

## PREFACE



*The generous criticism this volume received, and the flattering success of the earlier editions, which have been for some time out of print, may justify the hope that this loose-leaf edition, which by frequent supplementary pages, can be kept always up-to-date, will not be without welcome from the Masonic Fraternity.*

OSBORNE SHEPPARD  
*Compiling Editor*

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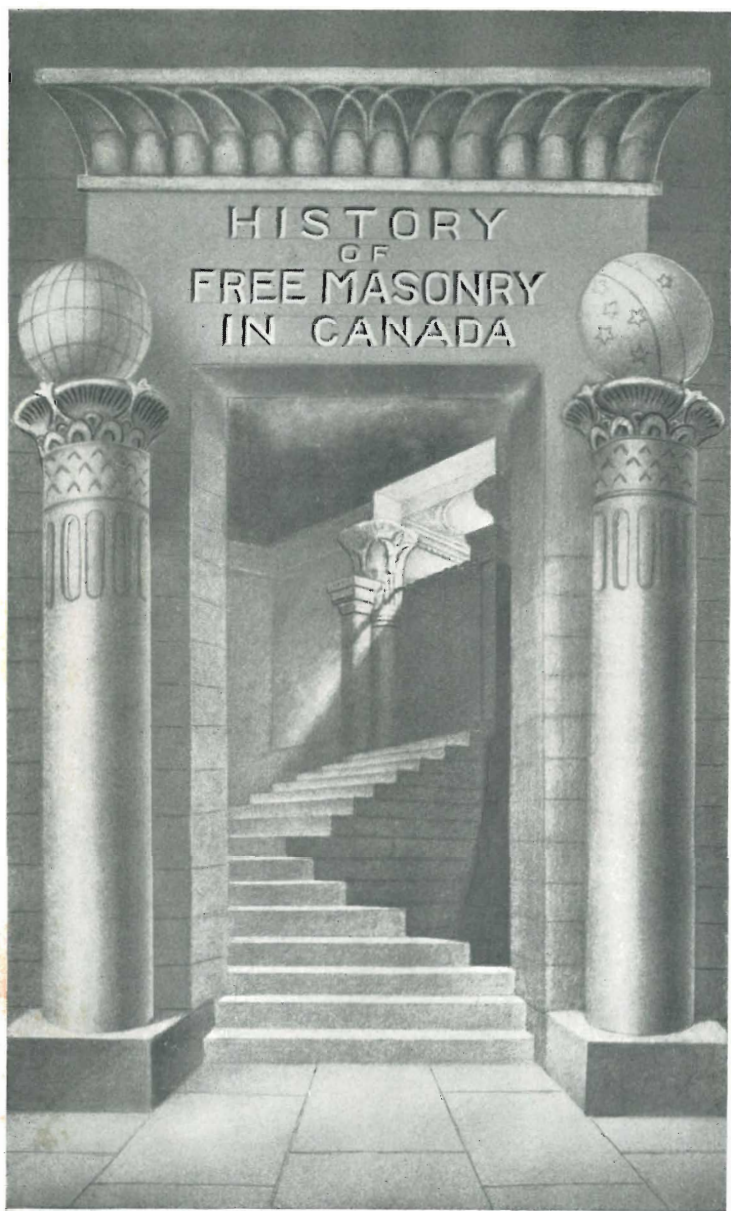
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*"Remarkably good."*

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HISTORY  
OF  
FREE MASONRY  
IN CANADA





A CONCISE HISTORY  
OF  
FREEMASONRY  
IN  
CANADA

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

Compiled and Published by  
OSBORNE SHEPPARD  
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## THE MOTHER GRAND LODGE

BY A. T. FREED, 33°

Past Grand Master of the Grand Lodge of Canada  
in Ontario

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There was no Grand Lodge organization or central authority.

Each lodge was absolutely independent.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## OLD BRITISH LODGES

Compiled by OSBORNE SHEPPARD from the  
writing of the late

WILLIAM JAMES HUGHAN

The Eminent English Masonic Historian.

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

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

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

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

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

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

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

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

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

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

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



any esoteric ceremonies that apprentices were ineligible to witness.

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

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

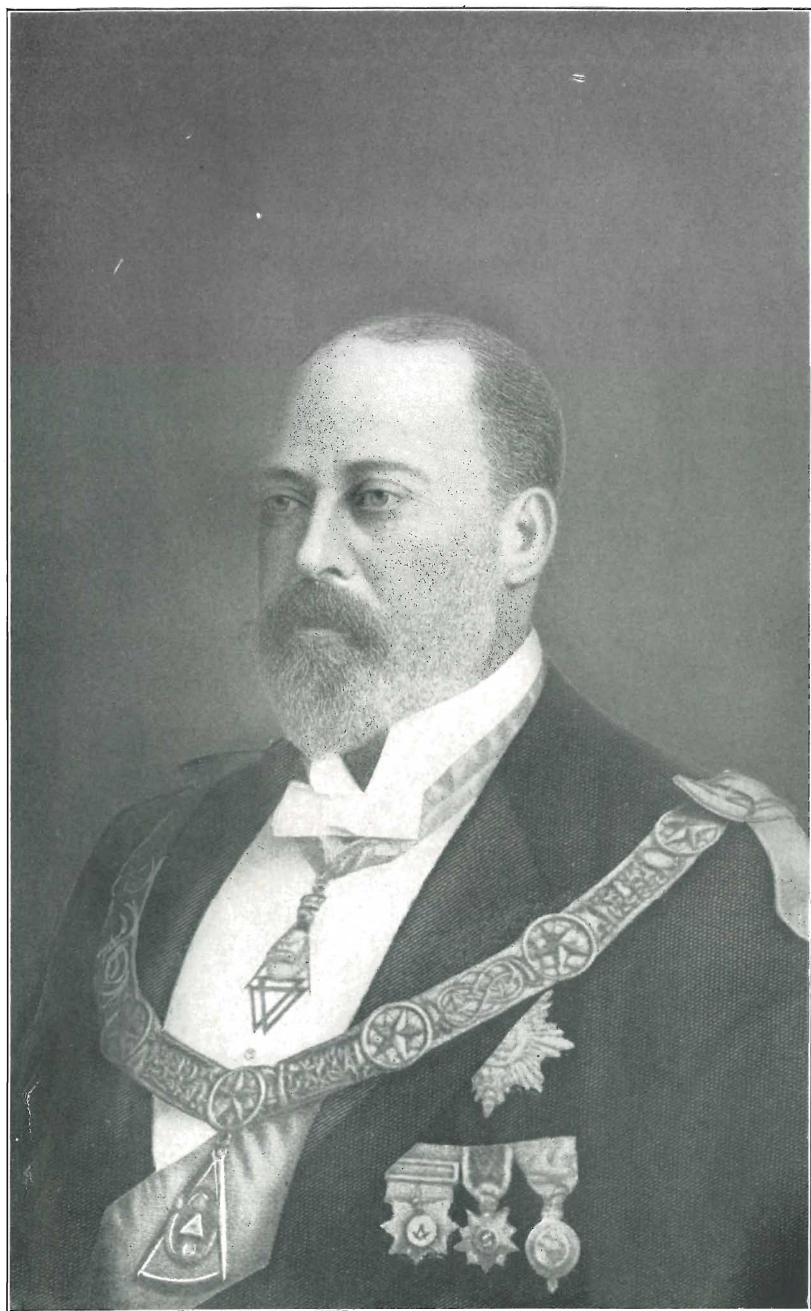
General Hamilton was initiated on May 20, 1640, as "fellow and Mr. off the forsed Craft," and Dr. William Maxwell was received July 27, 1647. A remarkable entry of March 2, 1653, calls for mention, as it concerns the election of a "Joining member."

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

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

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







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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

NOTE:—For an exhaustive study of early Masonic History the student should read a new work "The Beginnings of Freemasonry in America" by Melvin M. Johnson, 33°, Past Grand Master of the Grand Lodge of Massachusetts, procurable from Masonic Service Association, 815, 15th St. N.W., Washington, D.C.

# THE GRAND LODGE OF CANADA IN ONTARIO

Written by

GEORGE J. BENNETT

P. G. S. E. Grand Chapter R. A. M. of Canada.

From a précis by

JOHN ROSS ROBERTSON

Past Grand Master of the Grand Lodge of Canada, in Ontario

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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







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

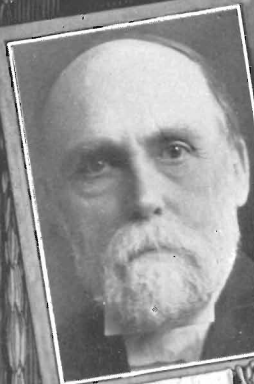
England at this juncture exhibited symptoms of shaking off its somnolency so far as Canadian affairs were concerned and gave expression to a desire to take up the matter of the complaints from its adherents across the sea. Well disposed brethren in the mother Grand Lodge had espoused the Canadian cause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

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

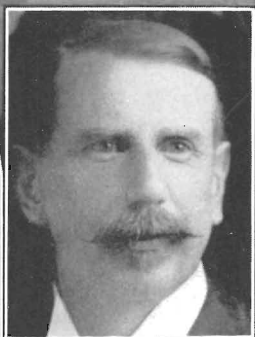
the Provincial Grand Lodge was to assemble, perhaps for the last time.

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

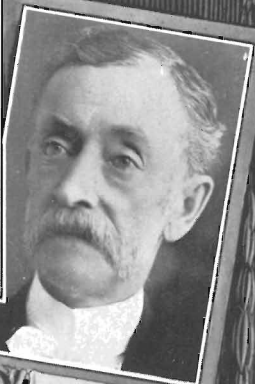
That the tidings created a sensation in England is to put it mildly. The Grand Master, the Earl of Zetland, was apparently blind to the fact that his own treatment of the Canadians had contributed to the result. In a letter in which he declared himself as unalterably opposed to



M. W. BRO. J. E. HARDING



M. W. BRO. W. D. McPHERSON



M. W. BRO. J. H. BURRITT



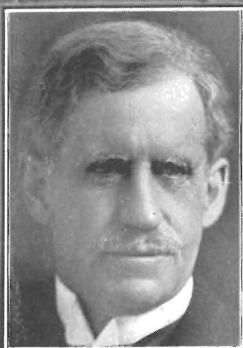
M. W. BRO. E. T. MALONE 33



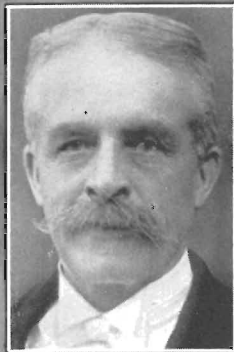
SIR J. M. GIBSON, P. G. M.



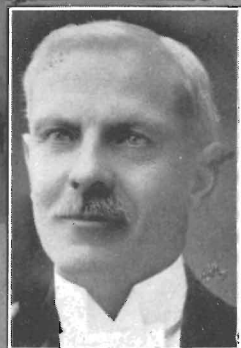
M. W. BRO. W. R. WHITE 33



M. W. BRO. F. W. HARCOURT 33



M. W. BRO. W. N. PONTON



M. W. BRO. W. J. DROPE



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Few, if any, are left who can recall the stirring events of over half a century ago, events pregnant with future benefit, but the Craft of to-day, which rejoices in an atmosphere of tranquility and comparative affluence, would be ingrate indeed were the memories of the past, to which it owes everything, permitted to fade and extinguish for lack of occasional reminder. That "The Grand Lodge of Canada in the Province of Ontario," with its 539 Lodges embracing 101,000 members, is enabled, at this period, to dispense for the relief of our less fortunate brethren, their

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

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

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

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

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

\*Deceased

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

\*Deceased

Warranted Lodges, 538. Under Dispensation, 8

Total Membership, 107,780.