of the Scottish Encampments joining Great Priory.

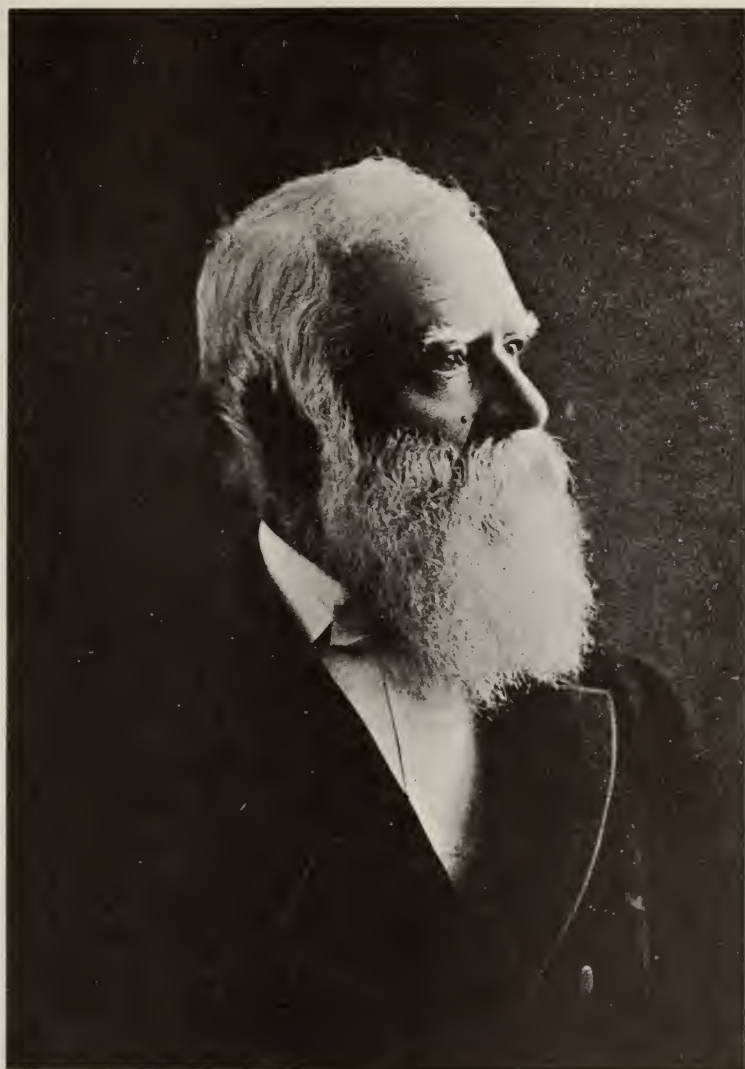
Sir Kt. Sheppard as Grand Master, again visited Saint John in 1894 and in his report to Great Priory recommended a renewed approach. Negotiations which followed his visit led to a decision by Great Priory to meet in Saint John, N. B. in 1895, the first time the annual assembly was held outside the central area, London to Montreal, in forty years.

Great Priory, however, was unsuccessful in persuading the Scottish Encampments to unite with it at that time. The objections advanced by the Scottish Knights to the union are fully set forth in the Proceedings for 1895, p. 163-177, and evidence a desire to unite upon certain defined conditions. The prospects seemed to grow brighter.

In the following year the St. John Encampment surrendered its Scottish warrant and unanimously petitioned Sovereign Great Priory for a new warrant for "The Encampment of St. John No. 3A," with precedence from April 22, 1856, the date of its original dispensation.

The Encampment actually united with Great Priory under a dispensation issued in February 1897, and received its Canadian warrant at the Annual Assembly held at Montreal in 1897.

It was not until forty years later that the Encampment of St. Stephen united with Great Priory and ended the reign of Scottish Knight Templary in Canada.



*Hon. John V. Ellis,
Supreme Grand Master, 1899-1900.*

DRESS :

Another matter which engrossed the immediate attention of Great Priory was the matter of dress, allied with the military character of the Order. Moore as Grand Master was strongly "opposed to outside show, gatherings and processions." Each Preceptory chose such outdoor uniform as it wished, but the dress worn in the Preceptory was strictly defined, although the regulations were in the majority of Preceptories ignored by the members.

At the Assembly of 1892 a special committee was named "to report to the next meeting" and to submit a sample of the uniform it recommended.

At the Assembly in 1893 full dress uniform was defined to consist of a black frock coat, black trousers, sword, belt, baldric, shoulder straps, gloves and chapeau, with specifications very similar to those found in the Statutes of the present day, except that the baldric has been abolished. The mantle was already a compulsory part of the costume.

MEMBERSHIP :

During the first twenty years the Order had the ups and downs of other Masonic Grand bodies. The membership figures reveal this progress and regression in five year periods:

Year	No. of Preceptories	Membership	Increase	
1884	26	795		
1890	29	1003		
1895	36	1548	x	545
1900	38	2009	x	461
1905	43	3323	x	1314

In this period, Great Priory lost from its roll:

Metropolitan No. 28, Melbourne, Australia

Daniel Spry No. 30, Melbourne, Australia

Australasian No. 31, Melbourne, Australia.

The new Preceptories added since the formation of Great Priory in 1884 were:

Encampment of St. John ..	No. 3A,	Saint John, N.B.	1856
Malta	No. 27,	Truro, N. S.	1885
Cyrene	No. 29,	Toronto, Ont.	1887
Western Gate	No. 30,	Victoria, B. C.	1891
Yarmouth	No. 31,	Yarmouth, N. S.	1892
Ottawa	No. 32,	Ottawa, Ont.	1893
Cyprus	No. 33,	Calgary, Alberta	1894
Columbia	No. 34,	Vancouver, B. C.	1894
Prince Edward	No. 35,	Charlottetown, P.E.I.	1895
Ivanhoe	No. 36,	Moncton, N. B.	1895
St. Simon of Cyrene	No. 37,	Sarnia, Ont.	1896
Rossland	No. 38,	Rossland, B. C.	1899
Gibson	No. 39,	Sault Ste. Marie, Ont.	1902
Offanto	No. 40,	Owen Sound, Ont.	1903
Woodstock	No. 41,	Woodstock, N. B.	1904
Jacques de Molai	No. 42,	Niagara Falls Ont.	1905
Cape Breton	No. 43,	Sydney, N. S.	1905



*David L. Carley,
Supreme Grand Master 1901-02.*

SOME INTERESTING FACTS:

Fraternal Reviews were first introduced in 1888 and were the work of Henry Robertson, Q.C. He was followed by Will H. Whyte, P.G.M.,

The jewel to be worn by the Supreme Grand Master while in office, was purchased in 1896, and was first worn by Henry Robertson in 1897.

Past Grand Masters' jewels were first presented in 1897 and to each Grand Master since that time at the end of his first year.

The formation of Provincial Pories under Sovereign Great Priory was first urged by Moore, Grand Master, in 1881, and has been discussed many times since.

One of the interesting features of this early period in our history was the custom of visits across the border. Detroit Commandery along with other Commanderies in Michigan, joined with the members of Sovereign Great Priory when the latter met at Windsor in 1899, one of the most enjoyable gatherings of several in the period. Another occasion was the visit of the Canadian Knights of Trinity Commandery, Augusta, Maine, following the meeting in Saint John, N.B., of Sovereign Great Priory in 1901.

The practice of giving the Supreme Grand Master two years in that office started with the term of Edmund E. Sheppard who served in the years 1893 and 1894.

From 1870 to 1894 Sovereign Great Priory met at the same place and immediately preceding the Grand Lodge of Canada, in Ontario. In 1895 Great Priory met for the first time independently of the Grand Lodge, this time in Saint John, N.B. In 1897 it met in Montreal. It was on the latter occasion the Great Priory made its first grant (\$200) to assist the local Preceptory in entertaining Great Priory.

It was not until 1905 that Great Priory met in Western Canada, on that occasion at Winnipeg.

In 1903, Great Priory changed the statute requiring unanimous ballot for the election of a candidate so that three black balls were necessary in future, with the proviso that a Preceptory might by by-law require a unanimous ballot.

BIOGRAPHICAL NOTES:

In the period 1890 to 1915 the passing of a number of outstanding leaders should be noted.

Frederick Joseph Menet: active in Grand Lodge of Canada in Ontario, and Royal Arch Masonry, serving as D.D.G.M. for Toronto District 1877, and as Grand Z 1877-79. Presiding Preceptor, Geoffrey Preceptory 1873, Grand Constable 1876; Grand Master Cryptic Rite; Scottish Rite, Active 33° and Ill. Deputy for Ontario. Died April 4, 1895.



*Hon. William Gibson,
Supreme Grand Master 1903-04.*

Daniel Spry: G.C.T., Past Honorary Supreme Grand Master and Grand Chancellor, was born near Burritt's Rapids, Ont., in 1835. He served for many years in the Post Office Department and was in later life an Inspector for the London division.

His Masonic career included service as Grand Master of Canada (in Ontario) 1882 and 1883, Grand First Principal Z, Grand Chapter of Canada, 1879 and 1880; Grand Master Royal & Select Masters 1872 and 1873; Active member Supreme Council 33° holding the office of Grand Chancellor.

He was an Honorary Grand Master in both the Great Priories of Victoria (Australia) and Canada and Grand Chancellor 1876 to 1897. The decoration of Knight Grand Cross of the Order in England was conferred on him by H.R.H. the Prince of Wales. He died August 13, 1897.

John Hamilton Graham, LL.D. was the first Grand Master of the Grand Lodge of Quebec, in 1869, holding that office for nine years. He was also the first Grand Principal Z of the Grand Chapter of Quebec. He was the author of the History of Freemasonry in Quebec. He was Grand Treasurer of Great Priory in 1869 and took an active interest in promoting the independence of the Canadian body in 1884. He was a member of Sussex Preceptory No. 9, then at Stanstead, Quebec, and died August 12, 1899.

Hon. Robert Marshall of St. John, N.B. held many offices in the Masonic Order, heading every branch of the fraternity in New Brunswick. Grand Master 1878-81; Royal Arch, Red Cross of Constantine, Order of High Priesthood, Royal Order of Scotland, Supreme Council, Scottish Rite, Active 33° and Grand Master, Cryptic Rite.

In Knight Templary he was one of the stalwarts of Union de Molay Preceptory No. 11, Provincial Prior from 1893-95, and was one of the few surviving knights who had received the decoration of K.C.T. from King Edward VII when Grand Master of the Order in England. He was instrumental in forming several Preceptories in New Brunswick and Prince Edward Island. He died May 26th, 1904.

Nos. 28 and 29

CANADIAN MASONIC RESEARCH ASSOCIATION




Bow River Lodge No. 1, Calgary, Alberta,

by Bro. Fred J. Hand

A Brief History of
The Grand Lodge of Alberta
1905 - 1955

by M. W. Bro. Sam Harris



Read at the Fifteenth Meeting of the
Association at Edmonton, Alberta,
August 31, 1955

Bow River Lodge No. 1

Calgary, Alberta

By Bro. Fred J. Hand

In the year 1883, several members of the Craft discussed the advisability of forming a Masonic lodge; evidently they had corresponded with the Grand Lodge of British Columbia, as the prospective J. W. then R. W. Bro. Dr. N. J. Lindsay wrote that Grand Lodge asking for information as to the procedure to be adopted; for a form of petition for a charter; a copy of the Constitution; a copy of the last Proceedings of the Grand Lodge; also a copy of by-laws of some Lodge in the Province for guidance.

M. W. Bro. E. Crow Baker, Grand Master in an address to the Grand Lodge of British Columbia stated that at one time it seemed as though another star had appeared on the Masonic horizon, but he had since learned that owing to the greater proximity of Calgary with Winnipeg, by railway 841 miles, they had chosen to cast their lot with the Grand Lodge of Manitoba; also that there was some doubt even then as to whether Calgary was in Alberta, one of the North West Territories or in British Columbia owing to the indefinite character of the boundary line, although it was thought that the watershed of the Rockies formed the boundary.

BEGINNINGS

The first written record, (unfortunately not dated), is found in the first minute book of Bow River Lodge, where it is recorded that forty members agreed to subscribe sums from Five dollars to Twenty dollars to assist in organizing the Lodge. Some paid the whole amount in cash; others part cash and part lumber material. The letter L. appears against some names but there is no explanation of the meaning of that letter.

These enthusiasts were, however, very cautious, as it is provided that "the sums hereby subscribed and paid, will be refunded by the Lodge, so that ultimately there will be no individual loss to charter members."

There is no record of a petition for a dispensation but in the Proceedings of the Grand Lodge of Manitoba in 1884, the Grand Master reported that on January 10th, 1884, a dispensation was granted to Bow River Lodge, to meet at Calgary, on the Monday on or before the full moon. There were twenty-four petitioners and it was recommended that Dr. N. J. Lindsay be W. M., George Murdoch S. W. and Fred L. Newman J. W.

The first meeting under dispensation was an "Emergent" on the evening of Monday, January 28th, 1884, when nineteen Brethren were present and the Lodge opened in the E. A. Degree. The lodge room floor was laid temporarily on the joists. Dispensation read — W. Bro. C. N. Campbell elected Secretary;

Bro. A. Carney, Treasurer; Bro. Archibald McNeill, Chaplain; Bro. Major James Walker, Director of Ceremonies; Bro. I. S. Freeze, I. G. and Bro. Mitchell, Tyler.

Bro. J. D. White, of Journeyman Lodge No. 8, Edinburgh presented a sword, won by him in competition against thirty-six opponents in the Royal Mid-Lothian Yeomanry Cavalry, and Bro. James Walker presented a beautifully bound copy of the Volume of the Sacred Law. The hearty thanks of the Lodge were voted to the donors.

At the next meeting of February 4th, 1884, there were presented petitions for initiation from T. B. Braiden, H. E. Smith, T. H. Dunn, Geo. L. Fraser, Thos. H. Lake, J. D. Moulton, Geo. J. Brown and Edmund A. Francis. Also an application from Bro. Jno. F. Lindsay (no relation to Dr. Lindsay) an E. A. of Wascana Lodge of Regina which gave rise to considerable discussion as to whether or not this application could be received.

WARRANT

The Lodge resolved to ask Dr. Lindsay to go to Winnipeg for attendance at the Grand Lodge of Manitoba as representative. This led to a curious situation. Dr. Lindsay went to Winnipeg and strongly urged that Bow River Lodge be given its warrant while at the same time the Grand Secretary wrote that the Lodge could not be granted a warrant. A lively discussion followed with the result that a warrant of Constitution was issued to Bow River with the No. 28, and Dr. Lindsay was elected Junior Grand Warden.



FIRST MEETING PLACE OF BOW RIVER LODGE NO. 1

I should point out that although several members of Bow River Lodge were appointed Grand Lodge officers and D. D. G. M's, no other members were elected officers until M. W. (then R. W.) Bro. Rev. Canon Hogbin was elected Grand Chaplain in 1905, the year Alberta severed her connection with Manitoba to form her own Grand Lodge.

It will be noted that Bow River Lodge was only seventeen days under dispensation.

It should be further noted that there is no record that Dr. Lindsay was ever installed as W. M. of Bow River Lodge. M. W. Bro. Ovas, the Grand Secretary of Manitoba wrote me that in the early days there was no time limit prescribed for a Lodge to work before receiving its charter and they had to do many things in those days that would not be constitutional now. Apparently seventeen days is a Masonic record.

Dr. Lindsay reported his efforts at Grand Lodge to a subsequent meeting of the Lodge, when a unanimous vote of thanks to him was passed and another vote of thanks was passed to the Secretary for his share in the success.

At an Emergency held on March 17th, 1884, Jno D. Moulton, Thos. H. Lake and Jno L. Brown were initiated and were the first men made Masons in Calgary.

There was no safe or strong box, available, so the Secretary placed the Lodge funds in the hands of I. G. Baker & Co. for safe keeping and asked approval of this action which was granted.

Later in the evening an item of \$1.00 was voted for purchase of a padlock for the Secretary's box.

THE CHARTER ARRIVES

The Charter did not reach the Lodge from Winnipeg until the following April when it was produced and read on the 14th of that month.

It is difficult to know how the Lodge met without proper authority during the interval when the dispensation was surrendered in February and the charter received two months later. I suppose it was one of the many things done in those early days which would be unconstitutional now.

The lodge officers were not installed until May 5th, 1884, and this was done by dispensation. Dr. Lindsay took charge and formed a Grand Lodge pro tem, and constituted a Grand Lodge in form, "according to the ancient ceremonies and usages of the order." The pro tem Grand Lodge then retired.

At a meeting August 4th, 1884, amongst the accounts passed was one for \$5.20 for lantern and candles.

PROGRESS

In 1886 apparently some difficulty arose between the Lodge and Grand Lodge, but I have been unable to find particulars. It resulted in an edict being issued by the Grand Master which was read at a meeting on August 9th, when

it was resolved "that the document be consigned to the waste paper basket;" which was done.

M. W. Bro. G. M. Clark officially visited the Lodge on October 12th, delivered an address and congratulated the Lodge upon being comfortably housed in their own hall, which was unencumbered by a mortgage. The Grand Master also stated that one of the members of the Lodge had walked forty miles to be present and welcome him on his official visit.

At Grand Lodge in February 1888, the Grand Master reported that Saskatchewan Lodge No. 17, Edmonton, had surrendered its charter. This made Bow River Lodge the senior Lodge in the District of Alberta, and is the reason why Bow River Lodge is now No. 1, on the roll of the Grand Lodge of Alberta.

When Alberta Lodge No. 37, at the village of Macleod was instituted and the first officers installed by R. W. Bro. Lindsay, D.D.G.M., the lodge regalia not having arrived, he telegraphed them to postpone the meeting. Macleod Brethren kept the wires hot with messages to Winnipeg and received permission from the Grand Master to conduct the ceremonies without regalia. Their only authority was the telegram as Dr. Lindsay held the dispensation to instal in his possession at Calgary.

In 1889, the Junior Warden was ill and unable to attend to his duties and at the meeting of March 11th, the S. W. and the Secretary moved and seconded a resolution declaring the office vacant. A ballot was taken and Bro. W. L. Bernard was elected and installed.

At the regular meeting, December 2nd, 1889, Bro. Sprenger, a Dutch brother visited Bow River Lodge. A few months later upon the request of his Mother Lodge he was passed and raised. In 1892, he desired his parchment, but the Dutch Grand Lodge reported that he had not received the degrees in his own Lodge he could not be granted a certificate. The Grand Lodge of Manitoba also declined to grant a parchment as Bro. Sprenger belonged to a foreign jurisdiction. There was a dilemma! It was solved in a masterly way by Bow River Lodge issuing a certificate that Bro. Sprenger had been duly passed and raised, but was unable for technical reasons to procure a regular Grand Lodge certificate.

1890 — July 21 — An Emergent meeting was held for laying the cornerstone of the Water Works building. R. W. Bro. D. J. Campbell of Macleod the D. D. G. M. was present and the ceremonies performed. No dispensation was obtained for wearing regalia in public, but at the next meeting on August 25th, a letter from the Grand Secretary was read advising that a dispensation would be sent in due course. This was the first occasion of a public Masonic ceremony in Calgary. The building is now used as an automobile wrecking place near Louise Bridge, then called Bow Marsh Bridge.

1892 — October 3rd — A peculiar situation arose. Rev. M. Brasher of Innisfail asked for a petition for initiation which he did by telegram, but owing to some misunderstanding in the message, a resolution was passed that the W. M. proceed with the matter as if the petition was in order and appoint an investigating committee. The committee reported favourably at an emergent

meeting on the 31st and the candidate was elected. He received the First degree at a meeting on December 20th following.

June 26th, 1892, W. Bro. Robert Wynn, W. M. elect of Cascade Lodge No. 43 at Anthracite, (now Cascade No. 5), was installed as W. M. of that Lodge. As there were not sufficient P. M's. to form a Board of Installed Masters, W. Bro. Wynn was saluted by Bow River Lodge, on behalf of the brethren of Cascade Lodge. Similar ceremonies occurred on April 28th, 1894, when Bro. T. F. English (since Grand Master) and on February 4th, 1895, when Bro. F. Harper, were installed in Bow River Lodge.

1893 — M. W. Bro. Goggin addressed the Lodge and complimented the Lodge on establishing a reading room in its commodious hall.

1894 — April 16th — Perfection Lodge applied for a dispensation and consent was given for the new Lodge.

April 6th, Dr. Geo. Macdonald was initiated — He was Lodge Secretary for several years and the first Grand Master of Alberta.

October 8th — A resolution was passed asking Brandon Lodge to confer all three degrees on Henry Scott. They did so, but the Grand Lodge censured both Lodges; Bow River Lodge with its usual sublimity simply ordered correspondence to be filed.

July 10th, 1893 — A dispensation for a Lodge at Gretna, Man. was issued by the Grand Master. Among its charter members was Bro. Col. Levi Soper. He was W. M. of Bow River in 1895 and died in May 1896.

Calgary Masonic Relief Fund was created. It was managed by a committee of three, one from each Blue lodge and one from the Royal Arch Chapter.

1895 — August 6th — An emergent meeting was held to receive M. W. Bro. C. A. Bell, Grand Master and to assist him in constituting Perfection Lodge.

October 11th — A time of temporary financial stringency, when the Lodge authorized the acting W. M. and Secretary to negotiate a loan at the Bank for not more than Fifty dollars.

In 1898, a joint emergent meeting with Perfection Lodge was held to say farewell to R. W. Bro. Archdeacon Cooper returning to Ireland. He was presented with an illuminated address; a P. M. jewel and a life membership.

In 1899 — R. W. Bro. Nelson Brown — D. D. G. M. — in his annual report mentioned both the S. W. and J. W. both serving with the Canadian Contingent in the South African War.

In 1901 — August 2nd — A meeting was held on Tunnell Mountain, at Banff.

In 1902 — A lodge was instituted at White Horse, Yukon Territory with R. W. Bro. Lindsay as first W. M.

In 1904 — R. W. Bro. Dr. George Macdonald was elected D. D. G. M.

In 1905 — Came the formation of the Grand Lodge of Alberta.

In 1906 — An Altar was donated by late Brother J. M. Lowery in his will.

The question of forming a Grand Lodge for the North West Territory had evidently been discussed by the brethren of Bow River Lodge No. 28, although there is no written record, for in the proceedings of the Grand Lodge of Manitoba, for the year 1888, the Grand Master's address refers to the matter, and he stated he was gratified to find that while the brethren foresaw the formation of a Grand Lodge at some period in the future, they were quite willing that that period should be somewhat remote.

On January 14th, 1889, the brethren of Bow River Lodge passed a resolution that the Past Masters and Wardens of this Lodge be formed into a committee to confer with the other Lodges as to forming a Grand Lodge in Alberta.

The question again came up at the meeting on April 20th, 1890, when it was decided to grant the sum of two hundred dollars out of the Lodge funds as a "Guarantee Fund" towards the establishment and preliminary expenses of the proposed Grand Lodge, and the members present at that meeting individually signed guarantees, amounting in the aggregate to upwards of three hundred dollars additional to the two hundred dollars for the same purpose.

At the meeting on June 2nd, 1890, it was resolved that the Master, or the Secretary by his command, at such times as the Master deemed expedient, request the Lodges located at Medicine Hat, Lethbridge, Anthracite and Pincher Creek to meet in convention at Calgary, with Bow River Lodge, to take into consideration the formation of a Grand Lodge for Alberta, and if deemed advisable to proceed to form such a Grand Lodge; and that each Lodge be represented by such members as are at present entitled to a seat and vote in the Grand Lodge to which the respective lodges hold allegiance.

The purport of this resolution was communicated to the Grand Master, for in Grand Lodge Proceedings for 1889 — 1890, his address stated he had been notified of the intention of certain of the brethren residing in the District of Alberta to constitute a Grand Lodge to be known as the Grand Lodge of Alberta. Such a Grand Lodge would manifestly violate one of the most fundamental laws of Masonic jurisdiction, namely, that each Grand Lodge must at least be co-extensive with some Province or State, which has a seat of government of its own. Alberta was not a Province in this sense of the word. Should the Lodges contained in the whole Territory under the control of Governmental authorities at Regina apply to us for recognition, the case would be entirely different. The committee on the Grand Master's address ventured the opinion that the Lodges in that (Alberta) District will act in accordance with recognized Masonic law in obtaining the necessary sanction of this Grand Lodge, prior to taking any definite steps towards the formation of a new Grand Lodge.

The next reference to a Territorial Grand Lodge is in the Proceedings of the Grand Lodge of Manitoba, held at Banff, on June 13th, 1894, when an address of welcome was presented to M. W. Bro. D. J. Coggin, the Grand Master, and the Grand Lodge officers and members. This address stated, amongst other things that it was trusted, when the time comes, as it must assuredly do, before long, for us to form a Grand Lodge for the North West Territories, we will have your good will with us in our enterprise and that you will extend to us that Brotherly Love which is characteristic of all true Masons. In reply, the Grand Master assured the Brethren that upon the arrival of the time when the highest interests of Masonry demand the division of this very large jurisdiction, the Mother Grand Lodge will do its full duty to its Masonic offspring, and with a pardonable pride, mingled with a natural regret, start its vigorous child on a prosperous career with the parent's blessing.

ACHIEVEMENT

The matter remained in abeyance for a considerable period in fact until the Lodge meeting on April 19th, 1905, when a communication was received from W. Bro. O. W. Kealy, of Medicine Hat Lodge No. 31, suggesting that Bow River Lodge, as the senior Lodge in Alberta, should call a meeting of delegates to assemble in Calgary on Victoria Day, May 24th, 1905, the delegates to be the Masters, Wardens and Past Masters of the Lodge and that power be given to appoint proxies where all the three principal officers of a Lodge could not be present.

Upon considering these suggestions it was thought it would be more advisable for a convention of representatives entitled to attend the next Grand Lodge of Manitoba, to meet at Medicine Hat on the Monday before Grand Lodge convened.

W. Bro. Rev. G. H. Hogbin, Master of Bow River Lodge, under date of May 13th, 1905 called the convention to meet at Calgary on Wednesday, May 24th, and in response thereto, the following Lodges were represented, namely, **Bow River No. 28, Medicine Hat No. 31, Alberta No. 37, Macleod, Perfection No. 60, Eureka No. 65, Lacombe, Acacia No. 66, Strathcona, Red Deer No. 73, Jasper No. 78, Edmonton and Wetaskiwin No. 83.**

W. Bro. G. H. Hogbin was nominated as Chairman and R. W. Bro. George Macdonald, as Secretary of the meeting, and after a full discussion the following resolution was passed:— that we proceed to form a Grand Lodge as soon as possible after July 1st, 1905.

It was expected that Provincial autonomy would be accorded to Alberta on the last mentioned date, but as the Act had not been then passed by the Parliament at Ottawa, the convention was adjourned until July 6th following. The adjourned convention met on the appointed date but as a majority of the Lodges were not represented an informal discussion ensued, when it was decided to again adjourn the Convention to reassemble at the call of the chair.

In the mean time the Autonomy Act had become law, and the Province of Alberta was erected, the Inauguration ceremonies in connection therewith being held at Edmonton on September 1st, 1905.

On August 12th, 1905, a notification was issued to all Lodges by R. W. Bro. G. H. Hogbin for their Representatives to again convene at Calgary on October 12, and of the eighteen Lodges then working in the Province, seventeen were represented by delegates in person, or by proxy.

The glorious vision first seen by our Brethren in the year 1888 A. L. 5888, was thus fulfilled on October 12th, 1905, A. L. 5905, when the Grand Lodge of Alberta was duly constituted, and officers elected and installed.

GRAND LODGE OF MANITOBA

In the proceedings of the Grand Lodge of Manitoba held on June 13th, 1906, W. M. Brother W. G. Scott in his address fittingly referred to the formation of the Grand Lodge of Alberta in these words:—

The granting of Provincial autonomy to the North West Territories was followed by the organization of the Grand Lodge of Alberta, which important event took place at Calgary, on October 12th, 1905. All the Lodges in the Province of Alberta, except one, were represented and the proceedings were characterized by the utmost harmony and good feeling.

I had the pleasure of being present and installing the Officers of the new Grand Lodge. The rank of Past Grand Master was conferred upon me. While fully appreciating the honor, I feel that it was one extended, not to me personally, but in my capacity as the official head of the Mother Grand Lodge.

I feel that I am voicing the sentiments of every Mason in our Jurisdiction in expressing sincere regrets that our Alberta Brethren will not be present at our Annual Communications in the future, except as visitors. We have taken leave of the tried and trusty Brethren with whom we have travelled many pleasant miles on our Masonic journey.

The action of our Alberta Brethren in organizing a Grand Lodge for that Province was taken after thoughtful and mature deliberation. Let me wish them Godspeed as each Grand Lodge goes on its separate career of usefulness. Though we must be divided in future let us hope, as Masons, that we shall always maintain our old close relationship of friendship and good feeling.

I would recommend that our official recognition be extended to the Grand Lodge of Alberta and that they be extended a hearty welcome to the sisterhood of Grand Lodges. I would also recommend that the question of finances be taken into consideration at this annual communication. Our Grand Lodge has now a handsome surplus in its treasury, the result of careful management on the part of those who have administered the financial department from year to year. All the Lodges in our Jurisdiction have been contributing annually

to this fund in the form of fees and dues. Our Brethren in the new Province have done their full share towards the augmentation of this fund, and I would recommend that we deal not only justly, but generously, with our offspring as they go out from the parental roof.

In the Proceedings of the Grand Lodge of Alberta for 1907, it is recorded that R. W. Brother J. J. Lindsay moved, and M. W. Brother E. A. Brathwaite seconded, the following resolution:— That the Grand Lodge of Alberta is in receipt of information that the sum of one thousand dollars (\$1,000.00) has been donated by the Most Worshipful the Grand Lodge of Manitoba and the North West Territories, and that we express our greatest thanks towards our Mother Grand Lodge and wish it continued prosperity. The resolution was heartily received and passed by acclamation.

A Brief History Of The Origin Of The Grand Lodge Of Alberta

By M. W. Bro. Sam Harris, P.G.M.

Previous to the formation of the Grand Lodge of Alberta on October 12th, 1905 the Lodges in the North West Territories were under the jurisdiction of the Grand Lodge of Manitoba. In the spring of 1905 Medicine Hat Lodge No. 31 (now No. 2) took the initiative towards forming the Grand Lodge of Alberta. At their request Bow River Lodge No. 28 (now No. 2) being the oldest Lodge in Alberta, called a Convention to be held in Calgary on May 25, 1905 when it was the unanimous opinion that a Grand Lodge should be formed in the Province of Alberta. As far as present records show there is now only one delegate who attended this Convention who is still living today:— V. W. Bro. James Cook, then a P. M. of Medicine Hat Lodge No. 31 and presently a member of Creston Lodge No. 54, Grand Lodge of British Columbia.

There were at that time 16 Charter Lodges and 2 Lodges U. D. within the boundaries of the new Province-to-be of Alberta, that was brought into being on September 1, 1905. 17 of these 18 Lodges were represented by 79 delegates at this Convention. These 18 Lodges are presently numbered one to eighteen on the Register of the Grand Lodge of Alberta.

As follows:—

Bow River Lodge No. 28, now No. 1, Calgary
Medicine Hat Lodge No. 31, now No. 2, Medicine Hat
Alberta Lodge No. 37, now No. 3, Fort Macleod
North Star Lodge No. 41, now No. 4, Lethbridge
Cascade Lodge No. 42, now No. 5, Banff
Spitzie Lodge No. 45, now No. 6, Pincher Creek
Edmonton Lodge No. 53, now No. 7, Edmonton
Innisfail Lodge No. 58, now No. 8, Innisfail
Red Deer Lodge No. 59, Red Deer, Charter lapsed
Perfection Lodge No. 60, now No. 9, Calgary
Eureka Lodge No. 65, now No. 10, Lacombe
Acacia Lodge No. 66, now No. 11, Edmonton
Red Deer Lodge No. 73, now No. 12, Red Deer
Victoria Lodge No. 76, now No. 13, Fort Saskatchewan
Jasper Lodge No. 78, now No. 14, Edmonton
Wetaskiwin Lodge No. 83, now No. 15, Wetaskiwin
Mountain View Lodge No. 85, now No. 16, Olds
Nanton Lodge No. 97, now No. 17, Nanton
Britannia Lodge No. 98, now No. 18 at Ponoka.

Another convention was held in Calgary on July 6, 1905 at which only eight lodges were represented, these not being a majority, the convention was adjourned.

BOUNDARIES

The boundaries of our Province are: on the East by the Fourth Meridian, on the South by the 50th Parallel, on the West by the Rocky Mountains and on the North by the 60th Parallel, this line being also the Southern boundary of the North West Territories which expand north to the Arctic Ocean. The geographical centre of our Province north and south is near Meanook about 80 miles north of Edmonton.

SASKATCHEWAN LODGE No. 17

Although Bow River Lodge No. 28, now No. 1 in Calgary is our oldest lodge, the first Lodge instituted in Alberta was Saskatchewan Lodge No. 17 in Edmonton (to the writers knowledge our present Saskatchewan Lodge No. 92 has no connection with this old Lodge). Its dispensation was dated January 13th, 1882, instituted on February 13th, 1882 and constituted on April 21st, 1883; the officers named in the dispensation and Charter being:— W. M. Bro. Philip Heiminck; S. W. Bro. James Kernahan; and J. W. Bro. Josiah Robert Burton. There were 13 charter members. This Lodge apparently continued to function until January 11th, 1888 when the Secretary of the Lodge, Bro. Francis D. Wilson wrote the Grand Lodge of Manitoba advising the officers and members of Saskatchewan Lodge No. 17 had decided to return their charter as they found it impossible to carry on any longer. Thus, our first Lodge in Alberta had a very short existence.



REV. CANON GEORGE H. HOGBIN
GRAND MASTER, 1908
GRAND LODGE OF ALBERTA

When the Grand Lodge of Alberta was formed on October 12th, 1905 there were 18 lodges with a membership of 1,169 members, and as at December 31st, 1954, we have 159 Lodges with a membership of 17,335 members.

ORGANIZATION

On August 12th, 1905 Rev. Canon Geo. H. Hogbin, W. M. of Bow River Lodge No. 28, now No. 1 issued a notice calling a convention to be held in Calgary on Wednesday, October 12th, 1905 for the purpose of forming and establishing a Grand Lodge in the newly created Province of Alberta. W. Bro. Hogbin presided at this Convention with W. Bro. Dr. Geo. Macdonald as Secretary. M. W. Bro. W. G. Scott, Grand Master of the Grand Lodge of Manitoba was present. It was regularly proposed by R. W. Bro. N. J. Lindsay and seconded by W. Bro. Rev. J. Hinchliffe and carried unanimously that the Grand Lodge of Alberta be formed and constituted. The following were our first Grand Lodge officers:—

Grand Master — R. W. Bro. Dr. Geo. Macdonald (1) Calgary
Deputy Grand Master — R. W. Bro. H. C. Taylor (7) Edmonton
Senior Grand Warden — R. W. Bro. T. F. English (11) Edmonton
Junior Grand Warden — R. W. Bro. O. W. Kealey (2) Medicine Hat
Grand Treasurer — R. W. Bro. E. Nelson Brown (1) Calgary
Grand Secretary — R. W. Bro. J. J. Dunlop (14) Edmonton
Grand Registrar — R. W. Bro. Rev. J. Hinchliffe (12) Red Deer
Grand Chaplain — R. W. Bro. Rev. J. S. Chivers (4) Lethbridge.



DR. GEORGE MACDONALD
FIRST GRAND MASTER, 1905
GRAND SECRETARY, 1907-1917

It was also decided to divide the Province into three Masonic Districts:— Calgary, Medicine Hat and Edmonton, the first District Deputy Grand Masters being W. Bros. John T. Macdonald, Calgary, C. E. Smythe, Medicine Hat and A. R. Dickson, Wetaskiwin.

After the completion of the election of officers M. W. Bro. W. G. Scott, Grand Master of the Grand Lodge of Manitoba assumed the Chair and declared the Grand Lodge of Alberta, A.F. & A.M. in being in Ample Form, and assisted by M. W. Bro. Dr. E. A. Braithwaite, proceeded to instal and invest the Grand officers of the newly formed Grand Lodge. Bros. W. G. Scott and Dr. E. A. Braithwaite were duly elected as Honorary Past Grand Masters of the Grand Lodge of Alberta.

The seal adopted for the Grand Lodge of Alberta was that of the Grand Lodge of Manitoba excepting that three crowns be substituted where the buffalo is represented in the space at the lower left hand corner.

THE LATTER YEARS

Under the guidance and leadership of our fifty Grand Masters, the Grand Lodge of Alberta has progressed and grown, each Grand Master has made his contribution to our Grand Lodge and to Freemasonry as he thought best. Our Grand Lodge is in fraternal relations with all regular Grand Lodges in the world who have the same understanding of and practise Freemasonry as we do.

In 1935 the Grand Lodge of Alberta decided to extend its boundaries by annexing that portion of the North West Territories lying to the West of the Fourth Meridian and extending to the Easterly boundary of the Yukon. We now have a thriving Lodge — Yellowknife Lodge, No. 162 in this territory.

During our existence there has been six Grand Secretaries:— M. W. Bros. J. J. Dunlop, Dr. Geo. Macdonald, S. Y. Taylor, J. H. W. S. Kemmis and George Moore, all unfortunately passed to that bourne from whence no traveller returns and the present Grand Secretary, R. W. Bro. E. H. Rivers.



SAM HARRIS
GRAND MASTER 1940

Twenty-five of our Past Grand Masters have also passed to their reward. Our present Grand Master is M. W. Bro. S. C. Heckbert of Vermillion, Alberta.

There are two authorized "Rites" or "Workings" in Alberta, the Canadian Rite, about 60%, and the York or American Rite, about 40%.

Benevolence. At the present time Grand Lodge has approximately 42 beneficiaries who receive yearly about \$9,000. in grants from Grand Lodge. It is estimated that individual lodges disburse a like amount. During the lean years of the Thirties expenditures were very much larger.

Masonic Districts. Grand Lodge commenced with three Masonic Districts; there are now nineteen Masonic Districts at the present time all of which hold a District meeting every year.

It is a far cry from the day when Anthony Henday, the first white man to come to Alberta and see the Rocky Mountains in 1754. He spent the winter of 1754 - 1755 in an Indian camp a few miles west of our present Town of Innisfail. Peter Pond cultivated the first land in 1778 on the banks of the Athabaska River about 40 miles south of Lake Athabaska and 400 miles north of Edmonton. If these pioneers could only return and see our Province now! The population of Alberta when our Grand Lodge was formed was approximately only 175,000 people; the estimated population at the present time is 1,066,000. As our Province has progressed, so has Freemasonry. Truly our forefathers builded better than they knew. It is for our present members to carry the torch and the truths of Freemasonry to those who will come after us.



S. CARL HECKBERT
GRAND MASTER, 1955

No. 30

CANADIAN MASONIC RESEARCH ASSOCIATION



ROYAL ARCH MASONRY
IN UPPER CANADA BEFORE 1858

Part II

BY M. EX. COMP. R. V. CONOVER,
P.G.Z. Grand Historian,
Grand Chapter of Canada.



Read at the Sixteenth Meeting of the Association,
held at Toronto, November 15, 1955.

Royal Arch Masonry In Upper Canada Before 1858

PART II

The history of Royal Arch Masonry for the next fifteen years in Upper Canada is that of the individual chapters. Except for a brief interval in the fourth decade, it is the history from 1824. It is a story of struggling chapters whose records are very scanty. Dormant intervals were long and frequent. Political tension throughout the province was intense. The struggle for responsible government divided each and every community. Communications between the sparse settlements were still dependent upon the courtesy of the casual traveller, as the postal service as we know it was unknown. Each settlement was intensely jealous of all its neighbours. The strife over which small city should be chosen to be the Capital of the United Province was intense. Quebec, Montreal, Kingston and York, now Toronto, each put forward every effort to be chosen as the site. The claims of each centre were strongly advocated.

An attempt in one centre to form a new organization or revive the dormant Grand Chapter was either strongly opposed or ignored by every other potential centre.

The leaders of the Royal Craft were hopelessly divided. Craft Masonry was without the guidance or direction of any governing body. Jurisdiction over Upper Canada was not considered to be exclusive. Despite memorials from various localities no interest could be awakened in any governing body.

The warrant to Rawdon, "The lodge between the Lakes," in 1792 might have established the claim of the "Modern" Grand Lodge, if that body had been interested, yet William Jarvis was granted a Provincial warrant from the Athol or "Ancient" Grand Lodge to form a Provincial Grand Lodge in Upper Canada. The United Grand Lodge did make a half-hearted attempt to regularize Craft affairs by the appointment of Simon McGillivray as Provincial Grand Master and Grand Superintendent of Royal Arch Masons. It must be recorded that this was a very casual appointment and only made when it was discovered that he was making a business trip to Upper Canada. The schism between the brethren at Niagara and the Central and Eastern portions of the Province was healed and the proceedings of the Kingston Convention approved and regularised.

In the following years the lodges did receive some guidance under various Provincial Grand Masters from time to time, but the few struggling Chapters were left to their own devices in the years succeeding his visit.

THE ROYAL CRAFT IN THE VICINITY OF KINGSTON

By virtue of the warrant granted by R. W. Bro. Jarvis, Provincial Grand Master of Upper Canada, a lodge having Royal Arch powers which became known as Ancient Frontenac was instituted at Kingston on 24 November 1795, with Bro. J. Darley, J. McDonald, H. Hersfeldt, David Ramsey, James Filmore, and Michael Jackson as charter members. It is probable that the first three acted as High Priest, King and Scribe. Six Royal Arch Masons could hold a chapter. Brothers William McKay, John McLeod, Thomas Sparham, James Benjamin, Josiah Douglas, and Abel Gates were the first candidates for this supreme degree in Kingston.

At the next recorded meeting on the 20th of April 1798, Bro. J. McDonald, J. Darley and T. Sparham were High Priest, King and Scribe. Four additional brethren were present. It was decided that the charge for exaltation should be \$5.00 or £1—5s—. Meetings were to be held quarterly and a fee of two shillings was to be paid by the membership whether present or absent on regular nights. Bro. Price was appointed Tyler and Bro. W. McDonald was exalted.

On the 29th of August 1798 the meeting was held in the house of Bro. William McKay with Bro. Hersfeldt presiding as High Priest; Bro. Edward Graham and Bro. John Size were exalted. Although the minutes contain a note that two bottles of Port, one bottle of wine and one bottle of spirits assisted in the conviviality of the meeting," the Chapter was closed in perfect harmony. At the meeting on 21st November 1800 eleven candidates were exalted, officers were elected and by-laws amended.

In the minutes of 17th of April 1801, the term Companion is first used. At previous meetings the Chapter had been opened in the Mark degree, although there is no mention of work in that degree. A Most Excellent Master's Lodge was formed and Bro. Amos Martin was admitted to that sublime degree. After forming a Royal Arch Chapter, he was exalted. The Companions signed the by-laws and the following motion was passed,— "That every member should forfeit the sum of four shillings when absent from every (any) regular chapter or chapter of emergency being legally summoned, if not detained by a great and lawful occasion.

At the meeting in Bro. Darley's room on 11th of October 1802, John Bell Arnett was admitted by a show of hands. The Chapter was closed for a short space of time in order to "His receiving the chair". At this time the English regulation was "No brother shall be admitted into the Holy Royal Arch but he who has passed through the three progressive degrees and has filled and performed the office of Master of his lodge."

The Chapter was progressing favourably and must have had some records, regalia and jewels for Companion Nash was employed to provide a chest for the next regular meeting. If he failed to do so he was to pay the price thereof. As Companion Cottier was going to Quebec, he was to enquire for

furniture and the expense thereof, to report on his return. Evidently his report was satisfactory as at the next meeting on the 15th of July, 1803 it was agreed that regalia should be procured from England. The Companions decided to make a room in Companion Patrick's home the permanent meeting place. Proposals were made to finish the room with lath and plaster and the ceiling was to be arched. In order to meet this expense each member was asked to voluntarily subscribe "such sum as he thinks proper and to be accountable for the same when called upon, the same to be returned when the funds admit."

After the officers were elected on 19th of April, 1805, the most complete set of bylaws, consisting of 21 paragraphs, for the government of any early Canadian Chapter was adopted. They dealt with the duties of the officers and conduct of the Companions. Visitors were to pay an equal dividend of the expenses of the night. The tyler was to be paid the sum of two shillings and sixpence for every and each attendance and three pence for serving a summons. The candidates paid the tyler one shilling for every degree including exaltation. The summons to meeting was to be delivered by the tyler three days before each meeting. The secretary and tyler were subject to fines for non performance of their duties. The annual Chapter day was to be the annual festival of the Chapter. This celebration was to take the form of a dinner and each member whether present or absent was to pay the sum of ten shillings toward the cost. The charge to visitors was fifteen shillings. Meetings were to be held on the third Friday in May, August, November and February. Failure to attend incurred a fine of two and a half shillings. The fee for exaltation was £2—0—0 and for the Most Excellent Masters and Mark degrees ten shillings each including one shilling to the tyler. Eleven members signed the by-laws.

A PROVINCIAL GRAND CHAPTER

The minutes of the 19th of July, 1805 are important. The Companions were determined to form a governing body for the Royal Arch in Upper Canada. A memorial was prepared for transmission to the Grand Chapter of England. A copy of this memorial with a covering letter was forwarded to the Provincial Grand Master. As these documents clearly set out the state of the Rite in Upper Canada they are reproduced in this paper;

"To the Most Excellent Grand High Priest, Principal Grand Chiefs and Companions comprising the Grand Royal Arch Chapter of England.

"We, the High Priest, Principals and Companions of a Royal Arch Chapter, holden at Kingston, by the warrant of Lodge No. 6 on the Registry of Upper Canada, beg leave to memorialize you, Our Most Excellent Companions on the following subject,—

"Whereas a Provincial Grand Warrant was granted (many years since) to our well beloved Brother and Companion, William Jarvis, Esquire, by the Grand Lodge of England for the establishment, and promulgation of Ancient Freemasonry in the Province of Upper Canada, and that by virtue of this warrant, upwards of twenty lodges have been established in this Province.

"On authority of some of the warrants of those lodges, Royal Arch Chapters have been opened, how many we are not able to say for reasons which we shall shew. We sincerely regret an apparent want of order and energy in them. We say apparent, because, for want of that which we are about to solicit, actual proceedings are not generally known, and it is no one's business to enquire. To remedy this, and to make other necessary provisions, it is the earnest desire of many Royal Arch Masons in this Province, more particularly the members of this Chapter, that a Grand Royal Arch Chapter be established in the Province,— for under the present arrangements, we have no where to make our returns;— No authority to direct, instruct and command an uniformity of proceedings (a thing extremely necessary in a country newly peopled of different nations)—no authority to take cognizance of any violation of the principals of this degree; for there are certain cases wherein an investigation cannot take place even in a (*Provincial Grand*) Lodge, but the judgement of a private Chapter must be relied on, from whence there is no appeal.

"We presume an establishment of this kind would soon augment the number of Chapters in this Province. We acknowledge ourselves at a loss how to accomplish a thing so desirable.

"On February 7, 1804, it was moved in Provincial Grand Lodge to establish a Grand Royal Arch Chapter in this Province: the same was carried in the affirmative, York being the seat of Government, and when the Provincial Grand Lodge was held it was thought expedient to have the Grand Royal Arch Chapter established there. The Companions of the Province looked with pleasure and anxiety for its accomplishment. Eighteen months have now elapsed, and nothing done. We learn that the Companions at York acknowledge themselves inadequate to the task and there the business rests.

"We ask in whom is vested the prerogative of establishing a Grand Royal Arch Chapter in the Province? If in the Provincial Grand Lodge, we shall again apply that some other place be appointed. But, if the prerogative rests with you, you should deem it proper, we humbly solicit your permission and sanction, by a written instrument empowering some individual whom our Provincial Grand Master shall nominate, to establish a Grand Royal Arch Chapter in the Town of Kingston, County of Frontenac, Province of Upper Canada.

Should either of these proceedings be unconstitutional, we trust that you, will have the goodness to correct our mistake and direct our proceedings. If it should appear to you expedient that the different chapters in the Province should be convened, and out of that convention to form a G.C. (*Grand Chapter*) we would answer that the local situation of the different C. (*Chapters*) in this Province renders it almost impracticable, owing to the great distance and bad travelling.

"The Province of Upper Canada being a Province of His Brittanic Majesty, we being liege subjects, and working as Masons under and within the jurisdiction of the Grand Lodge of England (*Ancients*) through the medium and

sanction of a Provincial Grand Lodge we conceive an establishment similar to the Grand Royal Arch Chapter (if such can be) would be conducive of good.

"We expect this will be accomplished with a letter from the P.G. Master on the subject, whether we are correct or not, so by your favouring us with an answer, it will be highly gratifying, and much honour, your faithful Companions. July 19th, 1805, signed Zenus Nash, H.P.

Robert Walker, S.K.I.
Thomas Sparham, H.K.T.
Jerym Patrick, Scribe
William Cottier, Z."

The following letter accompanied the memorial to the Provincial Grand Master.

"Right Worshipful Sir and Brother;

We, the High Priest, Principals and Companions of the Holy Royal Arch Chapter held at Kingston, being very desirous with other Royal Arch Masons, for the establishment of a Grand Chapter in this Province and finding from a letter from the representatives of No. 13, Provincial Grand Lodge, to that body (*No. 13 was located at Bath*) that the Companions at York, appointed to establish a Grand Royal Arch Chapter, confess themselves inadequate without pecuniary aid, we are desirous (and pronounce ourselves capable) of having that honour, and would pledge ourselves to the performance, but fearing that an application to the Provincial Grand Lodge might give umbrage to our Companions at York, with your permission, we would therefore beg leave to address the Grand Chapter in England. Supposing however constitutional it may be to receive authority from the P.G.L. that it is not less so from the Grand Royal Arch Chapter. We hope not to be construed in this attempt, ment coming from the Grand Royal Arch Chapter of England (more especially at this time of division) will make a more serious impression on the minds of other Chapters.

"We regret that we cannot have the honour of recommending you as presiding officer, if it is to be held in Kingston, because of the inconvenience in your attending; and we know of no such officer as Deputy High Priest, if you can get over those difficulties, nothing would be more gratifying to our feelings, or give so great a sanction to our application, but if not, you will have the goodness to nominate and recommend one whom you shall deem worthy and sufficient.

"We here enclose a copy of the memorial for your perusal. You will please to make your comments, and if approved, give your sanction, without which we shall not proceed. We therefore shall wait your answer. If our proceedings shall meet your approbation we hope our memorial will be accompanied by a letter from you on the subject to the Grand Royal Arch Chapter.

With due respect we remain your faithful Companions in Masonry.

To Right Worshipful William Jarvis, Provincial Grand Master.

The Provincial Grand Master did not deign to answer any of the points raised in the memorial or letter.

A NEW CHAPTER AT KINGSTON

After some eighteen months, he issued a dispensation which was presented to the Chapter on the 18th of January, 1807, for a Holy Royal Arch Chapter to be holden in the Town of Kingston for the term of 12 months under the inspection of the present High Priest. The Chapter carried on under the authority of this warrant.

The Chapter was closed in harmony on the 21st of June, 1809, and according to the existing minutes remained closed until the 19th of December, 1817. A record of the places and dates of meetings may be found in the fyles of M.E. Companion John Ross Robertson.

The tensions prior to the war of 1812 and the military activities in this, the principal military and naval station of the province of Upper Canada, brought all Royal Arch activity to an apparent standstill in Kingston during this period.

A NEW GRAND R.A. CHAPTER FORMED

Despite this dormant period the Royal Arch Masons in Kingston were actively engaged in the formation of the Grand Royal Arch Chapter of Upper Canada following the first Kingston Convention in 1817. On the 25th of March, 1819, the Grand Chapter of Upper Canada granted a charter to John Butterworth, as High Priest; Benjamin Alcott King; and Thomas Smith, Scribe, designating the Chapter as Number 1, Ancient Frontenac, and confirmed the dispensation under which it had been working since 9th February, 1818.

The stimulus of a governing body which was activated by a true and proper Masonic spirit was rapidly reflected in the renewed interest and flourishing condition of the chapter. Although some doubts arose from time to time as to the validity of the Jarvis warrant, the stimulus of this warrant had brought a fair measure of success and prosperity to Ancient Frontenac Chapter and the names of many men of prominence in the community and surrounding district are found on its rolls.

The fees for exaltation, including the Mark, Past Master and Most Excellent degrees were £3—0—0 currency. On 11th of February, 1822, the Chapter conferred the Templar degrees on Companion Ferns.

The Companions at Kingston were desirous that the head of the Grand Royal Arch of Upper Canada should have his authority from the Supreme Grand Chapter in England and requested that correspondence be opened for the appointment of a Provincial Grand High Priest by the Supreme Grand Chapter of England. This Policy so strongly advocated by Companions Dean and Fern, was opposed at York. Ancient Frontenac Chapter was dormant during the period that the Provincial Grand Chapter was dormant. Like other Masonic bodies the Morgan episode affected its meetings.

UNION MARK LODGE, GRIMSBY, 1800

A Mark lodge known as Union Mark Lodge was working in Grimsby, Upper Canada as early as 1809. It was established in connection with No. 15, the Lodge at 40 Mile Creek. Union Mark Lodge received its warrant under the authority of the Jarvis warrant. Candidates were restricted to those who had passed the chair.

The rules and by-laws of Union Mark lodge were as follows :

1st. The officers shall be duly elected by a majority of the members present and shall hold their several stations for and during the term of one year.

2nd. The regular meetings of this lodge shall be six times every year and no more (except in case of emergency) when every brother shall have due notice by order of the Worshipful or presiding officer.

3rd. The regular meetings of this lodge shall be once in two months viz, on Thursday next preceeding the full moon at four o'clock from the Vernal Equinox to the Autumnal, and at two o'clock from the Autumnal to the Vernal Equinox.

4th. Any Master Mason, who shall be desirous to receive the Mark degree shall petition, through the medium of a Brother, belonging to this lodge, and with this petition shall deposit twenty shillings N.Y.C. (*New York Currency*) which shall lie over two months and shall be balloted for (except in cases of emergency) and if black-balled, the petitioner may withdraw the petition, and the money, in such case shall be safely restored to him again, or he may let it lie over six months before the lodge, at which time he shall be balloted for a second time. If blackballed for a second time, he shall be debarred from the privilege of coming forward for the term of twelve months, at which time he shall have another hearing if requested, but if black-balled for a third time, he shall be considered as ineligible, to the degree.

5th. The public and private conduct of every member of this lodge shall be such as is calculated to do honour to the Craft and for offences in this case, he or they, shall be subject to the decisions of the majority of the members present at the trial, which decisions shall consist of confessions, fines and partial or total expulsion from Masonry, as the majority may deem necessary.

6th. The expense of the lodge shall be paid every lodge night at the discretion of the members present.

7th. The election of the officers shall take place at the lodge previous to Saint John's in June and shall be installed on the said day of St. John's.

8th. Any brother shall be deemed ineligible to the Mark degree who has not previously passed the chair, in the Master's lodge.

These by-laws were signed by six members, with marks annexed. The surviving minutes are meagre and simply record the names and offices of those present. The attendance usually consisted of the Master, Senior Warden, Junior Warden, Treasurer and Secretary. The secretary usually acted as Tyler

and the Treasurer doubled as Steward. Three members present were sufficient to confer a degree. Three meetings were held in 1809, four in 1810 and two in 1811. The meetings were commenced in the early afternoon, were called off for refreshment for half an hour and closed in harmony before 7 p.m.

Brother Summer was Master during these years, Brother Jona Wolverton, Senior Warden, and Brother Alex. Nixon, Junior Warden in 1809. Candidates initiated were Brothers Collard, William Nelles, Robert Nelles, Noble Prince, John Petit and Jona Moore Jr. On August 10th, 1810 Bro. H. Gross was recorded as a visitor. There are no existing minutes until 1829 when three meetings were held. At the meeting on 22nd. June, a verbal petition was received from Bro. B. Collard but there is no record of a degree being conferred upon him.

At the meeting on the 24th. of June, the officers were elected and installed, Bro. Cyrus Summers once again Master; Bro. Wolverton, Senior Warden; Bro. J. Moore, Junior Warden; Bro. Allen Nixon, Steward, Treasurer, and Tyler, Bro. Graham, Secretary. A further meeting was held on the 24th of September. The name of a new member, Bro. W. J. Hepburne appears in the records. The ballot was also passed on the application of Bro. Collet when he was found worthy, being brought forward and received the degree of "Mark Master."

Brief as these references are, they are the earliest record of the work of our forefathers in this primitive community west of Lake Ontario.

POST-WAR, 1812-15

Many new settlers came to Canada after the War of 1812-1814, particularly from the New England States where the war had been extremely unpopular. Many of these settlers were Masons and Royal Arch Masons. These missed their Royal Arch association. Ancient Frontenac met at Kingston very irregularly. Grand Chapter had not met since 1824. Numbers of Master Masons were travelling to the United States in order to receive the benefits of the Royal Arch degree.

UNION CHAPTER, KINGSTON

Accordingly some of the Companions in Kingston feeling that they had been abandoned by the Grand Chapter of England joined with some of the new citizens in applying to the nearest Masonic authority which was the Grand Royal Arch Chapter of New York at Albany for a regular charter. On the 2nd of January 1828 eleven interested Companions met at Companion Milwards in Kingston to consider the propriety of petitioning for a warrant. The object of the meeting having been duly explained in the following manner "that for the good of Masonry we do petition for a warrant for a Royal Arch Chapter to the Grand Royal Arch Chapter of New York State which was unanimously agreed."

The following officers were elected, James Wright, M.E.H.P.; Samuel Clowes, King; J. Wells jr., Scribe; Chester Hatch, Secretary; and Samuel Boyden, Treasurer. The brethren subscribed £35—10—0 for expenses. Companion J. K. Wright personally presented the petition which was signed by eleven Companions, and was installed High Priest of Union Chapter while at Albany. The dispensation was to remain in force until the next meeting of the General Grand Royal Arch Chapter of the U.S.A.

The first meeting of Union Chapter was held in Concord Hall, Kingston on February 15, 1828. The following additional officers were elected and installed;— Companion George Milward, Captain of the Host; Thomas Smith, Royal Arch Captain, Henry Bolte, Captain of the First Veil. William Polly, Captain of the Second Veil. Companion James Meigher, Captain of the Third Veil, Samuel Boyden, Treasurer, and C. Hatch, Secretary. Regular and emergent meetings were held in Concord Hall to confer degrees.

When the Royal Arch was conferred on less than three candidates, a companion was delegated to travel with them.

On the 27th of December, 1828, an emergent meeting was held to attend church services in St. George's Church. Twenty-six Royal Arch Companion of the Chapter and visiting Companions were in the procession which was led by the band of the 71st Regiment by courtesy of the commanding officer, Colonel Jones. The Reverend Archdeacon Stuart conducted the services. It is evident that the "Holy Writings" and the Ark were carried in the procession as the minutes in addition to the regular officers, record the names of the companions who performed these services.

PROGRESS

On the third of April, 1828, the Chapter met for an emergent meeting to confer the Mark Master degree on Bro. Patrick Drury. The Chapter was then opened in the Past Master's degree to attend the funeral ceremonies of a charter member, Companion Robert Walker, an officer of His Majesty's 71st Regiment.

On the 1st of September, 1829, it was moved and seconded that Bro. John Willis be recommended to the General Grand Royal Arch Chapter of the U.S.A. asking for a dispensation to confer the order of High Priesthood and installing him. The dispensation was granted. Companion Willis was elected High Priest at an emergent meeting on the 25th of September, 1829.

FROM BRO. J. ROSS ROBERTSON'S HISTORY

"Union R.A. Chapter Kingston, 5th of March, 1832.

"Met agreeable to special summons having been issued for the third time.

"Motion put by Brother Rogers, that this Chapter be dissolved and the warrant returned to the source from which it came.

"Carried unanimously.

"Motion put by Brother Spence that the furniture of the Chapter be given over to Brother Wright, to pay the debts of the Chapter as far as possible. Seconded by Brother Rogers and carried unanimously.

"There were six members present at this meeting."

A list of members and their registered marks is listed below.

James K. Wright, M.E.H.P. — a dove flying with an olive branch within circle
Samuel Clowes — King
John Willis jr., Scribe — hand and armour, hour glass and scythe
George Milward — Faith
Thomas Smith — Cross bones
James Meigher — Lamb and standard
William Polly — anchor and cable
Henry Bolte — coffin, cross bones and star
Samuel Boyden — dove and olive branch
Chester Hatch — Beehive in triangle
John Spencer — scales of justice with dove perched on top
Benjamin Leary — book of constitution and sword
Phillip Hall — a dove with olive branch within a circle perched on a square
Thomas Dolton — scales of justice
Joseph Stowe — Coffin, cross bones and skull, within a circle
John Awoten — dove olive branch within a circle
Patrick Drury — justice with scales

Marks did not appear to have been registered for the following companions,—John McGuire, William Chestnut, Robert Walker, Thomas Rogers, Bro. Meacham of Lodge No. 10, P.R. Barton, Bro. G. Ross, Prov. Lodge No. 9, Township of Bertie in Welland County, Bro. Innes of Whitby Lodge.

This invasion of territory created considerable alarm and opposition amongst the leaders of the Craft according to several pungent letters between Ziba Phillips and John Dean. When this chapter disappeared leaving only a few ripples in the stagnant sea of Masonry it must have been a relief to them.

ANCIENT FRONTENAC CHAPTER

Ancient Frontenac had been meeting more and more irregularly during this period. The minutes of 14th of November state that the Chapter was closed in harmony and with solemn prayer and it is not recorded as meeting for almost eleven years. The next reference to the Royal Arch in Kingston is in 1842 when Ziba Phillips called the Grand Royal Arch Chapter of Upper Canada into session in Kingston. It is noted that Companion James Meagher of the defunct Union Chapter was present and that Francis Milo of Ancient Frontenac was elected Grand Royal Arch Captain.

Craft work had been resumed in Lodge No. 6 in 1843. This stimulated a desire for that further light which can only be acquired in the nearest Royal Arch Chapter in the U.S.A. A number of Royal Arch Masons were sufficiently

interested to petition Ziba Marcus Phillips G.H.P. for a dispensation to revive the warrant of No. one Ancient Frontenac at Kingston. On 24th of April, 1847 John Robinson Wright M.E.H.P. having first conferred the Most Honourable and Exalted degree of High Priesthood on Companion Sir Richard Henry Bonnycastle, installed according to the terms of the dispensation, in due form in duly opened Chapter, Companion Richard Bonnycastle as Most Excellent High Priest; Companion Francis Milo, Most Excellent King; and Companion Michael Harrington, Most Excellent Scribe. The Companions elected Charles Jenkins, Treasurer and Brother Davis, Janitor to act until a serving companion could be obtained.

After election the Most Excellent High Priest installed:

Companion Hall — Royal Arch Captain

Companion Kyle — Principal Sojourner

Companion Goodeve — Royal Arch Captain

Companion L'Estrange — Master of 3rd Veil

Companion Briggs jr. — Master of the 2nd Veil

Companion Harvey — Master of the 1st Veil

Companion Patterson — Secretary

Companions Henderson and Angell — Stewards.

All Companions paid a joining fee of ten shillings. As it was the wish of the High Priest, Ex. Companion Bonnycastle that the King and Scribe should have the degree of High Priesthood, each in succession resigned and was elected to the next office and thus received this order. The Chapter met on the following Wednesday to confer the Most Excellent Master degree on Companion Harrington who had been exalted under Irish warrant No. 271.

Once again the validity of the Jarvis warrant was raised. A memorial was prepared and forwarded to England. In due course Hon. Peter McGill, Provincial Grand Superintendent of Royal Arch Masonry in Lower Canada issued a dispensation. On 2nd of August, 1848, a charter was issued by the Grand Chapter of England, free of expense, designating the Chapter as Ancient Frontenac attached to St. John's Lodge, No. 491 E.R. The Mark degree was conferred in the Craft lodge. The Past Master and Most Excellent Master degree were conferred under the authority of the old warrant, No. 1 Upper Canada, as an honorary degree as no fees were collected for them.

The history of Ancient Frontenac is now a continuous record from this time forward. Once again the rolls carry the names of those prominent in Kingston and vicinity. The members of Ancient Frontenac were active in the inauguration and installation of the officers of Moira Chapter in Belleville and contributed valuable Royal Arch furniture and appointments to the newly organised Chapter. When St. John's Lodge surrendered its warrant to the United Grand Lodge of England to join the newly organized Grand Lodge of A.F. & A.M. of Canada, Ancient Frontenac surrendered its warrant to the Supreme Grand Chapter of England becoming No. 1 on the Register of the Grand Chapter of Royal Arch Masons of Canada on 16th of November, 1858.

UNION CHAPTER No. 2

Meeting at Ernesttown (Bath) Upper Canada

Only the original warrant and the minutes of four meetings of this Chapter for the year 1818 have survived the destroying hand of time. The minutes were written on single sheets of paper and are quite legible. The Chapter had been organized prior to the formation of the Grand Royal Arch Chapter of Upper Canada under the sanction of the warrant of Addington Lodge No. 13 P.R. Following the first Kingston Convention representatives from Frontenac, Union at Ernesttown and St. John's at York, formed the Grand Royal Arch Chapter of Upper Canada on 27th of August 1817. Union Chapter met in the township of Ernesttown. In the south of this township on the Lake Shore is the village of Bath. Many of the leading members of the Craft lived in and adjacent to Bath. As warrants were usually issued to companions in a certain township, Union Chapter was probably located at Bath.

Union Chapter assembled in complete form on 18th February, 1818 with M. Ex. Comp. William Cottier, H.P.; Comp. Christian Fry; King; Comp. David Edgar, Scribe; Comp. Thomas S. Wood, Secretary and Comp. John George, Tyler; in the seventh degree of Masonry. Five Companions including John Dean and four visitors were present. Bro. Sprague was exalted along with two companions.

The minutes stated that Bro. E. Osgood having visited the Chapter at their request from the U.S.A., the Chapter voted to give him £5—0—0 out of the funds of the Chapter. He also received 5 shillings from each of seven Companions. Bro. John Dean contributed ten shillings. It is possible that Bro. Osgood being reputed to be well skilled in the Royal Arch was a guest of the Chapter in order to communicate his version of the ceremonial of the Royal Arch.

At the meeting the 13th of May, 1818 the returns of the Grand Royal Arch Chapter of Upper Canada were read and confirmed unanimously, severally in each of the four degrees. The Chapter met quarterly. The warrant for Union Chapter No. 2 issued on the 9th day of February, 1819 is still preserved and bears the signatures of the four principal officers, counter-signed by the Grand Recorder;

WILLIAM COTTIER, Grand High Priest
JOHN M. BALFOUR, Deputy High Priest
ZIBA M. PHILLIPS, Grand King
JOHN BUTTERWORTH, Grand Scribe

Whereas at a meeting of three Royal Arch Chapters, the Frontenac R.A.C. of Kingston, The Union of Ernesttown and St. John's of York, held at the sanctuary in Kingston, where reign Silence, Union and Peace, on the Fourth Wednesday in August in the year of our Lord, one thousand Eight Hundred and seventeen and of this Sublime degree of Masonry, Five thousand eight hundred and seventeen, It was unanimously determined and resolved to establish a Grand Royal Arch Chapter to be called the "GRAND ROYAL ARCH

CHAPTER OF UPPER CANADA" and whereas in consequence of the said meeting, determination and subsequent resolves, the following Companions were duly chosen as office bearers for one year and regularly installed on the Second Monday in February, one thousand Eight hundred and eighteen, which is hereby constituted the day of all future elections, Roderick MacKay Esquire M.E. High Priest, John Hamstead Hudson, M.E. Deputy High Priest, William Cottier, Grand King, Ziba Marcus Phillips, Grand Scribe, Benj. Olcott, Grand Marshal, John Wilson Ferguson, Grand Recorder. Robert Walker, Grand Treasurer giving and granting to them and their successors full and ample powers to do all things which shall seem meet for the honour and extension of this Most Exalted Order and then and there empowering the said officers and their successors, ad infinitum, by annual election to give and grant warrants and dispensations to such worthy and Excellent Companions as shall apply for the same and congregate themselves in all points with the rules and regulations and by-laws of the Most Excellent Grand Royal Arch Chapter

Therefore

to all whom it may concern Greetings, Know ye, and we do hereby testify that pursuant to the authority to us delegated by election, We do hereby authorize and appoint our trusty and well beloved Companion William Cottier to be the first M.E. High Priest, Peter Davey to be first King and Alanson B. Couch, first Scribe, Thomas Wood, Recorder and a constitutional number of other companions to be separated and formed into a Chapter, Do hereby constitute the said Companions into a regular Chapter of Free and Accepted Masons and to form and hold a Chapter in the Town of Ernesttown which is hereby designated number two, and at all times and all lawful occasions in the Chapter when duly congregated to make Free masons viz. Mark Masons, Past Masters, Most Excellent Masters and Holy Royal Arch Masons, according to the most ancient and honourable custom of the Royal York Craft in all ages and nations throughout the known world; and we do hereby further authorise and empower our said trusty and well beloved companions William Cottier, Peter Davey, Alanson B. Couch and Thomas Wood with the consent of the Companions of their Chapter to nominate chuse and install their successors, to whom they shall deliver this warrant and invest them with the powers and dignities as Free Masons etc. and such successors shall in like manner nominate chuse and install their successors, etc, etc, such installation to be upon or near during the continuance of this Chapter for ever, who shall cause to be entered in a book for that purpose an account of their proceedings in this Chapter together with all such rules and regulations, as shall be made for the good government of the same, for the inspection of the Grand officers, provided the above named companions and their successors duly conform to the known and established rules and regulations of the Craft paying due respect to us by whom these presents are granted and preserving a regular and yearly Communication with the said Provincial Grand Chapter, otherwise this Warrant to be of no force or virtue.

Given under our hand and seal of the Grand Chapter at Kingston, the ninth day of February in the year of Our Lord one thousand eight hundred and nineteen and the year of Masonry Five thousand Eight Hundred and Nineteen.

"Alterations being first made"

JOHN WILSON FERGUSON,

Grand Recorder.

(Note: The alteration was in the spelling of the name of William Cottier, The High Priest of the Chapter.)

No further records of this early chapter have been discovered dated after 1823. William Dean one of its earliest members held a very high and important place in the affairs of Grand Chapter of Upper Canada for many years.

SUSSEX ROYAL ARCH CHAPTER No. 3

On the 16th of June, 1818 the Royal Arch Masons in the Brockville District assembled in the home of Bro. Adiel Sherwood to hold the first recorded convocation of Sussex Royal Arch Chapter. The charter members were Benjamin McAllister, M.E.H.P.; Charles Dunham, M.E. King; Benjamin R. Munsell, M.E. Scribe; Jonathan Mills Church, David Hunter, Henry Stafford, Thomas Whelohan, Pear Briggs, Ziba M. Phillips, Grand Scribe of the Grand Royal Arch Chapter of Upper Canada.

The Chapter being opened in due form Bros. Adiel Sherwood, Reuben H. Graves, Parker Webster, Noah Lee and Samuel Dean were after a clear ballot exalted to the Supreme degree of the Holy Royal Arch.

At a subsequent meeting on the 29th, the following additional officers were duly elected, Parker Webster, Captain of the Host, Reuben H. Graves, Principal Sojourner; Samuel Dean, Royal Arch Captain; Henry Spafford, Grand Master of Third Veil; Pear Briggs, Grand Master of 2nd Veil; Charles Dunham, Grand Master of the First Veil; Adiel Sherwood, Treasurer; Noah Lee, Secretary; Samuel Gray and Thomas Whelohan, Stewards; and Jonathan Mills Church, Tyler.

Having been informed that Companion William Elliot of Perth was lost and believed to have perished, the Chapter voted the sum of five dollars from its funds for the relief of the family and a committee was appointed to enquire into the circumstances.

At a meeting in September, 1818 the Chapter agreed to assume one fourth of the cost of furnishing the lodge room. Unfortunately the location of this room is not known. All four degrees were conferred. The warrant for the Chapter was issued on the 19th of February, 1819. The Chapter had probably been working under the authority of a lodge warrant prior to this.

At a meeting on the 27th of February, 1819, the date of meetings was changed from the second Saturday monthly to the first Thursday in the months of June, September, December and March. A fine of ten shillings was imposed upon Comp. Gray as he had not attended several meetings. It was the custom to ballot upon candidates for each degree and it was also required that each candidates be properly vouched for. Non-attendance was considered to be unmasonic conduct. Candidates rejected on the first ballot could be again balloted for on two subsequent meetings.

It was the custom in lodges and chapters for the brethren and companions to attempt to settle disputes between the members concerning events outside

the scope of Masonry, as the following extracts from the minutes will illustrate. A Companion, one Gray, who was accused of adulterating liquor, was acquitted of the charge and in the opinion of the majority of the brethren he was justified in living as he does with his present wife.

In the minutes of May 7, 1822 it is recorded that, "Companion John C. Potter having adjusted the differences between himself and the Companions who lodged the complaint against him, to the satisfaction of all his Companions, is still considered in good standing not only as a Mason but a neighbour."

On 21st of August, 1822 a special convocation was assembled to receive Right Excellent Companion Simon McGillivray, Superintendent of R.A. Masonry in Upper Canada. The Rev. and M.E. Comp. William Smart G.H.P. of the Grand Chapter of Upper Canada, a member of Sussex Chapter and sixteen Companions were present. The Grand Superintendent having stated the object of his mission and having read sundry papers relative thereto for the information and satisfaction of the companions the chapter closed in due form by prayer by the Rev. and M.E. William Smart. This terse record is the only information about McGillivray's visit to this or any other R.A. Chapter.

From time to time the Chapter considered turning in its warrant but revived enthusiasm kept the Chapter functioning. In all, sixty recorded meetings were held, the last existing minutes being those of the 15th of February, 1826. From its inception to this date, thirty candidates had been accepted. After this date no names of candidates are recorded. Two Grand High Priests of the Grand Royal Arch Chapter of Upper Canada were members of this Chapter, Ziba M. Phillips and the Rev. William Smart. M.E. Companion Phillips withdrew from the Chapter in 1820. He continued to live in Brockville and for many years he was a prominent citizen in the community. Amongst other civic offices he commanded the local Regiment of Militia. From existing correspondence it would appear that he differed almost violently with his successor the Rev. William Smart and with the Grand Secretary, John Dean over many matters concerning the Royal Arch and its government. Yet for many years he almost alone kept a sort of governing body in existence.

The membership rolls of this Chapter show that certain members were not amenable for dues, being honorary members; that certain others were exempted from dues in consideration of their services and that Brother Dunham was granted his degrees gratis as he had received all his degrees but had forgotten a great part. The Rev. T. Osgood received his degrees gratis as he was a minister.

The name is perpetuated in Sussex St. Lawrence Chapter No. 59, G.R.C., meeting in the Town of Brockville, Ontario. The untimely demise of this Chapter might be attributed to the large proportion of the membership who were granted honorary membership and thus exempted from the payment of dues. It is also probable that dissension amongst the leaders of the Royal Craft may have added to the difficulty.

There is no record of Ziba Phillips being a member of any other chapter. The Rev. William Smart first came to Canada as a missionary of the Presbyterian Church in 1811 and made his headquarters in Elizabethtown now Brockville. Early in his ministry he organized at Brockville the first Sunday School in Upper Canada. Throughout his ministry Sunday Schools were an important phase in his many activities. In the year 1816, March 16th the First Presbyterian congregation of Brockville was organized and Mr. Smart was inducted as pastor. He resigned his pastorate on 6th of February, 1849. He died at his residence in Gananoque on 9th of September, 1876 in his eighty-eighth year.

ROYAL ARCH LODGE No. 16
and
ST. JOHN'S ROYAL ARCH CHAPTER No. 4
at York

The brethren of Rawdon Lodge, "The Lodge between the Lakes," No. 498 E.R. (Moderns) in order to have the power to confer the Royal Arch degree surrendered their English warrant and applied for a warrant from the Provincial Grand Master, William Jarvis, whose authority to issue dispensations came from the Ancient or Athol Grand Lodge in England. On 29 of June, 1801, the warrant to Royal Arch Lodge No. 16 with Royal Arch powers was issued to Brother Ephraim Hale as Master; Thomas Hamilton, Senior Warden; Bro. George Cutter, Junior Warden; John Van Allen, Secretary; Cornelius Benson, Senior Deacon; Joshua Leitch, Junior Deacon.

Early in 1801 there are records to show that the Royal Arch degree had been conferred in the Lodge but the names of the candidates are not recorded. At this time it would appear that the intermediate degrees were conferred in the Lodges but the Provincial Grand Master approved all applications for the Royal Arch degree. The early by-laws are interesting. They were signed by twenty five members at the meeting of the Lodge on 24th of June, 1801, John Hudson being M.E.H.P.; Morris Lawrence, King; and John T. Elwood, Secretary.

The records from 1804 to 1811 are very sparse. There are some references to the Mark degree. The meeting in November, 1811 was held for the election of officers. Opening in the M.E.M. degree, separate officers were elected for the Mark Lodge. The dues were two shillings per meeting if present, and one shilling if absent which was to be deposited in the funds for charitable purposes.

The meetings were held at twelve o'clock on the third Thursday of October, January, April, and May. The minutes were not recorded in a book but on any available piece of paper, resulting in most of the records being lost. One meeting was held in 1812 and two in 1814.

During this period, on dates unknown, the Lodge meetings were held at the house of Comp. Barret on Yonge St., about one mile south of the present cross roads at Thornhill. A number of brethren, members of the lodge, lived on or adjacent to Yonge Street North of the limits of York. The Companions probably felt more secure in this secluded spot. The Craft, at this time gave the utmost publicity to expulsion from the Order. Paid advertisements were placed in the local news sheets informing all and sundry of the action of the Craft in disciplining its members.

An undated petition from Ziba M. Phillips states that he was Master and Secretary of Lodge No. 24 (Harmony Lodge, Fredericksburgh Township, County of Grenville) and desires to become a member of Royal Arch Lodge No. 16. It gives his place of residence as York and his occupation as soldier. On the third day of September 1814, the lodge issued a certificate to Z. M. Phillips as a R.A.M. signed by John H. Hudson H.P. including the degree of Mark Master, Past Master and Most Excellent Master.

During the period that the Chapter was located on North Yonge Street an unsuccessful attempt was made by a committee to collect the missing records and minutes. The Chapter moved back to the town of York between May 1816 and 10th of March 1817.

On the 9th of February 1819 a warrant was issued by the Grand Royal Arch Chapter of Upper Canada constituting St. John's Chapter No. 4 to meet at York. Under this warrant degrees were conferred until the receipt of the English warrant in 1847. The Chapter seems to have been prosperous, as on the 27th of November 1819, there is a receipt for a sum of money amounting to \$500.00 paid towards the building of a lodge and chapter-room on Market Lane in York. The lot for this building was provided by the city government. Funds for the building were raised by subscription. St. John's portion being 40 tickets at one pound each.

Once again the records of the Chapter are lost from 1822 to 1841. Other sources seem to indicate there was more or less activity. Some of the Companions from the eastern part of the jurisdiction expressed the desire, at the Provincial Grand Chapter meeting in 1814, to place themselves under the protecting wing of the Supreme Grand Royal Arch Chapter of England but correspondence indicates that this did not coincide with the desires and ideas of the Companions at York. As considerable opposition ensued, no steps were taken towards carrying out this proposal.

During the dormant period in Grand Chapter affairs, St. John's, like other lodges and chapters led a very uncertain and precarious existence. There are records to show that the Chapter was revived in 1841, as over one hundred applications for degrees were submitted to the Chapter during the years 1841 to 1843. Included amongst these applications were those of Sir Allen MacNab and Charles William George Bury, Lord Tullamore.

In 1842 the furnishings of the Chapter were repaired, including ribbon, bullion and rosettes for the collars. The total account was £58-4-1 including 12 silver gilt Royal Arch Jewels and Triangles at 55 shillings each.

It was not until October 1846 that an application was made to the Grand Chapter of England for a warrant. Some difficulties were encountered concerning the name of the Chapter in the new warrant. Being attached by the closest ties with St. Andrew's Lodge on the English Register, it was indispensable that the new warrant should bear the name of the Lodge to which it was to be attached. On February 10th, 1848 it was moved at a Chapter of emergency that the chapter jewels, charter and all furniture belonging to No. 4 St. John's, be handed over to St. Andrew's Chapter No. 487 on the Registry of England attached to St. Andrew's Lodge meeting in Toronto. The motion was not unanimous as the vote as recorded showed 13 ayes and 6 nays. The objection was not directed towards the governing body but to the new and unfamiliar work and nomenclature of the officers.

The two groups in St. Andrew's carried on together until 1849 when St. Andrew's surrendered the old warrant, jewels and furniture to the dissatisfied Companions and Old St. John's became active once again until 1854.

On the 21st of September, 1854 a meeting was called to consider the doubts that for a considerable time had been thrown on the validity of the old warrant and as to the expediency of obtaining a warrant from the Grand Chapter of Scotland. The First Principal was empowered to take such steps as he might deem necessary to accomplish the object in view.

Companion Wiley forwarded a petition to the Grand Chapter of Scotland and asked for certain information probably referring to the subordinate degrees. The Grand Chapter of Scotland issued warrant No. 75 to St. John's Royal Arch Chapter, Toronto, on the fourth of October 1854, with the following endorsement,— "I hereby certify that the degrees authorised and required to be conferred preparatory to brethren being exalted to the Royal Arch Degree are,— 1st Mark Master; 2nd Past Master; 3rd Excellent Master containing the three points commonly called in Scotland, Excellent, Super Excellent and Arch. See Laws of Supreme Chapter, Chapter 4, page 28.

signed William Gaylor Scribe N."

Pleased as they were to work under their Scottish warrant they had veneration for their charter from the old Provincial Grand Chapter and preserved this feeling by retaining the number 4, giving preference to it in the title.

St. Andrew's kept to their English work and warrant. Although weakened by the loss in membership to St. John's, St. Andrews asserted for a number of years her preeminence in the illustration of the ritual as prescribed by the Supreme Grand Chapter of England. The two chapters continued in fraternal competition for nearly ten years when interest flagged and from 1864 to 1868 St. Andrew's became dormant. After several meetings were held and the Companions of St. John's being agreeable, the Chapters were united under the name of St. Andrew's and St. John's No. 4 on the registry of the Grand Chapter of Royal Arch Masons of Canada.

FIDELITY CHAPTER No. 5

Haldimand Township, Newcastle District(now the County of Northumberland)

The Grand Royal Arch Chapter of Upper Canada issued a warrant on 9th of February, 1819 to Fidelity Chapter No. 5 to meet in the Township of Haldimand, Cobourg is now the County town of Northumberland County. The village of Amherst was the North-westerly corner of the present town at the time the warrant was issued. North Star Craft Lodge warranted by the first Kingston convention met in a hotel kept by Lewis Styles.

Although there has been considerable discussion about the matter all information indicates that Fidelity Chapter met in the same lodge-room. The Chapter was apparently functioning prior to the issue of the warrant as the returns to Grand Chapter on the 8th of February, 1819 show receipts of the Chapter to be £10—10—0, as one sixth of this amount was paid as fees to the Grand Body. A list of members and copies of a number of applications were found in the fyles of M.E. Comp. John Ross Robertson. Members who hailed from the United States or were made Masons in Lodges in the United States are designated thus #

John Kelley H.P. — 1817, 1818, 1819 — Treasurer 1821

Joseph L. Lossee — King

Benjamin Ewing — Scribe

Elisha Rugg — Secretary

Joseph A. Keller — Treasurer

Almon J. Bennet — H.P. 1821

Ezra Ames — King 1821

Lewis Styles, Scribe, born in Surrey N.H. raised in Charity Lodge, Fitzwilliam N.H.

John Gilchrist

Festus Bennet

Thomas M. Spalding

Caleb Malory

Henry Skinner

Richard Bullock, Affiliation, R.A.M. Knight Templar; Knight of the Red Cross

Steelman Bebbe, Born Derby Vt. raised in Farmers, Lodge Vt.

Isaac Cumming

Thomas D. Sandford, Born and raised in Fredricksburgh, Mass.

Josiah White, Born in N.Y.S.

Samuel McKenney, born in township of Niagara, Dist. of Niagara, Susp. U.M.C.

Thomas Ward

Eli S. Peck, born in Cornwall, Vt.

John Wilder

Simon L. Scripture, Born in Tyringham, Mass.

Jeremiah Scripture

Peleg Card, initiated in N.Y.S.

Daniel Markham, born in Tyringham, Mass.

Nathaniel Sisson, born in twp. of Groton, Mass.

Hans P. Hobbs, born in Wells, Maine, raised in Liberty Lodge, Throopsville, N.Y.S.

Peter MacDonald, born in N.Y.S.

Daniel Kingsbury, born in Enfield, Conn.

Nathaniel Skinner.

On 5th of February, 1823 a committee of the chapter consisting of Comp. Stiles, J. Scripture and Daniel Markham were appointed to confer with a committee to be appointed by St. John's Lodge for the purpose of building a lodge-room. It was decided that it was the general opinion of the companions that the best site for the Masonic Hall is on the hill near Bro. Eddy's.

Ezra Ames, former King of Fidelity Chapter attended the revived Grand Chapter of Upper Canada in Kingston on 26th of February, 1842. He was elected Deputy Grand High Priest. The last recorded minutes are for a meeting on 5th of November, 1823. Seventeen members were present. No degrees were conferred.

These are the records taken from typewritten copies of original papers by Comp. John Ross Robertson. Once again a Chapter disappears leaving little but tantalizing glimpses of its activity.

FRIENDSHIP CHAPTER No. 6

Belleville

On the second of October, 1818, according to an unsigned letter in the fyles of John Ross Robertson, the Companions of the village of Belleville petitioned for a warrant to open a Royal Arch Chapter. The warrant was issued on 7th of June 1819 to Jephtha Bradshaw — High Priest; Simon Ashley, King and Benjamin Ketchum, Scribe. From the returns to the Grand Chapter of Upper Canada, there were twenty-six members on the roll. The receipts for the year 1819 were £19-2-6, and of this sum one-sixth was paid to the Grand Chapter as fees. The minutes of the Grand Chapter show that No. 6 was represented at Grand Chapter for the years 1819, 1820 and 1822. They were not represented in 1824.

It is possible that the warrant was returned to Grand Chapter as a copy of a letter signed by D. B. Sole, Anson Field and Jephtha Bradshaw dated 29 January 1827 to Companion Dean, Grand Secretary, asking for the warrant to be forwarded by messenger to them, is the final recorded event with the exception of an alphabetical list of members.

A former member of the Chapter, Ex. Comp. Barton Phillips was elected Grand Master at the revival in 1842.

The members were:

Simeon Ashley—King	Anson Ladd
Jeptha Bradshaw—High Priest	John W. Maybee
James Beckford	Joel Meeks
Jacob Bell	John McIntyre
Lewis Bush	Neil McArthur
Asahel Bradshaw—P.M. 1819	Caleb Norton
Edward Fidler	Barton Phillips
Anson Haydon	D. B. Sole
Joseph P. Huck	Daniel—Recorder 1819
William Hall	Hiram C. Woodwork
James Harris	Ichabod B. Worden
Benjamin Ketchesson—Scribe	Asa Yeomans
Walter M. Kerman	

HIRAM CHAPTER No. 7

Ancaster and Hamilton

The original application for this Chapter bearing the names of H. Barlow, Abner Everett, James Fairfield, Ezra Thomas, Nathan Tomlinson, R. Penney, Ezekiel Foster, Jacob Lawes, Joseph Reade and Philemon Hyde is still in existence and easily transcribed. The warrant was issued and the chapter instituted by Bro. Cushman of St. John's Chapter at York on the 9th of March 1820.

Hiram Chapter and Union lodge No. 24 in the Township of West Flamboro moved in parallel lines. The officers in each were at times common to both. Abner Everett, King of Hiram Chapter, friend of Companion Cushman became Grand Scribe in the Grand Chapter in 1821 and 1822. The Chapter had 22 members and received £36-0-0 in fees of which £6-1-8 was paid to Grand Chapter in February 1822.

No early minutes have been found. The only information about the early days of this old Chapter are to be found in the available records of the Grand Royal Arch Chapter of Upper Canada, and copies of correspondence in the fyles of Comp. J. Ross Robertson.

Copies of correspondence between Comp. Everett and Comp. Dean reveal a jurisdictional dispute. A lodge had been formed in the Township of Norfolk by the schismatic Grand Lodge of Niagara on 24th of June 1812. The warrant was confirmed by one from the Provincial Convention in 1812. Lodge No. 26 claimed to have a dispensation to confer the Mark degree while working under the Niagara warrant. They conferred the Mark degree on five candidates for a fee of two dollars. One of the candidates was a member of Union Lodge. Hiram Chapter charged a fee

of five dollars for this degree. Not receiving any answers to their protests to the lodge, they decided that Lodge No. 26 should pay the full fee to the Chapter as though they had not received the degree of Mark Master Mason. No further information is available about this dispute. This serves to illustrate the jurisdictional confusion that existed in Upper Canada until the formation of the Grand Lodge and Grand Chapter of Canada, in 1857 and 1858.

No further record of the affairs of Hiram Chapter was available until the discovery of an old minute book by Comp. J. Ross Robertson containing the minutes from July 1843 to 6th of March 1854. The register shows the degrees conferred. On 14 September 1844, at an emergent meeting Bro. William Mercer Wilson, later First Grand Principal of the Grand Chapter of R.A.M. of Canada, was balloted for and received the degrees of Mark Master and Past Master. At the next meeting, he and others received the degree of Most Excellent Master and with Brothers Bull and Brown were exalted to the Holy Royal Arch.

On the 2nd of August 1847, Thomas Ridout, Provincial Grand Master issued a warrant attaching the Chapter to Barton Lodge No. 733 English Register, The Chapter paid the sum of £16-10-½ for the warrant and a copy of the Book of the Law of the Grand Chapter of England. The Chapter was moved to Hamilton as the minutes of January 24th were dated at Hamilton, thus closing the period in Niagara and opening a record of continuous work and activity in the city of Hamilton.

In 1851 the Chapter after discussion of a letter from St. Andrew's Chapter, Toronto passed this resolution:

"That while the Companions of this Chapter are inclined to look favourably on the organization of a Supreme Grand Chapter for Canada, they do not see the expediency of a Chapter haling from the Supreme Grand Chapter of England, supporting any subordinate Grand Chapter, and therefore, this Chapter does not join in the prayer of St. Andrew's Chapter, Toronto for the appointment of a Provincial Superintendent of Royal Arch Masons.

A joint committee from Barton Lodge, Strict Observance Lodge and Hiram Chapter recommended that a ten-year lease with the power of renewal for the same period at a rental of £25 per annum be signed for the use of the lodge rooms in a building on the north east corner of Court-house square. Each lodge and chapter was to share equally in the rent and in an equal share in the furniture, Barton lodge to be the signor of the lease and the other two bodies to be sub-tenants. This building was occupied by the Chapter on the third of November 1850.

On 5th of January 1857 Comp. T. B. Harris delivered to the High Priest of Hiram Chapter a warrant from the Grand Royal Arch Chapter of Ireland authorizing, Thomas Bird Harris, John Rose Holden, John

Baine, Thomas Duggan, Henry Langdon, Thomas Lee, John Harris, Edward Marshall Harris and John W. Kerr to hold a Royal Arch Chapter in the city of Hamilton. The High Priest of Hiram Chapter, being satisfied with the vouchers, did with the assistance of other eminent Companions install and invest T. B. Harris as First Principal, and J. R. Holden, Second Principal of St. John's Chapter attached to St. John's Lodge No. 231 G. R. Ireland. This Chapter became No. 4 on the register of the Grand Chapter of Royal Arch Masons of Canada.

On April 20th, 1857 it was declared by Hiram Chapter that:

"Whereas at the last regular meeting of this Chapter delegates were appointed to attend a convention for the purpose of forming a Grand Chapter of Canada and whereas the said delegates attended a convention and aided and assisted in the establishment of a Grand Chapter of Canada;

Therefore be it resolved, That the Hiram Chapter do ratify and confirm the acts of their delegates and be it further resolved that this Chapter do hereby acknowledge the Grand Chapter of Canada as their supreme head."

The Scribe E. was directed to send a copy of the foregoing Resolution to the Grand Scribe E. of the Grand Chapter of England. The warrant issued by the Grand Chapter of Royal Arch Masons of Canada was received on November 4, 1861 and on the face thereof is a reference to the Chapter having come into existence in the year 1820, the Chapter being numbered No. 2 on the Grand Register.

HIBERNIA CHAPTER No. 8 **Smith's Falls**

John Neilson of Smith's Falls, Upper Canada, on the 19th of April, 1841 wrote to M.E. Companion Ziba M. Phillips, G.H.P. of the Grand Royal Arch Chapter of Upper Canada, on behalf of the members of the Masonic lodge at St. Francis to procure information about the formation of a Royal Arch Chapter. This was followed by a petition for a dispensation or warrant "for a particular Royal Arch Chapter and Knight Templar Encampment in such parts of this County and at as early a period as from your knowledge of circumstances and to your judgment as may seem proper;

Dated 25th of July, 1841 signed by,—

Alex'r Matheson R.A.M. and K.T. of St. Francis
Jonathon Neilson R.A.M. and K.T. of St. Francis
James Watkins R.A.M. Mark of St. Francis
Richard Frayne R.A.M. and K.T. of Emsley
James Armstrong sr. R.A.M. and K.T. of Emsley
Wm. Willescraft R.A.M. and K.T. of Emsley
Samuel Goudy R.A.M. and K.T. of Emsley
Robert Gaston R.A.M. and K.T. of Kitley
James Edgar R.A.M. and K.T. of Kitley
Florence McCarthy R.A.M. and K.T. of Kitley
James Maitland R.A.M. of Montague
George Little R.A.M. and K.T. of Montague
John Wilton R.A.M. of Montague
Richard D. Fraser R.A.M. of Brockville."

"The warrant was issued on the 7th of January, 1842 by Ziba M. Phillips G.H.P. to Hibernia Chapter No. 8 in the Township of Emsley.

A list of officers and members still exists, in addition to scraps of minutes. The records show that the Chapter met regularly and exalted brethren from Smith's Falls, Merrickville, Victoria Lodge, Lansdowne, Rideau Lodge, and Hull Lodge. The members were enthusiastic in their support of Ziba M. Phillips in his attempt to revive the dormant Grand Chapter. He in turn visited the Chapter frequently.

The following letter from him shows some of the difficulties which he had to overcome.

Brockville,

6th February, 1843.

Most Excellent Companion,—

I received yours of the 25th ult. on Saturday last, and in answer to your request of my attending on the 14th of February next, I can assure you that nothing will afford me greater pleasure than to meet my Companions and Brethren Sir Knights at Smith's Falls, and will exert myself to be there in due season. Owing to the thaw after I left Carleton Place, and the roads being in such bad shape, I was absent from home longer than I anticipated when I left you, and from the severe exercises I had, and sleeping on the soft side of a plank for 4 nights, I took a severe cold and it brought on rheumatic erysipelas in my leg, and I suffered severely for, and am still quite lame. I however, made shift to dance one reel of Cat as John Bateas calls it. It was on the occasin of my daughter's wedding.

I intend leaving for Kingston this day, if possible. Cash is scarce and hard to be got. If I can raise the wind, I go, as I have never disappointed my Masonic Brethren when I promised. I feel quite loathe to do so now. I hope at your next meeting there will be a sufficient number of Sir Knights to open the encampment. I know of several who will be candidates for the honour of being dubbed when once you get into operation. Look for me on the evening of the 13th. Col. Fraser and Grant tell me they will go with me. Grant is lazy, you well know. The Royal Edward, No. 5 is now in operation, Col. Fraser W.M.; night of meeting, first Thursday after the full moon. It meets at my house for the present. The clock has now struck six and this is the third scrawl I have penned this morning.

May God Bless you

And believe me

Ever yours truly

Ziba M. Phillips.

To

Alex'r Matheson Esqr.

M.E.H.P. of Victoria R.A.C.

Grand Master of K.T.

and K.M., Smith's Falls

The furnishings of Hibernia Chapter were used during the sessions of the revived Grand Chapter at which Alex. Matheson was elected Grand King and James Watkins 3rd Grand Master in February, 1842.

The last minutes are those of a Mark Master's Lodge in 1844, Ziba M. Phillips was present and the officers were:—

Master Overseer; Z. M. Phillips
Senior Overseer; Alex. Matheson
Junior Overseer; James Watkins
Scribe; J. Neilson
Treasurer; Bro. Ferguson
Chaplain; Bro. Freemayne
Deacon; Bro. Howard
Tyler; Bro. J. Wilton.

There is no mention of either a Master or Wardens which might indicate that the ritualistic practices differ considerably from those of these days. A lodge of Most Excellent Masters was held and degrees conferred. Later after a half hour for refreshments Bros. Young, McRae and Russell were exalted to the Holy Royal Arch. The records show some of the marks chosen by the Companions,

Bro. Shaw — Dove with olive branch
Bro. Bull — cock
Bro. Armstrong — olive branch
Bro. Adams — rose tree
Bro. Olmstead — chisel
Bro. Silmore — The five points
Bro. Young — the diagram of the 47th proposition of Euclid
Bro. McRea — the open book with compass and square in the centre
Bro. Russell — The Ark

This is the second list of marks as used by our brethren over one hundred years ago which differs entirely from the practices of the ancient operative masons and our own modern Craft practices. Union Chapter, Kingston received its warrant from the U.S.A. A number of the members of Union chapter were raised or born in the U.S.A. The Companions of Hibernia Chapter generally hailed from the old country.

**TEMPLE CHAPTER
WODEHOUSE CHAPTER
London District**

A petition was received by Most Excellent Companion Smart in 1824 praying for the establishment of a Royal Arch Chapter to be known as Temple Chapter to be held in the township of Townsend. This petition was signed by Charles Duncan, Sherman Hyde, Ezekiel Ryerson, Hiram Capron, William Chalmers, Jacob Lang jr., Joseph Reade, Jacob Patrick and Absalom Slade; Charles Duncan to be High Priest, Sherman Hyde to be King and Ezekiel Foster, Scribe.

The Grand High Priest wrote to the Grand Secretary authorising the dispensation and instructing him to sign and forward the document to Hiram Capron, Victoria, County of Norfolk.

A copy of a letter from John Beike to Simon McGillivray in which he speaks of transmitting copies of the proceedings for 1827 of the Grand Lodge at York and Kingston also mentions an application "From sundry persons styling themselves Royal Arch Masons together with my answer thereto dated 30 November, 1826. Here I beg leave to remark, that though they call themselves Royal Arch Masons they have not furnished me with any proof that they are so, nor could any such proof be properly given to me who never rose higher than the Third degree. One of the signers is Hiram Capron who brought the application to me is an American, a subject of the United States, he seemed quite indifferent whether the application was favourably received or not, saying that they could easily obtain authority from the United States.

The second petition read as follows,—

To the Most Excellent Grand High Priest and Scribe of the Provincial Grand Royal Arch Chapter of Upper Canada,—

We the undersigned Royal Arch Masons in the said Province humbly pray to be formed into a Lodge for the purpose of making Mark Masters, Past Masters and Most Excellent Masters and a Chapter for making Royal Arch Masons, and Your petitioners further pray that a dispensation may be granted for that purpose until the meeting of the Provincial Grand Royal Arch Chapter for improving ourselves and conferring the aforesaid degrees agreeable to the constitution of the said Grand Chapter and that the name of our Chapter so be formed to be called Wodehouse Chapter No. to be holden in the Township of Wodehouse.

Your petitioners further pray that the name of John B. Crouse be inserted in the said dispensation for High Priest and the name of Hiram Capron be in-

serted for the name of King and the name of Joseph Lang Jr. be inserted for Scribe and your petitioners as in duty bound and will ever pray,

Charlottesville
London District

Hiram Capron
Jacob Lang jr.
Ab'm Wilson
Nicholas Bodine
William Russell
Jos. Ryerson
Jacob Patrick
John B. Crouse
Exekiel Foster

Evidently the application was delayed but a letter states that the dispensation was forwarded to the M.E.G.H.P. the Rev. William Smart for his signature by John Dean, Grand Secretary.

The Royal Arch Certificate of Jacob Lang jr. granted by St. John's Royal Arch Lodge No. 16 at York is fyled in the archives of Norfolk Lodge, Simcoe, Ontario.

No. 31

CANADIAN MASONIC RESEARCH ASSOCIATION



FREEMASONRY IN CANADA
BEFORE 1750

— by —

M. W. Bro. R. V. Harris, P.G.M.



Read at the 16th meeting of the Association
at Toronto, Ontario, November 15, 1955

Freemasonry In Canada before 1750

By Reginald V. Harris

The story of Freemasonry in Canada begins almost with the first conquest in 1710 by the British of that portion popularly known as the Atlantic Provinces of Canada (comprising Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland). Until about seventy-five years ago, their Masonic histories were more or less closely interwoven. In what is now Quebec, Freemasonry came upon the scene simultaneously with the Conquest in 1759 and spread westward along the shores of the St. Lawrence.

Eastern Canada, the cradle of Canadian social and political institutions, is likewise the cradle of the Craft in Canada.

It may now be stated with considerable confidence that;

1. The first Masonic activity on Canadian soil, perhaps in North America, took place in Annapolis Royal some time between 1721 and 1723, where it is claimed, on very plausible evidence that a Masonic Lodge existed in the year 1721-23. (See Beginnings of Freemasonry by M. M. Johnson, p. 51, 81).
2. The first Provincial Grand Masters for any part of Canada (1737-38) were Captain Robert Comyns, "Provincial Grand Master for Cape Breton and Louisbourg," appointed by the Earl of Darnley, Grand Master of England, and Major Erasmus James Philipps, Provincial Grand Master for Nova Scotia, appointed by Henry Price, Provincial Grand Master of New England, and later of North America.
3. The first duly constituted lodge established on Canadian soil was formed at Annapolis Royal in June 1738, under authority from Henry Price of Massachusetts.
4. The first military lodge to function in America was Lodge No. 85 (Irish) in Frampton's (30th) Foot, in garrison at Louisbourg 1746.
5. The first warrant granted for a lodge in Newfoundland was granted by Thomas Oxnard, Provincial Grand Master, Massachusetts, December 24, 1746 for a lodge probably at Placentia.
6. The oldest Craft lodge in the British Commonwealth Overseas is St. Andrew's Lodge No. 1, G.R.N.S., Halifax, established by Hon. Edward Cornwallis, July 19, 1750, as the First Lodge, Halifax, under authority from Major E. J. Philipps, Provincial Grand Master, and later No. 4 on the Provincial Register 1757; No. 155 on the English Register (Ancients) 1768, and continuing without dormancy to the present day.
7. The first Masonic Church service held in Canada was held in St. Paul's Church, Halifax, June 24, 1751.

8. The first Provincial Grand Lodge established by the "Ancients" in any part of the world was warranted for Nova Scotia December 27, 1757.
9. The first subordinate lodges established by the "Ancients" outside of England were Nos 66 and 67 at Halifax December 27, 1757; No. 65
10. There was undoubtedly Masonic activity in Wolfe's Army at Louisbourg, where in 1758 there were eleven Lodges in nine of the fourteen regiments of Foot.
11. The first Masonic activity in Prince Edward Island was probably in the expedition of Lord Rollo, sent in August 1758 to take possession of the Island.
12. The first Masonic meeting held in Quebec was held by the lodges with Wolfe's armies on November 28, 1759.
13. The first military lodge chartered by the "Ancients" of England was that in the 40th Regiment of Foot No. 42, while quartered at Louisbourg and Quebec 1758 and 1759.
14. The first sea lodge was held in H. M. S. "Vanguard" at Quebec, under warrant No. 254 granted to Thomas Dunckerley, by the Premier Grand Lodge of England, January 16, 1760.
15. The first Royal Arch degrees conferred in Canada were conferred at Halifax in 1757 and Quebec in 1760.

TRADITION AND SURMISE (1604-1710)

Canada has an intensely interesting Masonic history dating from 1737, or previously. Some writers profess to have discovered evidence of earlier Masonic activity and it will be of interest to refer to several of these accounts.

THE MASONIC STONE OF 1606

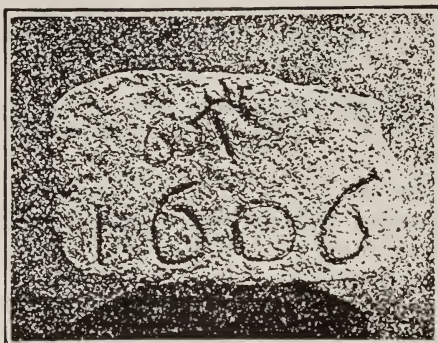
The reader will recall that in 1605 Champlain, the French explorer, established the settlement of Port Royal on the west side of Annapolis Basin. This settlement was the predecessor of the more noted Port Royal and Annapolis Royal, built some miles to the northward, the scene of many sieges and history making events, including the organization of the first Masonic lodge on Canadian soil.

On this first site was discovered in 1827, what some Masonic students and historians have regarded as the earliest trace of the existence of Freemasonry on this continent, namely certain marks on a stone found on the site of this early settlement.

There are two accounts of the finding of this stone. The first, from the pen of the Hon. Thomas Chandler Haliburton (the famous author of "Sam Slick the Clockmaker") was written in the year of the finding of the

stone or very shortly afterward, and is to be found in his History of Nova Scotia, published in 1829.

The stone is described by Haliburton as "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 "MASONIC STONE"
OF PORT ROYAL 1606

"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 figure 6 nearly as much, yet no part of them is obliterated — they are plainly discernible to the eye and easily traced by the finger."

The other account of the finding of the stone is from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist, and was written in June 1856.

"When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it.

"Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved."

About 1887 the stone was given by Robert Grant Haliburton (son of Judge T. C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute.

Sir Sanford Fleming wrote that he received the stone from Mr. R. G. Haliburton in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt.

"When the building was erected on the northwest corner of Richmond and Bertie Streets, Toronto, instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it."***

I further offered a reward of \$1,000 for the stone if it could be found, but it was all to no purpose.*†*

If ever the present building be taken down, diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America."

The theory that the stone might commemorate the establishment of a lodge of Freemasons has virtually nothing to support it, though there are some who profess to see such a lodge in the famous "Ordre de Bon Temps," established there by Champlain in the winter of 1606-7.

The theory that the stone marked the last resting place of one of the settlers would seem to have more to support it than any other. It was apparently found in or near the burying ground shown on Champlain's map of the settlement, and we know, too, that at least one of the colonists died in the year 1606 and Champlain gives the date of his decease, November 14, 1606.

THE HABITATION

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27th, where they remained until August 28th, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. We learn from Lescarbot's "New France" that among the settlers were "numerous joiners, carpenters, masons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades."

In a battle with the Indians at Cape Cod, one of the settlers was wounded. He was brought back to Port Royal and died on November 14, 1606.

At this time the carpenters of France had their own mystery or trade guild, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem.

It would seem that the stone marked the grave of a member of a French trade, or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World.

THE SCOTTISH COLONY (1628-1632)

After the destruction of Port Royal by Argall of Virginia in 1614, the inhabitants returned, rebuilt their houses and continued there until the advent of Sir William Alexander of Menstrie and his Scotch colony about 1628.

Alexander became the proprietor and grantee of the colony under a patent from James I (James VI of Scotland) in 1621. His powers and privileges were virtually regal over the territory now comprising the Maritime Provinces and parts of Maine and Quebec, and designated in the patent as "Nova Scotia." Associated with Sir William as "undertakers" were Sir Alexander Strachan of Thorntoun, Sir Anthony Alexander, his son, and William, Earl Marshal. After exploratory expeditions and financial difficulties which threatened to frustrate the venture, Sir William sent out his son, also known as Sir William, with four vessels containing 72 settlers, who took possession of the old French fort in the spring of 1628. After two years of struggle, Sir William, the younger, returned to Scotland, leaving Sir George Home, in charge of the colony. With the Peace of St. Germain-en-Laye in 1632, the whole of Nova Scotia was restored to France and the majority of the settlers returned to Scotland, though some joined the Puritan colony in Boston, Massachusetts Bay, and others are said to have gone to the French settlement at LaHave, in Nova Scotia. As partial compensation for his losses, the older Sir William was created Viscount Stirling and Viscount Canada. The son thereupon assumed the honorary title of Lord Alexander.

MINUTES OF LODGE OF EDINBURGH

INVITATION OF ALEXANDER

This bit of history is given by way of introduction to the statement that in the minutes of the Lodge of Edinburgh is found the record, that on "the 3rd day off Joulay, 1634" Lord Alexander, the younger, Sir Alexander Strachan of Thorntoun, and Sir Anthony Alexander, who was at the time "Master of the Work" to Charles I, were "admitet felowe off the Craft." As no other record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been initiated in his Nova Scotia colony. These same craftsmen later took a most active interest in the affairs of the Lodge.

Exhaustive search and inquiry in Scotland has failed to discover a list of the settlers as the basis for further investigation. In support of this theory, however, it should be stated that during the reign of James VI, we find a recognized connection between the sovereign and the Craft, appointment to the office of Master of the Works, being made by the King's authority. The "Schaw Statutes" of 1599 required that E. A.'s should serve four years before being admitted F. C.'s.

Other than this the theory of Lord Alexander's initiation in Nova Scotia has nothing to support it, and is dismissed by most writers who refer to it as mythical.

THE QUEBEC LODGE OF 1721

Dr. Emmanuel Rebold, last Deputy of the Grand Orient of France, in his "General History of Freemasonry" published in 1860, asserts that, "The activity of the three Grand Lodges of Great Britain, and, above all, of that of London, was not confined to the establishment of lodges in Europe between 1727 and 1740; they had already transplanted Masonry to Bengal, to Bombay, the Cape of Good Hope, New South Wales, New Zealand and Java, and as early as 1721, lodges of Masons were established in Canada." Apart from Bengal, where Masonry had a beginning in 1728, nothing has been found to support the statement.

By "Canada," Rebold undoubtedly meant the present Province of Quebec and Ontario constituting the former Province of "Canada." It is a curious fact that in 1851 nine years before the publication of Rebold's work, Albion Lodge No. 17, Quebec, received a letter from LaLoge Clemente Amitie of Paris, France, which begins with the statement "You have one of the most ancient Temples of Freemasonry, since its erection dates from 1721."

Quebec in 1721 was in the hands of the French. It is of course possible that Freemasonry may have been transplanted into New France by military officers, or the governing or merchant class of whom there was a large number at the time in Old Quebec. If there is any substratum of fact in the 1721 tradition, the proof must be found in the archives of the Grand Orient of France where rest the unsorted and unclassified records of scores of lodges, civil and military, existing prior to the formation of the Grand Orient. Until an exhaustive examination of these records has been made, the Quebec lodge of 1721 must remain a tradition.

In the same category must be placed the statement of Jean d'Ebrie who, writing in 1883 on "Freemasonry in the Province of Quebec" stated that a lodge of Masons was in existence in Quebec 1755. Nothing to support this statement has since been found.

ANNAPOLIS ROYAL AND EARLY MASONRY

Between 1710 when Port Royal (renamed Annapolis Royal) fell to the besieging forces from New England under Col. Francis Nicholson until the American Revolution, there was the closest sort of intercourse, military, civil, commercial and social, between Annapolis Royal and Boston.

In 1717 Col. Richard Philipps of South Wales was appointed Governor of Nova Scotia and of Placentia in Newfoundland, continuing to hold office until 1749, although for most of that period he resided out of the Province, governing the country by means of lieutenant-governors.

At the time of Philipps' appointments in 1717, Annapolis Royal was garrisoned by four independent companies of Foot. These companies with

four others at Placentia and two additional companies were in that year organized as one regiment under the command of Col. Philipps, and later known as the Fortieth Foot, the first of several British regiments organized in Canada. The regiment continued in the service in Nova Scotia until 1758, when it formed part of the expedition against Louisbourg. In the intervening years it garrisoned Annapolis Royal, Canso and Placentia.

In 1720 Col. Philipps organized the first Council for the Province of Nova Scotia composed almost entirely of Boston men and it is a curious fact that these Boston men were all closely identified with King's Chapel, and it is the writers theory, after exhaustive investigation, that there was a Masonic lodge, or at least Masonic activity, at Annapolis Royal between 1721 and 1725, owing its origin to men from Boston such as John Adams, Paul Mascarene, Edward How, Arthur Savage, Captain Cyprian Southack and Hibbert Newton, who along with Rev. John Harrison and his successor, Rev. Robert Cuthbert were, all to some degree, and several, very intimately, associated with King's Chapel, Boston, where tradition says Masonic meetings were held in the same period.

In the "Concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia, 1786," it is stated that "it is certain that as soon as the English took possession of the colony they took care to encourage this charitable institution." There is a sort of corroboration of this in the statement of M. W. Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia, in his address to the Grand Lodge of Nova Scotia in 1884, who after referring to the receipt by him of a photographic copy of the ledger of St. John's Lodge, Philadelphia, dated 1731, forwarded as evidence that it was the first Masonic lodge organized in America during the colonial period, proceeded;

"From circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming, that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentleman who is not a member of the craft, and I trust his disinterested efforts to obtain them will be successful. I may be disappointed either in obtaining the documents or their authenticity, so hesitate to say more."

Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883 when he stated that "certain anti-quarians** had recently discovered what they were inclined to believe were the vestiges of a Masonic lodge which had existed in Nova Scotia very early in the eighteenth century."

Any Masonic activity prior to 1731 in Nova Scotia must have been either at Annapolis Royal (then the capital) or possibly at Canso, where during the fishing season some 2,000 New Englanders made their base of operations.

ERASMUS JAMES PHILIPPS

Among the officers of Philipps' Regiment at Annapolis Royal in 1726, was Ensign Erasmus James Philipps (born April 23rd, 1705) a nephew of Col. Richard Philipps, being the son of his brother Erasmus.

In August 1737 he was a Commissioner along with Dr. William Skene and Otho Hamilton of H. M. Council of Nova Scotia, and four others from Rhode Island, to mark out and settle the boundaries between the province of Massachusetts Bay and the colony of Rhode Island. Philipps was in Boston from August 1737 to June 1738.

The records of "The First Lodge" Boston show that on Nov. 14, 1737, Major Philipps was made a Mason in that Lodge and that accompanying him was Bro. Wm. Sheriff who affiliated with the Lodge on this occasion. As Sheriff had been a continuous resident of Annapolis Royal from 1716 until 1737, it is evident that he must have been made a Mason in Annapolis Royal.

In the Boston Gazette of March 13, 1738, we find the following paragraph;

"We are inform'd, That Major Philipps is Appointed Provincial Grand Master over the Free and Accepted Masons, in the Province of Nova Scotia, and that a Deputation is getting ready for that purpose."

THE FIRST LODGE FORMED

On returning to Annapolis in June 1738, Philipps took with him a deputation from Henry Price to form a lodge at Annapolis Royal with himself designated as the first Master. The record reads that "Mr. Price granted a Deputation at Ye Petition of *sundry Brethren* at Annapolis in Nova Scotia to hold a Lodge there. This Petition was undoubtedly signed not only by Philipps and Shirreff, but by Col. Otho Hamilton and Dr. Wm. Skene both Masons and residents of Annapolis Royal for many years. The lodge established in 1738 was the first lodge established in what is now the Dominion of Canada, and was the fifth in order of precedence of lodges chartered from Massachusetts.

SOME OF ITS MEMBERS

Although a list of members of the Lodge is not obtainable, yet among the residents of Annapolis in the period 1738-55, were a considerable number who, we believe on most convincing evidence, were Masons.

WILLIAM SHIRREFF already mentioned, an officer in the garrison sometime previously to 1715, was a member of the Council from 1720 until 1742. He removed to Boston, dying there in May, 1768. He is said to have been a descendant of James, Marquis of Hamilton.

HIS son, CAPT. WILLIAM SHIRREFF, of the 47th Regiment, Deputy Quarter-Master-General of the Forces in America and aide-de-camp to General Gage, is mentioned as being present at a meeting of the Grand Lodge, Boston, in 1763.

OTHO HAMILTON of Philipps' Regiment from 1727, was Secretary of the Council and a member from 1731. He was Lieut.-Col. of the 59th Regiment in which from 1754 to 1797, there was a Masonic Lodge.

HIS son OTHO HAMILTON, JR. also an officer in the 40th, was wounded at Quebec 1759. He succeeded to the command of the Regiment in 1770.

JOHN HAMILTON, a brother, was Lieut. in the 40th in 1734, in which year he was also appointed "naval officer" for the port of Annapolis. In 1752 he was Captain-Lieutenant in the 40th.

DR. WILLIAM SKENE, a member of the Aberdeen family prominent in the records of the Aberdeen Lodge of Aberdeen No. 1 ter, was attached to the garrison at Annapolis as surgeon, as early as 1715. He became a member of the Council in 1720, and along with John Adams and Shirreff, was a member of the first Court of Justice in 1727.

GEORGE AND SAMUEL COTTNAM were lieutenants in the 40th in 1752. George was later a magistrate at Louisbourg.

HIBBERT NEWTON, son of Thomas Newton, Attorney General of Massachusetts and member of the First Lodge, Boston, was a member of Council and Collector of Customs at Annapolis in 1720.

CHARLES MCCRIS, a native of New England, made a survey of the whole Province in 1745-6. He commanded a company at Grand Pre under Col. Arthur Noble in 1746-7, distinguishing himself before the enemy. In 1749 he helped to lay out the Town of Halifax. Appointed Councillor in 1755 he was the first surveyor-general of the Province, and a judge of the Supreme Court in the time of Chief Justice Belcher.

JOHN ADAMS who came from Boston with Sir Charles Hobby's Regiment to the capture of Annapolis in 1710, was for thirty years a conspicuous figure. His daughters married Hibbert Newton, Dr. William Skene, and Major Otho Hamilton. Adams was a trader between Annapolis and Boston between 1710 and 1720, and a resident councillor at Annapolis between 1720 and 1740.

PAUL MASCARENE, born at Castras, France, in 1684, of Huguenot parents, joined Nicholson's forces against Port Royal in 1710, commanding the grenadiers of Col. Waldo's New Hampshire Regiment. He commanded the garrison at Placentia in 1720. He was a member of Philipps' Council from 1720. During this period he made frequent trips to Boston, where he was closely associated with King's Chapel. In 1749 he came to Halifax as senior member of Cornwallis' Council. He retired from active service about 1750; was gazetted Major-

Gen'l in 1758, and resided in Boston from that date until his death in January 1760.

COL. JOHN GORHAM of Gorham's Indian Rangers, was Lieut.-Col. of his father's regiment in the expedition against Louisbourg in 1745, and on the death of his father at Louisbourg was promoted Colonel. He commanded the Boston troops at Minas with Col. Noble. He was a member of Cornwallis' first Council July 31st, 1749. It is probable that he returned home to New England about 1752.

WILLIAM WINNIETT "the most considerable merchant and one of the first inhabitants of this place and eminent in his zeal for His Majesty's service," came with Nicholson in 1710, and remained as a trader. His daughters married Lt. Col. Alex Cosby, Capt. John Handfield and Edward How. He died in 1741.

JOHN DYSON, Sergeant in the 40th Reg., later Lieut. in the Royal Artillery and Storekeeper, whose daughter Ann married Erasmus James Philipps.

EDWARD HOW, a member of the Council at Annapolis in 1736, was severely wounded at the Grand Pre affair in 1747. He was frequently employed in difficult negotiations with the Indians and French authorities, and was treacherously murdered by Indians near Beausejour in 1751. He married the daughter of William Winniett.

EDWARD AMHURST, an officer in the 40th, became a member of the Council in 1736. He was in England in 1749 and came out with Cornwallis. He was Governor at Placentia in Newfoundland.

ALEX COSBY was a Major in Philipps' Regt. on its organization in 1717, and was for a time Lieut.-Gov. under Governor Richard Philipps, who married his sister. Cosby married Ann, daughter of William Winniett. He became a member of the Council in 1727, and was Lieut.-Col. of the 40th from 1739 until his death Dec. 27, 1742. Cosby was the ancestor of the Cosby Family of Queens County, N. Y., and brother of Brig-Gen'l Wm. Cosby, Governor of New York.

JOHN HANDFIELD, an officer of Philipps' Regiment from 1720 to 1750, was a member of Gov. Armstrong's Council in 1736. He assisted in the deportation of the Acadians in 1755 and became Lieut.-Col. of the 40th in March 1758. He married Elizabeth, daughter of William Winniett, merchant of Annapolis, and his daughter married Lieut. John Hamilton of the 40th.

JOHN BRADSTREET, appointed Lieutenant in the 40th in 1735, served as a Colonel in the Louisbourg expedition of 1745. In 1746 he was made Governor of St. John's, Newfoundland. In 1755 he was Adjutant-Gen'l under General Shirley, and in 1758 took part in the attack on Fort Ticonderoga. A few months later he led the expedition which captured Fort Frontenac, and still later a relief expedition to Detroit during the investment of that place by Pontiac. Promoted Major-General, he died in New York in 1774.

Three other members of the Lodge whose names have come down to us are John Easson "made" in 1738; Isaac DeCoster later the first Master of St. Andrew's Lodge, Boston, also "made" in 1738, and Francis Barclay LeCain "made" in 1751; all Master Artificers in the employ of the Board of Ordnance.

As the Lodge was practically a regimental lodge it is not surprising to find the brethren of Philipps' Regiment applying to the Grand Lodge of England ("Ancients") in 1758 for a warrant, which was numbered 42. Apart from this fact, however, no other information is obtainable from the English Grand Lodge records, but it would seem clear that the warrant was merely the re-chartering of the old Lodge which has been established in 1738 by Philipps, and which was undoubtedly being carried on under his watchful eye.

The Lodge continued to be mentioned in the minutes of St. John's Grand Lodge, Boston, between 1738 and 1767.

In 1751 the Regiment was designated as the 40th Foot, and was familiarly known as the "Fighting Fortieth." Detachments from the Regiment served at the capture of Fort Beausejour in 1755, and in Loudoun's abortive expedition against Louisbourg in Cape Breton in 1757. The 40th marched to Halifax in 1758 and proceeded under the command of Major-General P. T. Hopson with the expedition to Louisbourg under Boscawen and Amherst. After the capture of that fortress the regiment wintered there; in 1758 the grenadier company participated in the siege of Quebec along with other similar companies from the garrison.

After service in the West Indies the Regiment served from 1775-8 in the American War, when it was again transferred to the West Indies, returning to Halifax in 1782. The Lodge apparently became dormant before 1810 as in that year we find the brethren (engaged at that time in the Peninsular War in Spain) applying for an Irish warrant, No. 204. In 1811, the Regiment, then known as the 2nd Somersetshire Regiment, was amalgamated with the 82nd Prince of Wales Volunteers as the line battalions of the South Lancashire Regiment.

PHILIPPS' LATER HISTORY

Philipps returned to his duties as boundary commissioner in the spring of 1739, and we find him present at a meeting of the First Lodge in Boston on April 11, 1739, when he appears as "Rt. Wpfull. Bror. Erasmus Jas. Philipps, G. M. De Nov. Scot." He was again present on May 9th, Nov. 28, and Dec. 26, 1739.

A second boundary commission issued to Philipps and others in 1740, convened at Providence in April 1741 and the records of the First Lodge for August 12th, 1741, show the following entry;

"Bro. E. Philipps	pd. 20	} Quarterage as memrs."
Bro. Sheriff	pd. 20	

Here it may be noted that in 1734, Benjamin Franklin, printer, statesman and philosopher, published in Philadelphia, a reprint of the "Book of Constitutions" first published by Anderson in 1723. Until 1886 the present day lodge at Annapolis Royal had in its archives a copy of Franklin's reprint, on the fly-leaf of which were the words, "Presented to the old Lodge by Grand Master, E. J. Philipps." The book was lost in the fire which destroyed the lodge building in 1886.

PHILIPPS' LATER HISTORY

On June 12, 1750, the Hon. Edward Cornwallis and others at Halifax petitioned Philipps and received a deputation for a lodge at Halifax, and a copy of this petition in Philipps' handwriting is in the Library of the Grand Lodge of Massachusetts.

On Dec. 27, 1757, a warrant for a Provincial Grand Lodge, signed by the Earl of Blesinton, G. M. of the "Ancients," was issued to Philipps constituting him "Provincial Grand Master of Nova Scotia and the territories thereunto belonging."

In 1759, Major Philipps was chosen a representative in the House of Assembly, for Annapolis County, Colonel Jonathan Hoar being his colleague, but his legislative career was of short duration, as he died suddenly of apoplexy at Halifax, September 26, 1760, while on a visit to that town, and was buried in St. Paul's Cemetery, Halifax.

By the death of Major Philipps, Nova Scotia Freemasonry lost its founder and first great figure. While Masonry cannot be said to have flourished under his regime we must remember the period and times in which he lived, days when the province was struggling into existence as a British colony. When the difficulties of these early pioneer times are considered we may wonder that Masonry was ever thought of. The flame lighted during the twenty or more years of his Provincial Grand Mastership has never since gone out.

LOUISBURG AND CANSO

After the Treaty of Utrecht in 1713, the French at once took possession of Cape Breton Island, renamed it Isle Royale, removed a number of families from Placentia, Newfoundland, (which had been ceded to Great Britain) to Havre a l'Anglais, renaming it Louisbourg, and took steps to fortify it.

For the next twenty-five years or more they expended huge sums of money on fortifications, rendering it one of the greatest military strongholds in the world "The Dunkirk of America." During the period of construction a very considerable commerce developed and vast quantities of supplies were imported from French Canada, the Island of St. John (now Prince Edward Island) the French West Indies, and from Boston and New England.

In this period, Canso became an important settlement and besides New Englanders and Frenchmen who fished with Canso as their base. West of England people also came every spring for purposes of fishing, "with many ships," and we are told that very large numbers of fishing vessels were seen every summer anchored in the Strait of Canso. The fortifying of Canso began under Governor Philipps in 1720, but these fortifications seem never to have progressed very far.

In June 1728 Governor Philipps arrived at Canso in H.M.S. "Rose" and found 250 vessels and from 1500 to 2000 men, employed catching and loading fish, for Spain, Portugal and Gibraltar in British and New England vessels. In 1730 Philipps writes "Canso which is the envy and rival of Cape Breton (the French headquarters) in the fisheries, will be the first attacked in case of war with France." He repeatedly urged its increased protection, and even proposed to make it the capital of the Province. In 1734 there were four companies of Philipps' regiment stationed here for its defence.

CAPT. ROBERT COMYNS

Among the New England traders to Louisbourg and Canso we find Capt. Robert Comyns, and it is significant that in the register of the Grand Lodge of England for 1737 we find his appointment by the Earl of Darnley, G.M., as "Provincial Grand Master for Cape Breton and Louisbourg." The entry is repeated under the date 1738, with the words "excepting such places where a Provincial Grand Master is already appointed," possibly referring to the recent appointment of Major Philipps. As there were probably no Masonic lodges among the French in Cape Breton at this time, the appointment must have been for the benefit of the hundreds of New Englanders who frequented both Louisbourg and Canso, at which latter place at least a nucleus for a Masonic meeting, existed among the officers of Philipps' Regiment.

A MASONIC INCIDENT

On March 15, 1744, war was declared by France against Great Britain, and the news was sent forthwith by a fast sailing vessel to the Governor at Louisbourg, who immediately organized an expedition for the capture of Canso. The little garrison surrendered on May 24, 1744, and were taken as prisoners of war to Louisbourg. Among the vessels engaged in this expedition was the "Succes" commanded by Louis Delorobratz (or Delabraz) 94 men. After the capture, Delorobratz proceeded along the coast of New England in search of enemy commerce. In course of time, he encountered Captain Edward Tyng in the "Prince of Orange" Massachusetts "man-of-war," and after a spirited running fight from 9 o'clock in the morning until 2 o'clock the following morning, Tyng overhauled the Frenchman, compelling him to lower his colors, and brought him into Boston as a prize of war.

Delorobratz, while in Boston, was allowed considerable liberty, and although a prisoner of war, was on Oct. 10th, 1744, proposed as a candidate for Masonry by Bro. Henry Price in the First Lodge. Bro. Price

“acquainted the Lodge that he (Delorobratz) was a gentleman, who being a prisoner of war, was thereby reduced but as he might be serviceable (when at Home) to any Brother who Providence might cast in his way, it was desired he might be excused the expence of his making, provided each Bro. would contribute his cloathing, which the Rt. Worsh’l Mas’r was pleas’d to put to vote when it was carried in affirmative by dispensation from the Rt. W. Master & Wardens. Upon Acct. of his leaving the Province very soon, he was ballotted in, introduced and made a Mason in due form. Bro. P. Pelham moved that the Sec’r grant Bro. Delabraz a letter of recommendation.”

THE FIRST SIEGE OF LOUISBOURG

The raid on Canso, and an attack on Annapolis the same year, aroused the most intense feeling against France in the New England colonies, where the accounts brought by traders and others had already excited considerable alarm. The New Englanders under Governor Shirley at once adopted the bold course of making an effort to reduce the great stronghold.

A force of some 4300 men was raised in Massachusetts, Rhode Island, New Hampshire and Connecticut, and placed under the command of Col. William Pepperrell; the enterprise was to be undertaken in cooperation with a British squadron under Commodore Peter Warren.

The transports left New England in March, and gathered at Canso where a junction was made with the squadron under Warren. Leaving there on April 29th the force arrived at Louisbourg on the following day, where a landing was made some miles from the city. The French made an attempt to prevent the landing by sending a small detachment under the command of one, Anthony de la Boularderie, the son of the grantee of Boularderie Island, and a former lieutenant in the Regiment of Richelieu. Boularderie had taken part in the Canso expedition in May 1744, and on hearing of this attack on Louisbourg, had offered his services to the Governor Duchambon. The French party was hopelessly outnumbered, ten to one, lost six killed, and after exchanging a few shot turned and fled, leaving behind them six or seven prisoners, including Boularderie.

The gallant officer and his comrades, being prisoners of war, were removed in due time to Boston, where they were allowed considerable liberty, and where they made a good impression on the authorities and people. On August 14th,

1745, Anthony de la Boularderie and Peter Philip Charles St. Paul were made Masons in St. John's Lodge. The record reads;

"Wednesday, August: 14th: 1845, being Lodge Night, Bro. Price propos'd Mr. P. P. S. Paul and Bro. Audibert propos'd Mr. Anton: D. Laboulerdree as Candidates & were ballotted in, and by reason the Candidates were but sojourners they were made Masons in due form."

Bro. Boularderie was subsequently sent to France with a certificate from many Boston citizens that he had behaved like a gentleman and had been of great service to the other prisoners of war placed in his charge.

A MASONIC ARMY

In the besieging forces before Louisbourg were scores of Freemasons who rendered noteworthy service to their country and the Craft. In the Massachusetts forces were Captains Peter Prescott, Samuel Rhodes, Estes Hatch and Benjamin Ives, all made Masons in the First Lodge, Boston.

Capt. John Osborne of the same Lodge held many public offices in Boston and was a partner of Thos. Oxnard, the Provincial Grand Master.

Capt. Joshua Loring was a founder and the first secretary of Massachusetts Lodge, Boston. He was sent by Governor Shirley with letters to the Admiralty, asking for assistance, arrived in London March 16th, 1745, performed his duty and left the same day for home.

In the Connecticut forces, known as Gen. Roger Wolcott's Regiment and commanded by Col. Andrew Burr, were two distinguished officers, Ensign David Wooster and Nathan Whiting. After the capture of the fortress, Wooster was sent to England with war booty and prisoners. On his return to Connecticut, he and Whiting established Freemasonry in that colony, and on Aug. 12th, 1750, the Grand Lodge at Boston, "At Ye Petition of sundry Brothers (including Whiting) at Newhaven in Connecticut" the charter for the present-day "Hiram Lodge No. 1" was granted, naming David Wooster as first W.M.

Both Wooster and Whiting served in the campaigns of 1755-63, against the French, including Quebec. The former took a leading part in the Revolution, was a Major General in the American Army, and fell mortally wounded while leading an attack in 1777.

In the New Hampshire forces we find the names of Capt. Henry Sherburne, the Treasurer of the Lodge at Portsmouth, N. H.; Capt. Joseph Sherburne; Ensign Thomas Newmarch; Lieut. Nathaniel Fellows; Ensign John Loggin; Capt. John Tufton Mason, and Adj. John Eyre, of the same Lodge.

Special mention should be made of Lieut. Col. Richard Gridley, of the Train of Artillery, who was made a Mason in the First Lodge, Boston, in

1746, and was its Master in 1757. He was entrusted by Pepperrell with the engineering works for the reduction of Louisbourg, erecting all the batteries required and winning his first military laurels. In 1756 he joined the Crown Point expedition and planned the fortifications around Lake George. He took part in the second siege of Louisbourg, 1758, and commanded the Provincial artillery at the siege of Quebec 1759. It was Gridley's corps that dragged up to the Plains of Abraham the only two field pieces used in the battle on the British side.

On the outbreak of the Revolution he joined the Patriot army. He laid out the defences on Breed's Hill, which were the chief artillery support in the battle of Bunker's Hill, 1775. In the same year he was promoted to Major-General in the American Army. He died at Canton, Mass. in June 1796, aged 86 years.

From 1768 to 1787 he was Deputy Grand Master of the Grand Lodge. On numerous occasions we find him constituting lodges under special commissions.

LOUISBOURG GARRISON

Louisbourg fell to the besieging forces on June 17, 1745, and for the next three years nearly 4000 troops were kept in garrison. The New Englanders were gradually sent home, their places being taken by British regiments; Fuller's (29); three companies of Frampton's (30th); and Warburton's (45th) arrived in 1746; and by Shirley's (50th) and Pepperrell's (66th), formed from the New England troops which had previously served in the capture of the fortress. Frampton's (30th) Regiment had at the time an active Lodge, No. 85, on the Irish Registry, formed in 1738. During the period of occupation there was much coming and going between Louisbourg and Boston and the names of many of those on duty in Nova Scotia appear among those present as visitors or candidates in the First and the Masters' lodges, Boston.

The appointment of Capt. Robert Comyns as Provincial Grand Master for Cape Breton and Louisbourg, was renewed by Lord Cranstoun, Grand Master of England, and on Jan. 14th, 1746, we find him affiliating with the First, or St. John's Lodge, Boston; all of which tends to show undoubtedly the existence of Masonic activity at Louisbourg during the period under review.

By the Peace of Aix-la-Chapelle in October 1748, Louisbourg and Cape Breton were ceded to France; and in July 1749, Shirley's and Pepperrell's regiments were disbanded and Hopson's (29th) and Warburton's (45th) transferred to the new settlement of Halifax.

NEWFOUNDLAND

PLACENTIA

Mention should be made here of the beginnings of Freemasonry in Newfoundland. As already stated, Placentia in Newfoundland, was garrisoned during this period by part of Philipps' (40th) Regiment.

In the Massachusetts records we find that "At the Petition of sundry Brethren Residing at _____ in Newfoundland" the Grand Master of Massachusetts, Thos. Oxnard "Granted a Constitution for a Lodge to be held there," Dec. 24th, 1746. The Lodge appears in the St. John's (Boston) Grand Lodge records for the next 21 years, as "not represented" at meetings of Grand Lodge. On July 25, 1766, a second lodge appeared on the lists as "St. John's, Newfoundland, Lodge." It would appear most probable that the first-named lodge was at Placentia, where part of the 40th Regiment was in garrison.

HALIFAX, 1749 - 1752

In 1748, the British Government resolved upon the establishment of a fortified settlement in Nova Scotia under the leadership of Hon. Edward Cornwallis as Captain-General and Governor. Here on the shores of Chebucto Bay, the present city of Halifax was laid out and nearly 1200 settlers with their families, settled in 1749. The story of the growth and development of Halifax during the past 200 years is one of great interest, full of the thrill and romance associated with the development of the Empire but one to which only incidental reference can be made in these pages.

THE FIRST LODGE, HALIFAX

In the "History of Freemasonry in Nova Scotia" 1786, it is stated that "as early as the year 1750 which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, "deeming it," as they expressed it, "for the good of the Fraternity, that Masonry should be propagated in the Province, and that there was a necessity of encouraging it in this place."

"Erasmus James Philipps, Esq., of Annapolis Royal was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a Lodge at Halifax, and that His Excellency might be Master of it."

The first reference to the lodge occurs in the minutes of St. John's Grand Lodge, Boston, compiled sometime prior to April 13, 1750. Immediately following the date, Dec. 24th, 1750 the Secretary has inserted the following; "Omitted in place, that Our Rt. Worsh'l 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 Major Erasmus James 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. Worsh'l His Excellency Edward Cornwallis, Esq., their First Master."

Under the date April 13th, 1750—"For the lodges at Annapolis and Halifax nobody appeared." This would indicate an application by Cornwallis and others early in 1750 to St. John's Grand Lodge at Boston for a "deputation." Apparently this request was referred to Philipps, Provincial Grand Master for Nova Scotia, and to him the applicants presented their petition. A copy of their petition, in the handwriting of Philipps, is to be found in the archives of the Grand Lodge of Massachusetts, and reads as follows :

COPY OF PETITION

Halifax, the 12th June 1750

Sir :

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

We therefore the 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 despatch and beg leave to subscribe our selves Your true and Loving Brethren.

ED. CORNWALLIS,
WM. STEELE,
ROBERT CAMPBELL,
WILLM NESBITT,
DAVID HALDANE.

Copy

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

THE FOUNDERS

The men who signed this historic document deserve some notice.

To the military and Masonic career of the Hon. Edward Cornwallis, a chapter might very well be devoted. The fifth son of Charles, third Baron Cornwallis and Lady Charlotte Butler, daughter of Richard, Earl of Arran. Born Feb. 22nd, 1713. Served as a Major in Bligh's (20th) Reg't in the Flanders campaign of 1744-5; commanded his regiment after Fontenoy; served

under the Duke of Cumberland at Culloden in 1746; elected Member of Parliament for Eye 1749, and shortly afterward sailed for Nova Scotia in charge of the colonizing expedition, becoming the founder of Halifax in June of that year. He was appointed Colonel of the 24th Foot in Feb. 1752, and of the 40th (Philipps') then at Annapolis Royal, a month later. He remained in Halifax until August, 1752, when he returned to England and was elected M.P. for the City of Westminster. He married the same year a daughter of the late Lord Townshend, but left no family. In 1759 he was made a Major-General; was Governor of Gibraltar 1762-72, and died at Bird's Place, Herts, in 1776, aged 63 years.

He was three times the founder of a lodge; first, in Dec. 1748, in the 20th Foot, No. 63, Registry of Ireland, afterwards known as "Minden" Lodge, in commemoration of the famous battle in which the regiment played such a glorious part. It is generally believed that it was in this lodge that James Wolfe, the future hero of Louisbourg and Quebec, was made a Mason. The second occasion was the founding of the First Lodge in Halifax. The third lodge founded by Cornwallis was established during his term as Governor of Gibraltar, namely, Lodge No. 426, Eng. Reg. in the 24th Reg't of Foot.

The other petitioners were William Steele, a brewer by trade, a member of Governor Cornwallis' first Council in 1749;

Robert Campbell, a Scotchman, who previously to 1749 had been a lieutenant in an Independent Company of Foot. He was a member of the first House of Assembly convened in 1758. His business was on "the Beach," now Water St.;

David Haldane was a lieutenant in Col. Murray's Reg't.

William Nesbitt, one of the Governor's clerks, performed the duties of the Secretary's office for several years. He practised as a solicitor and was for a time Clerk of the General Court. He succeeded Otis Little as Attorney-General and held that office for more than twenty-five years. He was elected a member of the first House of Assembly 1758 for the County of Halifax, and was Speaker from 1759 to 1783. He declined a seat in the Council in 1763.

He was Deputy Master of the First Lodge under Governor Lawrence who succeeded Cornwallis as Master. Nesbitt was also Dep. G. M. of the Provincial Grand Lodge organized in 1757-8.

THE LODGE BEGINS

The History (1786) above referred to goes on to say that "this warrant was received on the 19th of July; and on the same evening Lord Colville and a number of Navy Gentlemen were entered apprentices of the Lodge. It had also the honour of making many of the principal inhabitants and most of the

Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honourable 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."

The "Navy Gentlemen" initiated along with Lord Colville were probably Thomas Allen, Surgeon, and James Thomson, Purser of H.M.S. "Success." They were later made F.C.'s in St. John's Lodge, Boston.

The Right Hon. Alexander, 4th Lord Colville, was a man of great distinction. He commanded the "Northumberland," 70 guns, at Louisbourg 1758, and at Quebec 1759. Commodore at the recapture of Newfoundland in 1763; Rear Admiral of the White and Commander-in-Chief in North America, 1762-68.

He was voted a member of the First Lodge, Boston, in Oct. 1750, and was "raised" in the Master's Lodge in November, 1750. Master of the Second Lodge, Boston, 1751-2. On St. John's Day, June 24, 1752, as Deputy Grand Master of North America, he "summoned the Brethren to attend him at the Grey Hound Tavern in Roxbury, where he held a Grand Lodge and the Day was celebrated as usual."

On his departure in September 1752 for England, he presented the Second Lodge, Boston, with a copy of Field's Bible, printed in Cambridge, Eng. in 1683, still carefully preserved in the archives of St. John's Lodge.

LATER HISTORY OF FIRST LODGE

The Hon. Charles Lawrence came of a family long distinguished for its naval and military record. At 18 he was gazetted Ensign in Montague's (11th) Foot, and in 1729 was transferred to North America and saw much service in New York, Virginia, and Massachusetts on outpost duty against the Indians. From 1733 to 1737 he served with his regiment in the West Indies. In 1745 he took part in the Flanders campaign, being wounded at Fontenoy. During this campaign Lawrence and Cornwallis met and formed a friendship which later brought them together in the new settlement of Halifax.

He was on garrison duty with the 45th Reg't at Louisbourg, 1746, and came with it to Halifax in July 1749. Cornwallis immediately appointed him as a member of his Council. In 1750 he became Lieut-Col. of the 40th Regt. During 1750 and 1751 he was engaged against the French at Beaubassin (Chignecto), and in 1752 assisted in the settlement of the German colony at Lunenburg.

In 1753 Lawrence became administrator of the Province, Lieut-Governor in 1754 and Governor-in-Chief in 1756. The expulsion of the Acadians from the



HON. EDWARD CORNWALLIS

Province in 1755 was conducted under his direction, and through his exertions the western and middle countries were settled by emigrants from the older New England colonies. At the second siege of Louisbourg in 1758, he was Colonel of the 3rd Battalion of the 60th (Royal Americans) and commanded a brigade under Gen. Amherst. On Oct. 2nd of the same year, he summoned the first Legislative Assembly (the first in Canada). He died Oct. 19th, 1760, after a short illness.

He succeeded Cornwallis as Master of the First Lodge in 1752, holding it until his death, and is recorded as present in Boston, Jan. 31, 1757, on the occasion of a dinner to the Earl of Loudoun under the auspices of the St. John's Grand Lodge.

The Hon. Richard Bulkeley, who came with Cornwallis in 1749, was a man of great prominence until his death in 1800, at which date he was Provincial Grand Master.

Other Freemasons who came with the first settlers included;

Capt. Benjamin Ives of the Massachusetts Regiment who had served at Louisbourg in 1745;

Lieut. Thomas Newton of Boston, who served at Louisbourg in Col. Waldo's Regiment and later in the battle of Grand Pre.

Major Leonard Lochman, made a Mason in the First Lodge, Boston, was a German by birth and in early life practised medicine. He was buried beneath the German (Dutch) Church on Brunswick St., where his monument is still to be seen. Lochman St., now part of Barrington St., was named after him.

Col. Paul Mascarene, Capt. Edward Amhurst, Capt. Charles Morris, Capt. John Gorham, Capt. Joseph Gorham and Edward How, previously mentioned, were other members of the Craft in Halifax in 1749-50.

THE SECOND LODGE

"The History of Freemasonry in Nova Scotia" (1786) goes on to say; "On March the 18th, 1751, the Second Lodge was formed in 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."

This Lodge may have been shortlived for there is no record of it in the proceedings of either the Grand Lodge of England or the St. John's Grand Lodge, Boston, and it did not join with the First Lodge in 1754 in the petition for the appointment of a Grand Master for the American colonies.

Capt. Alexander Murray came to Halifax from Louisbourg in July, 1749, with the 45th (Warburton's) Reg't. From 1754-5 he commanded at Fort Edward, Piziquid, (now Windsor), and was in charge of the expulsion of the Acadians at that point. He took part in the second siege of Louisbourg in 1758 and, as Lt.-Col., commanded the Grenadier companies of the 22nd, 40th, and 45th Reg'ts at the siege of Quebec in 1759. He commanded the 48th Reg't at Martinique under Rodney and died there in 1762.

THE FIRST MASONIC SERVICE

"The next St. John's Day," says the History, "they resolved to celebrate the Festival with the usual pomp, to walk in procession to the Governor's House (on the site of the present Province House), and from thence to (St. Paul's) Church to hear prayers. But receiving the melancholy news of the death (on March 20, 1751) of our Brother (Frederick) the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory."

This is the first Masonic service in Canada of which we have any record; June 24th, 1751, at St. Paul's Church, Halifax.

No. 32 and 33

CANADIAN MASONIC RESEARCH ASSOCIATION



EARLY MASONRY IN NEW BRUNSWICK

by

M. W. BRO. ARTHUR S. ROBINSON, P.G.M.
New Brunswick



REV. JOHN BEARDSLEY
(1732 - 1809)
FOUNDER OF FREEMASONRY IN
NEW BRUNSWICK

by

M. W. BRO. R. V. HARRIS

Read at the Seventeenth Meeting of the Association
held at Saint John, N.B., February 10, 1956.

Rev. John Beardsley (1732-1809)

FOUNDER OF FREEMASONRY IN NEW BRUNSWICK

by

BRO. REGINALD V. HARRIS

The Rev. John Beardsley named as the first Junior Grand Warden of the Provincial Grand Lodge of New York in 1781, was one of the great pioneers of the Craft in New Brunswick.

BIRTH, FAMILY AND EDUCATION

He was born in Ripton (now Huntington) Conn., about eight miles from Stratford, on April 23rd, 1732, the son of John and Keziah (Wheeler) Beardsley. His ancestor, William Beardsley, born in England, in 1605, came to Stratford in the ship "PLANTER" in 1635, was prominent in the affairs of the town and of the Congregational Church, and died in 1661. John Beardsley, the subject of this paper, was the great-great-grandson of William Beardsley, that is, fourth in descent from the immigrant arrival.

John was baptized in infancy by the Rev. Dr. Samuel Johnson, afterwards the President of King's (Columbia) College, his parents having been among Johnson's original parishioners in Stratford.

Nothing further has been found concerning his early life, but in 1758, at the rather late age of twenty-six, he entered Yale College, with the avowed intention of taking Holy Orders in the Church of England. At that time, the Rev. Ebenezer Punderson was the S.P.G. Missionary in New Haven and invited Beardsley to act as his lay reader. Yale, however, was bitterly opposed to the established Church and as such duty would have involved his absenting himself from services at the College Chapel, the President refused his consent, with the result that Beardsley withdrew from Yale, after two years of studies.

Continuing his studies at King's College under Dr. Johnson, he would have graduated in 1761, had he not been obliged to embark for England before Commencement, on June 3rd, but the degree of A. B. honoris causa was conferred upon him, followed by the degree of A. M. in 1768.

ENGLAND AND ORDINATION

As there were no bishops of the Church of England in America, he had to go to England for ordination. The voyage was then full of peril and it has been said that one-third of those who undertook the journey perished by the dangers of the sea, ship fever, small-pox or other illnesses.

Proceeding to England, Beardsley was armed with a letter from Archbishop Secker of Canterbury, dated May 2nd, 1761, in which Dr. Johnson certified that while at King's College, Beardsley had studied under his direction and had "conducted himself very seriously and industriously" and would, he believed, be "a very useful person."

Dr. Ebenezer Punderson of New Haven, also wrote the Secretary of the S.P.G. April 12th, 1761;

"Both I and my people, are greatly rejoiced; that we have found so worthy a man as the Bearer Mr. John Beardslee to supply that Vacant Mission who has been a Member of King's College in New York and graduated by the Revd. & Worthy Doc'r Johnson, President & has for some time been reading Prayers & Sermons there to very good acceptance x x x Mr. Beardslee is of more than sufficient age for Holy Orders, is a Person of unspotted Character, & of an Excellent Temper & Disposition, sound in his Principles of Religion, firmly attached to our most excellent Ch. & bids fair for doing great service in the same if life is spared & The Venerable Society shew him favour."

Arriving in England, Beardsley was ordained Deacon by the Bishop of London (Thomas Hayter) on August 6th, 1761, and priest by the Archbishop of Canterbury (Thomas Secker) at Lambeth on August 23, 1761, (the date of his (Beardsley's) death 48 years later). The Bishop of London at this time had jurisdiction over all overseas Dioceses and frequently ordained overseas clergy for the Archbishop of Canterbury.

MISSIONS IN AMERICA

Returning to America as an S.P.G. missionary he labored for the next five years in Norwich and Groton, Connecticut. In 1765 he married Sylvia, daughter of Dr. Ebenezer Punderson, his sponsor.

In this same period, with the consent of his people, he visited Dutchess County, N. Y., six times and preached to large congregations in various parts of the County, baptizing many adults and infants.

In September, 1764, he wrote the S.P.G. — "The number of communicants among them is considerable, who greatly lament the want of an Incumbent."

On July 5th, 1766, Dr. Samuel Johnson wrote the Society recommending Beardsley as missionary in Dutchess County, but before this letter reached England the Society had already taken action and on July 18th, 1766, had authorized his appointment to a parish which included Fishkill, East Fishkill, Wappinger, the westerly part of LaGrange and Poughkeepsie. Removing to Poughkeepsie on October 26th, 1766, he labored there until 1777.

At a Convention held October 12th, 1768, in New Brunswick, N. J. concerning the widows and children of deceased clergymen, Beardsley



*Home at Poughkeepsie, New York,
built by the Rev. John Beardsley, and still standing.*

said that he rode about 3,000 miles each year in the course of his duty. (Prot. Epis. Mag. Vol. 3, p. 20).

During his eleven years as rector, Beardsley secured a glebe farm for the mission, built a rectory in 1767 (still standing) also Trinity Church at Fishkill in 1768-1769, obtained a Royal Charter for Christ Church, Poughkeepsie, and built the first Church in that town in 1774, and also still in use.

The title to the glebe-house or rectory was taken one-third in his name and two-thirds in the name of the Society and became later the subject of a dispute which was not finally settled until July, 1805.

Trinity Church, Fishkill, was occupied by the New York Provincial Convention until September 3rd, 1776, and was used as a Military Hospital by the Army of Gen. Washington until June 2nd, 1783. It still stands as a monument to the first rector, Rev. John Beardsley.

MASONIC REFERENCES

During this period of eleven years, we find the earliest record of Beardsley's connection with Freemasonry. The minutes of old Solomon Lodge, Poughkeepsie, (Warranted May 22nd, 1771) record that the Rev. John Beardsley preached to that body on several St. John's Day anniversaries beginning December 27th, 1771, and that on December 28th,

1772, the Lodge passed a resolution of thanks for a sermon he had preached and ordered that a large folio Bible be presented to Mr. Beardsley. The record further states that a Book of Common Prayer, not exceeding 12 shillings in value, be presented to Mr. William Emott for his services as clerk to Mr. Beardsley this day.

The last reference to such an occasion is in the minutes of December 27th, 1774. The Bible presented to him is said to have been left by him in the Church on his removal to New York but all trace of it has been lost. At this time, Beardsley had not become a member of the Craft.

FAMILY

While residing at Poughkeepsie, his wife, Sylvia Punderson, died about 1774, leaving two children John Davis Beardsley and Sylvia Beardsley (twins) born February 4th, 1771.

The Beardsleys of Woodstock, N. B., are descended from the son John. He died at Woodstock in 1852. Sylvia his sister, married a German officer and later migrated to New Brunswick, where his regiment was disbanded. After four years residence there, he with his wife, and two children, returned to Hesse Cassel, Germany, his native town.

In 1774 or 1775, the Rev. John Beardsley married Anna (or Gertrude) Crannell, daughter of Bartholemew Crannell, later the first Common Clerk of Saint John, and first barrister admitted to the Bar of New Brunswick. Their first child was Bartholemew Crannell Beardsley, born October 21, 1775, later Chief Justice of the Court of Common Pleas and a member of the House of Assembly, he died in Toronto in 1855. The second child of the marriage was Hannah, who married Walter Dibblee of Kingston, and in whose home Mr. Beardsley died in 1809. The late Ven. W. O. Raymond, was the great-grandson of this marriage. The third child of this marriage was Ann, who married Benjamin Daniels of Port Lorne, Annapolis County, N.S. Catherine, the fourth child, married Samuel Nichols, July 5, 1802, and later resided at Flushing, Long Island. The youngest child was Beverley Robinson Beardsley, who married in New Brunswick, Sarah Hatch (July 15, 1785) and also lived at Port Lorne. The name still flourishes in the County.

THE REVOLUTION

In common with nearly all the clergy of the Church, he opposed the popular movement in favour of separation from the Mother Country, and this attitude on his part resulted in the suspension of his Church services as from July 13th, 1776. After many privations, repeated insults, misery and distress, he arrived in New York about December 26th, 1776.

In March 1777, he was living on Long Island but later returned to Poughkeepsie where he appeared before the Committee for Detecting and

Defeating conspiracies and was paroled for five days. Refusing to take the oath of allegiance he was ordered to remain on his farm until further orders, with permission to visit and baptize.

He continued to disobey orders, and as a consequence, he, with his wife, five children, his 'negro wench' and three negro female children sailed from Poughkeepsie for New York, arriving December 16th, 1777.

MILITARY SERVICE

One of his parishioners in Poughkeepsie, had been Col. Beverley Robinson, a member of Lodge No. 210, who at this time was raising a regiment for service on the British side, the "Loyal American Regiment." Robinson offered Beardsley the appointment of Chaplain, June 1778. Many of the officers and men were residents of Dutchess County, and Beardsley was well known to most of them. The regiment served throughout the war, and saw much service in New York, New Jersey, Pennsylvania and in the south. The muster-rolls have been preserved in the Canadian Archives at Ottawa, and in them Beardsley's name appears in various forms or spellings.

NEW YORK

Notwithstanding his military duties Beardsley kept in more or less close touch with his old parish and wrote from time to time to the S.P.G. in England reporting conditions there.

Following the Battle of Yorktown, the preliminary treaty of peace was signed November 30th, 1782, and on April 19th, 1783, Washington proclaimed the war at an end, the definitive treaty being signed on September 3rd, of the same year.

In the meantime, on March 21st, 1783, Beardsley with seventeen others, meeting at Woodbury, Conn. signed "a Plan for an Episcopate in Nova Scotia." Thirteen days previously, on March 8th, the same eighteen clergymen signed in New York, a "Plan of Religious and Literary Institution for the Province of Nova Scotia."

This was the origin of the present day University of King's College, established at Windsor, N. S., in 1789, and now situated in Halifax.

Of these eighteen clergymen, ten shortly afterwards, proceeded to Nova Scotia or New Brunswick and three of the eighteen became bishops of the Church; Inglis, Seabury and Moore, all Freemasons. Among the others were Rev. Dr. William Walter and Rev. John H. Rowland, who went to Shelburne, where they were prominent in Freemasonry.

FREEMASONRY

While in New York, Beardsley, sometime between February 20th, 1779, and June 24th, 1780, the date of the first returns sent to London,

became a member of Lodge No. 210 (Ancients). He soon became an outstanding member of the Craft for at the meeting of Lodge No. 169, A.Y.M. January 23rd, 1781, when initial steps were taken to form a Provincial Grand Lodge in New York, "it was unanimously agreed to and do appoint x x x the Reverend Br. Beardsley (210) Jun'r Grand Warden." Thereafter, Beardsley acted as J.G.W. at two of the three meetings of the Provincial Grand Lodge, October 18th, 1781, to constitute Lodge No. 213; and on February 21st, 1782, to constitute Lodge No. 215. He also attended the first meeting of Grand Lodge, December 5th, 1782. He is again mentioned in the minutes of June 5th, 1783, when he "signified his intentions of removing soon from this City and desired leave to resign which being accepted" his successor, William Cock, was elected.

He is last mentioned in Grand Lodge minutes on June 19th, 1783, when, he proposed that a blank warrant be issued to the brethren of Lodge No. 210 who were removing to Saint John, then part of Nova Scotia, but the request was denied.

NEW BRUNSWICK

As the war drew to a close many of the members of his compatriots in arms and Connecticut friends decided to settle in Nova Scotia and Beardsley considered it his duty to remove thither to minister to them. On one ship, the "Union," out of twenty in the "Spring fleet" which left New York on April 19th, 1783, arriving at Saint John on May 10th, were eight families from Dutchess County, ten from Norwalk, Conn., nine from Stamford, five from Reading, two from his native town of Stratford, his kinsmen, Abel Beardsley from Fairfield, and eight from other neighbouring places in Connecticut. He referred to go to them rather than remain in idleness in New York. He was 51 years of age, and still a man of action. Writing to the S.P.G. he said he had been urged to undertake duty both at Saint John and Kingston as a resident minister, "but he verily believed that under the present circumstances he could be more useful as an itinerant than if stationed at any one place."

SAINT JOHN

He was back in New York for a month or so, but finally left that city some time between June 19th (when he last attended Grand Lodge) and the middle of July 1783.

One writer says that Beardsley was the first clergyman of any denomination to minister to the spiritual needs of the exiles.

In the records he is named as the grantee of Lot No. 151, measuring 50 by 200 feet, and situated on Studholme Street. Here he built a shelter for his family on his lot opposite the present Admiral Beatty Hotel. Next spring with a volunteer party he began preparations for a church on the southwest corner of the old burial ground opposite the present Court

House. He worked at it himself, broad-axe in hand, until a destructive fire on June 18, 1784, destroyed it and a number of the settlers' log houses, and the project was abandoned.

MAUGERVILLE

He continued to officiate at Saint John until the death of Rev. John Sayre, Rector of Maugerville on August 5th, 1784, when he removed thither and remained there as rector until 1803. Here he ministered to more than 10,000 people between St. John and Meductic, a stretch of 150 miles. At Maugerville, he built a parsonage and a church. The church in Maugerville was probably the first finished in the province. It was at least the first that was consecrated. The name of "Christ Church" which was then given, may have been suggested by the name of Mr. Beardsley's former parish church in Poughkeepsie. It had a pew for the Governor with its canopied top, surmounted by a dove. The dimensions of the church were 32 x 40 feet. A letter written by Mr. Beardsley to Col. Abraham De Peyster who had removed in 1792, to Saint John, is quoted in Lawrence's "Footprints" and will be of interest here. It is dated from Maugerville, July 10th, 1792.

"Dear Sir, —

"I thank you for your answer to mine of the 27th ult., and its contents.

"At a meeting of our Church Wardens and Vestry, it was agreed that Mr. Daniels should be employed to make a ball, and Mr. Clarke to make a spindle and weathercock for our steeple, to be put up before the Right Reverend's visitation here, which we expect will be the last of this or the beginning of next month.

"It was also concluded in Vestry to secure the steeple against the rain, for which purpose is wanted a barrel of tar and 10 lbs. of oakum.

"We are likewise in want of a two quart pewter christening basin, two plates and a pint cup for our communion table, as they will be required by the Bishop. If the cup could be had of block tin I should prefer it.

"These, if you will be so good as to procure, and charge to the Church account, and send them by the first opportunity, and engage the boatman, whoever he is, to be punctual in leaving them at my house, it will much oblige your friends here, and none more so than, dear Sir,

"Your most obedient, humble servant,

"John Beardsley."

In 1791 the rectors of all the parishes in New Brunswick then assembled in convocation at Maugerville — addressed a memorial to Governor Carleton in which they state that "They think it their duty, with his Excellency's approbation, to represent to his Grace of Canterbury that it is impossible for any bishop at such a remote distance as Halifax to minister to the real necessities of the Church in New Brunswick." The Bishop and the Governor both agreed with this representation, but nothing tangible came of it until more than fifty years had lapsed. Still it is worthy of note that the first cry for the extension of the episcopate emanated from the Rev. John Beardsley's parish of Maugerville.

It was while he was rector of Maugerville that he was appointed Chaplain of the King's New Brunswick Regiment of which the Lieut. Governor, Major General Thomas Carleton was Colonel and Col. Beverley Robinson his former commanding officer was Lieut. Colonel. The regiment was disbanded in 1802.

In a letter written by Lieut. Governor Thomas Carleton to Edward Winslow dated March 2nd, 1807, he refers to having arranged for half pay for "poor Beardsley," about 80 cents a day.

On October 28th, 1798, he married a Mrs. Quain of Saint John, New Brunswick.

LATER DAYS

In 1802, he resigned as Rector of Maugerville, and it is here that one may regard his life-work as virtually ended. The vicissitudes through which he had passed, with accompanying anxieties and strain seem to have prematurely aged him, and, at a time when many men are still possessed of vigour and ripe judgment, he was worn out and was at length so regarded, even by his life-long friend Bishop Charles Inglis, as being in a state of comparative dotage.

The old parson spent the evening of his days at Kingston, where his daughter Hannah and her husband Walter Dibblee then lived, and where he passed quietly to his rest on the 23rd of August, 1809, and was buried under the shadow of the old parish church. It is a matter of great regret that no portrait or silhouette of Beardsley has been found.

FREEMASONRY

On March 9th, 1784, while still resident in Saint John, Beardsley was invited by his Masonic brethren, to become the first Master of Hiram Lodge, established under a dispensation, granted by St. Andrew's Lodge, No. 155 (now No. 1) and St. John's Lodge, No. 211 (now No. 2) Halifax. The warrant was issued by the Grand Lodge at Halifax, on September 1st, 1784, and assigned the No. 17. The officers were installed by Dr.



*Trinity Church, Kingston, N.B., built 1789
in which Rev. John Beardsley is buried.*

Azor Betts, who had been S. W. of Lodge No. 210 in New York, and had been a Captain-Lieutenant in the King's American Rangers. The Lodge met at John Kirk's Inn, "Lower Cove," on Britain Street, near Germain Street.

In the list of petitioners, Mr. Beardsley is referred to as a Doctor of Divinity, but no evidence has ever been found that he ever received the degree of D.D.

On removing to Maugerville in 1785, Beardsley seems to have withdrawn from Hiram Lodge, but he soon identified himself with St. George's Lodge, No. 2, N.Y., (later No. 19 R.N.S.) warranted January 29, 1783, in the 3rd Battalion, New Jersey Volunteers. On the granting of the Nova Scotia warrant, Beardsley, "one of our Past Masters" constituted the new Lodge and installed the officers. He continued a member of the Lodge until some time between December 19th, 1800 and April 10th, 1801, during which period, he "declared off" without certificate.

On April 10th, 1792, he indorsed a petition for a warrant for Sion Lodge, No. 21, at Kingston; on October 3rd, 1792, he installed the officers of Solomon's Lodge No. 22 at Fredericton, acting for William Campbell, D.G.M. for New Brunswick; and on March 3rd, 1793, he installed the new officers of Hiram York Lodge No. 23 at Fredericton. While in retirement at Kingston, he was twice invited to deliver the St. John's Day sermon before St. John's Lodge, No. 29 (now No. 2) Saint John, first on June 24th, 1802, and again his last Masonic Sermon, before St. John's Lodge on June 24th, 1803, from the text, Hebrews XIII, v. 1, "Let brotherly love continue." The sermon was afterwards printed by Jacob S. Mott, Prince William Street, Saint John, but copies are very rare.

In 1916 the Grand Lodge of New Brunswick unveiled a brass memorial tablet at the left of the chancel in Trinity Church, Kingston, N.B., reading as follows:—

"To the Glory of God
(Square and Compasses)
and in memory of
The Reverend John Beardsley, D.D.
Junior Grand Warden
of
The Provincial Grand Lodge of New York
and
First Worshipful Master
of
Hiram Lodge No. 17 A.F. & A.M.
at St. John, September, 1784
who came to New Brunswick with the Loyalists
and whose body rests beneath this Church

This tablet is erected by
The Grand Lodge of Free and Accepted Masons
of New Brunswick
As a Tribute of Regard for one of
The Pioneers of the Craft
In this Province obit August 23, 1809."

The historian, Archdeacon W. O. Raymond said of him:

"John Beardsley was well fitted for pioneer work — a man of restless energy, who could wield the broad-axe, paddle a canoe, and was reputed to be 'fully as good a farmer as preacher.' He was at this time the only active minister on the Saint John. In consequence there devolved on him the duty of ministering to more than ten thousand people, settled all the way from Parr-Town to Meductic, a distance of nearly 150 miles. He could do little more than keep the Church alive. For about two years he did his best to cover the ground, and truly he was 'in journeyings often.' We need no further proof that he was 'in labours abundant' than the fact that during the first year he baptized 135 persons, of whom 12 were blacks and a good many were adults, besides officiating at 69 funerals and solemnizing 75 marriages."

Such is the dramatic story of a great and humble servant of his Master, a founder of the first church in Loyalist Saint John, and of other churches in many places, a founder of the present Grand Lodge of New York and the pioneer of Freemasonry in the Province of New Brunswick. His memory and his good work for the Craft should be remembered. Is it too much to hope that some day a medallion named for him may be struck, to be awarded to worthy Craftsmen who may have served as steadfastly for their God and the Craft as did Parson John Beardsley?

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Early Masonry In New Brunswick

by

M. W. BRO. ARTHUR S. ROBINSON, P.G.M.

The dry bones of history provide little interest for the great majority of people and even when the historian discovers and presents in an attractive way the stories of the past his audience is usually small. This is strange too for from a study of the past the pitfalls of the future may, in some cases at least, be avoided.

Something in the way of extenuation may be said, however, for our people because in colonial life the population was usually too busy in the struggle for bread to pay much attention to keeping records of those activities which claimed their waking hours. In most cases also their doings seemed to themselves too commonplace to adorn the pages of history.

This is all too true of New Brunswick. The forts and other places of historic interest were allowed to fall into ruins before it dawned upon those in a position to do anything about it that such things should be preserved. Fort Beausejour is a case in point. The barracks were allowed to fall; the bayonets, cannon balls, and so forth, were left lying around and, I am told, some of the cannon were used for fence posts in nearby Amherst. At any rate, by the time the Historic Sites Board was organized and got around to the task of making the place attractive to tourists and others, but little was left but the green mounds to which the embankments had fallen. Even then the Board did not always show the best sense. Instead of bracing up the remaining walls of the powder magazine which stood at the entrance to the fort and preserving what was left of it, gray stone lined with brick made of clay from the lands nearby, the whole remaining structure was torn down and the stone of the outside walls arranged in a pitiful little square a couple of feet high which gives scarcely a hint of what the magazine once was like.

I speak with feeling about the forts, for my boyhood home adjoined the land on which Fort Monckton stood and, as a child, I saw the bones of British soldiers washed out by the tide and left unheeded on the beach.

Our friends to the south of the international border have done much better in spite of the fact that they too were a colonial people. Along one wall in a lodge room in the Alexandria Memorial building is a glass case in which are displayed even the white gloves worn by George Washington, when Master of the lodge. The lodge room itself is no larger than many in our own province.

Kicking around the old lodge room in which Midian Lodge used to meet were collars with silver handwrought jewels, solid mahogany pillars for the wardens, and other items of historic interest. These were rescued by a young member of The Corinthian Lodge and brought to Hampton station lodge room.

How many times is that portion of one of our lectures brought to mind: "The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity upon which the utmost exertions of human genius have been employed."

My part in this evening's discussion is to deal with a portion of our history about which very little is really known. I must ask you, therefore, to try to conjure up the scenes in our province when there were no trains, no cars, no buses, no airplanes, no radio, no movies, no electric lights, no TV; when lodges often convened in keeping with the most favorable phases of the moon; when the roads in spring were narrow rivers of mud and in summer, narrow, dusty trails through woods and newly-cleared farmlands. Yet these men who rode by moonlight or horseback to attend the communications were our Masonic forefathers.

What a pity we have tonight no means of bringing vividly before our minds the crusty and pompous old martinets who presided over the military lodges in which, no doubt, the gavel was first sounded in what is now the jurisdiction of New Brunswick.

BEFORE 1759

We must now remind ourselves that previous to 1784 were first, the days of exploration, of Champlain and DeMonts; of struggle between French and English for possession of the country; the rival trading groups; and of such men as D'Aulnay and LaTour. Acadia, or Acadie, included Nova Scotia, Prince Edward Island, New Brunswick and a part of the State of Maine. It changed hands several times as the diplomats of Europe played with colonies they had never seen as if they were pieces in a game of chess. The French, however, were both adroit and unscrupulous in interpreting treaties. When treaty said Acadie was theirs it included the considerable territory already mentioned; but when treaty said the country was British it suddenly shrank in the estimation of the French to what is now merely the mainland of Nova Scotia.

To enforce this claim the Isthmus of Chignecto was fortified by Fort Beausejour, the blockhouse at Point de Bute and Fort Gaspereau on Baie Verte.

Halifax was founded in 1749 and the struggle for Canada really began to take shape in the East. The taking of Beausejour and Fort Gaspereau and the exile of the Acadians in 1755 meant British supremacy and during

those stirring days, the presence of our regiments including those from New England, Beausejour surrendered June 15, 1755. The French garrison was allowed to march out with the honors of war, with drums beating on the following day. The fort was renamed Fort Cumberland. Fort Gaspereau surrendered to Col. Winslow's force, without a blow being struck by either side. It was from then on known as Fort Monckton. Fort Lawrence had been built about two miles south of Beausejour some time before the siege of the latter. English garrisons now occupied the three forts and for several years later. The capture of Louisbourg on Cape Breton Island in 1758 and of Quebec City the following year settled the ownership not only of Acadie but of this Canada of ours.

FIRST SETTLEMENTS

The first permanent British settlement in New Brunswick was made at Sackville in 1761 by a party of New Englanders from Rhode Island and in 1762 a band of settlers from Newburyport, Massachusetts, took possession of a small clearing at the head of Saint John Harbor where, in former years, a French fort had stood. The settlement thus begun has grown into the prosperous and busy city of Saint John where we are met tonight.

The following year many of these pushed up the River and planted the first permanent settlement on the River now known as Maugerville, named from Joshua Mauger who was at that time the agent of the Province of Nova Scotia in England and through whom the lands on which the colony settled had been obtained. In 1765 the township of Maugerville was made the County of Sunbury of the Province of Nova Scotia and included the entire valley of the Saint John River.

THE LOYALISTS

I must now skip many pages of the annals of our Province and how this settlement and that was founded and came at once to the landing of the Loyalists. Of the American Revolution we shall not speak at all. My school books tell me three thousand landed at Saint John, May 18, 1783.

On the walls of my room at school, I had two pictures: one of a group which had just landed quite near where the city now stands. They were dressed in the velvets and satins of the so-called gentry. The other picture was of another and quite different group, farther away, plainly dressed and sitting on their few trunks and boxes or standing about in sober little knots of men and women already sensing something of the labors and hardships which lay ahead of them.

The next year, 1784, all that portion of Nova Scotia which lay to the north of the muddy little Missiguash River was formed into a separate province under the name of New Brunswick.

Thus I have reached the boundary of my subject and thus I have condensed that part of the common story of our past into a couple of pages for this background had to be given against which to bring out some of the Masonic features and heroes of the Craft in those early days.

FORT BEAUSEJOUR

As I have already mentioned the military lodges were, without doubt, the first Masonic organizations of any kind in New Brunswick.

Colonel Robert Monckton was assisted in taking Forts Beausejour and Gaspereau by Colonel John Winslow in command of 2000 New Englanders; and a detachment of the 40th. Regiment and some other troops were left as a garrison and remained there till it seemed no longer necessary. Freemasonry was active in the New England forces among whom were Col. George Scott, Major Jedediah Prebble, Captain John Huston, Lieut. John Endicott, Ensign Paul Prichard, and Lieut. Robert Fletcher. Also in a copy of a list of the members of St. Andrew's Lodge, Boston, 1763, after the name William Bell, in the column headed "Where Made," are the words "At Seconeto," which could mean nothing else than "Chignecto" where Fort Cumberland is located.



FORT BEAUSEJOUR IN 1755

A view from the South.

Inset in a map made by Winckworth Tonge, engineer at Fort Lawrence.

Here Freemasonry began in New Brunswick.

From August 1757 to May 1758 a detachment of the 46th. Regiment garrisoned the Fort. The historian of the Regiment records that the Lodge, No. 227, Irish, was "very active, doing good and affective work while associated with the brethren throughout the Province (N.S.)". This last sentence is significant. It would imply, at least, that there may have been a considerable number of Masons in the area other than those belonging to the military lodges and that the brethren of the military lodges shared their fellowship with those outside.

During the same period another Regiment, the 28th. Foot, with the Irish Lodge No. 35, was also stationed at the Fort and from May 1758 to May 1759 six companies of the 43rd. Regiment with its Lodge under dispensation from No. 136 (Irish) garrisoned the Fort. Captain John Knox and Sgt. Miles Prentis were members of the Lodge at this time.

From 1765 to 1768 a detachment of the 29th. Regiment with Lodge No. 322 Irish was on duty at the Fort.

The most important event after 1768 till the Fort was finally abandoned was the attack upon it by the American rebel Jonathan Eddy but this has no place in Masonic history.

SAINT JOHN

During the American Revolution attacks were made upon Fort Frederick, near Saint John. In 1777 Fort Howe was built and garrisoned by Major Gilford Studholme. This officer played a very important part in official life of the Province, being one of the first Executive Council or advisors to Governor Thomas Carleton and, in the capacity of Crown Agent for the settlement of the Loyal Refugees within the district of the Saint John River, his exertions were unwearied. Was this distinguished man a Mason? We have no authentic record that he was, but so many mentioned in connection with his life such as Major Batt, Lt. Col. Gorham, and Samuel Denny Street and many others at Fort Frederick, Fort Howe and Fort Cumberland were such active Masons it is difficult to think he could have remained outside the magic circle. He is described as of amiable manners, benevolent, of liberal spirit, hospitable, and generous to all strangers. He was with Major Batt when Eddy's rebel forces were dispersed at Fort Cumberland, and it was he who drove that other rebel leader, John Allen, and his followers from the Saint John River Valley.

Active Masonic lodges existed in the 24th., 27th., 29th., 40th., 45th., and 47th. Regiments as already intimated.

At this point let us take a closer view of some of the military men who were Masons in the forces engaged in this country:

Col. John Winslow, descended from the early governors of the Plymouth Colony. It was he who was given the unhappy task of supervising the exile of the Acadians. He rose to the rank of Major-General and

became a councillor of the Province of Massachusetts. He died at Marshfield in 1774, aged 73.

Capt. John Huston, a member of St. John's Lodge, Boston, was a trader at Fort Lawrence previous to the siege of Beausejour in 1755. He remained in Chignecto and represented Cumberland County in the assembly at Halifax in 1759. He died at Canard, aged 85.

Joshua Winslow, a brother of Col. John, was also a trader at Fort Lawrence previous to the siege. He became Paymaster-General of the British Forces in America and died at Quebec in 1801. Joshua Winslow was one of the consignees of the tea which was the bone of contention in the famous "Boston Tea Party" in 1773.

Other Massachusettes Masons were Lieut. John Endicott, already mentioned of Col. George Scott's battalion, Capt. James Wickles of the Sloop "Endeavor", one of the transports conveying troops to the siege. Paul Prichard, previously mentioned, was a member of Winslow's battalion and Robert Fletcher belonged to Scott's battalion.

Jedidiah Prebble, who was wounded in the siege, was born in Maine and had been a sailor. He became Brigadier-General in 1759. He was for 12 years a representative in the General Court and a Councillor in 1773. In 1778 he was appointed a judge of the Court of Common Pleas and in 1780 became a State Senator. In 1769 he was a petitioner for the renewal of the charter, granted in 1762 for a Masonic lodge at Falmouth, now Portland (Maine). As Col. Prebble he is mentioned as being present at a St. John's dinner in Boston in December 1760.

These glimpses will give some slight idea of the caliber of the men prominent in Masonry in the period preceding 1784.

Here are a couple of incidents which may be of interest:

In the Revolution, the 46th. Regiment served with great distinction but had its "ups and downs." During this period its Masonic chest was actually taken by the Americans but was returned under a flag of truce by General Samuel H. Parsons with the message that he was "not warring against benevolent institutions."

Again, in 1805, in Dominica, the Regiment had a similar experience; The French seized the Masonic property including the warrant. The French restored all but the warrant and the Grand Lodge of Ireland issued a new one.

EARLY LCEGES

Let us now turn to the situation in New Brunswick previous to 1784 and shortly after. There is little to tell because so little is known.

Dr. Thomas Walker, P.G.M., of the Grand Lodge of New Brunswick, considered in his day a veritable oracle in all branches of Masonry,

in an article entitled "The Grand Lodge of New Brunswick" writes as follows:

"The history of Freemasonry in New Brunswick may be said to have commenced the 7th of November 1783, when Jared Betts wrote from St. Ann's, Nova Scotia, now Fredericton, N.B., (the capital of the Province erected the very next year), to Joseph Peters, Secretary of Lodge No. 211, Halifax, to know if he could proceed under a warrant which he held granted by Dermot who is described as "the Grand Master of Ireland." The authority of this warrant was denied but a dispensation was actually issued from two warranted lodges, Nos. 155 and 211, then existing in Halifax".

These two lodges apparently assumed all the functions of a Grand Lodge.

"On August 22nd, 1792, a warrant was granted by the Provincial Grand Lodge at Halifax to Ephriam Betts and others at St. Ann's for Solomon's Lodge No. 22. New Brunswick was made a separate province in 1784 and the first lodge instituted there, September 7th., 1784, was Hiram Lodge. The second Lodge instituted was St. George Lodge, Mauderville, in 1788. The third lodge was instituted at Fredericton in 1789."

According to Dr. Walker, Hiram Lodge rebelled in 1799 against the authority of the Provincial Grand Lodge at Halifax by which it had been warranted. On September 7th., 1796, its warrant was withdrawn by the Provincial Grand Lodge and its 22 members expelled for "apostacy."

There were, the Doctor claims, contemporary with this lodge five in New Brunswick, namely: No. 541 at Fredericton; St. George, No. 19, at Mauderville (1788); Zion, No. 29, at Kingston; Kings County, N.B. (1792); Hiram York No. 23, at Fredericton (1793); Solomon, No. 22, at Fredericton (1792). 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.

THE GRAND LODGE

The Grand Lodge of New Brunswick, was organized in Confederation Year, 1867. Of the lodges active in New Brunswick at the present time, St. John's No. 2, constituted, April 5th., 1802, under a warrant issued by the Provincial Grand Lodge of Nova Scotia, is admitted to be the oldest in New Brunswick.

Comparing the work of the few who have attempted to write the early history of New Brunswick lodges and whose writing I have seen, I find variations in dates, etc., not serious differences, but enough to indicate the difficulty they must have experienced in endeavoring to piece together the bits of evidence appearing in old letters and documents found mainly in Halifax.

I am greatly indebted to Bro. R. V. Harris, P.G.M. of Nova Scotia and Grand Secretary of that jurisdiction, for his help in regard to the military Lodges which operated in the Regiments which played a part in the early events of British rule in Nova Scotia and what is now New Brunswick I tender him my sincere thanks.

Even in the recollection of many of you present marked changes have taken place. A visitation which a few years ago consumed two or three days can now be made, by means of the motor car, after the work of the day is completed. Masonic education is being more widely diffused. The publication of the cipher ritual under M. W. Bro. Hoyt in his term of office and of the "Little Brown Book" and the "Little Green Book" shortly after, have had an excellent influence and have produced a much more satisfactory uniformity in ritualistic work. Nor must we forget Bro. Guy Humphry, P.G.M., who really made the first effective move in reference to the ritual which Bro. Hoyt took in hand and saw carried through to a successful issue. The so-called rural lodges can now do excellent degree work and the old unpleasant superiority which, we must admit, the city lodges sometimes were unwise enough to allow to creep into their attitude is fast disappearing and the whole atmosphere which prevades the communications everywhere today is more in harmony with the true spirit of Masonry.

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SIR WILLIAM JOHNSON, BART,
(1715 - 1774)

By R. W. BRO. JAMES R. CASE,
Grand Historian
Grand Lodge of Connecticut

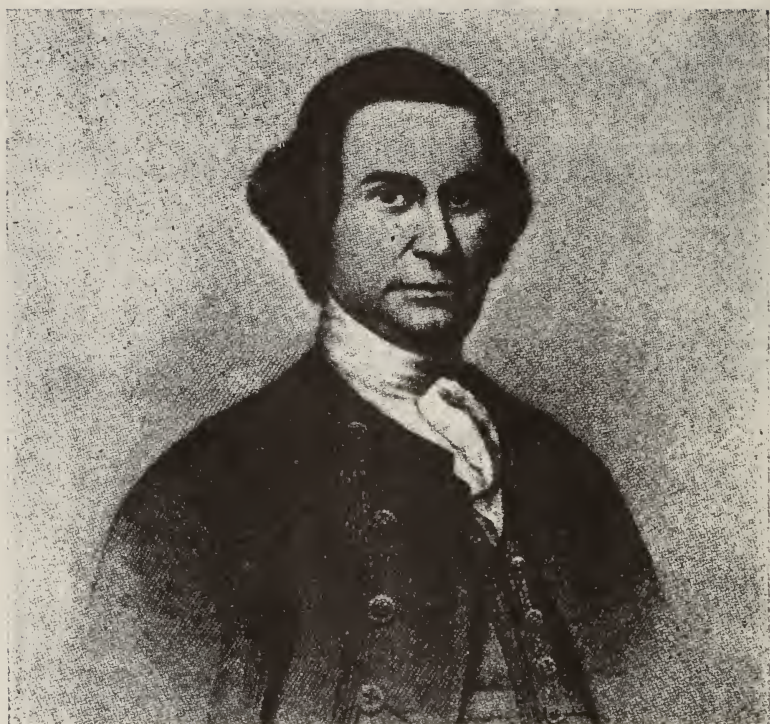


SIR JOHN JOHNSON, BART,
(1742 - 1830)

By R. W. BRO. A. J. B. MILBORNE



Read at the Eighteenth Meeting of the Association
at Montreal, Que., May 11th, 1956



WILLIAM JOHNSON

Sir William Johnson, Baronet

(1715 - 1774)

By R. W. BRO. JAMES R. CASE

The reduction of Louisbourg in 1745 by colonial land forces would never have been accomplished without a formidable squadron of the royal navy, ordered by the ministry to establish a blockade of the sea approach. In command was Sir Peter Warren, who remained during the following winter as joint governor of the fortress with Sir William Pepperrell.

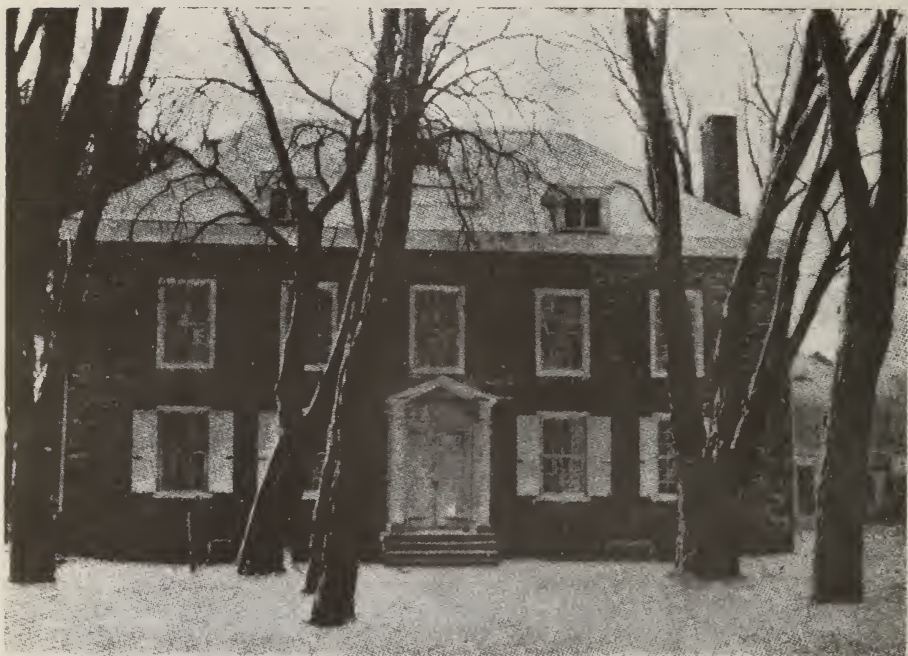
Through his marriage into the influential Delancey family of New York, and by royal favor, Warren had title to several thousands of acres of land along the Mohawk river, west of Albany. This had been entrusted to the stewardship of a nephew, William Johnson, who was to pioneer the development of the Mohawk valley, become a masterful influence among the neighboring Iroquois, demonstrate agricultural improvement (advanced for the time), sponsor community churches and free schools, attain the rank of major general in colonial wars, fill many public offices, become recognized as a public policy maker, receive a baronetcy for his services, and make a lasting name in Masonic annals.

Born in Ireland in 1715, the son of an invalid officer of dragoons, William declined a military appointment and expressed a preference for the study of law. In school he was found "Most Onruly & Streperous" and when his physical prowess overawed the head master he was expelled. He was then placed in the office of his father's estate manager as an understudy, and developed qualities commendable enough to merit the confidence of his uncle. His exuberance of spirit, however, may have been a strong recommendation for his mission to the wilds of far away America.

At any rate, when only twenty-two years of age, Johnson became the steward of the Warren interests, and after a winter in metropolitan New York, established his headquarters at Warrensburg, near the present Amsterdam. Indicating that it was intended to build for the future, among other articles he carried in with him a "sett of mill irons" and a "run of stone." There was to be bread for the newcomers.

As a matter of fact, a flood of Dutch, German, Scotch and Irish immigrants were soon pouring into the valley. In contrast to the tenant system of the patroons, Johnson sold land to the settlers, the mortgage payments in kind bringing in a handsome income. On his own farm acreage Johnson was a master farmer, setting an example by importation of breeding stock of horses, cattle and sheep (made available to the community), by introduction of English hay and clover, and trial of better garden seeds and tree fruits. The Mohawk valley farmers prospered and so did Johnson by export of their produce.

After hearing complaints from the Indians themselves, and learning with disfavor of the sharp practice of traders with the Indians, Johnson himself opened up a series of trading posts, and soon had a monopoly of the fur trade, thus earning the enmity of the Canadian coureurs de bois. He learned the Indian language, was adopted as blood brother by the Mohawks, and acquired such a reputation that they named him "Warragh-i-ya-gay" said to signify "He who does much business."



JOHNSON HALL

He was soon made Superintendent of Indian Affairs for the colony and even though engaged in trade with the natives of whom he had been given charge, he seems to have acted impartially in all matters. The Indians paid him a great tribute after his funeral when they declared "He never deceived us." He had a plan for a grand confederation of all the Indian tribes east of the Mississippi and north of the Tennessee, but it was never effected. An impressive red headed six-footer, he exercised a tremendous sway over the Iroquois, for whose favor the French were also contending, and he never betrayed their trust.

By the death of his uncle Warren, Johnson came into a rich inheritance and at his own death disposed by will of nearly a quarter of a million acres of land, not already sold off and colonized. He had established his home at Johnstown in 1761 and from Johnson Hall ruled an inland empire. He liberally endowed churches of all faiths and established free schools for the children of the valley — white and red. He was interested in botany and astronomy, and found pleasure in hunting, fishing and horse racing, whenever more pressing demands allowed some relaxation. His recently published letters and papers are most interesting reading.

Johnson entered the governor's council in 1750 and served therein more than twenty years until his death in 1774. He attended the Albany Congress in 1754, and was influential in all policy matters of New York, and of all the colonies whenever associated together. He was colonel of Albany county militia and commander in chief of the Indian forces whenever they were called up. During the French and Indian campaigns he was appointed a major-general in the British army in America and was in the field year after year.

Victory over Dieskau after a hard fought day at the Battle of Lake George brought him knighthood. Although wounded he stayed at headquarters throughout the action, which was fought mainly by Connecticut and Massachusetts troops, supported by Johnson's Indians. A conspicuous leader in the skirmishing was Lieutenant Colonel Nathan Whiting, a veteran of Louisbourg and a charter member of the first lodge in Connecticut at New Haven in 1750.

Other officers somewhat begrudged Johnson his reward, but as the senior officer present, he was entitled to credit for the victory, just as surely as he would have been blamed for defeat. He was attended by Dr. Peter Middleton, later Deputy Grand Master of the provincial grand lodge of New York when Sir William's son John was the head.

Sir William's marital alliances were somewhat unconventional according to present day standards. Being attracted by a comely Dutch damsel, bound out to a neighbor in domestic service for a number of years, he bought her time, and herself, and took her home to his bed and board. Three children were born to this union, the mother dying in childbed with the last. Having by that time committed himself to a firm, and even a blood alliance, with his Iroquois neighbors, Johnson then took an Indian princess to wife and sired three more children by her. His third consort was Molly Brant, who bore him nine children and survived Sir William by many years, ending her days in Canada.

Johnson Hall was the place where Sir William was to be found "at home" by his Indian allies and adherents. Lady Molly dispensed hospitality to all comers and was respected and admired by both whites and reds. Those who came with a grievance are said often to have been "Mollyfied" by her gracious reception and diplomatic handling. Several of the Johnson boys and some of

their cousins of unmixed blood were sent to Moors Indian Charity School at Lebanon, Connecticut for an education under the famous Dr. Wheelock, afterwards founder of Dartmouth College. Among those scholars was Joseph Brant, a leader of the Indians during the Revolution; a Freemason, and a figure of importance in Upper Canada, now Ontario, where he settled after the Treaty of Peace.

It has been surmised that William Johnson may have been made a Mason in Ireland, although a fragmentary record indicates it may not have been until 1766 in Albany. That same year he was named charter master of St. Patrick's Lodge, now number 4, for which he furnished a chamber in the house he built at Johnstown, now a New York Historical Monument. Some of the original furniture is still preserved in the baronial mansion where the lodge



SIR WILLIAM JOHNSON
(1756)

first met, the early records are in his handwriting, and the first set of officers' jewels may there be seen. Johnson was later associated with an "Ineffable Lodge" or a Lodge of Perfection at Albany, instituted by Henry Francken through Dr. Samuel Stringer, who shared the highest honors with Sir William. This is the first evidence in New York of what was later to develop into the Ancient and Accepted Scottish Rite. Sir John Johnson, oldest son of Sir William, became Provincial Grand Master of New York just before the Revolutionary War, but allied himself with the Royalist faction, and the Provincial Grand Lodge accordingly languished and died.

The names of the members of St. Patrick's Lodge are of great interest to students of pre-Revolutionary Freemasonry in America, but cannot be considered in detail in this brief biography. Likewise the list of visitors to the lodge includes the names of several military notables and merits separate and extended treatment. In direct contradiction of what has often been said about Sir William Johnson (and Sir John as well) concerning their relations with known Freemasons among contemporary Indians, the records of St. Patrick's Lodge before the Revolution contain no allusion to any of our red-skinned brethren.

Because of his death on the very eve of the Revolution, Sir William's probable attitude towards American independence is a matter of controversy, or better said, conjecture. It might have been a difficult decision to make, although his background would naturally have inclined him towards the side of the mother country. It does not appear he had any cause for dissatisfaction with the king or with the ministry. He is on record as declaring he would never side with the aggressor and seems to have looked forward with some apprehension to the unfortunate turmoil which a civil war was sure to bring to his beloved Mohawk valley empire. Had he lived, no doubt the course of history would have followed a different line.

Civil war did come, brought dire destruction and wrought horrible havoc throughout the length and breadth of the Johnson domain. Sir John took the British side and acquired an unenviable (and perhaps undeserved) reputation for cruelty and inhumanity, because of the severity with which his troops and Indians treated the colonial rebels, something he could hardly prevent, and probably did not condone. Joseph Brant also earned a reputation for cruelty although traditionally, he himself was no monster, more than once responding to the challenge of a hailing sign from a captive. Probably he remembered and regretted he could not enforce Sir William's dying admonition to him — "Joseph, control your people!"

Sir John Johnson, Baronet (1742 - 1830)

By R. W. BRO. A. J. B. MILBORNE

Sir John Johnson was the only son of Sir William Johnson, and Catherine Wisenberg, and was born in 1742 at Johnstown, N.Y., on the south bank of the Mohawk River, about twenty-five miles west of Schenectady. He received his preliminary education under private tuition and attended a school in Philadelphia. He went to England with Lord Adam Gordon, a close friend of his father, and a member of the Privy Council. Here he completed his military studies, and received diplomatic training under the supervision of Lord Gordon. Lord Gordon introduced his protégé to King George the Third who took a great interest in the young man and two years later, in 1765, when he was but twenty-three years of age, His Majesty bestowed a knighthood on him, November 22, 1765.

Sir John Johnson returned to America shortly before the Revolution broke out, and married Polly, the eldest daughter of the Hon. John Watts, President of the Council of Colonial Affairs in New York City. After his marriage, Sir John resided in the Mohawk Valley in what was then known as Fort Johnson. This fort still stands as it was built by Sir William Johnson during the French Wars, and is now a State Museum.

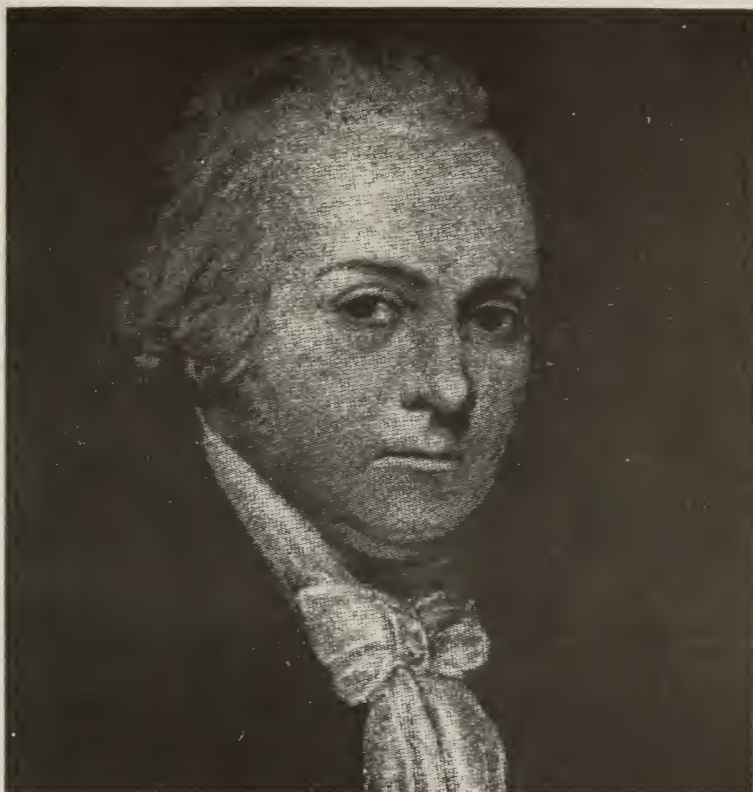
Sir John succeeded his father as second Baronet in 1774, and also followed him in the post of Superintendent-General of Indian Affairs.

Trained in every art of Indian warfare and cunning, and familiar with Indian customs and habits, Sir John was well equipped to undertake the organisation of his Indians and lead them against the rebels when the Revolution set North America aflame.

Later in the campaign Sir John joined the forces of General Guy Carleton (later Lord Dorchester) which unsuccessfully defended Montreal against the invaders under the command of General Richard Montgomery. Montreal capitulated on November 12th, 1775. In the meantime, Lady Johnson and her children, who had remained at Fort Johnson, were imprisoned at Albany because she would not divulge the whereabouts of her husband. However, she managed to escape, and eventually got to Canada and rejoined her husband.

After the Revolution, Sir John Johnson raised two battalions of the King's Royal Regiment of New York, called the "Royal Greens" by the Americans, and made sorties on Johnstown, Schenectady and neighbouring settlements. He ambushed General Herkimer's force on its way to Fort Schuyler at Oriskany on the 6th of August 1777, and participated in the raid on Cherry Valley

in the late fall of the following year. An excellent account of these operations may be read in John Brick's novel "The King's Rangers." While this is a work of fiction, Mr. Brick prepared himself to write it by painstaking research in the Public Archives of Canada. I found it a most interesting work, as so many of the characters portrayed — both Tories and rebels — were members of the Craft.



SIR JOHN JOHNSON

*From a pastel portrait in the possession of Major F. C. Ornsby,
Weymouth, England*

Sir John Johnson was one of the officers of the force defeated by General John Sullivan in the engagement at Newtown, (Elmira) N.Y., on 29th August 1779. In the autumn of 1780 the Schoharie Valley was practically laid waste by a raiding party under his command, with the Indians under Joseph Brant.

In 1782, Sir John Johnson was promoted to the rank of Brigadier of Provincial Troops.

Following the conclusion of the Revolutionary War, Sir John Johnson took up permanent residence in Canada. He received a sum of £45,000 from the British Government as compensation for the loss of his estates. In 1791, he was appointed Superintendent-General of Indian Affairs for British North America, a post he held until his death. His office was at No. 2 Amherst Street, Montreal. He was also a member of the Executive Council of Quebec, later Lower Canada and was Commander of all the military forces in Lower Canada.

Sir John Johnson took an active part in the settlement of the Loyalists, particularly those who had served under his command. In the autumn of 1783 large numbers of these refugees reached Sorel, and in the following year ascended the St. Lawrence, part of the first battalion of Johnson's Regiment being located in the Townships of Cornwall, Osnabrouck, Williamsburg and Matilda, and the remainder, known as "Jessop's Corps" settling in the township now known as Edwardsburg and also at Elizabethtown, then in Canadian territory and now known as Ogdensburg, N.Y., in the northern part of that State ceded to the United States in November 1794. The pioneer residents of Stormont, Dundas and Glengarry were also retired officers and discharged soldiers of the Regiment.

Sir John Johnson built the Manor House of St. Andrew's East, near Lachute, and the Manor House on Mount Johnson, near St. Johns, P.Q. He resided for a time in a house built by his father which stood on the easterly side of Bonsecours Market, Montreal. He also built a large colonial house on what is now Craig Street, at the corner of Delorimier Avenue. Here he lived but a short while, and it was in this house that he died.

With Lady Johnson, he was one of the first subscribers to the fund for the erection of Christ Church Cathedral, Montreal, and when it was completed, he was a pewholder. Sir John built the first Episcopal church at Williamstown, Ont., which place was named after his father. The manse still stands.

Sir John Johnson was initiated about the year 1767 in the Royal Lodge, meeting at the time at The Thatched House Tavern, St. James' Street, London. No. 313 E.R., ("Moderns"). It is not improbable that he affiliated with St. Patrick's Lodge No. 4, P.G.L. of New York, founded by his father in 1766, as his cousin, Guy Johnson, and his brother-in-law, Daniel Claus, were members, although existing lists of the Lodge do not include his name.¹ He was appointed Provincial Grand Master of New York by Lord Blayney in 1767, and there is a record in the Minutes of St. Patrick's Lodge No. 4. P.G.L., N.Y., that he "being lately arrived from London, where he had been entered, passed and raised in the Royal Lodge at St. James, and received his constitution as Provisional (sic) Grand Master of New York, applied to visit the

Lodge, and being examined, was admitted agreeable to his degree." The Minutes also record under the date 1st December 1768, that Sir John's Warrant of Appointment was read, "and that the Brethren thereupon congratulated the Right Worshipful Brother." However, Sir John does not appear to have entered upon his duties until some years later. As no records of the Provincial Grand Lodge of New York have been preserved, the precise date cannot be fixed, but the Master of St. Patrick's Lodge informed his brethren on the 7th November 1770, that "Sir John Johnson had lately been installed into the office of Provincial Grand Master by Grand officers in New York, and that he intended them the honour of a visit."² However, the Warrant for Solomon's Lodge No. 7. P.G.L., N.Y., was signed by his predecessor — George Harison — on 18th April 1771, as Provincial Grand Master,³ and Lang says that Sir John was not formally installed until 1771.⁴

No records are to be had of Sir John Johnson's official acts in New York, except the chartering of a Lodge in Schenectady in 1774, and two military Lodges, one in 1775, and the other in the following year.

Sir John Johnson has not received dispassionate treatment at the hands of American Masonic historians. One of them writes:— "Johnson was one of the adherents of the royal cause, and sought the protection of the British Army during the troubles of the revolutionary war. He had for an ally, Brandt, the war chief, who is stated to have been a Mason,⁵ History respects Brandt for the remembrance of his Masonic vows during the bloody scenes of war, but of Johnson it says 'his eyes had become blind to the Masonic sign, and his ears deaf to the Mason's Word.'"⁶ Another refers to him as a "headstrong Loyalist"⁷ and finds his conduct in taking his Deputation with him when he left New York "inexcusable." With the departure from New York in 1775 of Sir John Johnson, the administration of the Provincial Grand Lodge fell upon the shoulders of his Deputy, Dr. Peter Middleton. Bro. Ossian Lang writes that this tactful leader could have held the Lodges together *if Sir John had* not taken with him the deputation giving him authority to direct Masonic affairs in New York.⁸ There is considerable doubt if that view of the situation is valid, for it was generally accepted that the functions of a Provincial Grand Master could not be delegated, and were only exerciseable by his Deputy during his temporary absence or, in the event of his death, pending the appointment of a successor by the Grand Master.

On the 5th of May 1788 Sir John Johnson was appointed Provincial Grand Master for Canada during the Grand Mastership of H.R.H. The Duke of Cumberland, his Patent of Appointment being signed by the Earl of Effingham, Acting Grand Master. As Sir John then resided in Montreal, the Grand East was transferred from Quebec to Montreal, Thomas McCord, a member of St. Peter's Lodge, being appointed Grand Secretary.

At the time of his appointment there were three Lodges in Montreal:—

St. Peter's Lodge, No. 4.

St. Paul's Lodge, No. 10.

Select Lodge No. 16.

but existing records do not indicate that Sir John affiliated with any of them. He is registered as a visitor at the celebration of the Feast of St. John the Evangelist at St. Peter's Lodge in 1787, and again in 1791. Today, it would be impossible for a brother to occupy the position of Grand Master without being an active member of a Lodge under his jurisdiction, but I am inclined to believe that it was quite possible in earlier days.

During his term of office the following Lodges were warranted:—

No. 21. Union Lodge, Cornwall. 1790.⁹

No. 11. St. John's Lodge of Friendship, Montreal, March 18, 1791¹⁰.

No. 12. Dorchester Lodge, Vergennes, Vermont, Sept. 3rd, 1791.

I do not include the Lodge of Fredericton, as I believe this Warrant was issued by his predecessor, John Collins, and that the date — April 2nd, 1789 — as given by Lane, in his *Masonic Records*, p. 220. is the date of its registration with the Grand Lodge of England, and not the date of the Warrant, as some of our historians have assumed.¹¹

May I give a word of warning to my fellow historians to be on their guard in their use of Lane's invaluable work. The second and last edition was published over sixty years ago, and modern research has brought to light many inaccuracies. For example, I have found that the "Date of Warrant or Constitution" given by Lane, may be the actual date of the Warrant, the date of registration, or the date of the letter of a Provincial Grand Secretary, reporting the constitution of a Lodge, provided that the registration fee was forwarded at the same time. I do not wish this comment to be considered as a criticism of Lane, who was a painstaking and reliable investigator, but as merely pointing out that research has brought to light many facts that were unknown to him, when he compiled his *Masonic Records*.

The Warrant to Dorchester Lodge was the last to be issued by the Provincial Grand Lodge of Quebec, and the last "Modern" Warrant to be issued in Canada. One more Lodge was, however, established by the "Moderns" but the Warrant was issued direct from London. This was to establish Rawdon Lodge which was to be opened and held "in any convenient place between the three lakes in Upper Canada, Provided the Rt. Wors. Sir John Johnson, Bart., our P.G.M. in Canada shall not object to the holding of such Lodge." The Lodge was opened by the grantees at York, now Toronto. It was a prosperous Lodge, and its history has been adequately written by Robertson.¹² I must add, however, that it was never on the Register of the P.G.L. of Montreal and

William Henry, as stated by Robertson,¹³ and Lane¹⁴ is also at fault in his notation that it was No. 13 on the Register of the P.G.L. of Montreal and Three Rivers. There was, in fact, no such body.

At the time of Sir John Johnson's appointment as Provincial Grand Master of Canada, the following Lodges were on the Roll of the Provincial Grand Lodge of Quebec:—

- No. 1. Merchants' Lodge, Quebec.
- No. 2. St. Andrew's Lodge, Quebec.
- No. 3. St. Patrick's Lodge, Quebec.
- No. 4. St. Peter's Lodge, Montreal.
- No. 8. Unity Lodge, Fort William Henry.
- No. 10. St. Paul's Lodge, Montreal.
- No. 11. St. John's Lodge of Friendship, Niagara.
- No. 14. New Oswegatchie Lodge, Elizabethtown (now Ogdensburg).
- No. 15. St. John's Lodge, Michilimackinac.
- No. 16. Select Lodge, Montreal.
- No. 19. St. John's Lodge, Niagara.

St. George's Lodge, No. 108 S.C., held in the 31st Regiment, and Lodge No. 236 I.C., held in the 52nd Regiment were also under the jurisdiction of the Provincial Grand Lodge, and were carried on the Roll without local numbers.

The fortunes of the Modern Masons in Canada, that is those deriving their authority from the original Grand Lodge of England, were on the decline at this period, and with the appointment of H.R.H. The Duke of Kent in 1792 as Provincial Grand Master of Lower Canada, and that of William Jarvis, as Provincial Grand Master of Upper Canada by the "Ancients," the Moderns almost completely disappeared, St. Paul's Lodge in Montreal alone remaining "Modern" until 1797, when it also took an "Ancient" Warrant.

No record remains of Sir John's activities in this transient period, but it is doubtful if he made any attempt to hold the "Moderns" together in opposition to the Royal Grand Master then at the head of the rival body.

The Union came in 1813, and ten years later, the Provincial Grand Lodge of Montreal and William Henry, and the Provincial Grand Lodge of Quebec and Three Rivers were erected, but Sir John apparently took little interest in their affairs, and attended no meetings of the Provincial Grand Lodge of Montreal and William Henry.

It is gratifying to note that Sir John took some interest in the history of our Order, for I find that he was a subscriber to William Calcott's *Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons*, published in Boston in 1772. This work was originally published in London in 1769.¹⁵

On June 5th, 1821, the foundation stone of the Montreal General Hospital was laid with Masonic honours. A crystal tube was placed in a cavity in the stone containing two parchments and a number of coins. The placing of coins in a foundation stone is a perpetuation of the belief held by our forefathers that to ensure the stability of a structure a human sacrifice was necessary. Their sons substituted an animal, their sons an effigy, and we immature, as a substitute, coins bearing the effigy of the reigning sovereign.³⁰

One of the two parchments contained a brief history of the Hospital, and a list of the subscribers. On the second was written the following:—

“At Montreal, In the Province of Lower Canada, in the year of our Lord Christ 1821, and of Masonry 5821, being the second year of the reign of our Sovereign Lord, George the Fourth, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, His Royal Highness Prince Augustus



(BY A. SHERIFF-SCOTT, R. C. A.)

*The Funeral of Sir John Johnson, January 8, 1830.
Mural painting of Montreal Memorial Temple*

Frederick Duke of Sussex, Most Worshipful Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England, and the Right Hon. George, Earl of Dalhousie, Governor General of British North America.

"This chief corner stone of the Montreal Hospital was laid in due form by the Right Worshipful Sir John Johnson, Baronet, Past Provincial Grand Master of Canada, deputed and acting as substitute for the Right Worshipful and Honourable Claude Denechaud, Present Provincial Grand Master under authority of the Grand Lodge aforesaid, attended and assisted by the Officers of the Provincial Grand Lodge and the Masters, Wardens and Brethren of the three Lodges held in this City, being Nos. 8, 12 and 20 on the Registry of the said Province¹⁷ and in the presence of several visiting brethren of distinction in Free Masonry."¹⁸

Sir John Johnson also laid the foundation stone of the Nelson Monument, Bonsecours Market, Montreal.

Sir John Johnson died in 1830, at the age of 88, and was buried with military and Masonic honours. A special meeting of the Provincial Grand Lodge of Montreal and William Henry was held, with the Provincial Grand Master, R. W. Bro. John Molson, presiding. The minutes record that:

"The Provincial Grand Lodge was passed from the Third to the First degrees, when the private Lodges having been called in the procession was formed and proceeded to the residence of the deceased in St. Mary's suburbs. The Grand Lodge was then resumed to the Third degree and the usual solemnities performed, after which the Grand Lodge having been again passed to the First degree, a procession was again formed and proceeded with the body to Christ Church, and thence to the Banks of the St. Lawrence where the body was embarked for the purpose of being conveyed to the family vault at St. Mary's."¹⁹

The service at Christ Church was conducted by Bro. the Rev. Brooke Bridges Stevens, Chaplain to His Majesty's Forces. The point in the funeral ceremonies when the body was removed from the gun carriage to be taken across the St. Lawrence for burial at the summit of Mount Johnson, has been depicted in a mural in the Montreal Masonic Memorial Temple, painted by Bro. Adam Sheriff Scott.²⁰

1. Trans. American Lodge of Research. Vol. II. p. 107.
2. McClenachan. *History of Freemasonry in New York*. Vol. I. p. 133.
3. Lang. *History of Freemasonry in New York*. p. 45.
4. *ibid.* p. 32.
5. Brett. *The Life and Masonic Career of Joseph Brant*. C.M.R.A. 1953 Trans. Part 2.
6. Meyer, Hughan and Stillson. *History of Freemasonry and Concordant Orders*. p. 255.
7. Lang. *History of Freemasonry in New York*. p. 56.
8. Lang. *History of Freemasonry in New York*. p. 56.
9. Re-numbered "9" in 1792.

10. Robertson, *History of Freemasonry in Canada*, p. 175 gives 5th May 1791, as the date of the Warrant, and he has been followed by Graham, *Outlines of the History of Freemasonry in Quebec*, p. 75, but the correct date — Sept. 3rd, 1791 — appears in a reproduction of the Warrant in Tillotson, *Ancient Craft Masonry in Vermont*, p. 36.
11. Robertson, *ibid.* p. 156. Graham, *ibid.* p. 73.
12. Robertson, *History of Freemasonry in Canada*. p. 308.
13. *ibid.* p. 175.
14. Lane, *Masonic Records*. 2nd Edn. p. 226.
15. Wolfstieg. *Bib. der Freimaurerischen Lit.*
16. Speth. *Builders' Rites and Ceremonies*.
17. No. 8. Union Lodge, Montreal.
No. 12. St. Paul's Lodge, Montreal
No. 20. Wellington Persevering Lodge, Montreal.
18. Newton Bosworth, *Hochelaga Depicta*.
19. From the Minute Book of the Provincial Grand Lodge now in the Library of the United Grand Lodge of England.
20. Canadian Masonic Research Association. *Transactions*. 1953. p. 16.

CANADIAN MASONIC RESEARCH ASSOCIATION

1957

(Part 1)



Historical Sketch of Freemasonry
in Saskatchewan

by M. W. Bro. Robt. A. Tate, P.G.M.
Grand Secretary



Read at the Nineteenth Meeting of the
Association at Winnipeg, Man.,
February 15, 1957

Historical Sketch Of Freemasonry In Saskatchewan

by M. W. Bro. Robt. A. Tate, P.G.M.

*"Look backward with Gratitude,
Look upward with Confidence,
Look forward with Hope."*

This quotation well characterizes the spirit which has activated the growth of Freemasonry within our territorial Jurisdiction.

The story of the establishment of Freemasonry in Saskatchewan is an epic, interwoven with the pioneer initiative of the early settlers, — a story of a great achievement, — a record of an ever-growing influence for the development of the best type of Canadian citizenship.

On May 2nd, 1670, King Charles II granted to "The Governor and Company of Adventurers of England Trading into Hudson's Bay" a Charter which gave them power to hold and alienate lands together with the exclusive right "to trade in all lands drained by waters finding their outlets in the Bay."

For two centuries the fur trade was practically the sole enterprise carried on in this vast and unexplored area, known as "beaver-country," and the various river systems were the main arteries of trade and travel.

The immense profits accruing from the fur trade inevitably invited competition and the story of the rivalry among the French interests led by the intrepid Le Verendrye, the North West Company and the Hudson's Bay Company, for supremacy, degenerating at times into virtual warfare and their final merger in 1821, was dramatic.

In this struggle more than three dozen strongly manned posts were established of which, after the union, a dozen were retained. Of these, one, known as Prince Albert, located thirty miles west of the confluence of the "fast flowing" North and South Saskatchewan Rivers, was retained.

Nearby, James Isbister in 1862 formed a settlement of English-speaking halfbreeds whose fathers and grandfathers were mainly Scottish. In 1866, to minister to them, the Rev. James Nisbet, accompanied by a group of pioneers, came up the North Saskatchewan River and founded, at Prince Albert, the first Presbyterian mission west of the Red River.

Following Confederation on July 1st, 1867, and the purchase in 1870 by the Dominion Government of the rights of the Hudson's Bay Company, Prince

Albert and the surrounding area developed rapidly as a trading, governmental and cultural centre.

In step with this expansion came the natural urge of a group of local Craftsmen to form a lodge, and the appropriate action was promptly undertaken.

The Grand Lodge of Manitoba, formed in 1875, exercised jurisdiction from the western boundary of Ontario on the East to the eastern boundary of British Columbia on the West and all North of the International Boundary. In 1878 a schism developed in Manitoba of which the Prince Albert brethren had knowledge and therefore they decided to present their application for dispensation to the Grand Lodge of Canada.

This was granted on May 22nd, 1879. At that time there was no rail connection and the settlement was dependent for contact with the outside world on river boat, ox or pony cart or stage to Winnipeg, some 700 miles distant. As a result of these transportation difficulties it was not until October 13th, 1879, that everything was in order and the lodge finally instituted. The lodge was named Kinistino Lodge and numbered 381 on the Register of the Grand Lodge of Canada.

As a matter of historical interest there is recorded brief biographical sketches of the charter members, of this, the first lodge formed in the territory now known as Saskatchewan.

WORSHIPFUL MASTER — MAJOR CHARLES F. YOUNG

W. Bro. Young was an officer in the Imperial Army, having served in almost every part of the Empire. He retired with the rank of major and moved to Canada, where he took up farming near Prince Albert. He returned to England in 1903.

SENIOR WARDEN — JOHN MCKENZIE

Bro. McKenzie was formerly a member of Queen's Lodge No. 34, Sherbrooke, Nova Scotia, in which province he was born. He farmed at Millers Hill near Prince Albert. He fitted and equipped the first grist and saw mill in Saskatchewan, and afterward was an engineer with the Department of Indian Affairs. He died in Prince Albert in 1916.

JUNIOR WARDEN — GEO. RIDLEY DUCK

Bro. Duck, formerly a member of Prince Rupert Lodge No. 1, Grand Register Manitoba, was an officer of the Hudson's Bay Company, and afterward became Dominion Land Agent at Prince Albert. He returned to Winnipeg in 1886 where he died shortly afterward.

CHAPLAIN — JOHN LESTOCK REID

Bro. Reid was born at Bowmanville, Ontario in 1841. He was a civil Engineer and Dominion Land Surveyor, and practised his profession in Australia for some time. Returning to Canada he came to Winnipeg in 1871 and in 1875 moved to Prince Albert where he had charge of surveys for the Dominion Government for many years. A great part of this province was surveyed by him. He died at Prince Albert in 1910.

TREASURER — CHARLES MAIR

Bro. Mair was a poet of some repute. Beside other works, he was the author of the epic poem "Tecumseh" which establishes his right to a high place among Canadian men of letters. He was sent to the West for the purpose of collecting data respecting the Hudson's Bay Territory in connection with its transfer to the Dominion. He took an active part in the Red River Rebellion and was one of the 30 prisoners whom Louis Riel detained in Fort Garry and one of whom — Thomas Scott — was so tragically murdered. Bro. Mair died at Fort Steele, B.C., in 1928.

SENIOR DEACON — DR. ANDREW E. PORTER

Bro. Porter was a Nova Scotian. He came from Cumberland County in that province in 1876 and practised his profession in Prince Albert until 1892 when he moved to Calgary. After a short residence there he returned to his native province and subsequently came back to Edmonton. He was the first registered physician in the North West Territories not attached to the Police.

JUNIOR DEACON — GEORGE TAIT

Bro. Tait was a native of Manitoba of Scotch parentage. He farmed near Prince Albert for many years. He died there in 1906.

INNER GUARD — JOSEPH M. COOMBS

Bro. Coombs was a native of Ontario, and one of the early Manitoba pioneers. He also was one of the Red River Rebellion prisoners held by Riel. He came to Prince Albert in the early seventies and became Town Clerk which position he resigned to take up the business of accountancy which he followed until his death at Prince Albert about 1908. He served as District Deputy Grand Master for Masonic District No. 7, Manitoba.

TYLER — EDWIN STANLEY

Bro. Stanley was a member of St. Patrick's Lodge No. 623, Ireland. He farmed near Prince Albert and afterward worked with Bro. J. Lestock Reid on surveys throughout the West. He became associated with the Department of Indian Affairs and after retiring moved to British Columbia.

JOHN FREDERICK KENNEDY

Bro. Kennedy was a member of Hiram Lodge No. 5, Grand Register, Manitoba. He was a native of Manitoba and came to Prince Albert as manager of the old trading firm of Stobart Eden & Co. He left to take up service with the C. P. R. at Golden, B.C.

Bro. Chas. Mair acted as Secretary but at the next meeting Bros. James Flett and Wm. Drever became members by affiliation and Bro. Flett was elected Secretary.



*The building in which the first Lodge in Saskatchewan met, 1879,
Prince Albert*

R. W. BRO. REV. CANON JAMES FLETT

Canon Flett was a native of Manitoba and came to Prince Albert on the teaching staff of Emmanuel College, founded by his father-in-law, Bishop John McLean, which was moved to Saskatoon at the organization of the University of Saskatchewan. He was afterward an Inspector of Schools for the North West Territories. He was a District Deputy Grand Master for District No. 7, Manitoba and died at Prince Albert in 1914.

At the first meeting petitions for initiation were received from Thomas McKay, Thomas E. Baker and Justus Duncan Wilson, and they received their First degree on the 8th of December, 1879, the first Masons to be made in this territory. Bro. Baker was the first to receive the Master Mason degree.

This biographical detail impresses one with the wide and varied activities and enterprises so typical of the pioneers. The words — fur trade, — grist mill, — homestead, — surveyor, now almost unheard, were then everyday names of vitally important pioneer occupations.

Our Brethren were naturally influenced in their Masonic activities by the familiar customs and practices of their Mother lodges. We thus find that on December 27th, 1880, the Brethren of Kinistino Lodge attended Divine Service in St. Mary's Anglican Church.

W. Bro. Canon Flett preached the sermon from which the following extracts are quoted:

"For ages these prairies of the North-West have been sleeping in the solitude of nature; fable throws no light on their history; science lifts not the veil of obscurity which covers the dark problems of their existence. Here was the home of the savage, here they roamed in all their primeval peculiarity, here they lived in rude plenty; uncontaminated by the evils of civilization, they pitched their tents among the herds of buffalo that swarmed over these prairies and they feasted royally on the spoils of the chase.

"For years the North-West was set down as an uninhabitable wilderness, but I know that those among you who have travelled over the country will agree with me when I say that its agricultural capabilities are even now greatly under-rated.

"Today Brethren, out here in the far West, we are holding the first Masonic service on record in the history of these Territories. To the uninitiated who are here present, I would say that you see us here today in our character as Freemasons, loyal to our Sovereign and faithful to our native land."

Thus for almost three years the Lodge continued to work harmoniously under the Grand Lodge of Canada whereupon wise counsel having prevailed and harmony restored in the Grand Lodge of Manitoba, the Prince Albert Brethren decided to transfer their allegiance to the latter Grand Lodge. On April 21st, 1882, Kinistino Lodge held its last meeting as a constituent of the Grand Lodge of Canada, and on November 3rd, 1882, its first meeting under the Grand Lodge of Manitoba. Thus was merged the territory now known as Saskatchewan into the jurisdiction of our Mother Grand Lodge of Manitoba. The Lodge, on transfer, became identified as Kinistino Lodge No. 16.

In addition the following is a record of the formation of those other Lodges which twenty-four years later formed the Grand Lodge of Saskatchewan :

Wascana	23	Regina	Mar. 6, 1883
Moose Jaw	26	Moose Jaw	Oct. 9, 1883
Qu'Appelle Valley	32	Fort Qu'Appelle	Feb. 24, 1886
Indian Head	33	Indian Head	April 3, 1886
Qu'Appelle	34	Qu'Appelle	April 12, 1886
Moosomin	35	Moosomin	April 21, 1886
Ashlar	47	Whitewood	July 16, 1890
Maple Leaf	56	Maple Creek	July 10, 1893
Evening Star	57	Grenfell	Oct. 10, 1893
N. W. M. P.	61	Regina	Sept. 5, 1894
Yorkton	69	Yorkton	July 4, 1899
Duck Lake	72	Duck Lake	July 27, 1899
Sinaluta	80	Sinaluta	Feb. 4, 1902
Amity	88	Carnduff	April 1, 1903
Saskatchewan	89	Saskatoon	Jan. 2, 1904
Carlyle	91	Carlyle	April 17, 1904
Melfort	95	Melfort	Jan. 28, 1905
Battle	96	Battleford	Nov. 15, 1904
Weyburn	103	Weyburn	May 9, 1905
Arcola	104	Arcola	July 18, 1905
Rosthern	105	Rosthern	Oct. 30, 1905
Britannia	106	Lloydminster	Oct. 30, 1905
Wolseley	107	Wolseley	Nov. 27, 1905
Estevan	U.D.	Estevan	Sept. 26, 1905
Swift Current	U.D.	Swift Current	June 18, 1906
Alameda	U.D.	Alameda	Jan. 19, 1906
Hanley	U.D.	Hanley	Mar. 5, 1906
Heward	U.D.	Heward	June 19, 1906

Brief reference is made to the following items of special historical interest.

Fort Qu'Appelle was one of the earliest and most important Hudson's Bay trading posts and of the personnel of the Qu'Appelle Valley Lodge a number were connected with the Company. The jurisdiction of the Lodge extended into the ranching country north of the Qu'Appelle Valley for a distance of eighty miles. An illustration of pioneer enthusiasm for Masonry is recorded in the report of the Grand Master of Manitoba on his visit to Qu'Appelle Valley Lodge in 1891 :

"I witnessed the conferring of the First degree in a most impressive manner. The candidate, a rancher, had ridden sixty-two miles to be present. He had to leave for home immediately after being initiated. He thus undertook a journey, by saddle horse, of one hundred and twenty-four miles to receive his First degree."

In October, 1894, North West Mounted Police Lodge was formed at Regina and has the distinction of being the only purely military Lodge in this territory. The Lodge was established by members of the North West Mounted Police Force who were stationed at headquarters in Regina and membership in the Force was, in practice, made a prerequisite to membership in the Lodge. There were fourteen charter members of whom six were later posted to the Yukon, six fought for Queen and Country in South Africa and two served both in the Yukon and South Africa. The first fifty-seven members of the Lodge were all members of the Force and carried the teachings of Masonry to the far-flung outposts of the Territories. The interest of those early members in their Lodge is evidenced by the fact that the Ashlars were hand-cut; the Altar and Pedestals were hand-made and the E. of M. were brought down from the Far North. The response of members to the demands of duty to "maintain the law" in the Gold Rush days in the Yukon and to serve the Empire's cause in South Africa, so depleted the resident membership that it became impossible to hold lodge meetings and the Brethren accordingly decided to move the meeting place from the barracks to the City and to admit civilians.

The first Lodge at Battleford was actually instituted in 1886, but subsequently surrendered its charter and a new Lodge was formed in 1904. A similar situation occurred at Broadview where a Dispensation for Wapananung Lodge No. 46 was granted in 1889 but was surrendered the same year, and a Lodge later formed in 1907. Likewise at Wolseley a Lodge was originally formed in 1900, later surrendered its charter and a new Lodge was formed in 1905.

On September 1st, 1905, the two new Provinces — Alberta and Saskatchewan — were established and the attainment of this higher status naturally suggested the desirability of the formation of a Grand Lodge in each Province and we now turn to the detailed story of the steps taken in forming the Grand Lodge of Saskatchewan.

On the 3rd of April, 1906, the Brethren at Regina, members of Wascana Lodge No. 23, appointed a committee consisting of Bros. L. T. McDonald, R. B. Fergusson and A. M. Fenwick, to enquire into and report upon the proper procedure.

The following telegram was sent on the 1st of May, 1906, to Bro. Garnet E. Coombs, Secretary of Kinistino Lodge No. 16, Prince Albert:

"Wascana Lodge has unanimously decided, after careful consideration, that the time has arrived to form Grand Lodge of Saskatchewan. Number of lodges, twenty, membership about one thousand. Desire that you, being the oldest lodge in jurisdiction, call convention at some central point at earliest possible date, that action may be taken before June meeting of Grand Lodge, please advise.

(Signed) L. T. McDonald, Chairman."

(There were in fact twenty-four charter lodges and five U.D.).

This resulted in the calling of a convention at Prince Albert, on May 25th, 1906, at which were present: W. Bro. J. G. M. Christie (16), Chairman; R. W. Bro. J. N. Bayne (23); R. W. Bro. D. C. McLellan (16); R. W. Bro. J. M. Shaw, P.D.D.G.M., Canada in Ontario; R. W. Bro. J. F. Betts (16); R. W. Bro. C. O. Davidson (16); W. Bro. W. M. Hopkins (89); R. W. Bro. J. M. Coombs (16); R. W. Bro. Wm. Fawcet (72); Bro. Robt. Young (16); and W. Bro. W. M. Martin (23).

After due consideration it was unanimously decided to proceed regularly to establish a Grand Lodge. The necessary Committees were appointed including one composed of R. W. Bros. W. B. Tate and Wm. Fawcet, D.D.G.M.s particularly charged with the responsibility of presenting the petition to the Grand Lodge of Manitoba and if favourably received, to arrange all detail.

Their mission proving successful, the preliminary work was proceeded with and on August 9th, 1906, the representatives of twenty-five lodges attended a Convention held in Regina, when the new Body was duly formed and thereupon M. W. Bros. John McKechnie and Jas. A. Ovas, who, with M. W.



M. W. BRO. H. H. CAMPKIN
First Grand Master, 1906 - 1907

Bro. Geo. B. Murphy, represented the Grand Lodge of Manitoba installed and invested the first tableau of officers as follows:

Grand Lodge officers, 1906-07.

M. W. Bro. H. H. Campkin, Grand Master	Indian Head
R. W. Bro. C. O. Davidson, Deputy Grand Master	Prince Albert
R. W. Bro. H. Jagger, Grand Senior Warden	Moose Jaw
R. W. Bro. W. B. Tate, Grand Junior Warden	Grenfell
R. W. Bro. A. Shepphard, Grand Treasurer	Regina
R. W. Bro. J. M. Shaw, Grand Secretary	Regina
R. W. Bro. A. H. Smith, Grand Registrar	Moosomin



R. W. BRO. J. M. SHAW
First Grand Secretary, 1906 - 14

District Deputy Grand Masters

Dist. No. 1, R. W. Bro. Geo. Will	Prince Albert
Dist. No. 2, R. W. Bro. I. Forbes	Regina
Dist. No. 3, R. W. Bro. W. B. Willoughby	Moose Jaw
Dist. No. 4, R. W. Bro. E. A. Partridge	Sintaluta
Dist. No. 5, R. W. Bro. A. Rutherford	Saskatoon
Dist. No. 6, R. W. Bro. J. H. Elliott	Carnduff
Dist. No. 7, R. W. Bro. H. S. R. Warwick	Battleford
R. W. Bro. E. Matheson, Grand Chaplain	Battleford
V. W. Bro. C. H. Griffin, Grand Senior Deacon	Battleford
V. W. Bro. J. I. Ross, Grand Junior Deacon	Carlyle
V. W. Bro. J. Rutledge, Grand Director of Ceremonies	Davidson
V. W. Bro. R. B. Taylor, Grand Organist	Grenfell

Grand Stewards

V. W. Bro. W. Hopkins	Saskatoon
V. W. Bro. J. A. Smith	Estevan
V. W. Bro. T. Mawson	Weyburn
V. W. Bro. G. W. Bilbrough	Swift Current
V. W. Bro. A. H. Gordon	Duck Lake
V. W. Bro. H. C. Lisle	Lloydminster
V. W. Bro. W. M. Thomson	Fort Qu'Appelle
V. W. Bro. L. T. McDonald	Regina
V. W. Bro. Wm. Barber, Grand Pursuivant	Qu'Appelle
V. W. Bro. Wm. Barnwell, Grand Tyler	Maple Creek

The first Annual Communication was held at Prince Albert on the 18th of June, 1907.

Since its formation in 1906, the Grand Lodge of Saskatchewan has grown to 205 Lodges with over 17,500 members.

With the institution of Uranium Lodge, on August 5th, 1954, our Lodge activities were extended from the International Boundary to the extreme northern section of the Province. This new Lodge, situated in the heart of our

uranium mining development, is about five hundred miles by air, north-west of Prince Albert, being literally "within the shadow of the Pole."

We have always been conscious of the debt we owe to the fine pioneers who laid the foundations of the Grand Lodge and to those who later continued their work and therefore, in 1938 Grand Lodge established, as a tribute of distinction to those veterans of fifty years' continuous Masonic membership, the award designated "Saskatchewan Freemasonry's Fifty-Year Grand Lodge Certificate and Gold Button."

Our Benevolent Fund has been built up to a capital sum of over half a million dollars and for the relief of suffering and distress amongst Master Masons, their widows and orphans, there has been disbursed from earnings, approximately \$450,000.00. This disbursement is in addition to the unrecorded amounts contributed by the Lodges in these and other cases, and which in the aggregate totals a very substantial sum. All this material aid is, however, secondary to our truest Masonic charity — the encouraging word, the kindly sympathy and the unpublished acts of helpfulness of Brother to Brother.

Our Grand Lodge has given progressive leadership in Masonic Education recognized as outstanding by Grand Lodges throughout the Masonic world. For over thirty years Educational Committees of Masonic scholars have from year to year provided each month, for use of the Lodges, studies and research material on Masonic Philosophy — Symbolism — Jurisprudence and History which, later published in our Annual Proceedings, now comprise an almost inexhaustible and permanent reservoir of authoritative Masonic information.

In the Masonic year 1921-22, by voluntary contributions, the Brethren donated \$17,472.00 to provide fifty-one Scholarships to assist worthy students of high academic standing to complete their Normal School Teachers' Course. In return the scholars undertook to engage as teachers for at least one year in "New Canadian" Schools and in teaching to "emphasize well and truly the ideals of Canadian Citizenship." The achievement of this particular effort is well recorded in "The Central European Immigrant in Canada" by Robert England, M.C. one of the Scholars.

In 1943 Grand Lodge commenced publication of "The Tracing Board." The monthly issue of 18,000, self sustaining at the modest subscription of fifteen cents per year, covers practically the entire membership. It features the Grand Master's Message; The Editorial; The Grand Secretary's Column; Educational material and items of Lodge and general interest. Providing a link between the Lodges and Grand Lodge it is deservedly popular with and welcomed by the membership.

During the years 1941 to 1943 the Brethren, by voluntary contribution, donated in excess of \$33,000.00 for War Relief to our Brethren in the Old Land. In addition to substantial cash gifts to the Grand Lodges of England and Scotland, a regular flow of "Food Parcels" was maintained to Masonic

War Sufferers overseas. On our being advised that the emergency had been fully met, assistance from the Fund was then applied to rehabilitate returned soldier members and finally the balance was used to launch our Freemasonry and Youth Programme.

This "forward-looking" activity has caught the imagination of the membership throughout the jurisdiction and is making an outstanding contribution in advancing the best interests of the youth of the Province. To ensure the continuance in perpetuity of this vital project, Grand Lodge, in 1953, authorized the establishment of a "Freemasonry Endowment Fund." As we stand on the threshold of the next fifty years of Masonic growth we look forward with confidence to a full realization of the objective implied in the slogan, — "THE HOPE OF TOMORROW IS THE YOUTH OF TODAY."

In 1955 Grand Lodge accepted the administration of the Robinson Memorial Trust Fund, the income therefrom, to provide, in perpetuity, an annual oratorical prize of \$125.00. This competition effectively complements one phase of our youth programme.



M. W. BRO. W. B. TATE
First Grand Junior Warden 1906 - 1907
Grand Master 1910 - 11
Grand Secretary 1914 - 38
Present Dean of Past Grand Masters

In June, 1956, a milestone in our history was marked when in conjunction with the Annual Communication of Grand Lodge our Golden Jubilee was fittingly celebrated. The tone of reverence and gratitude which featured the celebration throughout was well set by a full SERVICE OF THANKSGIVING conducted by the Grand Chaplain.

Indicative of the important place our Grand Lodge holds in the family of world-wide Freemasonry was the large attendance of twenty-three distinguished visitors officially representing the following Grand Lodges:

Canada in the Province of Ontario; British Columbia; Manitoba; Alberta; Illinois; Iowa; Michigan; Montana; Nebraska; New Jersey; New York; North Dakota; South Carolina; South Dakota; Virginia.

In opening the proceedings Brethren, members of the Royal Canadian Mounted Police, in full dress uniform, exemplified our distinctive Flag Ceremony—

"I now present our Flag — the Union Jack — the emblem of Freedom and Democracy."

"As its component crosses were successively combined to symbolize the voluntary union of free peoples, so may it continue to typify the greater unities of our wider Commonwealth.

"May the red, the colour of the sacrificial blood of the martyrs, the white like the snowy lambskin of Masonry, and the blue of the changeless vault of the sky, symbolically depicting, COURAGE, PURITY and TRUTH, blend wherever it floats the wide world round, blazon forth a sure pledge of Liberty, Equality and Fraternity for all peoples everywhere. Long may it wave!"

"I now present the flag of the United States of America — the Stars and Stripes. As its stripes represent the original thirteen states and its stars represent the original thirteen and thirty-five other states which have been added successively to the great Republic, so may it continue to grow in the respect of other nations and in its powerful support of freedom the wide world over.

"The flag which I now present is a Ceremonial Flag, the gift of the Brethren of the Grand Lodge of Montana, and expresses not only their patriotism, but also their regard and affection for the Brethren of Saskatchewan.

"I join with my brother flagbearer and borrow his words. Wherever the Union Jack and the Stars and Stripes float, may they, with one voice, blazon forth a sure pledge of Liberty, Equality and Fraternity for all peoples everywhere. In the unity of that pledge, long may they wave."

Special features of the event included the reception of Brother His Honour the Lieutenant-Governor, the Honourable W. J. Patterson, and his con-

gratulatory address; — presentation of Altar and Pedestal drapes by the twenty-nine Lodges originally forming Grand Lodge; introduction of and presentation to Fifty Year Masonic Veterans and an outstanding Masonic address by Brother John B. Hubbard of Park Ridge, Illinois.

Thus closes the brief record of a half century of Masonic Building in a New Land. On the foundations so well and truly laid, a mighty structure has been raised. Under the guidance of the Great Architect of the Universe, we have builded well. It stands as a monument to the "Spirit of the Pioneers." Their zeal and devotion challenge us to build, assured that if we do our part as well, the Temple will at last "stand forth perfect in its parts and honourable to the builders."

The inspiring words of Thomas A. Edison in his last broadcast,

"My message to you is to be courageous,
Be as brave as your fathers were before you,
Have faith — go forward."

forcibly remind us of those virtues we, too, must practise in carrying forward the torch which they from falling hands have thrown.

In conclusion, we append the list of Grand Masters and Grand Secretaries, who down through the years of Prosperity, Progress and Peace, as well as in times of Drought, Depression, and Disaster, have given constant and progressive leadership to the Craft throughout this far-flung Jurisdiction.

Past Grand Masters

*H. H. Campkin	1906, 1907	*F. B. Reilly	1932
*C. O. Davidson	1908	N. R. Craig	1933
*H. Jagger	1909	*T. W. Sutherland	1934
W. B. Tate	1910	J. R. Yorke	1935
*Wm. Hopkins	1911	*J. W. Estey	1936
*A. S. Gorrell	1912	*M. Musk	1937
*W. B. Willoughby	1913	*S. C. Burton	1938
*L. T. McDonald	1914	*H. M. Underhill	1939
*W. M. Thomson	1915	†A. O. Brooks	1940
*J. H. Anderson	1916	†C. P. Seeley	1941
*J. McCauley	1917	D. Fraser	1942
*R. Young	1918	S. J. A. Branion	1943
*N. B. Williams	1919	J. C. Carter	1944
*E. L. Elwood	1920	F. C. Hayes	1945
*G. M. Weir	1921	*W. L. Clink	1946
*A. Shepphard	1922	Hector Mackay	1947
*J. W. MacNeill	1923	Fred C. Wilson	1948
*D. A. Kingsbury	1924	*W. H. Moore	1949
*G. Swain	1925	F. Hedley Auld	1950
W. J. Smith	1926	R. R. McEwen	1951
W. M. Martin	1927	G. H. Hummel	1952
*J. K. Irwin	1928	Robt. A. Tate (Hon.)	1953
J. O. Clarke	1929	R. L. Hanbidge	1953
*C. P. Moore	1930	R. E. Partridge	1954
*J. McGregor	1931	J. H. Cuddington	1955

Grand Secretaries

*J. M. Shaw	1906-1914	W. B. Tate	1914-1938
	Robt. A. Tate	1938-	

*Deceased

†Left the Jurisdiction



A History of the Early Days of Freemasonry in British Columbia

By

R.W. Bro. William G. Gamble

Grand Historian,

Grand Lodge of British Columbia, A.F. & A.M.



Victoria, Centennial Committee,
Grand Lodge of British Columbia, A.F. & A.M.

1959

FOREWORD

At the confident request of the Grand Lodge Centennial Committee, R.W. Bro. W. G. Gamble, B.A. (Queen's), Grand Historian of the Grand Lodge of British Columbia, wrote *A History of the Early Days of Freemasonry in British Columbia* in his eighty-second year. This short account is based on the first chapters of his great work, *A History of Freemasonry in British Columbia*, which he has been building steadily since his first appointment as Grand Historian in 1947. That great manuscript now stands complete, bringing the story of the Craft into 1959, centennial anniversary of the establishment of Freemasonry in our Pacific province.

In the autumn of 1911 William George Gamble, school teacher in Matsqui, walked across the ties of the Canadian Pacific Railway Bridge over the Fraser River to make application for initiation into Pacific Lodge No. 16, A.F. & A.M., in Mission, B.C. In December of 1912 he was elected Junior Warden, and a year later became Worshipful Master of his lodge. In 1921, now happily married to a former pupil, Effie M. Beaton, and for several years Principal of the Mission High School, he was appointed District Deputy Grand Master for Masonic District No. 2;

during his year of office twice visiting every lodge from Chilliwack to Ladner and Coquitlam. In the twenties he also joined Chilliwack Chapter No. 19, Royal Arch Masons.

However, both his Masonic activities and his well-advanced, post-graduate academic studies were rudely interrupted by his promotion to the arduous, itinerant life of an Inspector of Schools in a wide area stretching across the north central part of the province. Over a decade later, in the period following 1938, when he became Inspector of Schools for the more compact Victoria District, he was able to resume his Masonic interests. He then affiliated with Camosun Chapter No. 14, Royal Arch Masons in Victoria, progressed through the elective offices in that chapter, and in 1947 was elected its First Principal. It was in June of that year also that he was appointed Grand Historian. To the work of this important office he has dedicated his energies in subsequent years.

The mere recital of these highlights of his professional and Masonic careers speaks clearly of the ability of R.W. Bro. Gamble and of the esteem in which he is held by his Brethren.

—Centennial Committee.



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Victoria, Centennial Committee,
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1959

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AUTHOR'S PREFACE

The pioneers of Freemasonry have laid broad and deep the foundations of the Craft in this province, and not only does our Order owe tribute to their memory, but so also does the State, for they have given strength and stability to citizenship, and have set intellectual, moral, and spiritual standards for men in every walk of life.

We should remember also those who by Masonic addresses or by Lodge work have helped in the forward march of Freemasonry, and that great body of men who have in their writings translated the best Masonic concepts into a living language, and have beyond measure enriched Masonic ideals.

Would that all the great in Freemasonry could pass in mental review before us, as on a moving picture screen, and could flash into our lives even the merest spark of desire to live the life of true Freemasons, so that, influenced by their words and works, but most of all so inspired by their ideals, that we might turn away from deceptive shadows and, facing the East, see as we progress ever onward and upward a vision of Masonic perfection shining straight before us, bright and clear as our spiritual con-

cept of the City of God; but nothing else in Freemasonry can take the place of a deep, strong, and constant belief in the first and great Commandment: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind."

When Joshua sent the two and a half tribes into the land of their possession, on the other side of Jordan, he said: "Take diligent heed to do all the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul."

Thus were summarized the commandments on the first Table of the Law; and those on the second Table may be even more briefly summarized in the single commandment: "Thou shalt love thy neighbour as thyself."

Therefore, as Freemasonry is founded on the Volume of the Sacred Law, its highest ideal is a strong and constant belief in the Fatherhood of God, and the Brotherhood of Man.

—W. G. Gamble.

CHAPTER I

Freemasonry in British Columbia, as in other parts of Canada, followed the path of settlement. In the early days in eastern North America, and later in the North and West, the chief attraction was the fur trade. The demand for furs in Europe, and the potential wealth of furs everywhere in the land that is now British North America led to the formation of fur companies, chief of which was the Hudson's Bay Company established in 1670 by the Charter granted by Charles II to Prince Rupert and his Associates.

After the British conquest of Canada the North-West Fur Company, formed by Scottish merchants in Montreal, sent out explorers and constructed a line of fortified trading posts which became important centres of the trade in furs with the Indians. This company was first to push its operations into the Pacific slope. East of the Rockies there was a bitter rivalry, even to bloodshed, between the two companies. The British Parliament put an end to that rivalry by uniting the companies under the name of Hudson's Bay Company.

John McLoughlin was made Chief Factor of the whole territory west of the Rocky Mountains, and James Douglas became his first assistant. Chief Factor McLoughlin established the main centre of trade at Fort Vancouver on the north bank of the Columbia River. That place did not

seem desirable as a permanent site because Fort Vancouver might be found to be in American territory when the boundary line was settled between American and British territory.

James Douglas was therefore sent northward to discover a more satisfactory place for the chief centre of trade. He chose the southern tip of Vancouver Island, which selection was approved by the company. In the following year, 1843, he set forth with fifteen men in the Steamer *Beaver*, the first steamship to sail on the Pacific, and erected a palisaded fort, which was officially named *Fort Victoria*. A few years later when the boundary line was being settled, it proved to be an important factor in keeping the whole of Vancouver Island in British territory.

At first the settlement grew very slowly. However, in 1857 gold was found in the sand bars of the Fraser River, and the following year, when some gold dust was sent to San Francisco, a great rush began to the new fields. Almost overnight Victoria became a city of shacks and tents.

Victoria Lodge, No. 1085, E.R.

In that same year on July 10, 1858, notice was given in the *Victoria Gazette* of a Masonic meeting to be held on the evening of July 12 to consider matters relating to the Craft. It was to be held in the new store belonging to Southgate and Mitchell, at the south-east corner of Yates and Langley Streets.

So far as it can be determined the men in attendance at that preliminary meeting were: Joseph J. Southgate, George Pearkes, William Jeffray, James N. Thain, William H. Thain, Ronald J. McDonnell, and Allen McDonald.

In due course application for a charter was made to the Grand Lodge of England. It was issued, dated March 19, 1858 and signed by the Earl of Zetland, Grand Master.

Before the Lodge could be formed a Freemason, Samuel James Hazeltine, Chief Engineer of the *Labouchere*, was injured in an accident, and died in the Royal Victoria Hospital on August 26, 1859. The Masonic Brethren formed an "Occasional Lodge," and wearing white gloves and aprons made by a tent-maker, marched to the hospital, and from there to the cemetery beyond Christ Church, where they interred the remains of their late Brother with Masonic Honours.

The Warrant for Victoria Lodge, No. 1085, arrived on March 14th, 1860. It was constituted on August 20th, by R.W. Bro. Burnaby, P.M. of Royal Somerset and Inverness Lodge, No. 4. He was assisted by Henry Aquilar, P.M. of Good Report Lodge, No. 158, London. Installed were: Joseph Johnson Southgate, W.M.; George Pearkes, S.W.; William Jeffray, J.W.; James Nealon Thain, Treasurer; Amor de Cosmos, Secretary; William Henry Thain, S.D.; Kady Gambitz, J.D.; Lumley Franklin, I.G.; R. J. McDonnell, Tyler.

Union Lodge, No. 1201, E.R.

Union Lodge, New Westminster, was organized on December 16th, 1861, and was constituted as No. 1201, E.R., on June 24th, 1862, by R.W. Bro. Burnaby. Installed were: R.W. Bro. Henry Holbrook, W.M.; Dr. J. Vernon Siddall, R.E., S.W.; Valentine Hall, J.W.; Capt. J. Cooper, Treasurer; George Frye, Secretary; Dr. S. E. Crain, S.D.; R. Dickenson, J.D.; B. F. Moses, I.G.; D. B. Hickey, Tyler.

Vancouver Lodge, No. 421, S.C.

Vancouver Lodge, Victoria, was formed by Brethren who wanted the American Work. They were opposed, at first, by the English Freemasons at a meeting of Victoria Lodge because they considered that a dispensation to form a new Lodge should emanate only from a Grand Lodge of the Mother Country. Therefore, Dr. Israel Wood Powell, who had recently come to the colony, advised the petitioners to apply to the Grand Lodge of Scotland for a Charter. To this procedure, Victoria Lodge offered no objection. A charter was issued by the Grand Lodge of Scotland, on August 4th, 1862 to Vancouver Lodge, No. 421, S.C. The Lodge was constituted on October 20th, of that year. The three principal officers were: William Jeffray, W.M.; Samuel Goldstone, S.W.; and Alex. Cain, J.W. In a few months W. Bro. Jeffray resigned, and went to the United States and Dr. Powell became Worshipful Master. George

Coe became Secretary. Eventually he too went to the United States, but visited Vancouver Lodge in April, 1867 and was made an Honorary Member. In December of that year he became the first Grand Master of the Grand Lodge of Idaho.

On June 3rd the Freemasons laid the Corner Stone of the Jewish Synagogue, at Blanshard and Pandora. The Congregation Emanuel, the German Verein, the Hebrew Benevolent Society, St. Andrew's Society, the Masonic Lodges, the band of H.M.S. Topaze, and also many ladies were present. John Malowanski, the first initiate of Victoria Lodge, offered prayer in Hebrew; and S. Hoffman informed the assembly that it was the 2675th year from the erection of King Solomon's Temple. Kady Gambitz presented the silver trowel, and R.W. Bro. Burnaby laid the Corner Stone. The Scroll recorded the names of all those who had taken part in the ceremony, many of them well known in the history of the Colony. The Colonist reported: "Thus ended an eventful day in the History of the Jews on Vancouver Island, and it must ever be a source of infinite gratification to that body that the ceremonies of the day were participated in by all classes of our community with a hearty good will and brotherly feeling, evincing the highest esteem in which they are held by all their fellow citizens in the City of Victoria."

R.W. Bro. F. W. Howay wrote of a tragic accident at Hope: "The win-

ter of 1861-1862 was very severe. The snow at Hope and Yale was from four to five feet deep. On Front Street in Yale it was even with the tops of the houses. The mercury fell to thirteen degrees below zero and the Fraser was frozen from below New Westminster to the canyons. On January 28th, 1862 Mr. E. W. Crowe, with an Indian companion, undertook to travel on the ice to New Westminster. About two miles above Harrison River he stopped to drink at an air hole. The ice gave way and Mr. Crowe was precipitated head foremost into the river. The Indian, one of Billy Ballou's express messengers, returned to Hope with the sorrowful news. Mr. Crowe was one of the early settlers in Hope and one of its most enterprising merchants. The Masonic fraternity of the village met on January 31st at Hope and passed resolutions of sympathy."

In the year 1861 some miners at Cayoosh wrote to Victoria Lodge: "We find that our number consists of seventeen worthy Master Masons, and we meet on occasion, for the purpose of brightening and improving ourselves in Freemasonry. We have had a dinner on our great Patron's Day. There are many here of the proper material, wishing to be received into the Order, and our being so far away from other Lodges induces us to petition in this wise, so that we may be able to assist many worthy distressed Brethren who pass and repass, but our being so far away and not properly organized, we are

unable to meet these demands upon us. Also to keep from rusting, as well as for the diffusion of Masonic knowledge, and maintaining brotherly love and our beloved Order, we have appointed a Worshipful Master and Wardens, *pro tem.* in the hope of receiving a dispensation from your honourable body."

R.W. Bro. Burnaby and Bro. Lewis drafted a reply, and enclosed forms and instructions, and these were forwarded by the secretary, T. C. Nuttall, on May 10th, but the miners had dispersed to the gold fields.

These incidents show that Freemasonry meant something to the brethren in those pioneer days. Now when the radio, television, and the automobile and aeroplane have done so much to annihilate distance, it is difficult to understand pioneer life as it was in those days. Men struggled day by day for a mere existence; aboriginal conditions threatened, and the encircling forest oppressed with inexpressible loneliness, but the memory of a Lodge recalled to Freemasons the pulsating influence of Masonic brotherhood, and the sublime teaching of the omnipresence of the Eternal.

Nanaimo Lodge, No. 1090, E.R.

Thus far, Masonic Lodges had been confined to Victoria and New Westminster. The discovery of coal on the Island led to the founding of Nanaimo, and the formation of Na-

naimo Lodge. In 1849, a S'nenymo Indian, who was having his rifle repaired by a blacksmith in Victoria, saw the rifle being heated by the burning coal, and he said he knew where the "black stones" could be found. Thereupon, he was taken to Mr. McKay, a Hudson's Bay officer, who promised him a reward if he would bring some of the "black stones" to the Fort. This he did the following spring, and two years later, on August 14th, Douglas wrote to Mr. McKay thus: "Sir, you will proceed with all diligence to Went-yuhuysen Inlet, commonly called Nanyimo Bay, and formally take possession of the coal beds lately discovered there for and on behalf of the Hudson's Bay Company." The name of the city is derived from the Indian word "Sue-ny-mo" or from S'nenymo, the name of the Indian tribe.

Application was made for a Warrant in 1865, and it was granted to Nanaimo Lodge, No. 1090, E.R., in that year by the Grand Lodge of England, but it was lost in the wreck of the *Labouchere*, and the new Warrant did not arrive until 1867. The Lodge was constituted by R.W. Bro. Henry Holbrook on May 15th. He was assisted by Victoria Brethren who had come on the Steamer "Sir James Douglas." R.W. Bro. Burnaby was unable to attend. The officers installed were: W. H. Franklyn, W.M. and founder; William Clarke, S.W.; William Stewart, J.W.

Cariboo Lodge, No. 469, S.C.

The discovery of gold in William's Creek, Barkerville, in 1861, by William Dietz, for whom the creek was called, and William Barker, for whom the town was called, led to the formation of a Lodge, after the completion of the road, in 1866. The petition was signed on December 8th of that year, and was presented to Vancouver Lodge on January 16th, 1867 by Jonathan Nutt. It was endorsed and given to Dr. I. W. Powell, to be forwarded to the Grand Lodge of Scotland, as Vancouver Lodge had made application, previously, to the Grand Lodge of Scotland for a Provincial Grand Lodge, and had recommended Dr. Powell for the office of Provincial Grand Master. He was appointed to that office by Commission, dated May 8th, 1867. The Charter for Cariboo Lodge, No. 469, S.C. was received on December 7th, 1867, and the Lodge was constituted on June 24th, 1868. The first officers were: Jonathan Nutt, W.M.; D. McNaughton, D.M.; John Muir, Substitute Master; J. W. Hill, S.W.; George Grant, J.W.; R. Borthwick, Treasurer; W. Cochrane, Secretary; J. S. Thompson, S.D.; A. Campbell, J.D.; W. Jones, I.G.; G. C. Webster, Tyler. Other Charter Members were: Henry E. Seeley, W. Muesta, I. W. Powell, B. P. Anderson, W. H. Fitzgerald, and N. F. Foster.

British Columbia Lodge, No. 1187, E.R.

Meanwhile, Victoria, Union, and Nanaimo Lodges were working for a District Grand Lodge, as, by a regulation of December 6th, 1865, all Minor Grand Lodges outside of England were to be so named; but they required another Lodge. A petition, signed by Thomas Harris as W.M.; John Banks as S.W.; and Henry Nathan as J.W.; and also by: George Creighton, A. Finlay Main, and Eli Harrison, was forwarded to the Grand Lodge of England. A Warrant was issued to British Columbia Lodge, No. 1187, E.R. R.W. Bro. Burnaby installed the following officers: Thomas Harris, W.M.; A. Finlay Main, S.W.; Henry Nathan, J.W.; Paul Medana, Treasurer; A. Theakstone, Secretary; E. Harrison, S.D.; George Creighton, J.D.; I. Ragazzoni, I.G.

The Grand Secretary of the Grand Lodge of England noted that John Banks had left the Colony, and A. Finlay Main had been appointed in his place, and he said: "If it is intended that he has been appointed to the office, I beg to inform you that such proceeding is irregular, as it is not in the power of anyone, save the Grand Master himself, to put anyone in a Warden's Chair at the institution of a new Lodge." He also noted that certain persons had been appointed to office although their names were not attached to the petition; also, that the Lodge had not been consecrated.

Thus early, difficulties began to arise because of the remoteness of final authority. R.W. Bro. Burnaby constituted the Lodge on October 27th, 1867; and he was appointed District Grand Master by patent from the Grand Master of England on September 10th, 1867.

The officers of the Provincial Grand Lodge (S.R.) were installed on December 24th, 1867; and the Provincial Grand Master, R.W. Bro. Israel Wood Powell, and his Officers conducted the installation of the Officers of Vancouver Lodge on December 27th, 1867.

Caledonia Lodge, No. 478, S.C.

Half the number of members of Nanaimo Lodge wanted the American work. They made application to the Provincial Grand Master for a dispensation to form a Lodge, to be named Caledonia Lodge. The Lodge was instituted by R.W. Bro. Powell on November 18th, 1868, and the two Lodges agreed to an equal division of assets and liabilities. Caledonia Lodge, No. 478, S.C., was constituted on April 5th, 1869. The Principal Officers were: S. D. Levi, W.M.; William Stewart, S.W.; James Harvey, J.W.

The principal District Grand Lodge Officers (E.R.) were: R.W. Bro. Robert Burnaby, D.G.M.; R.W. Bro. Henry Holbrook, D.D.G.M.; R.W. Bro. J. F. McCreight, D.S.G.W.; R.W. Bro. W. H. Smith, D.J.G.W. The first meeting was on August 20th, 1868. After the open-

ing, the Brethren attended a Service in St. John's Church, and on their return to the Lodge Room, R.W. Bro. Powell presented R.W. Bro. Burnaby to R.W. Bro. Holbrook for installation, after which the visitors retired, and R.W. Bro. Burnaby installed the other officers.

Mount Hermon Lodge, No. 491, S.C.

The next meeting of the District Grand Lodge (E.R.) was held in New Westminster. In the absence of R.W. Bro. Burnaby, R.W. Bro. Holbrook presided. He not only dismissed a complaint against Union Lodge for accepting a candidate without previous notice to the brethren at Burrard, but severely reprimanded those who made the complaint. This the Brethren at Burrard considered the more unfair, as the candidate in question was a personal friend of R.W. Bro. Holbrook. In consequence of this and other considerations, the brethren of Burrard determined to withdraw from Union Lodge and from the English Jurisdiction, and to form a Lodge of their own at Burrard Inlet, where Bro. Sewell Prescott Moody's mills were situated. Bro. Moody helped them to build a Hall, and his accountant, Bro. J. C. Hughes wrote to the Provincial Grand Secretary, R.W. Bro. Heisterman, who advised him to apply at once for a dispensation. This the Burrard brethren did, and the dispensation was issued on January 11th, 1869.

The Provincial Grand Master, R.W. Bro. Powell, came to Burrard on January 15th, and some of the Brethren met him at the wharf and escorted him to the Lodge Room. Dr. A. W. S. Black, a visitor, acted as Secretary, and Bro. J. C. Hughes acted as Tyler. All the other officers took their own places. The Lodge was then opened, and R.W. Bro. Powell, Provincial Grand Master, consecrated it and installed the officers, namely: J. C. Hughes, W.M.; W. O. Allen, S.W.; Philander W. Swett, J.W. The Lodge was named Mount Hermon, and numbered 491, S.C. The Charter was dated May 5th, 1869.

At a meeting of the District Grand Lodge, on March 11th, 1869, the Brethren invited the co-operation of the Provincial Grand Lodge in forming a Fund of Benevolence, and they appointed to the Committee Hon. J. F. McCreight, Joshua Blackbourne, and Eli Harrison. At the second meeting of the Provincial Grand Lodge Simeon Duck, W. Jackson, and James Harvey were appointed to the Joint Committee.

At that meeting, the Provincial Grand Master said that discussion after an unfavourable ballot was productive of evil and a slur upon the Lodge; that, whether in or out of the Lodge, no brother had a right to say how he voted; and that comment is unlawful. He also advised that the greatest care should be taken in admitting visitors, and that the most convincing proof of true and honest

fellowship should be demanded; and, that if a single doubt existed, the portals of Freemasonry should be firmly closed to the applicant.

He mentioned a complaint that a rejected candidate had been received into a Lodge of the sister jurisdiction, but that R.W. Burnaby had claimed that the Lodge had a perfect right to receive and deal with the application. He said that there were other instances, and he added: "Lodges located in the same town which give encouragement to the immediate, or remote if you will, acceptance of petitions of candidates rejected by a sister Lodge, not only open wide our portals to the questionable, if not the unworthy, but lower the respectability and utterly destroy, in so far as their influence is concerned, the prestige of Freemasonry."

R.W. Bro. Burnaby made a careful investigation, but could find no evidence of solicitation, as charged by R.W. Bro. Powell, and that the required time had elapsed between rejection and re-application in the case of the candidate in question. He also contended that the candidate, in applying to another Lodge, was only exercising the right that would have been his, had he chosen once more to risk a second application to the Lodge that had rejected him.

The whole truth was that R.W. Bro. Powell believed in perpetual jurisdiction over rejected material, and R.W. Bro. Burnaby did not.

Movement for an Independent Grand Lodge

On December 10th, W. Bro. A. H. Adams brought the matter before Vancouver Lodge by a series of resolutions in which he noted that eight Lodges with a total membership of three hundred were supporting two Grand Lodges and contributing to two others, which were ten thousand miles distant; that no money was left for local or charitable purposes; that two jurisdictions tended to create jealousy and rivalry; and that decisions were not final.

When the resolutions were brought before the Provincial Grand Lodge, on May 1st, 1869, the Provincial Grand Master would take no part in the movement until he had submitted the resolutions to the Grand Lodge of Scotland.

At the request of Victoria Lodge, R.W. Bro. Burnaby wrote to the Grand Secretary of the Grand Lodge of England, and informed him that there were many Americans, and Canadians also, who came from jurisdictions where they had an Independent Grand Lodge and were acquainted with some form of the American work.

The Grand Secretary in his reply said that as a District Grand Lodge under the Grand Lodge of England, they had a far more influential position than as an Independent Grand Lodge, "whose paucity of numbers would simply render it ridiculous." He did not even consider R.W. Bro.

Burnaby's letter of sufficient importance to lay it before the Grand Master, but trusted that the judiciousness of R.W. Bro. Burnaby's measures and the good sense of the Brethren would not render such a proceeding necessary.

Quadra Lodge

The Provincial Grand Lodge held its third and last meeting on June 25th, 1870, but no mention was made of an Independent Grand Lodge. The Brethren of the Scottish Jurisdiction concentrated their efforts on the formation of a fifth Lodge, which was instituted as Quadra Lodge, on January 11th, with James Allen Grahame as Master.

On January 18th, 1871, Vancouver Lodge decided to form an Independent Grand Lodge, and appointed Simeon Duck, G. C. Keays, H. F. Heisterman, and George Grant to carry out the Resolutions and to invite the co-operation of the other Lodges in the Colony.

On July 14th, 1870, R.W. Bro. Robert Burnaby issued the following Commission: "Know all men by these presents that we, Robert Burnaby, District Grand Master of F. and A. Masons, in British Columbia, hailing from the United Grand Lodge of England, by power in me vested, do hereby appoint, constitute and nominate our well beloved and trusty Brother W. W. Francis, to act for us and duly to represent us in any and all regular Communications of the Grand Lodge of Oregon, when

and wherever convened." This was the first appointment of a Grand Representative from this Province to a foreign Jurisdiction.

At a meeting of the District Grand Lodge on March 11th, 1871, the following resolution was passed: "That the Board of General Purposes do not think it desirable to take steps at present towards the formation of an Independent Grand Lodge of British Columbia, whilst they feel that circumstances may occur in the future to render such proceeding desirable."

A Convention for the formation of an Independent Grand Lodge was called by Vancouver Lodge for March 18th and 20th, 1871, although Dr. Powell was in England. At that Convention, all the Scottish Lodges were fully represented. W. Bro. Eli Harrison was the only Freemason present from the English Jurisdiction. He was given full voting privileges.

The Convention elected a full slate of officers, and arranged to meet on Monday, the 20th for installation, which Past Grand Master, Ellwood Evans, of Washington, agreed to conduct. M.W. Bro. Evans advised by telegram, that he would be in Victoria on Monday, at 7:30 in the evening, but although the telegram was received early on Monday morning, R.W. Bro. Burnaby did not receive notice until 4:30 in the afternoon. Then he received an invitation to be present as one who had always taken a great interest in Freemasonry.

Just before the meeting, the District Grand Secretary delivered to V.W. Bro. H. F. Heisterman, the Convention Secretary, a letter from R.W. Bro. Burnaby, demanding to know by what authority they met; and a letter was delivered to M.W. Bro. Evans, protesting against the proceedings. The District Grand Secretary then protested personally and retired. Thereupon, M.W. Bro. Evans asked the Provincial Grand Secretary to read the minutes of the Proceedings. He found that a number of the Lodges refused to take part in the formation of an Independent Grand Lodge and that the Grand Master elect was in England. He therefore refused to conduct the installation, and early next morning returned to Olympia. A somewhat lengthy correspondence then took place between M.W. Bro. Evans, and R.W. Bro. Burnaby, but, while it doubtless led to a better understanding between them, it added little to the situation, except to halt what might have been a disastrous proceeding from a Masonic point of view.

Dr. Powell arrived home early in June. He took no steps towards forming a Grand Lodge. As soon as possible he had an interview with R.W. Bro. Burnaby, and together, they reviewed the whole situation. They agreed that, since neither Grand Lodge had shown any real interest in their problems, the solution depended on themselves alone. Therefore, they decided to take a per capita vote of

all the Freemasons in the Colony; and, if a clear two-thirds majority favoured the establishment of an Independent Grand Lodge, it should be established; if not, matters would have to remain as they were, at least for the present.

Dr. Powell then wrote a circular letter to the Lodges under his jurisdiction, expressing regret at the differences of opinion that had arisen between the Jurisdictions. In his opinion, first, last, and always, the most important object of a convention of Freemasons should be the unity and unanimity of both Jurisdictions in British Columbia.

He said that when he had received the high honour of being the representative of the Grand Lodge of Scotland, previous to the appointment of a District Grand Master, his first action was to endeavour to bring the government of both Crafts under one head, as they were in Nova Scotia at that time. He said that if it were the wish of the Brethren of his jurisdiction, as would appear from the action of the several Lodges, that the time had arrived for the establishment of an Independent Grand Lodge, and the consequent resignation of his trust, he appealed with confidence to their sympathy, support, and co-operation in making his efforts for unity gloriously successful. He said: "Let us all practise that great Masonic virtue of mutual forbearance, and we shall have the great satisfaction of making permanent provision for the future preservation

of perfect harmony, and brotherly love of all Freemasons of this Colony, which will be your highest and best reward."

He said the conference with the District Grand Master had been beset with many difficulties; and he bore evidence to the more kindly spirit which had actuated the distinguished Brother in all their consultations, without which any effort of his would have been vain and valueless. He said he thought it proper to make no comment on the past in view of the greater importance of the future. He commended to them the example of the Right Worshipful Brother, who had assured him of his cordial assent and future co-operation, as proof of which he quoted from R.W. Burnaby's letter to the Lodges of the English Jurisdiction, dated June 26th, 1871, as follows: "After long and full discussion with R.W. Bro. Powell, Provincial Grand Master, we have considered together that it will be for the best interests of Freemasonry in the Colony to ascertain the views of the Craft generally, as to the formation of an Independent Grand Lodge, in which all should be able to unite; and for that purpose to take a per capita vote, yea or nay, on the subject. The Brethren under my jurisdiction are requested to dismiss from their minds all questions that have been raised, and to give their unbiased vote on this important point, with a view to the preservation of harmony, and unanimity in our Ancient Craft."

According to the instructions, the secretary was to read the circular at the regular communication in July, but no vote was to be taken then; the Brethren were given time to consider the matter. Then a special meeting was to be called under seal of the Lodge, and, after due discussion, a vote was to be taken, *viva voce*, or by ballot, as the Lodge should decide. The result was to be sent to the Grand Secretary of the Jurisdiction, in a letter signed by the Master and Secretary, and sealed with the seal of the Lodge.

Union Lodge did not vote, at first, but the Secretary, John Murray, wrote to the District Grand Secretary, on August 28th, 1871, stating the objections made by R.W. Bro. Holbrook, but he was informed that it was necessary to send in the returns according to the Instructions, as the District Grand Master was pledged to return the numerical result to the Grand Lodge of England. The New Westminster vote was received on September 21st, 1871. The result of the vote in the English Jurisdiction was: Victoria Lodge, 18 for and 3 against; British Columbia Lodge, 19 for and 7 against; Union Lodge, 2 for and 9 against; Nanaimo Lodge, 3 for and 6 against. Thus, the total vote in the English Jurisdiction was 42 for and 25 against. In the Scottish Jurisdiction the vote was unanimous for an Independent Grand Lodge.

On September 21st, the Grand Secretary of the Provincial Grand

Lodge sent the following notice to the Lodges: "Referring to the Grand Master's circular of June 25th, 1871, requesting a per capita vote of the Brethren of our Jurisdiction on the question of an Independent Grand Lodge of British Columbia, I am requested to enclose herewith for the information of your Lodge the resulting returns of such votes. In accordance therewith, your Lodge is now desired to authorize the Worshipful Master, Past Masters, and Wardens to meet like representatives from all other Lodges in the Province, in Convention, on the 21st of October, 1871, at 7:30 p.m., in the Masonic Hall, Government Street, Victoria, to determine details, and to take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia. Proxies, in lieu of Officers, may be appointed only if there is no possibility of the latter being able to attend."

Formation of the Grand Lodge of British Columbia

Representatives from all Lodges, except Union, met at the appointed time and place; at 7:00 o'clock; as many members of the former Convention as were present had met and cancelled the proceedings of the former Convention.

At the Convention of the day, a Credential Committee had been appointed. When the meeting was called to order by the Chairman, W. Bro. James Allen Grahame, and

when called upon they reported as follows:

Victoria Lodge, No. 783: C. Thorne, W.M.; R. Burnaby, P.M.; J. F. McCreight, P.M.; Henry Nathan, P.M.; John Banks, P.M.; S. L. Kelly, S.W.; I. Ragazzoni, J.W.

Vancouver Lodge, No. 421, S.C.: W. Dalby, W.M.; Dr. I. W. Powell, P.M.; Simeon Duck, P.M.; M. W. Waitt, P.M.; Joshua Davies, Proxy for G. C. Keayes, P.M.; James Crump, S.W.; and John Stafford, J.W.

Nanaimo Lodge, No. 1090, E.R.: W. H. Thain, proxy for A. Allport, W.M.; George Booth, Proxy for W. Clarke, P.M.; George Bevillockway, S.W.; Edward Quennell, Proxy for Mark Bate, J.W.

Cariboo Lodge, No. 469, S.C.: H. F. Heisterman, proxy for J. S. Thompson, W.M.; Jeremiah Madden, proxy for Jonathan Nutt, P.M.; Alex. Gilmour, proxy for John Bruce, S.W.; R. F. Rithet, proxy for Edward Pearson, J.W.

British Columbia Lodge, No. 1187, E.R.: Thomas Shotbolt, W.M.; J. Winger, S.W.; and R. Brown, J.W.

Caledonia Lodge, No. 478, S.C.: Eli Harrison, proxy for William Stewart, W.M.; S. D. Levi, P.M.; W. R. Willson, proxy for J. Kenwick, S.W.; J. Kreimler, proxy for A. Muir, J.W.

Mount Hermon Lodge, No. 491, S.C.: Dr. W. Jackson, proxy for John McDonald, W.M.; Simeon

Duck, proxy for J. C. Hughes, P.M.; Charles Taylor, proxy for Coote M. Chambers, P.M.; W. Dalby, proxy for G. W. Haynes, S.W.

Quadra Lodge, U.D.: James A. Grahame, W.M.; Eli Harrison, P.M.; C. Strouss, proxy for W. Fraser, S.W.; H. B. Willson Aikman, J.W.

The Report was submitted by S. D. Levi and W. H. Thain, Credentia Committee, and adopted.

Moved by R.W. Bro. Burnaby, and seconded by R.W. Bro. Powell: That in order to establish perfect harmony and accord, and to promote the lasting welfare of the Masonic Fraternity in British Columbia, it is expedient to form a Grand Lodge in and for the Province of British Columbia. This was carried unanimously, and with great applause.

Moved by W. Bro. S. D. Levi, seconded by M. W. Waitt: That the representatives, now in Convention assembled, on behalf of their respective Lodges, do hereby declare themselves to be, and that they now proceed to organize, the Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia. This was carried.

It was then moved by R.W. Bro. Burnaby, seconded by R.W. Bro. Powell: That the Constitution of the Grand Lodge of England, in so far as it may be found applicable to existing circumstances, be adopted, except that the following officers shall be elected: Grand Master, Deputy Grand Master, Grand Wardens, Grand Chap-

lain, Grand Treasurer and Grand Tyler. This resolution was carried.

R.W. Bro. Powell and R.W. Bro. Burnaby then retired. The officers elected were: Dr. I. W. Powell, Grand Master; Hon. J. F. McCreight, Deputy Grand Master; Simeon Duck, S.G.W.; Henry Nathan, J.G.W.; F. Gribble, Grand Chaplain; M. W. Waitt, Grand Treasurer; P. J. Hall, Grand Tyler. H. F. Heisterman was appointed Grand Secretary.

R. W. Bro. Burnaby was made Past Grand Master, and W. Bro. James Allen Grahame was made Honorary Past Deputy Grand Master.

The date of Installation was set for December 26th, and R.W. Bro. Burnaby was requested to act as Installing Officer.

The last meeting of the District Grand Lodge was held on December 21st, 1871. The Brethren from New

Westminster could not attend because of the breaking up of the ice. R.W. Bro. Holbrook, however, was present, having left by an earlier boat. He objected to their becoming part of the Grand Lodge. The District Grand Master said he could not see any reason why Union Lodge could not work in harmony with the Grand Lodge, but he hoped that R.W. Bro. Holbrook would convey to the Brethren of Union Lodge the fraternal desire of himself and the District Grand Lodge to be at all times on the best fraternal intercourse with them.

R.W. Bro. Burnaby thanked the Brethren most cordially for the support they had given him during his term of office, and he hoped they would pardon his shortcomings.

The District Grand Lodge was then closed for the last time.

CHAPTER II

M.W. Bro. Israel W. Powell

On December 26th, 1871, M.W. Bro. I. W. Powell and the other elective officers were installed, and the following appointive officers: H. F. Heisterman, Grand Secretary; William Clarke, Senior Grand Deacon; I. Ragazzoni, Junior Grand Deacon; E. Lewis, Grand Superintendent of Works; Eli Harrison, Grand Director of Ceremonies; William Dalby, Grand Marshal; Thomas Shotbolt, Grand Sword Bearer; J. Austen, Grand Organist; J. Winger, J. Crump, R. Brown, J. S. Thompson, J. C. Hughes, Grand Stewards; S. L. Kelly, G. Pursuivant.

R.W. Bro. Burnaby, after congratulating the Grand Master on the high honour he had attained, said he wished to state his complete satisfaction in the work just consummated. Although at first he had felt it his duty to oppose the movement, he had duly appreciated the efforts of those who had tried to unite the discordant elements, and as soon as he had seen his way clear to do so, he had joined with them.

He then read a letter from the Grand Secretary, informing him that he had received the papers regarding the formation of the Grand Lodge, and the Colonial Board thought he had conducted himself with great judgment and tact in the difficult position in which he had been placed, and that he could not have been better advised. The Grand Secretary

referred to a letter he had received from R.W. Bro. Holbrook, stating that Union Lodge was adhering to the Grand Lodge of England, and that its rights and privileges would be reserved. The Grand Secretary said that although they would not be intimately connected, he would have his unalterable esteem and respect.

R.W. Bro. Burnaby had sent his resignation as District Grand Master, and he wrote: "It will always be a source of pride to hail from and be connected with the Grand Lodge of England, and it is not without a pang that I feel myself compelled, in however slight a manner, to sever the connection that has bound us together. Nothing but the urgent necessity of it would have led me to take such a step." He hoped the Grand Lodge of England would recognize that necessity and would officially recognize the Grand Lodge of British Columbia.

He expressed the wish that all the members of the Craft would unite in striving to maintain and uphold the Grand Lodge of British Columbia, so happily and so harmoniously inaugurated, and that all would endeavour to cement our Order with the bond of brotherly love and concord.

The Grand Master, after his investiture, thanked R.W. Bro. Burnaby for the important part he had taken in the inaugural ceremonies, and he said that if anything could add to the honour of being elected Grand

Master, it was the perfect gratification of being installed by him. It was not to be wondered at, he said, that the Craft had unanimously asked him to be the first Past Grand Master. He hoped their future efforts, to establish the principles of the Order on a sure and lasting basis, would be benefitted by his valuable assistance and co-operation. He said in conclusion: "A true Masonic patriot, a faithful British Columbian, may you be long spared to shed light and love upon the Craft, and to give good deeds of faithful citizenship to your adopted country."

R.W. Bro. Burnaby made an eloquent reply, and then the Master Mason Lodge was closed, and the Grand Lodge was opened in ample form, a procession was formed, and the Grand Lodge was fully consecrated.

At the evening session, the Grand Master thanked the Brethren for the honour conferred upon him, and appealed to them for harmony and love. He asked them to remember that the excellence of the superstructure would depend on the excellence and solidarity of the foundation. He said the eyes of the world were upon them, and that they must give proof of their capabilities for self-government, and of their ability and intention to form a worthy link in the great chain of Grand Lodges on this Continent. "Let us render grateful thanksgiving to the Most High for having prospered us in the past, and let us unite in imploring His blessing in our

present union, and with reverence and fervor, seek His guidance in time to come."

He said he had forwarded his resignation to the Grand Lodge of Scotland on July 21st, 1871, and had previously sent the resolutions passed by Vancouver Lodge, but had taken no part in the movement for or against an Independent Grand Lodge, as it had not the sympathy of the English Jurisdiction. He believed that such a change would only cause envy and jealousy, and would mean the frustration of the very objects for which a Grand Lodge should be formed.

Union Lodge was outside the Jurisdiction, but he hoped they would not long so remain. "Every enlightened Brother," he said, "whose heart is in his home, and whose home is in British Columbia, must see that his first duty is to the Craft, and that the highest interests of the Brotherhood require him to give his cordial assistance and co-operation in maintaining the exclusive and undivided supremacy of this Grand Lodge within the boundaries of this Province."

On behalf of the Provincial Grand Lodge, he presented their regalia to the Grand Lodge, and he said they could also have the regalia and jewels of the District Grand Lodge by assuming a debt of \$450.00 due thereon. He recommended the formation of a Board of Relief, the erection of a Masonic Hall, and the sending of notices to sister Grand Lodges.

In conclusion, he said: "Only the Corner Stone of the great Temple we have united to build in this young Province has been auspiciously laid. Care, supervision, unremitting zeal, and the most steadfast devotion will enable us to crown our honourable efforts with the cope-stone of success. Let us all work faithfully in the interests of this great work, and may it finally meet with the approval and acceptance of the Grand Master above, Who is the Most High and the Great Architect of the Universe."

He recommended the granting of intermediate warrants to Victoria Lodge, No. 1; Vancouver Lodge, No. 2; Nanaimo Lodge, No. 3; Cariboo Lodge, No. 4; British Columbia Lodge, No. 5; Caledonia Lodge, No. 6; Mount Hermon Lodge, No. 7; and Quadra Lodge, No. 8.

After several resolutions of thanks, the First Annual Communication of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia was closed in Ample Form, and so proclaimed, on St. John's Day, December 27th, 1871.

Early Years of Grand Lodge

Although British Columbia had become a Province of the Dominion on July 20th, 1871, there was continued depression. The Province was depending chiefly on mines; for lumbering, which later became such an important industry, was confined almost entirely to the two mills on Burrard Inlet. In 1858, James Allen Grahame, by order of the Hudson's

Bay officials in London, had relinquished Fort George, and two years later had moved the Company's headquarters from Fort Vancouver to Victoria, but even the Company's trade was reduced to a minimum, because of the failure of the fur market in Europe.

So great was the depression that a petition was circulated for annexation with the United States. Doubtless the depression was, in part, responsible for Masonic as well as for political change. It recalls the Annexation Manifesto of 1849 in the two Canadas, a movement which was countered by the British America League, which sponsored three resolutions: to maintain inviolate the connection with the Mother Country; to advocate Confederation; and to institute a commercial National Policy.

During the early years of Grand Lodge, membership remained in a somewhat static condition. The number of Lodges was reduced, without detriment to the membership, for Freemasonry depends more on the strength and character of the Lodges than on their number. The amalgamation of the two Lodges in Nanaimo, and the reduction of four Lodges in Victoria to two, by the same means, was an advantage, as it strengthened the Lodges, and did not lessen the total membership in the Province, but there could be no hope of material advantage until the completion of the railroad brought people and capital. It was necessary, therefore, to consolidate what they had.

The Grand Secretary had sent to Union Lodge copies of the Proceedings of the Convention and of the Grand Lodge Communication, and also a copy of the Constitution. In the accompanying letter, he expressed the Grand Master's regret that no representative of Union Lodge had been present at the meeting of the Grand Lodge, but he hoped the members of Union Lodge would approve of the action taken, and he hoped they would see their way clear to become a constituent of the Grand Lodge, as it was desirable to have Masonic affairs in the Province controlled by its own members; and, if Union Lodge would agree to what its name implied, it would give him unfeigned pleasure to accord to it the rank of second oldest Lodge in the Province.

About that time, it so happened that Union Lodge had acquired some land in Sapperton for a cemetery, and had planned to erect a chapel, and to have the Grand Master and his officers present at the laying of the Corner Stone, and they sent a letter to M.W. Bro. Powell to that effect. However, soon afterwards the Grand Master received a letter from R.W. Bro. Holbrook, expressing indignation at his acceptance of the invitation, although there was nothing definite in the letter from Union Lodge, nor had the Grand Master even written a reply. After the receipt of R.W. Holbrook's letter, he wrote to Union Lodge that he refused to have anything to do with the lay-

ing of the Corner Stone until they had received a reply from the Grand Lodge of England, or until they had resigned their English Charter, as he wished to avoid any unfortunate incident in the matter of an interesting ceremonial where the utmost harmony should prevail.

The result was that Union Lodge held a meeting, and passed a resolution that they did not recognize R.W. Bro. Holbrook's authority, and that they decided to offer the Hall to the Grand Lodge of British Columbia, and to inform the Grand Master accordingly. The Grand Master, therefore, agreed to lay the Corner Stone on July 30th, 1872.

On that date, the Grand Lodge was opened, and a procession was formed on Columbia Street, the Victoria Band leading, followed by the Officers and Members of the Odd-fellows' Lodge, and by the Royal Arch Masons and the Freemasons, and then the Grand Master with the Grand Stewards and Grand Tyler. On arriving at the site, the procession countermarched, the officers took their places, and the Grand Master delivered an eloquent address, and then laid the Corner Stone with Masonic ceremony. The procession was then re-formed, and the Freemasons returned to the Hall, where the Grand Lodge was closed in due form.

Soon afterwards, Union Lodge met, and passed a unanimous resolution to join the Grand Lodge of British Columbia. The Grand Secretary forwarded a copy of the

resolution to the Grand Lodge of England, and Union Lodge sent a petition requesting a Warrant from the Grand Lodge of British Columbia.

When the Grand Lodge of British Columbia was formed, the English Lodges paid to the Grand Lodge the money due to the District Grand Lodge, and if Union Lodge had wished to do the same, it would have been ranked as No. 2, but the members preferred to rank as No. 9. rather than pay the required sum.

The Grand Master sent his congratulations, and said he thought that their becoming a constituent of the Grand Lodge would result in their future prosperity.

The Grand Secretary reported to the Grand Lodge of England on December 12th, 1872, and suggested that the District Lodges be allowed to keep their Warrants, as memorials of their parent Grand Lodge.

After Union Lodge decided to join the Grand Lodge, R.W. Bro. Henry Holbrook, at a Lodge meeting, had a serious difference with the other members, and, deeply incensed with their decision, he left the Lodge without ceremony. This, and other actions no less indiscreet, led to his exclusion; and, though he made several appeals at various times, he was unable to obtain a reversal of the decision of the Lodge.

At the second Annual Communication of Grand Lodge, December 7th, 1872, the Grand Master said

that it was especially gratifying to have Union Lodge as a constituent of the Grand Lodge.

Of Confederation, he said they had reason to rejoice in the hope of prosperity that brightened the present and illuminated the future of the Dominion. He looked forward to the time when they would have rapid communication with the East, and thus be able to participate in the common thrift, and in the propitious advancement of our magnificent continent. In conclusion, he said: "If I were without the hope of still continuing to aid in the good work, as a grateful labourer, the resignation of the gavel would indeed be attended with sorrow and regret."

At the Third Annual Communication, December 6th and 7th, 1873, the Grand Master reported that he had visited all the Lodges except Cariboo, but the Deputy Grand Master had visited it, and had reported that he was well pleased with his reception, and he mentioned particularly the interest manifested by the brethren and the prosperous condition of the Lodge. On April 20th of that year, William Henry Fitzgerald, a Charter Member of Cariboo Lodge, died at Germanson Creek; and, on the day appointed for the funeral, Freemasons came from Manson's Creek and bore the body of their late brother to a suitable burying place, and interred it with Masonic Honours.

William Henry Fitzgerald, Engineer, at the age of 22, was initiated

in Albion Lodge, No. 17, now No. 2, G.R.Q., on June 12th, 1857, passed on July 12th, and was raised on August 14th. He served as Inner Guard from the Annual Meeting following until June 17th, 1858, after which there is no mention of him in the Lodge minutes; but he is recorded in the records of the Grand Lodge of Scotland as a Charter Member of Cariboo Lodge, Barkerville.

On April 12, 1872, he was appointed Gold Commissioner and stipendiary magistrate of Omineca, and he spent the following winter at Fort St. James, but having received a complaint from the Department, relative to his wintering there, he wrote: "Since I have had charge of this District, I have endeavoured to distribute my services and those of the officials under my control, with a view to meeting the requirements of the public service."

Bro. W. H. Fitzgerald should be remembered as one of the pioneer Freemasons of the Cariboo, as a pioneer of Northern British Columbia, as a Brother who was a true Freemason, and as a man who was faithful unto death.

Ashlar Lodge, No. 3

In the absence of the Grand Master from the Jurisdiction, the Deputy Grand Master authorized R.W. Bro. J. F. McCreight to lay the Corner Stone of the Masonic Temple at Nanaimo, on October 15th, 1873. He was accompanied by R.W. Bro. Burnaby and the Grand Secretary,

and by other officers and members of Grand Lodge. The ceremony was performed with dignity and efficiency, and was marked by complete harmony between the Lodges. When the Temple was completed, the brethren decided that if they could work in harmony in the construction of the Temple, they should be able to work as one Lodge, but Caledonia insisted on having the American work and the Scottish regalia. As these were conceded, they united as Ashlar Lodge.

The Grand Master consecrated the Hall on October 21st, 1874, and that was the only meeting of Grand Lodge in that year.

The Fourth Annual Communication was held in Victoria on February 20th and 22nd, 1875.

The Grand Master in his address referred to the need of a Masonic Temple in Victoria. He said over Twelve Thousand Dollars had been spent in rents, enough to have built a temple of their own. The Committee agreed, and the Board of General Purposes was authorized to select a site. Simeon Duck, Eli Harrison, H. F. Heisterman and Thomas Shotbolt were appointed as a Committee.

The Grand Master thought the use of different rituals was responsible for the lack of interest in the Lodges, and he asked that Grand Lodge consider the matter, and the Board of General Purposes was asked to communicate with the Lodges in order to ascertain their views.

Recognition was accorded to the Grand Lodge of Hungary, as it had seceded from the Grand Orient of France. Recognition was accorded to Grand Lodge "Zur Somme," head of the Grand Lodge League. R.W. Bro. Heisterman was appointed representative.

M.W. Bro. Powell had filled the office of Grand Master for three years and two months, and he refused re-election, and Simeon Duck was chosen as the next Grand Master.

CHAPTER III

M.W. Bro. Simeon Duck

One of the outstanding events of M.W. Bro. Simeon Duck's Masonic Year was the re-union of Grand Lodges at Olympia, on August 17th and 18th, 1875. Representing British Columbia were: Frederick Williams, D.G.M.; Eli Harrison, P. J. Hall, E. Crow Baker, A. A. Green, and Frank Richards. They sailed on the Steamer *Favorite*, but arrived a day late, because of fog. They were received by M.W. Bro. Hadyn, Grand Master of Washington, and by M.W. Bro. Rothschild, P.G.M. After breakfast, they were taken to a grand clam bake in a large orchard near the water's edge. The Deputy Grand Master, replying to the honours given to the Grand Lodge of British Columbia, gave a cordial invitation to all present to visit Victoria, and to receive such hospitality and welcome as time and circumstances would permit.

In the evening, hundreds of brethren with their wives and daughters embarked on the steamers *North*

Pacific and *Favorite*, and arrived in Victoria in the afternoon of Thursday, August 19th. They were welcomed by the four Victoria Lodges, by Columbia Royal Arch Chapter, and by the Grand Lodge of British Columbia. The ladies were taken to Philharmonic Hall, on Fort Street, and the Lodges, led by a band, formed in procession and marched to the Philharmonic Hall.

R.W. Bro. Williams introduced the two Grand Masters: M.W. Bro. Hadyn, of Washington; M.W. Bro. Congle, of Oregon; and also M.W. Bro. Ellwood Evans, P.G.M. of Washington, and other distinguished visitors.

Grand Master Simeon Duck, in welcoming the visitors, said in part: "I know that there are many who denounce the Order for all that is low and mean and as something from the Evil One, and that strong effort is being made in some parts of the country to accomplish its entire destruction; but if ever there existed a human institution more distinguished

than any other for the principles and practice of Brotherly Love and genuine morality, it is the one in which we have assembled today."

The Grand Orator of Oregon said: "May the Grand Master of the Universe grant that no differences may arise between people having a common origin, speaking a common language, worshipping the same God, and largely governed by the same unwritten law; but let us rather rejoice in the prosperity of each, and in the glory which both may claim in common. I feel justly proud that my country sprang from so great and glorious a country as Great Britain."

At the end of the day, a brief farewell was given by Bro. Nasmith, a former Senator of Oregon. He said: "A people speaking the language of Shakespeare, Milton, Locke, and Bacon, and drawing their inspiration of Liberty from the Magna Carta, in which we claim equal rights with you, should never be divided."

As the ship sailed out, the visitors' band played "God Save the Queen," and the Victoria Band replied with "Hail Columbia," and those on the ship and those on shore waved salutations until distance dimmed their forms.

Unfortunately, this year that gave such a gleam of sunshine to visitors and hosts alike, a few months later overcast with shadowed gloom the hearts of thousands, for the *Pacific*, outward bound from Victoria, went

down off Cape Flattery at 10:00 o'clock on the night of November 4th, 1875, with over three hundred men, women and children on board. A sail vessel, the *Orpheus*, had struck her a glancing blow amidships, and the doomed vessel sank in ten minutes; but the *Orpheus* continued on her way without ever attempting to save any of the victims, although the night was clear and the sea comparatively calm. The only survivors were Neil Henley, a quartermaster, and Henry T. Jelly, a C.P.R. survey man from St. Thomas, Ontario.

Among the lost were: J. H. Sullivan, Gold Commissioner from the Omineca; Captain Otis Parsons and his wife, a Mandeville, and other members of the Mandeville family, well known in the theatrical world; also, Sewell Prescott Moody. A month after the disaster, a state-room stanchion was found on the beach below Beacon Hill, with this brief message: "All lost! S. P. Moody."

Mr. Secretan, of the C.P.R., said the bodies were recovered by all the British and American craft available, and laid out reverently in the City Hall for identification. He told of the heart-rending sight and of the anguish of the bereaved. The thought of it saddens the soul and we wish that it had not been.

According to the enquiry, there were grave doubts as to whether or not the ramming of the *Pacific* had been accidental; but, whether by design, or by decree of Fate, the

Orpheus was wrecked a few hours later. There appears to be no record as to what view the Insurance Company took of the disaster.

The *Pacific* had been condemned, and was taken off the service in 1872, but was brought back during the Cassiar gold excitement. Well did Virgil say: "O accursed hunger of gold, to what dost thou not compel human hearts!"

When we reflect on the countless lines of circumstance, many of them emanating in a remote past, that had to centre or cross at a particular point of time on that fatal night, we must surely realize that all the teachings of Freemasonry must continually be directed towards strengthening faith in the Divine, in order that man's work, whether in the erection of an edifice or in the building of a ship, or even in the performance of his daily tasks, may be marked by honesty and sincerity of purpose, in order that disasters may be avoided or reduced to a minimum; and that man's resolution may be steeled against the soul-destroying power of gold, and that the heart of man may be transformed by that love which shall fortify his soul against the dark inscrutable mystery of Death!

M.W. Bro. Frederick Williams

Frederick Williams was the third Grand Master. He was elected at the Fifth Annual Communication of Grand Lodge, held on the 19th, 22nd and 24th of February, 1876, at Victoria.

During his first year of office, he visited every Lodge except Cariboo, a report of which was given by W. Bro. Jonathan Nutt.

On September 12th, he went to New Westminster to visit Union Lodge, but he was informed that there would be no meeting as there was smallpox in the building. On the following day, he went to Burrard Inlet to visit Mount Hermon, but, as all the members were employed in the lumber business, and the sawmills were running night and day, not many could meet him, but he said: "I spent a pleasant evening in their handsome Lodge Room, and was gratified to find the Lodge in perfect harmony, and financially strong."

The next day, he went back to New Westminster and held an informal meeting in Good Templars' Hall. He said: "This Lodge has suffered much from mismanagement and discord in the past, and circumstances even now are anything but conducive to harmony."

The Grand Lodge Officers for the Masonic Year 1877-1878 were: M.W. Bro. Frederick Williams, G.M.; R.W. Bro. Eli Harrison, D.G.M.; R.W. Bro. J. G. Vintner, S.G.W.; R.W. Bro. C. M. Chambers, J.G.W.; M. W. Waitt, Grand Treasurer; Eli Harrison, Grand Secretary; P. J. Hall, Grand Tyler.

The Grand Lodge was closed on February 19th, 1877, thus concluding the Sixth Annual Communication.

Building of the Masonic Temple

One of the very important projects of the year 1877 was the building of a Masonic Temple. The plans were submitted on October 20th, 1877, and that of Bro. Teague was accepted. On December 22nd of that year tenders were accepted as follows:

W. E. Wright, stone	
and brick work.....	\$4,500.00
John Bennett, carpenter	
work	2,600.00
D. Heal, tinwork.....	900.00
J. Spratt, ironwork.....	100.00
T. R. Mitchell, painting..	328.00

Total for the Building. \$8,428.00

The two lots are 120 feet wide and 120 feet long, and cost \$1,750.00.

The Building is 49 feet by 67 feet, and is situated on the corner of Douglas and Fisgard Streets. The Lodge room is 30 feet wide, 57 feet long and 27 feet 6 inches high.

The building is just opposite to the Hudson's Bay Company's Store, and faces on Fisgard Street.

To finance the building 500 Shares were issued at \$20.00 each. Victoria Lodge subscribed \$1,400.00; Vancouver Lodge, \$500.00; and Columbia Royal Arch Chapter, \$300.00.

The Grand Master, in his Report, said that the Brethren of the Jurisdiction mourned the loss of M.W. Bro. Robert Burnaby, who died on January 12th, 1878, in Leicester, England, where he had gone for the benefit of his health.

The Grand Master said: "Grief and mourning fill our hearts. His life had been devoted to the happiness of his fellow men, and he died as he had lived, an honoured member of an Order which he loved."

The Committee on the Grand Master's Address expressed regret at the loss of M.W. Bro. Burnaby, "whom the members of the Craft might well regard as the brightest ornament in the history of Freemasonry in this Jurisdiction."

The Grand Master in his address noted that Victoria Lodge, No. 1, and British Columbia Lodge, No. 5, united to form Victoria-Columbia Lodge, No. 1, and he had installed the officers on April 3rd, 1877.

Also, Vancouver Lodge, No. 2, and Quadra Lodge, No. 8, united to form Vancouver and Quadra Lodge, No. 2. He had installed the officers on May 16th, 1877.

In concluding his address, the Grand Master said: "May God, Who protected our fathers in ages gone, Who is our shield for the present, and our hope for the future, guide, guard and protect us in the work which we have undertaken, until its termination shall unite the whole human family in indissoluble bonds of sympathy and love."

The Board of General Purposes reported: "The Annual Communication of Grand Lodge shall be holden in the City of Victoria on the Saturday in June immediately preceding St. John's Day in each

year, provided that the next Annual Communication shall be held in June, 1879. The Report was adopted.

M.W. Bro. Eli Harrison

Eli Harrison, a member of Vancouver and Quadra Lodge, No. 2, was elected Grand Master at the Seventh Annual Communication, held in Victoria on February 16th and 18th, 1878.

On April 22nd of that year he laid the Corner Stone of the Temple, and he consecrated it on October 18th, in the presence of a distinguished company of some five hundred people, including representatives of the Judiciary, the Clergy, the Provincial Government, and Freemasons of many sister Jurisdictions.

In the conclusion of an eloquent address, the Grand Master said: "We ought to trust God, and obey the Moral Law, to be charitable, to be just, upright and honourable. We are taught temperance, prudence, fortitude, and to conform to the law of the land. We are taught lessons of virtue from our working tools, and sublime lessons from our ritual. Genuine manhood is our aim; and, if a brother be but faithful to the cause he has espoused, most certainly he will be true to himself, to his fellow-men, to his country and to his God!"

The whole Craft mourned the passing of the Deputy Grand Master, R.W. Brother James Gordon Vintner, in the prime of his manhood. The funeral was on February 8th,

1879, and it was conducted by Vancouver and Quadra Lodge.

The Grand Master stated that recognition had been accorded to the Grand Lodge by more than sixty Jurisdictions, yet no communication was received from the Grand Lodge of Scotland; but the Grand Lodge of England, after due consideration, had acknowledged this Grand Lodge, and, by request, had returned the Charters to the Lodges formerly under its jurisdiction.

At the Annual Communication of 1879, recognition was withdrawn from the Grand Orient of France, by resolution of R.W. Bro. Cornelius Thorne and V.W. Bro. H. H. Long, Grand Chaplain, as follows: "Resolved that this Grand Lodge of British Columbia deeply regrets that the Grand Orient of France has departed from the ancient Landmarks of the Craft by erasing from her Constitution, and ignoring the name of God, and by not requiring a belief in the Deity as a prerequisite for initiation, and further, does hereby express its indignation at the course pursued by the Grand Orient, and now severs all relations that have heretofore existed between this Grand Lodge and the said Grand Orient, until such time as she shall acknowledge the Supreme Ruler of the Universe, and otherwise act and abide by the ancient usage of the Honourable Fraternity to the satisfaction of the Grand Lodge of England and of other Grand Lodges."

At the Ninth Annual Communication, on June 19th and 21st, 1880, at Victoria, the Grand Master gave particular attention to Charity. He said: three of every four persons applying for relief were not entitled to it as members. Of those assisted that year, one had paid no dues for twenty years; another had paid no dues for nine years; and another had paid no dues for seven years. Notwithstanding this, the common ties of humanity demanded that they should receive relief. Some of the recipients were from France; some from the West Indies; and some from New Brunswick. He noted that more relief was given by private persons than by others. He expressed indebtedness to Joseph Spratt, shipowner, and to Captain Rudlin for passage and care of the sick while travelling. He thought care should be taken before suspending members for non-payment of dues, as many who appeared to be comfortably provided for needed our sympathy and forbearance.

At the Ninth Annual Communication, June 16th and 18th, 1881, at Victoria, the Grand Master expressed disappointment that no new Lodges had been formed, but he noted that, while so many people had left the Province, the Lodges had increased in wealth, and had not diminished in the number of members.

The Grand Master looked upon Charity as the groundwork of the Order, and hoped he would always

tolerate the poor and upright of every race and religion, for without such toleration universal brotherhood is impossible. He said every Brother should interest himself in Charity and Benevolence, and thus bring joy to the sorrowful, comfort to the wretched, relief to the destitute, and consolation to the troubled.

He said: "I have endeavoured to perform my work in accordance with the ancient landmarks of the Craft. My desire has been to avoid giving offence to anyone; and at the same time not to swerve from the path of rectitude. I pray the Great Architect of the Universe to continue to preside over our Temple; and, under his protection, may we always perform our duties with fervency and zeal."

W. Bro. J. Spencer Thompson died on December 21st, 1880. Vancouver and Quadra Lodge conducted the funeral. In 1861, W. Bro. Thompson was a member of the Committee to discuss with Governor Douglas the finishing of the Cariboo Road; and he was also a member of the Committee sent to discuss the question of granting representative Government to the Colony. In 1871, he represented the Cariboo in the Dominion Parliament.

The Tenth Annual Communication was held in Victoria. A Warrant was granted to Cascade Lodge, No. 10, at Yale, then the construction centre of the railway from Emory's Bar to Port Moody, but before the Lodge could be formed,

Yale was destroyed by fire, and the Masonic Hall with most of its contents was burned. The Grand Lodge arranged for a re-issue of the Charter, if a sufficient number of members could be found to re-establish the Lodge, but the Construction Centre was moved from Yale, and with it went the hopes of establishing a Lodge.

M.W. Bro. C. M. Chambers

M.W. Bro. Coote Mulloy Chambers was Grand Master for 1881-1882, but his year was one of apparent inactivity. In Quebec, Elgin Lodge, to which Dr. Powell had belonged, King Solomon Lodge and Argyle Lodge, formerly under the Jurisdiction of the Grand Lodge of Scotland, became constituents of the Grand Lodge of Quebec on January 27th, 1881.

On July 2nd, 1881, President Garfield was shot by an assassin, and died at Elberon, September 19th, 1881.

On July 21st of that year, Dr. Albert Gallatin Mackey died. He was mourned by the whole Masonic world.

The Eleventh Annual Communication was held at Victoria, June 17th, 1882. M.W. Bro. Coote M. Chambers ruled: "That to confer the honour of Past Master on any Brother who had not been duly elected as Master of his Lodge would be at variance with the Ancient Landmarks."

At this Grand Lodge Communication, the rank of Past Senior Grand Warden was conferred on Bro. E. Crow Baker.

There was some trouble in Utah over the exclusion of Mormons from the Craft, according to the report of the Grand Representative, V.W. Bro. Heisterman. The Lodges concerned claimed that the chief tenet of the Mormon Church is polygamy, which is contrary to United States Law, whereas Freemasonry must be loyal to the Government, and yield a ready obedience to all its laws.

The Grand Lodge was closed on June 20th, 1882, at Victoria.

M.W. Bro. Henry Brown

The Grand Master of 1882-1883 was M.W. Bro. Henry Brown. One of the most important events of his year was the visit of the Governor-General the Marquis of Lorne, and his Royal Consort, the Princess Louise, the daughter of Queen Victoria. The vice-regal visit was of very great importance to British subjects in the Province, and especially to residents of Victoria.

The Steamer *Grappler* was burned on April 29th, 1883, and Bro. Sidney Thomas Franklyn died bravely at his post in his endeavour to save the lives of those on board.

The Brethren also mourned the passing of R.W. Bro. Ebenezer Brown, P.G.W., and of Philip J. Hall, Grand Tyler.

Fraternal sympathy was extended to the Grand Lodges of Ohio, Indiana, Kentucky and Illinois, where devastating floods had taken dread toll of lives and property of Masonic brethren and their fellow citizens, for disaster makes a brotherhood of all sufferers, even of those not bound together by Masonic ties.

The Twelfth Annual Communication, commencing on June 23rd, 1883, was held in New Westminster, and it was the first Annual Communication to be held outside of the City of Victoria.

The Grand Master in his address said he had received no application from the Yale Brethren for a re-issue of the Charter, provision for which had been made at the last meeting of Grand Lodge, but he recommended that the time be extended for another year, in order that the Brethren of Yale might take it up again without further expense, if they should be in a position to do so. Of the fifteen petitioners, only two had affiliated with other Lodges.

The Grand Committee of the Grand Lodge of Scotland had recommended that recognition be accorded to the Grand Lodge of British Columbia, and that our representative near that Grand Lodge be R.W. Bro. Savage, Provincial Grand Master of the Provincial Grand Lodge of Aberdeen. The Grand Master had issued a Commission to R.W. Bro. Savage upon receiving notice of the recommendation.

The Grand Master reminded the Brethren that the giving of pecuniary aid is not the only form of charity we are called upon to exercise, but there are other ways, such as visiting the sick, lending a helping hand to an erring brother, and throwing the mantle of charity over the faults of others.

In conclusion, he said: "Let me assure you that I will return to the ranks, a willing worker, in the cause of Freemasonry, ever ready to perform any duty that may fall to my lot, to the best of my ability."

The Grand Chaplain spoke from the text: "We are members one of another." Ephesians, 4, 25. He said: "We owe our happiness in a large measure to the presence of others. We justly glory in our civilization, but it is the product of the workers of all time. Our religious liberties have flowed to us in streams of human blood. We speak of being independent. It is a vain boast. We are members one of another."

The following principal officers were installed: M.W. Bro. Edgar Crow Baker, Grand Master; R.W. Bro. Thomas Trounce, D.G.M.; R.W. Bro. Robert Kelly, S.G.W.; R.W. Bro. Robert Beaven, J.G.W.; V.W. Bro. M. W. Waitt, Grand Treasurer; V.W. Bro. A. R. Milne, Grand Secretary; V.W. Bro. R. H. Smith, Grand Chaplain; and Bro. W. Trickey, Grand Tyler.

The Grand Lodge was closed June 24th, 1883.

M.W. Bro. E. Crow Baker

M.W. Bro. Edgar Crow Baker, Grand Master for the Masonic year 1883-1884, had served as Grand Secretary during the previous four years. He had retired from the Navy in 1872. He was accountant at Halifax for the Intercolonial Railway. He came to British Columbia in 1874, and for three years he was accountant at Hastings Mill, and for the next three years he was employed in the Finance Department in Victoria by the Provincial Government. He organized the pilotage system in Victoria and the Esquimalt Telephone System, and was elected to the Dominion Parliament in 1882, and retired in 1889.

The Grand Master had affiliated with Victoria-Columbia Lodge, and was Master in 1880. He was absent on Parliamentary duty for a great part of the year, but he had a very capable Grand Secretary and a very faithful Deputy Grand Master.

At a special Communication of Grand Lodge on July 28th, 1883, the Grand Master laid the Corner Stone of the British Columbia Protestant Orphans' Home in Victoria. He was assisted by Grand Lodge Officers and by Victoria Lodges and members of the Victoria Royal Arch Chapter. The Mayor and Council also attended. The President of the Home, Bro. A. A. Green, presented the silver trowel, and Bro. George Frye, on behalf of the Masons of Victoria, handed to the Grand Mas-

ter, for the Home, a purse of \$250.00; and the Brethren marched around the Stone and deposited thereon their contributions, totalling \$372.40. The Oration was given by Senator Macdonald; the closing prayer was offered by Bishop Cridge, and the benediction pronounced by Rev. R. H. Smith, the Grand Chaplain. We regret to say that V.W. Bro. Smith passed away on November 12th of that year, just ten days after the death of his wife. The sympathy of the whole jurisdiction was felt for the three daughters, thus sorely bereaved of both parents.

The Grand Master said that Very Worshipful Bro. Smith had left an invaluable legacy in the example of Virtue and Piety, which his life so eminently exhibited. The funeral was conducted by Vancouver and Quadra Lodge.

The Brethren of Calgary wished to apply for a Charter, but eventually received their Charter from the Grand Lodge of Manitoba. The Lodge was named Bow River. One of the Charter Members, Bro. William McGilivray, became a charter member of Pacific 16, Mission City.

The Thirteenth Annual Communication was held at Nanaimo, commencing on June 21st, 1884. The attendance was small, as a loss of ten days was necessary for brethren from the mainland, and many could not afford to lose so much time from business affairs.

The Grand Master said that in all their deliberations they should endeavour to keep that amity of feeling and sentiment which should characterize all our intercourse as true Freemasons; and that we should carefully scrutinize the character of every candidate for the mysteries. The strictest examination should be made into the life and character of applicants. No one should ever pass the portal of our mystic edifice, nor enter the Middle Chamber, until he has been fully and duly prepared. He also tried to impress upon them the great necessity of obedience to our motto: "*Audi, Vide, Tace.*"

On July 12th, 1884, Bro. Albert Pike, a distinguished Freemason, visited Victoria, and was welcomed by M.W. Bro. Baker and the Grand Lodge Officers. He was accompanied by many distinguished and high ranking Brethren from the United States. On the following evening, Bro. Pike delivered an eloquent address on "The Symbolism of Our Order."

Later, at the banquet table, there were numerous responses by the Brethren. The Grand Master said their only regret was the shortness of their stay.

The Grand Master said: "I trust the day is not far distant when the uniform and salutary, though silent and unseen influences of our principles will effectively silence the tongue of calumny and weaken, if not forever extinguish, the unjustifiable rancour and hatred of enemies.

Recognition was accorded to the Grand Lodge of Victoria, organized in Melbourne, July 2nd, 1883, with 19 Lodges, of which 11 were Irish, 6 Scottish, and 2 were English.

R.W. Bro. Thomas Trounce

The Grand Master said that he could not attend the Fourteenth Annual Communication on June 20th and 21st, 1885, R.W. Bro. Trounce, therefore, presided. The Grand Master wrote: "Freemasonry meets with the virtuous of every persuasion, in the firm and pleasing bonds of fraternal love, and all are taught to view the errors of mankind, with compassion and to strive by virtue of our own conduct to demonstrate the superior quality of our faith, which we ourselves profess to admire, so that Freemasonry may be, in reality, what we allege it to be: the centre of union between good men and true, and the happy means of conciliating friendship among those who must otherwise have remained at a perpetual distance."

Bro. John Buie reported the laying of the Corner Stone of the Episcopal Church at Surrey on August 6th, 1884, and that group photographs had been taken by Bishop Sillitoe.

The Deputy Grand Master said: "In entering upon our business, let us divest our minds of all selfish considerations, and as true Freemasons, enter upon the performance of our labours with a steady purpose to promote the good of our Order, that

the work may be completed in such a manner that it may redound to our credit as Freemasons, thereby gaining the approval of the Supreme Grand Master, Who is above all, Whose judgments are always perfect, and to Whose guidance and approval all Freemasons look."

The coming year heralded the dawn of progress for British Columbia, and especially for Freemasons here. The progress was primarily due to the reaction of the tide of industry that had receded with the decline of gold production and the failure of the fur market in Europe, as the demand for beaver skins, the staple article of the Fur Trade, had ceased, especially as beaver hats had gone out of style.

Kamloops Lodge, No. 10

Confederation had linked the Prairie Provinces with the Canadas and the Maritimes, and the long stretch of intervening prairie had been linked with the Pacific Province by the steel bands of the Canadian Pacific Railway. Towns had come into being with the coming of the railway, and new life was added to the older towns and settlements.

Masonic development needed no forcing. In each growing settlement there were Freemasons, and when a sufficient number could be found, usually a meeting was held and a movement begun for the formation of a Lodge. Since the formation of the Grand Lodge, the most important

Masonic event was the founding of Kamloops Lodge, No. 10.

Kamloops was a fur trading post in the early days, and it attained great importance after the coming of the railway. It is the commercial centre of the Southern Dry Belt.

The Lodge was formed by railwaymen and business men of the city, but the leader was a clergyman, the Rev. Darrall R. W. Horlock, who came to British Columbia in 1862, and was resident at Yale during the time of its prosperity. Afterwards, he was sent to Kamloops by Bishop Sillitoe; and, from that time until his return to England, he was closely associated with Freemasonry in this Jurisdiction.

Kamloops Lodge was approved by Union Lodge, No. 9, in 1885. After receiving its dispensation, the first meeting was held January 5th, 1886. There does not appear to have been any formal institution.

Another event of great importance was the unanimous decision of Mount Hermon Lodge, on February 20th, 1886, to move across the Inlet to Vancouver. Evidently the Brethren came a little too soon, for Vancouver was destroyed by fire that year, on June 13th, and Mount Hermon Lodge lost its regalia and other Lodge effects.

The Fifteenth Annual Communication was held in Victoria on June 19th, 1886. **M.W. Bro. Trounce** commented on the prosperous condition of the Craft. He was particu-

larly pleased with Kamloops Lodge, for by the end of April it had initiated five new members, received four by affiliation, and had two applications on hand.

With reference to his own work, the Grand Master said: "Permit me to say that, although we have not been able to see eye to eye in all matters, I do claim that, in all my Masonic life, my guiding thought has been, above all other considerations, to maintain the honour and integrity of our beloved Order, notwithstanding there may have been times of friction in some matters of rulings, I can conscientiously say that I have been guided by a feeling of duty to the Craft, based on the solemnity of my obligation, to preserve the Landmarks of our Order, and to maintain the ancient usages and constitutions on which I was obligated."

This would appear to indicate that M.W. Bro. Baker's reference to some of the lessons in the Ancient Charges, and his admonitions against any change in the Landmarks were carefully considered, and that the Grand Master had carried out with some determination his predecessors ideas in these matters.

The Committee expressed regret that the Grand Master had not been able to visit the Lodges, because of illness in his family, but while they expressed fraternal sympathy, they ventured to hope that his successor would be able to carry out in the ensuing year his evident desire in this respect.

By resolution of Grand Lodge, a Warrant was granted to Kamloops Lodge, No. 10, Kamloops.

Three trustees were appointed to increase the scope and efficiency of the Benevolent Fund. Grand Lodge also voted Five Hundred Dollars to purchase regalia to replace that lost by Mount Hermon Lodge in the Vancouver fire. Grand Lodge closed June 21st, 1886, at Victoria.

M.W. Bro. William Dalby

The Grand Master for 1886-1887 was William Dalby, of Vancouver and Quadra Lodge, which he had joined in 1867 by affiliation and of which he was Master of 1870. His wife was a sister of Sewell Moody.

On July 13th, 1886, he welcomed to Victoria Hon. Thomas White, a distinguished member of Parliament. The Deputy Grand Master said he would always remember his reception of them, which was worthy of a statesman and a Freemason. It was also the Grand Master's privilege to welcome Sir John A. Macdonald, Prime Minister of Canada and Grand Representative of the Grand Lodge of England. He received them cordially, and his reply to the address was courteous and appreciative and bore the marks of the great statesman.

The Grand Master asked W. Bro. Angus McKeown to constitute Kamloops Lodge No. 10, which he did on November 7th, 1886. The Grand Master said that the Consecration and Installation were completed to

the satisfaction of Kamloops Lodge, and that it was done in a very able and satisfactory manner, as was all Masonic work performed by Bro. McKeown.

George Anthony Walkem, a young lawyer who affiliated with Kamloops Lodge, became Premier of British Columbia; and another young lawyer, William Ward Spinks, who joined by initiation, became a County Court Judge, and also he was the author of *Tales of the British Columbia Frontier*. Henry John Cambie, another member, was a Civil Engineer, and took a leading part in the construction of the C.P.R. Cambie Street, Vancouver, was named for him.

Mountain Lodge, No. 11

The Grand Master issued a dispensation to Mountain Lodge, Donald. It was named for Donald Smith, afterwards Lord Strathcona. The Lodge was instituted by R.W. Bro. Horlock, assisted by Dr. Sibree Clarke. It was the first Lodge in this Jurisdiction to use the Canadian Work. When the construction centre moved from Donald, Mountain Lodge moved to Golden.

On May 4th, 1887, there was a terrible calamity at Nanaimo, an explosion in a coal mine, in which four brethren lost their lives. Bro. Samuel Hudson, hearing of the disaster, hastened from Wellington, organized a rescue party and went down into the mine, but having ventured too far,

he was caught by the deadly after-damp. He was brought to the surface, but all attempts to resuscitate him proved unavailing.

The Grand Master expressed sympathy to Ashlar Lodge and to the bereaved, and also to the citizens of Nanaimo, and he said: "Let us, my brethren, practise that greatest of all virtues, Charity, and give to those who need, as the Lord has prospered us. Thus we may truly honour the names of our brethren, who so nobly perished, and for whom we grieve; let us shelter those who were dependent on them and who were bound to them by ties of love and kindred."

The Grand Lodge met at Nanaimo on June 18th, 1887. The Grand Master said in his address: "While it is desirable that we should have as many members as possible, I have always believed in the old axiom: that it is better to have good men rejected than to have one bad man elected, for we have learned by experience that a troublesome man will cause so much dissension in a Lodge in one night that it will take months to replace the good feeling and unity of purpose that should at all times exist."

He thought that something should be done about the Benevolent Fund. He said: "It is acknowledged the world over that Charity in its true sense is the source of our strength. The dispensing of charity is one of the fundamental tenets of Freemasonry; and when a strange brother

from a strange land applies to us for charity, we should have our Fund in such shape that we can immediately render the relief sought.

The Grand Lodge arranged that all money paid into the Fund after December 31st, 1879, with interest at five per cent, should be equally divided amongst the two Victoria Lodges and Mount Hermon Lodge, and that all money paid in previous to that time should remain in a Fund of Benevolence. This was agreed to, and a Committee was appointed to draft rules for the government of the Fund.

The Grand Master visited Victoria-Columbia and Vancouver and Quadra Lodges. He attended the funeral of R.W. Bro. Hughes, who died on November 8th, and the funeral was arranged for the following day. Interment took place at New Westminster.

He also presided at the installation of Victoria-Columbia and Vancouver and Quadra Lodges. He did not visit Cariboo Lodge because of the distance and the expense to the Grand Lodge.

He had arranged to visit Mount Hermon Lodge and to dedicate the Hall, but was unable to get transportation, as the *Princess Louise* had to cancel the Vancouver sailing.

M.W. Bro. A. R. Milne

The Grand Master for the Masonic year 1887-1888 was M.W. Bro. Alexander Roland Milne, who was

born in Morayshire, Scotland, on December 29th, 1839. He received his higher education in Marichal College, Aberdeen. The family came to Ontario in 1855, and A. R. Milne came to British Columbia in 1864, and after some time in the Cariboo, he came to Victoria and worked in the Customs Department. He was appointed appraiser in 1882 and Collector in 1890. He rendered valuable service in the Behring Sea Seal Arbitration; he prepared and presented the case, and was made a Companion of St. Michael and St. George.

He was a member of Pythagoras Lodge, Meaford, Ontario. He affiliated with Vancouver and Quadra, and was Worshipful Master in 1882.

On August 27th, 1887, he laid the Corner Stone of the Masonic Temple in New Westminster. The Architect was George Grant and the Contractor was Henry Hoy. In his address, the Grand Master said: "The Master Mason may perform his work never so well; the apprentice and craftsman may labour in subordination to his authority; the Masonic walls may rise in all their solid strength; the costly jewels of our work may adorn the various chambers; the fire may be kindled upon the inner altars; and the entrances may be well guarded; but all will be in vain unless there is a deeper, underlying foundation of Masonic love and Masonic unity. With that beneath the material foundation, the Temple is indeed

secure and indestructible. The solid foundations of the Globe have need of no more permanent Corner Stone than that structure under whose deep bases repose Truth, Charity and Brotherly Love.

On November 22nd, 1887, Dr. Sibree Clarke constituted Mountain Lodge, at Donald, and installed the officers. He was assisted by Canon Cooper.

Dr. Robert Morris, well known as poet laureate of Freemasonry, was welcomed by Grand Master Milne at a joint meeting of Victoria Lodges. He gave a very interesting and instructive address on "The Symbolism of Freemasonry." He also recited a number of his shorter poems; and he wrote a poem in honour of the Grand Master, whose guest he was while in Victoria.

In accordance with the Grand Lodge Resolution, a monument was erected to the Memory of Samuel Hudson; and the Grand Master, by request, unveiled it at Nanaimo on May 5th, 1888, in the presence of his principal officers and the Freemasons and citizens of Nanaimo and visiting Brethren.

He recalled the terrible calamity of the previous year, which had overwhelmed in death some of their bravest and most honoured citizens.

He said: "Our dead are not forgotten; the memory of them shall not perish. May this monument become a centre of interest and local pride, a monument to the generosity,

wisdom and gratitude of the living to the devotion and sacrifice of the dead."

"Who that believes in the immortality of the soul, who that has faith in a brighter world, who that looks beyond the horizon of Time to a reunion with the good and the pure, does not value such a tribute, and aspire by his devotion and charity, and love of humanity, to such a Crown upon the efforts of his life?"

"The last honours are paid to the dead, but the life he left us is here to admonish us by its speech that want and suffering have not died, that the widow and the orphan remain, that man has yet need of charity, that oppression and wrong hold their carnivals, and that the vigils of Liberty and Right yet demand the constancy of their watchmen."

At the dedication of the Temple in New Westminster on June 23rd, 1888, the Grand Master said: "We congratulate you, my Brethren, upon the possession of this new and beautiful Temple, the finest and most complete in the Province, a Masonic home, so admirably adapted to the necessities and conveniences of your Lodge duties and associations. We commend your wisdom in the conception and plan, your zeal in constructing, completing, ornamenting, and finishing. We recognize in its erection your devotion to Freemasonry, your fidelity to the interests of Union Lodge, and your allegiance to the Grand Lodge."

"You have put your house in order, and dedicated it to high and holy purposes. See that those purposes are well fulfilled. Let this be your epoch from which to date a generation of Masonic excellence. Let each resolve to be more attentive, more active, more solicitous to become not only a brighter, but a better Freemason."

The Seventeenth Annual Communication of Grand Lodge was opened at New Westminster at 4:00 o'clock in the afternoon of June 23rd, 1888.

The Grand Master said, in opening his address: "We meet under auspices the most cheering, under circumstances the most favouring, and it becomes us to acknowledge that protecting Providence that has upheld and sustained us. May we now ever look to Him for support and guidance."

All Freemasons throughout the Jurisdiction were sorry to hear of the passing of Jonathan Nutt, Past Senior Grand Warden, and first Worshipful Master of Cariboo Lodge. The Grand Master said: "He was a patient sufferer, and faithful and zealous in the cause of Masonry. His early labours during the pioneer days of our Province will ever be remembered and his memory cherished."

As the Grand Secretary, V.W. Bro. Neufelder, was about to leave the Colony, the Grand Lodge, in accordance with the desire of the Grand Master, conferred upon him the Honorary rank of Past Grand Senior Warden, in recognition of his

valuable services. Also, by request of Union Lodge, the rank of Past Grand Treasurer was conferred upon Benjamin Douglas, who, for many years, had been treasurer of Union Lodge.

The Grand Master welcomed the Honourable Thomas White, Past Grand Master of the Grand Lodge of Canada in Ontario, and a Federal Cabinet Minister. He regretted to announce his death on April 21st of that year.

He also regretted to report the explosion of a coal mine at North Wellington on January 25th last. He said our deepest sympathy went out to the bereaved and our prayers to the throne of Grace.

A dispensation was issued to **Cascade Lodge** on May 11th, 1888, and a dispensation to **Spallumcheen Lodge** on June 20th, 1888.

On May 22nd, 1888, Right Rev. Bishop A. W. Sillitoe laid the Corner Stone of the Episcopal Church at Kamloops.

The Jurisdiction was divided into four Districts, namely: Vancouver Island, New Westminster, Yale-Kootenay, and Cariboo.

The Grand Chaplain, V.W. Bro. Canon Cooper, spoke from the 133rd Psalm: "**Behold how good and how pleasant it is for Brethren to dwell together in unity.**" He said: "**Such unity can only be obtained by the faithful and searching reformation of each community by itself and for itself, and by the returning of each and all to the simplicity and purity of the Faith that was once delivered to the Saints.**"

No. 38

CANADIAN MASONIC RESEARCH ASSOCIATION



SIR ALLAN NAPIER MacNAB, BART.
Grand Master,
Provincial Grand Lodge, A.F. & A. Masons
of Canada, under England, 1845-1857

— by —

WILLIAM J. SHAW



Read at the Twentieth Meeting of the Association,
Hamilton, Ontario, May 14th, 1957.

Sir Allan Napier MacNab

by WILLIAM J. SHAW, P.M.

(DIED DECEMBER 2, 1958)

Although it may be considered a great honour to present a paper on Sir Allan Napier MacNab, it is tempered by the knowledge that his Life has been already written by two of the most outstanding Masonic historians of Canada, in the persons of Bros. J. Ross Robertson and W. S. Herrington, both of whom have covered the subject fully.

However, even though nothing new is likely to be found in this paper, it may refresh our minds both as to the place this man held in the world of his day, and the considerable contribution he made to Freemasonry. Allan Napier MacNab was the first Canadian-born to hold the highest office in the gift of the Craft in Ontario, and, while in comparison with some others his contribution was somewhat perfunctory, he lent an honorable and outstanding name to the Order when conditions were such as to make this perhaps the greatest gift he could make to our Order.

FAMILY

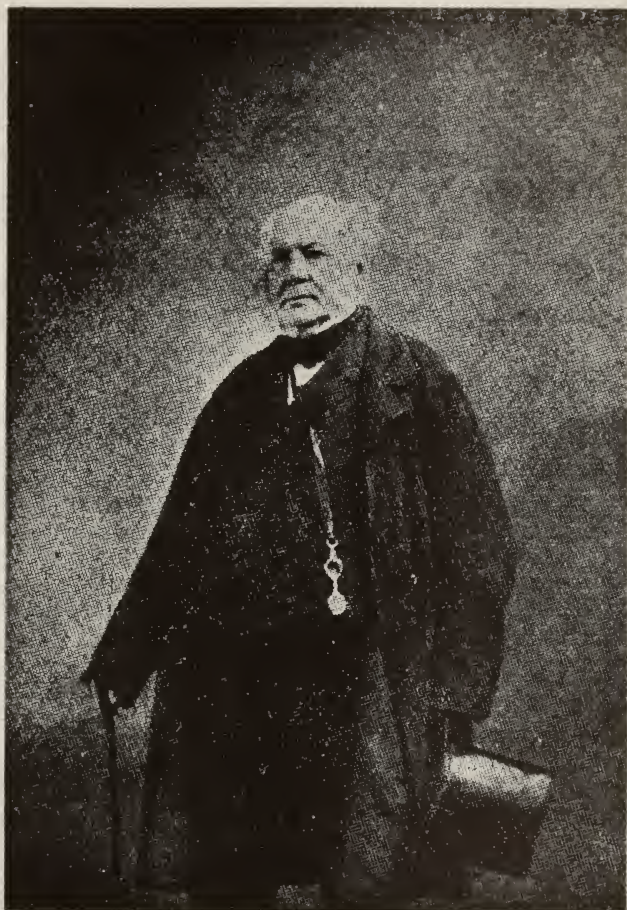
Allan Napier MacNab's grandfather was Major Robert MacNab, connected with the 42nd Regiment, or "Black Watch," who, prior to his military service resided on a property known as "Dundurn," at the head of Loch Earn in Perthshire. Sir Allan has made this an historic name in this new land and among Hamiltonians in particular.

His son was Allan MacNab, who entered the Army in the 7th Regiment of Foot, and was afterward transferred to the 3rd Regiment of Dragoons. He was attached to the staff of Col. John Graves Simcoe, and received a commission as Lieutenant in the cavalry company of the Queen's Rangers, to which William Jarvis belonged. During the Revolutionary War, Allan MacNab, who was a gallant officer, displayed considerable courage, and before its close had no less than thirteen wounds received in fighting for his country. After convalescence, he accompanied Col. Simcoe to Upper Canada as aide-de-camp, and settled at Niagara, where he retired on half-pay and lived for some years after the removal of the Government from Niagara to York.

About 1800 the family, with their two-year old son, Allan Napier, moved to York, where the father was given a clerkship in the office of William Jarvis, the Provincial Secretary. Shortly thereafter, Lieut. MacNab was appointed Sergeant-at-Arms of the House of Assembly, which position he held for many years.

ALLAN NAPIER MACNAB

Allan Napier MacNab, with whom we are more particularly concerned, was educated at the Home District School in York — an institution which in



SIR ALLAN NAPIER McNAB, BART.

later years developed into the famous "Blue School" at College Square, north of St. James' Cathedral. He was there from about 1807 to 1813, and in that year, after the surrender of York, both father and son accompanied the retreating forces to Kingston.

THE WAR OF 1812 - 15

Sir Roger Sheaffe was young MacNab's friend, and at Kingston secured for him a midshipman's berth on Commodore Yeo's ship — "The Wolfe." After some years he left the naval branch of the Service and joined the 100th Regiment as a volunteer, under Col. Murray. After the burning of Newark, it was decided to capture the American fort at Niagara, and Allan N. MacNab was one of the storming party, and for his gallantry was awarded an ensigncy in the 49th Regiment of Foot. He took part in the attack on Buffalo, and then joined his Regiment at Montreal. He was engaged in the siege of Plattsburg on the Saranac River, near the mouth of Lake Champlain, and was in the fiercest part of the fight. He was so disgusted with General Prevost's Council that, it is said, he broke the blade of his sword in two, vowing that he would never fight again under such a leader.

LAW AND POLITICAL CAREER

After the war he was placed on half-pay, returned to York, where he became an articled clerk in the law office of the Attorney-General of the Province. In 1825 he married Miss Brooke, a daughter of Lieut. Daniel Brooke of York, by whom he had a son and daughter. He was called to the Bar in 1826 and entered upon the practice of his profession at Hamilton, and in 1830 represented the County of Wentworth in the Legislative Assembly.

In 1837 he was elected Speaker of the Assembly and retained that position until the Union of the Provinces in 1841.

In the rebellion of 1837 he took a very active part in the York, Hamilton and London districts in suppressing the uprising. He considered it not a "rebellion" but an "invasion" financed and abetted by the nation to the South. The fact that meetings were held in Buffalo at which public men with distinguished names were the speakers and leaders, and that volunteers as "hunters" were permitted to drill at Detroit, showed this claim to be well-founded.

The prompt action taken by Sir Allan MacNab nipped the uprising in the bud. The "men of Gore" under his leadership in the York, Hamilton and London areas, prevented the enemy from getting organized and effectively dealt with those who dared to face them. The "Caroline" of Buffalo, loaded with men and arms, anchored at Navy Island in the Niagara River, awaiting an opportunity to cross to Canada, was "cut out" by Commander Drew on MacNab's orders and sent adrift over Niagara Falls. The invasion quickly subsided when it became evident that it was not to be a "get-rich" junket, as promised by William Lyon Mackenzie. After this war Allan Napier MacNab was knighted for his services.

He continued his law work at Hamilton, was made a Queen's Counsel and represented that city in the Parliament of the Province of Canada up to 1857. He was Speaker of the House from November 1844 to February 1848; and served as Premier in 1854, resigning the office in 1856. He resigned his seat on account of ill-health, in October 1857, and was created a Baronet in 1858. He resided in England from 1859 to the Spring of 1860, when he returned to Canada and was returned as Member for the Western Division. While in England he had been consulted by the Home Government on the subject of Colonial defences, and after his return to Canada received the Honorary rank of Colonel in the British Army, and Honorary Aide-de-Camp to the Queen. In 1862 he was chosen as the first Speaker of the Legislative Council, but after the first session he returned to Hamilton in ill-health, and died in August 1862.

HIS FAMILY

His son by his first wife died in 1834, and a daughter by this wife married Assistant Commissary General Davenport. His second wife was Mary Stuart, eldest daughter of the Sheriff of the Johnstown District, by whom he had two daughters. The elder married Viscount Bury, afterward the Earl of Albemarle, and the younger married Sir Dominick Daly.

Edward Ermatinger, in his "Life of Col. Talbot," states that one of the best friends the Colonel had in the early days was Sir Allan MacNab. He gives the reason for Sir Allan's success as a politician as "his tact." He states that Sir Allan was possessed of a puckish humor at times. A beggar approached him for assistance on a snowy winter night, and Sir Allan, as was his custom, gave him a shilling, not a negligible sum in those days. The beggar complaining that it was not enough, Sir Allan made the pretense of taking it back to be replaced by 25c, but the quarter seemed to drop in the snow, and Sir Allan left the beggar searching in the snow for the money which, in fact, Sir Allan had never given him. This quirk in his make-up should be remembered, as it may be the reason for some of his actions in the realms of Freemasonry later on.

No finger has been pointed at Sir Allan MacNab accusing him of misuse of the public funds, which he had at his command for so many years. He was always hard up, and complained that fate had not dealt with him as generously as she might have done; but his condition was due more to his open-handed largesse on all occasions, than to the fact that he did not receive what his talents entitled him to receive. His legal business prospered continuously, he sold many building plots from his possessions around "Dundurn," and he must also have sold the right-of-way to the G.N.W. Railway on its entrance to Hamilton, as one can see by its location. Also, as solicitor for the Railway, he was no doubt able to secure large blocks of the stock at very attractive prices.

Just to clarify conditions in this country during the years covered by this paper, it should be remembered that from 1791 to 1840 Canada was composed of two distinct Provinces, named Upper and Lower Canada, and corresponding

roughly to the present Ontario and Quebec. By the Legislative Union of 1840, these became one — Canada — but the same divisions were known as Canada West and Canada East. These divisions held until the formation of the Dominion of Canada in 1867.

SIR ALLAN'S MASONIC CAREER

Sir Allan MacNab's Masonic career did not show him to be an enthusiast, such as some of his contemporaries, namely — William Mercer Wilson, Thomas Douglas Harington, Thomas Gibbs Ridout, Francis Richardson, and others. His great contribution to the Order probably was to give it prestige and standing through his position both in State and in the Order, at a time when it greatly needed just such help. While it is true, that Sir Allan did not appear on the scene until some years after the Morgan incident took place, yet his name gave the fillip necessary to lift Freemasonry out of the doldrums and start it on the way to its present position of honour.

Sir Allan was made a Mason in St. Andrew's Lodge, No. 1, Toronto, on December 14th, 1841, the minutes reading — "Sir Allan MacNab was then admitted and initiated in the first degree." He received his second, or Fellow-craft degree, in Barton Lodge, Hamilton, on January 12th, 1842. There is, however, no record of his having affiliated with Barton Lodge. The minutes of the meeting are meagre. The date, names of officers, members and visitors, are given, and a list of six brethren, which included "Br. Sir A. N. MacNab" who "was passed to the second degree", and the line following reads: "Sir A. N. MacNab paid 10/0." On the 29th December, 1842, "Br. MacNab was raised to the sublime degree of a Master Mason." The original register of members of St. Andrew's Lodge, then No. 1, now No. 16, was burned in the Great Fire of January, 1895, on Yonge, Melinda and Jordan Streets. When this fire occurred the most valued MS. record of St. Andrew's Lodge was destroyed.

It was not a matter of surprise that Sir Allan should have desired admission to the Craft, as all his personal friends in Hamilton were members of the Fraternity. The question is why he chose to join in Toronto instead of Hamilton, as his connection with the brethren in Hamilton was much closer than those he might have formed in Toronto. Sir Allan MacNab did not visit St. Andrew's Lodge again until "St. John's Day, June 24th, 1844," when the Lodge met at eleven A.M. and attended Divine service. The next occasion was the 3rd December, 1845, when he was appointed one of a committee to make arrangements in connection with the celebration of the Festival of St. John in that month. The R. W. Brother's name does not again appear in the minutes of his Mother lodge.

Others who filled positions in the Craft from 1792-1845 have had their acts sympathetically reviewed. Some of these men lacked many of the elements which should be possessed by all who are called to rule. Others were men of mark, and justly earned the tribute due those whose acts as citizens and skill as craftsmen entitle them to the life-long respect of the Craft. Sir Allan MacNab

probably filled a position somewhere between these two extremes. He had the ability to lead successfully the Masonic Fraternity to unknown heights, as is shown by his success politically; but here he was treading a path which he had entered later in life, and with which he was not too familiar. Then, too, there were large and serious problems to be faced in the swiftly-moving events in the political sphere, which history says he faced manfully and solved to the satisfaction of his time. Accustomed to take the highest seats in the assemblies of the time, possibly he was irked at being compelled as a young brother to be silent while others less able than he gave the orders. Then, it may only have been the many calls upon his time which prevented his attendance as often as he might wish; but, whatever the cause, Sir Allan did not frequently visit his Masonic brethren in lodge.

Yet, accustomed to the limelight, he undoubtedly had a desire to "lead" in Masonry also. When only a Fellowcraft, in the summer of 1842, he visited Scotland and took part in a Masonic function when the foundation stone of Victoria Hall, a building for the use of the General Assembly of the Church of Scotland, was laid on September 3rd. It was while on this visit to Edinburgh that he received, on August 1st, 1842, a patent as the Provincial Grand Master in Canada for the Grand Lodge of Scotland. To be fair, his position in the public life of this land may have been a contributing factor.

Sir Allan returned to Canada in the Fall of 1842, but gave no intimation of the honour conferred upon him, and for some years the Craftsmen of Hamilton were not aware that, as a Master Mason, he had become a full-fledged Provincial Grand Master.

One reason for this silence, as suggested by M. W. Bro. J. Ross Robertson, was that Sir Allan was not satisfied with his Scottish appointment. While it was an honourable one, it did not carry weight with the Canadian Craft, who generally owed allegiance to the Grand Lodge of England. Sir Allan was not minded to spend considerable effort and, possibly, years of time in an attempt to build up the Grand Lodge of Scotland in Canada, when the brethren were already affiliated elsewhere. But there is also the possibility that as he received more Light in Masonry, he felt that he might be open to considerable adverse criticism for having accepted such an honour when he was not entitled to it, not even being a Master Mason. He was not adverse to facing criticism — he was accustomed to that in the political sphere — but he would probably think twice before laying himself open to sarcasm or facing a charge of hypocrisy.

In the summer of 1844 Sir Allan paid a visit to England, and while there interviewed prominent friends in the United Grand Lodge, and so placed the position in Canada before them, that on August 28th, 1844, he received the additional honour of being appointed District Grand Master for England of the Provincial or District Grand Lodge of Canada West. The knight returned to Canada in the autumn of 1844, but again, as of his first appointment, nothing was said by him to anyone. A possible reason may be that the lodges in Canada were becoming increasingly irked by the failure of the Grand Lodge

officers in England to acknowledge remittances, answer letters, or communicate in fraternal fashion with the lodges in Canada. Sir Allan possibly preferred that some other should get these contentious matters adjusted before he took over his office, rather than start his regime by criticising those who had honoured him.

However, his hand was forced; for, in May, 1845, St. Andrew's Lodge resolved that it would communicate with the Lodges in Canada West and seek to secure their consent that their W. M., W. Bro. Thomas Gibbs Ridout, who was visiting England, should solicit the formation of another Provincial Grand Lodge, and that it should recommend to England that he be appointed as its Provincial Grand Master.

At an emergent meeting of Barton Lodge, Hamilton, called for May 17th, 1845, and for the first time since he had been made a Master Mason, Sir Allan was present. It could easily be seen why he had considered it advisable to attend. St. Andrew's Lodge had invoked the aid of Barton Lodge, as well as others, in connection with their desire for the appointment of W. Bro. Ridout. The memorial had been submitted to the officers of Barton Lodge and discussed. The matter came to the knowledge of Sir Allan, who said that he would make a statement at an emergency meeting, which was to be called for the evening of the 17th. Twenty leading members were present. The Lodge was opened by W. Bro. Beasley "in the Third degree," and then, as the minutes state:

"The Lodge was called by order of the W. M. to take into consideration a communication received from St. Andrew's Lodge, Toronto, soliciting our Lodge to co-operate with them in petitioning the G. L. of England to appoint Bro. T. G. Ridout, their W. M., Provincial Grand Master of a Grand Lodge in this Province. Our Right Worshipful Brother, Sir A. N. MacNab, having produced the Warrant empowering him to convene and hold a Provincial Grand Lodge, it was moved by Bro. H. R. O'Reilly, and seconded by Bro. R. O. Duggan, and unanimously carried:

"Resolved — that the Secretary be instructed to communicate to St. Andrew's Lodge, Toronto, that our worthy and Rt. Worshipful Bro. Sir A. N. MacNab, having been appointed by the Grand Lodge of England to the office of Provincial Grand Master of Canada West, and our said Rt. Wor. Brother, having in consultation with this Lodge accepted the said appointment, and the charter, bearing date the 28th August, A. L. 5844, conferring the said appointment, having been received by him, this Lodge, taking into consideration the respect in which they hold the R. W. the Grand Lodge of England and their acts, as well as the fitness and capacity of our said Rt. Wor. Brother for the said office, cannot with propriety, if they felt so disposed, second the cause proposed by our Brethren of St. Andrew's Lodge. And that the W. M. of St. Andrew's Lodge be respectfully requested to communicate this information to all the Lodges in Canada West to whom his Lodge communicated the resolution sent to this Lodge, with the least possible delay, in order to prevent any misunderstanding among the Craft."

Apparently no one in Hamilton knew until a few days after receipt of the letter from St. Andrew's Lodge, of the power Sir Allan held in the possession of the two Grand Charters. He could, if he wished, open a Grand Lodge under either in Canada West, and, if he did so, and St. Andrew's Lodge went ahead with their proposal, confusion confounded would reign in the Province. Hence, Barton Lodge could not do other than as they did. When the news was received by St. Andrew's Lodge, despite the disappointment which must have been their lot, they, too, felt that their hands were tied, and all fell into line. W. Bro. Ridout finally agreed to act as Deputy Grand Master, and for many years carried most of the load of Grand Lodge.

M. W. Bro. J. Ross Robertson sums up the nature of Sir Allan MacNab, and his Masonic service, as follows:

"It is doubtful whether the gallant knight ever had any direct interest in or love for the Craft and its objects, or whether he cared particularly for Masonry. With the hereditary instincts of his clan and race he had a natural ambition to govern, and, as in his political life, so in his fraternal connection, he sought for honours and was willing to take the chances of rightly discharging the duties appertaining thereto. His experiences in political life were wide and varied. He perhaps thought that he could transfer the experiences of the one field to the other without submitting himself to unfavorable criticism, forgetting that all the experiences he possessed would not serve where the very alphabet of what he had to do was an unknown quantity.

"His acceptance of office from Scotland seven months after being made a F.C., and the absolute silence preserved concerning the appointment in Canada, signify that Sir Allan must have been conscious that his ambition had led him into a part that he could not play even as a novice. His willingness to wear the regalia of the Provincial Grand Master of England in Canada was additional evidence that he did not object to being covered with honours. The reticence displayed concerning the second appointment did not strengthen his influence, when it became known that one of the best workers in the Craft had been displaced by the over-weening ambition of a brother who had only been three times in a Lodge in Canada previous to his appointment as Provincial Grand Master under England.

"Sir Allan was naturally a kindly, though brusque, specimen of a clansman. He was well disposed towards his fellowmen and popular with all classes. His name in Hamilton was a household word. Sir Allan knew everyone, and everyone knew Sir Allan. His familiar form, clad frequently in a suit of Canadian grey cloth, especially in the autumn, was known as well in Toronto as in the city where he lived. He took the world easily, and his night's rest was never disturbed, even if he had not as much of material wealth as he thought he was entitled to. He had a streak of good humor in his nature, enjoyed a hearty laugh, and, if ruffled for a moment with anything that did not go as he wanted, he had the happy faculty of forgetting, and, to a certain extent, forgiving."

Thus, M. W. Bro. J. Ross Robertson: but, even if we admit that there was considerable truth in his statements, there still seems to be a certain amount of rancour in his summing up of Sir Allan's faults. Many men since then have sought — and secured — honours in Masonry, without a tithe of Sir Allan's ability, and most certainly without the great asset he did have, a great and honoured name, a decided advantage in his connection with the Craft.

Yet, allowing for the desire of Sir Allan for honours and power, it is well to keep in mind the fact that he was a mere child in Masonry when the warrants were issued to him. He did not know anything about Masonic law and jurisprudence, nor could he realize that he did not possess the necessary Masonic requirements for these honours. The prime responsibility for their issuance, which might well have provoked a very serious split in this Province, must be laid at the doors of the Grand Lodges of Scotland and England; who either did not take the least trouble to check Sir Allan's credentials, or thought so little of the honours they were handing out that no investigation was thought necessary. Sir Allan Napier MacNab, ignorant of Masonry, was certainly the lesser culprit in these foolish and thoughtless moves.

THE THIRD PROVINCIAL GRAND LODGE UNDER ENGLAND

After the meeting of May 17th, 1845, Sir Allan was present at the Festival of St. John on the 24th June, and again on the 6th August, 1845, when an emergency was called to make arrangements for receiving the members of the new Provincial Grand Lodge which was to be formed, and again on the 17th December at an emergent meeting of Barton Lodge.

On the 9th August, 1845, the Third Provincial Grand Lodge was organized at Hamilton, under the registry of England, with Sir Allan N MacNab in the chair. This was the only meeting of the Provincial Grand Lodge that he attended until the 15th June, 1848, when Grand Lodge again met at Hamilton. In November of 1850, he was with the brethren at Toronto, and at the semi-annual meeting in Kingston in 1854, and again at Toronto in September 1857, when the Provincial Grand Lodge under England was dissolved, and the "Ancient Grand Lodge of Canada" was formed, and, finally, he was present at the union on July 14th, 1858, when the Ancient Grand Lodge and the Grand Lodge of Canada were united in the present Grand Lodge of Canada.

This act closed his Masonic career — a term of sixteen years — and a period which was full of vicissitudes in Canadian Craft government. While it is admitted that his position in the Craft was largely nominal, and that the exigencies of his political career held him from the performance of many Masonic duties to which he would otherwise have attended, it should not be overlooked that his position in political and social circles gave to the Craft an honoured position in the Province, which it had not previously held since the days of the Morgan trouble.

One word more, and we leave Sir Allan's Masonic history for the time being. If he had indeed not presented his warrant at an earlier date because

he was fearful of becoming embroiled with the Grand Lodge of England over laxity in their administration, he was forced to face the facts eventually. Matters were going from bad to worse in the line of communication between the two Grand Bodies, and while Sir Allan opposed the formation of the Grand Lodge of Canada, he was at last forced by similar conditions to form the "Ancient Grand Lodge of Canada" to rival the then-existing Grand Lodge of Canada under M. W. Bro. William Mercer Wilson. However, cooler heads prevailed, and the good of the Order became the primary factor in the consultations between the rival Grand Bodies, when it was decided to unite the two as the "Grand Lodge of Canada" under M. W. Bro. William Mercer Wilson, Sir Allan MacNab stepping down and out. Even in defeat, if defeat it may be called, he acted with dignity and without rancour.

On March 23rd, 1859, the Earl of Zetland, Grand Master of the Grand Lodge of England, acknowledged the jurisdiction of the "Grand Lodge of Canada" over the Province of Canada, only reserving the right of certain individual Lodges who desired to keep their ancient connection, the rights and privileges of their Grand Lodges, which stipulation was agreed to by the Grand Master of "Canada" in his reply dated April 23rd, 1859. And so Peace, lovely Peace, reigned over all this land.



DUNDURN CASTLE, HAMILTON, ONTARIO.
Home of Sir Allan Napier MacNab, Bart.

SIR ALLAN'S DEATH AND BURIAL

One other feature of the troubled history of Sir Allan Napier MacNab remains to be told — that of his death and burial in August, 1862. Even in death he was not fated to Rest in Peace.

He had been an Anglican, and was believed to be a firm adherent and member of that community until the hour of his death. But Mrs. MacNab, his brother's widow, was a Roman Catholic, and had taken charge of his household after the death of his wife in 1846. During the knight's last illness, and after he had become insensible, she admitted the presence of a Roman Bishop, who administered baptism, confirmation and extreme unction as provided for in the ceremonial and liturgy of the Roman Catholic Church. The first intimation of this act came from the Rev. J. G. Geddes of Hamilton, Rector of Christ's Church (Anglican), the Sunday following the death. In a brief address he said that Sir Allan was dead, that for twenty-seven years he had worshipped with that congregation, and that a few weeks before he had partaken of the Lord's Supper with other members of the congregation, and was present in his seat in the Church on the Sunday before that on which he died. The Reverend gentleman also said that on Thursday, he had called at "Dundurn," and had made three successive, but ineffectual, attempts to see Sir Allan; that on Friday morning, on calling, he had been told that Sir Allan had renounced the Anglican Faith, had become a pious Catholic and had been received into the bosom of the Roman Catholic Church. For the satisfaction of his friends and the community, Mr. Geddes declared that on Friday morning, in the presence of creditable witnesses, Sir Allan had solemnly expressed his desire to die in the pure Faith of the Church of England, but that apparently other influences had been at work, and he had been notified that he would not be permitted to officiate at the grave of his parishioner and friend.

These statements created consternation amongst the congregation, and started a controversy in Hamilton which had the effect of causing the Roman Catholic Church to lose most of the prestige it had hoped to gain by the supposed "conversion" of Sir Allan, and, in fact, forced it to step very gingerly in its future movements regarding this matter.

Before following the controversy over this occurrence, which was carried on as the custom was in those forthright days, we might look farther back to get an earlier glimpse of Sir Allan Napier MacNab as a Churchman.

In the early days of Hamilton, when there was as yet no Anglican Church in the small city, Sir Allan Napier MacNab was a constant attender and pew holder in the then St. Andrew's Presbyterian Church (now St. Paul's). He was one of a little group of Anglicans who, having no church of their own Faith which they could attend, showed their Christianity as a cardinal part of their characters by attending the church that was in their midst. Besides Sir Allan, there were Col. Gourlay, Miles O'Reilly, George S. Tiffany, and others, all leaders in the community, who worshipped regularly in St. Andrew's until Christ Church was erected, when they joined that church. A man whose life

was thus ordered does not change its whole course and aim unless after due deliberation; and to do so under the circumstances as claimed by the Roman Catholic clergy, would have been deemed by Sir Allan the rankest form of cowardice.

PRESS TRIBUTES

Now to follow the controversy in the papers of the time, which was set forth in the greatest detail, and which continued for some considerable time; here are some of the highlights;

The "Spectator" of August 9th, 1862, came on the streets with its editorial page completely in black lines, and with the heading —

"Today it becomes our duty to record the sudden demise of Sir Allan Napier MacNab, Baronet, Aide-de-Camp to the Queen, Speaker of the Legislative Assembly."

"No man could exert himself more strenuously to advance the prosperity of this city than Sir A. MacNab, and his loss will be deeply felt. He was generous to a fault, and many a time his good nature has been imposed upon by worthless pretenders, but he never turned the deserving away without some token of his kindness. The poor of this city have lost a friend, for he was indeed a liberal almoner."

"His services as a Militia officer, made him Colonel of Military District No. 7. His zeal and efficiency during the trouble of 1837-1838 cannot be forgotten. As head of the "Men of Gore" he went to Toronto, afterward to the West, and finally to the Frontier, where he was engaged in driving the rebels from Navy Island. The memorable and daring act of cutting out the "Caroline" was done under the instructions of Sir Allan. His services were so fully appreciated by the Mother country that he received the honour of knighthood from Her Majesty and was subsequently created a baronet. It was said of him by the Duke of Wellington that "he was the right arm of British power in America." When last in England, he was consulted by the Imperial Government with regard to the defences of his native Province."

"No man in Canada has enjoyed similar honours to the late Sir Allan MacNab. The good and true old Baronet is gone, and his departure creates a sad blank in our midst. Like other men, he had his faults and failings, yet it may be said of him that —

"Take him for all in all
We ne'er shall look upon his like again."

Sir Allan declared his willingness to yield his opposition to the Clergy Reserves if the voice of the country was found to be in favor. When the results were known, he had no difficulty in making known his decision to assent. As a politician, he had few equals in tact, and no man knew better how to manage a party, than he did."

From the "Spectator" of August 12th, 1862, is copied the following :

"All that was mortal of the late Sir Allan N. MacNab, Bart., Speaker of the Legislative Council, was consigned to its last resting place in the family burial ground yesterday afternoon. A very general desire had been manifested to show every possible mark of respect to the remains of Sir Allan, and it was fully expected there would be an immense gathering on the occasion. An interment with Masonic Honours was anticipated, in connection with a turnout of the Militia of the District, but, somehow, the object of an imposing ceremony was frustrated. Rumor stated that the Honorable Baronet had died a convert to the Catholic Faith. With this no one would have been displeased in case the conversion had occurred in the usual manner ; but, under the circumstances, it was felt that deceit had been practised ; or, in other words, that Sir Allan had been made a convert at a moment when not answerable for himself, as he was in a state of unconsciousness. How far this may be correct, we leave others to say who had better opportunities of judging. This much we may venture to state, however, that we do not believe that Sir Allan MacNab died a pervert to the Protestant Faith ; for knowing him as we did, we believe him to have been possessed of greater strength of mind than to yield, contrary to the convictions of his whole life, and become a Roman Catholic. Nay, more, we have the positive assertion of Rev. Mr. Geddes that Sir Allan declared that he died a Protestant. The day of the funeral came, and with it the greatest excitement in the public mind of this city that was ever witnessed. Strangers arriving here to attend the funeral were shocked beyond measure to learn that the Catholic prelates had taken charge of the deceased and intended to inter him with the rites of their Church. Among those who came from a distance were :— Chief Justice McLearn ; Chief Justice Draper ; Chancellor Vankoughnet ; Hon. J. H. Cameron ; Hon. W. Caley ; Hon. J. B. Robinson ; John Crawford, M.P.P. ; T. C. Street, M.P.P. ; W. Ryerson, M.P.P. ; Hon. D. Christie ; John White ; etc. A parley was held as to who was to officiate, and the Roman Catholics stated that they were taking charge, but the funeral was already on hour late. All the Protestants left the premises, and the hearse and procession were led to the grave by the priests. The pall-bearers were :— Isaac Buchanan, Henry McKinstry, Dr. Hamilton, Col. Munro, Col. Jarvis, W. Dickson, T. C. Street, J. T. Gilkinson and Col. Webster."

From the "Spectator" of the same date — August 12th — is the following statement from Rev. J. G. Geddes, as given in Christ's Church on the Sunday following the funeral of Sir Allan :—

"Death, my brethren, has been busy amongst us. Our dear old friend, Sir Allan MacNab, is no more ; — you have all heard this sad announcement. His venerable form, his manly honest countenance, beaming with kindness and benignity, has long been familiar to us. For seven and twenty years he has worshipped with this congregation ; but a few short weeks ago he knelt with us at the Table of our Lord ; he was here present in his place the Sunday but one before he was seized with his fatal illness. I learned accidentally on Saturday, August 2nd, that he was ill from a bilious fever, and called on Monday

and again on Tuesday, when he seemed better; so I did not call on Wednesday. On Thursday I called three times — in the morning, afternoon and night — but was refused admittance to Sir Allan, being told that he had become a good Catholic and had been received into the “bosom of the Romish Church.” Had this been true, he who had prided himself upon his consistency in all his public life, is made guilty of the grossest inconsistency at the most solemn period of his existence; he who prided himself upon his honest, manly, straightforward, fearless expression of his sentiments, is made to act the coward or the hypocrite. It is a foul blot upon a fair escutcheon — a dark stigma upon a dear and honored name. For the satisfaction, however, of his old and familiar friends, for the satisfaction of this congregation, and of the whole community, I do now solemnly declare to you from this sacred place, that on Friday morning, at about half-past nine o'clock, in his clear lucid moments, in the presence of creditable witnesses, our dear departed friend solemnly expressed to me on his dying bed, his desire to die in the pure and reformed faith of the Church of England, and also of his desire to be buried according to the rites of that Church. And yet, will it be believed, that, as efforts were made to subvert his soul, so attempts are being made to secure for his body Romish burial. I have been notified by a near connexion of the deceased that I am not to officiate at the funeral of my dear and valued parishioner and friend. I say not these things for the purpose of rousing in you any feelings of un-Christian resentment (feelings of honest and virtuous indignation will come uncalled from every ingenuous heart). I desire to live peaceably with all men, but truth is dearer than peace; the religion of Christ is first PURE, then peaceable, and we are exhorted to “contend earnestly” for the Faith once delivered to the Saints.”

From the “Spectator” on the same date — August 12th — is the following:

“It was currently reported last evening that Sir Allan’s will provided he should be buried according to Roman Catholic rites. To this statement we have received the following contradiction, which we publish at the request of Hon. J. H. Cameron — who read the will — Hon. Chancellor Vankoughnet, and others:—

“It is not true that there was any provision in the will of Sir Allan MacNab providing for his burial according to the rites of the Roman Catholic Church. There was no provision about the burial except that his body should be buried between his two wives. Mrs. MacNab (his sister-in-law) was appointed executrix of the will, and as such was entitled to the management of the interment; by her directions the body was interred with the rites of the Roman Catholic Church, and the large number of persons who had come from long distances to attend the funeral, left “Dundurn” without following the body to the grave;—not because Sir A. N. MacNab was a Roman Catholic, but because, by a species of fraud, he was buried as such, when he had died declaring himself a member of the Church of England.”

From the files of the "Spectator" of August 15th, 1862, the following editorial is copied:—

"Though fain hoping that it would be otherwise, we fear the lustre of a worthy name has been sadly dimmed by the unhappy denouement which led to the extraordinary scene at Dundurn on Monday last, when so few were left to follow the mortal remains of Sir Allan to the grave. It were well if the event could have been forgotten, and the attendant circumstances shrouded in oblivion; but the deceased, having played an important part on the world's stage, it cannot willingly be permitted that a stain should rest upon his memory, as most assuredly would be the case if there were no further elucidation of facts connected with his alleged conversion to the Romish faith. In so far as we are concerned, we have unhesitatingly declared our conviction that no real conversion ever took place; but there are others who believe the contrary, and it is for them to produce evidence to show it. No one can subscribe to the opinion that Sir Allan died a Roman Catholic, without believing him to have been an insincere Protestant; nay more, we must either believe the statements of the Rev. Mr. Geddes, or pronounce against the dying man who could deliberately affirm that he died a Protestant, at the same time that he had become a convert to another faith. There is no blinking this point; and here lies the greatest difficulty, because, in whatever way the matter is viewed, a wrong has been perpetrated. If Sir Allan died a Roman Catholic, then he deceived those to whom he had all his life made the strongest professions of sincerity. On the other hand, if he died a Protestant, there can be no censure too severe, no language too strong, to deprecate the act by which he was made a proselyte in his unconscious moments. We by no means assume that a fraud was committed, because we incline to the opinion that the supposed conversion took place when the convert was not conscious of what he was doing. It is just possible that he may have given a sort of tacit consent to all that was done, and the prelate administering the religious formula not have been aware of it. This is the most charitable construction we can place upon the matter. That Sir Allan was fully sensible of what was passing when the Rev. Mr. Geddes was present, and obtained from him the declaration that he was still a Protestant, has not been denied. And, furthermore, the evidence is clear upon that point. There are many incidents in the closing life of Sir Allan to show that he had no intention of ever deserting his religious faith. We have it from an ardent friend of the deceased that he once remarked to Sir Allan that he appeared to attend Church more regularly than he formerly did, to which he had received the reply that he had thought very seriously about death after the terrible scene on the "North Briton" and had made up his mind to be a closer attender of Christ's Church. There are other conversations, all bearing upon this point, which we do not for certain reasons disclose at present; enough has been given, in our opinion, to prove most satisfactorily, that Sir Allan MacNab died a Protestant. The statement submitted in these columns this morning from the pen of the Rev. Mr. Geddes, ought to be sufficiently convincing to even the most dubious, and we venture to assert that it will be regarded as conclusive."

The statement of the Rev. Mr. Geddes was given in detail, as a rebuttal to the claim of the Roman Catholic Bishop that Sir Allan had died a convert to the Roman Catholic faith; that Sir Allan had planned to retire to England and be received into the Roman Catholic faith there by Bishop Manning, but that death had overtaken him too soon.

"Appended was a letter from Sir Allan's sisters that they were present at the bedside of their brother, and heard all Mr. Geddes' questions, and the answers given, and that Mr. Geddes' statement is a true and faithful account of what transpired."

There was a letter also from Dr. Craigie, vouching for the accuracy of Mr. Geddes' statement of the bedside scene, and that his testimony was unbiased, as he was not a member of either of the churches involved. (He was a Presbyterian, a member of St. Andrew's Church, of which Sir Allan was a former member).

On August 19th there was another long Editorial in the "Spectator," answering the Roman Catholic Bishop Farrell's charge of bias, in which the newspaper cites many reasons why his statements are not factual; that Sir Allan **DID NOT** plan to retire to England and be received by Bishop Manning as stated, as he had sought re-election to the Legislature, and so had no intention of leaving.

Years afterward, when the City of Hamilton purchased Dundurn for a city park, the bodies buried in the MacNab burial plot were disinterred and buried anew in city cemeteries. The Roman Catholic authorities claimed the body of Sir Allan MacNab, and were supposed to inter it in Holy Sepulchre Cemetery, but, if this was done, the body lies in an unmarked grave; a pitiful end for all that was mortal of a man, who despite foibles and failings, was an outstanding leader of his country and his fellows; a good citizen; and a kindly and generous almoner of the goods given to him in this life.

We thus take leave of Sir Allan MacNab, committing him to One Whose Knowledge and Love are alike Omnipotent, and from Whose Judgment there is no appeal.

