

THE GRAND LODGE OF MANITOBA

BY JAMES A. OVAS, 33°

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

state of Masonry in this Province, and to proceed, if decided, to form a Grand Lodge for the Province of Manitoba."

To some, no doubt, this undertaking must have been entered into with many misgivings. For three Lodges with a membership of only 210, to sever their connection with such a strong organization as the Grand Lodge of Canada, and undertake directing the affairs of a Grand Lodge in a new country sparsely inhabited, must have seemed to many a stupendous undertaking, but it serves to show the character of the men who carried out this project to a successful issue, and there is no finer trait known to mankind than the honor and respect accorded to men who have risen above the adverse and obscure conditions and won. From the proceedings of the convention held on the twelfth day of May, 1875, I quote the following resolutions, all of which were carried unanimously: "That we, the Representatives of the three Warranted Lodges, being all the Lodges in this Province, in Convention assembled, Resolve, That 'The Most Worshipful, the Grand Lodge of Manitoba, A. F. and A. M.,' be and is hereby formed upon the Ancient charges and constitution of Masonry.

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

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

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

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

M.W. Bro. John McKechnie, Grand Master, and M. W. Bro. James A. Ovas, P.G.M., Grand Secretary, were present and installed the Officers of the new Grand Lodge, and were elected Honorary Past Grand Masters. At the Annual Communication of the Grand Lodge, held in the City of Winnipeg, on the twelfth day of June, 1907, fraternal recognition was extended, and the same good wishes expressed that had been extended to their sister Grand Lodge of Alberta. At this Communication Yukon Lodge No. 79, Dawson City, and White Horse Lodge No. 81, White Horse, in the Yukon Territory, applied for permission to surrender their Charters and to be allowed to apply to the Grand Lodge of British Columbia, for affiliation. The principal reason advanced being, "that the Province of British Columbia is adjacent and contiguous to the Yukon Territory and bound to it by commercial and other relations, causing continual intercourse between residents of both Districts." The petition was duly considered by the Board of General Purposes and, upon their recommendation, granted. The intervening years have been peaceful and progressive, and the Grand Lodge register of January, 1924, records 98 Lodges, with a total membership of 11,078.

THE GRAND LODGE OF SASKATCHEWAN

from Grand Lodge Records

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The membership was 900, which year by year has increased. At the meeting of Grand Lodge (1922) there were 11,970 members in good standing in 163 Lodges.

NOTE—A new History of this Grand Lodge will be issued July, 1924.

THE GRAND LODGE OF ALBERTA

BY GEORGE MACDONALD, M.D.

Past Grand Master of the Grand Lodge of Alberta

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

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

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

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

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

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

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

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

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

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

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

Freemasonry is making very satisfactory progress throughout the Province, and in the 129 Lodges of this widely spread jurisdiction (June 14, 1922) are 11,405 members in good standing.

THE GRAND LODGE OF BRITISH COLUMBIA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Victoria, No. 783.

Union, No. 899.

Nanaimo, No. 1,090, and

British Columbia, No. 1,187.

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

Vancouver, No. 421.

Cariboo, No. 469.

Caledonia, No. 478.

Mount Hermon, No. 491, and

Quadra, U.D., or No. 508, as the case may be.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 1st. To protect the interests of any of its Lodges which might exist in the Province, and
- 2nd. To protect the rights of any Lodges which might subsequently be formed in the Province under its authority.

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

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

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

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

In 1886 the Canadian Pacific Railway was completed through to the coast, bringing with it a large number of Eastern Masons and opening the way for many others to come and settle in the Province. From this time the history of the Grand Lodge is one of uninterrupted progress. New Lodges have been added year by year, and on December 31st, 1923, the membership was 12,750 in 103 Lodges.

THE UNITED STATES OF AMERICA

Compiled by OSBORNE SHEPPARD from the
writings of the late

ROBERT FREKE GOULD

Historian to the Grand Lodge of England.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Pennsylvania, Virginia and Texas Chapters are totally independent.

NOTE—A chapter on "the Beginnings of Freemasonry in the United States of America" by Melvin M. Johnson 33° Past Grand Master, Grand Lodge of Massachusetts will be issued with July Supplements.

STATISTICS U.S.A. GRAND LODGES TO JUNE, 1925

	Date of Formation	Number of Lodges	Number of Members
Alabama.....	1821	578	52,369
Arizona.....	1882	35	5,688
Arkansas.....	1832	560	36,174
California.....	1850	505	108,173
Colorado.....	1861	144	30,251
Connecticut.....	1789	120	42,906
Delaware.....	1806	22	5,860
District of Columbia.....	1810	38	22,113
Florida.....	1830	250	25,871
Georgia.....	1786	682	67,842
Idaho.....	1867	77	9,500
Illinois.....	1840	961	270,780
Indiana.....	1818	557	124,102
Iowa.....	1844	558	85,707
Kansas.....	1850	446	78,041
Kentucky.....	1800	613	72,603
Louisiana.....	1812	271	34,497
Maine.....	1820	215	42,981
Maryland.....	1787	121	51,769
Massachusetts.....	1777	311	120,119
Michigan.....	1844	481	143,317
Minnesota.....	1853	299	58,092
Mississippi.....	1818	381	34,700
Missouri.....	1821	662	109,805
Montana.....	1866	133	19,887
Nebraska.....	1857	290	40,287
Nevada.....	1865	23	2,687
New Hampshire.....	1789	80	15,086
New Jersey.....	1786	244	82,827
New Mexico.....	1877	56	6,421
New York.....	1787	956	311,270
North Carolina.....	1771	451	40,666

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

	Date of Formation	Number of Lodges	Number of Members
North Dakota.....	1889	127	15,070
Ohio.....	1808	601	187,701
Oklahoma.....	1892	458	66,662
Oregon.....	1851	162	28,038
Pennsylvania.....	1786	551	199,840
Philippine Islands.....	1912	96	6,788
Rhode Island.....	1791	40	17,624
South Carolina.....	1787	292	29,440
South Dakota.....	1875	171	19,296
Tennessee.....	1813	476	47,658
Texas.....	1837	993	128,880
Utah.....	1872	25	4,734
Vermont.....	1794	103	18,682
Virginia.....	1777	353	45,561
Washington.....	1858	255	44,780
West Virginia.....	1865	166	32,224
Wisconsin.....	1843	297	54,827
Wyoming.....	1874	44	7,207
		16,330	3,107,403

STATISTICS U.S.A. GRAND LODGES TO 1923.

	Date of Formation	Number of Lodges	Number of Members
Alabama.....	1821	584	50,126
Arizona.....	1882	33	5,444
Arkansas.....	1832	562	32,478
California.....	1850	484	100,286
Colorado.....	1861	139	29,201
Connecticut.....	1789	119	41,205
Delaware.....	1806	22	5,715
District of Columbia.....	1810	36	21,132
Florida.....	1830	248	22,691
Georgia.....	1786	685	68,637
Idaho.....	1867	75	9,135
Illinois.....	1840	961	259,573
Indiana.....	1818	559	117,074
Iowa.....	1844	552	81,405
Kansas.....	1850	435	69,150
Kentucky.....	1800	612	70,000
Louisiana.....	1812	269	32,214
Maine.....	1820	206	41,730
Maryland.....	1787	120	30,489
Massachusetts.....	1777	308	115,234
Michigan.....	1844	476	134,071
Minnesota.....	1853	297	55,909
Mississippi.....	1818	382	33,308
Missouri.....	1821	659	107,041
Montana.....	1866	133	19,430
Nebraska.....	1857	286	38,642
Nevada.....	1865	24	2,521
New Hampshire.....	1789	80	14,505
New Jersey.....	1786	240	73,854
New Mexico.....	1877	55	5,975
New York.....	1787	942	286,594
North Carolina.....	1771	465	38,348

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

	Date of Formation	Number of Lodges	Number of Members
North Dakota.....	1889	127	14,773
Ohio.....	1808	597	179,788
Oklahoma.....	1892	458	62,793
Oregon.....	1851	183	25,331
Pennsylvania.....	1786	531	186,500
Philippine Islands.....	1912	86	6,680
Rhode Island.....	1791	40	16,250
South Carolina.....	1787	292	28,137
South Dakota.....	1875	165	18,503
Tennessee.....	1813	472	45,344
Texas.....	1837	981	123,000
Utah.....	1872	24	4,321
Vermont.....	1794	103	18,229
Virginia.....	1777	348	43,500
Washington.....	1858	244	40,576
West Virginia.....	1865	165	31,018
Wisconsin.....	1843	295	49,550
Wyoming.....	1874	43	6,873
		16,201	2,914,283

NOTE—In the compilation of this work I am greatly indebted to V. W. Bro. J. H. TATSCH manager of the book department of The Masonic Service Association of the United States, 815 Fifteenth St. N. W. Washington, D. C.

THE ANCIENT LANDMARKS

The landmarks are twenty-five in number, and are:

1. The modes of recognition. They admit of no variation.

2. The division of symbolic Masonry into three degrees.

3. The legend of the third degree is an important landmark. There is no rite of Masonry, practised in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, but the legend has remained the same. And it should be so, for the legend of the Temple Builder constitutes the very essence of Masonry.

4. The government of the Fraternity by a Grand Master, elected from the body of the Craft, is a fourth landmark of the Order.

5. The prerogative of the Grand Master to preside, over every assembly of the Craft is a fifth landmark.

6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is a very important landmark. The statutory law of Masonry requires a month to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to dispense with this probation, and to allow a candidate to be initiated at once.

7. The prerogative of the Grand Master to grant dispensations for opening and holding Lodges is another landmark.

8. The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one.

9. The landmarks of the Order prescribed that Masons should from time to time congregate together for the pur-

pose of either Operative or Speculative labor, and that these congregations should be called Lodges.

10. The government of the Craft when congregated in a Lodge, by a Master and two Wardens, is also a landmark.

11. The necessity that every Lodge, when congregated, should be duly tyled, is an important landmark of the Institution that is never neglected.

12. The right of every Mason to be represented in meetings of the Craft, is a twelfth landmark. Formerly, these meetings, which were usually held once a year, were called "General Assemblies," and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate Lodges are summoned.

13. The right of every Mason to appeal from the decision of his brethren to the Grand Lodge, is a landmark essential to the preservation of justice. A few Grand Lodges, in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion, cannot be set aside upon an appeal, have violated this landmark.

14. The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. This right has always been recognized as an inherent right which inures to every Mason as he travels through the world. This right may be forfeited, but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good reason shall be furnished for this violation of a right, founded on the landmarks of the Order.

15. It is a landmark of the Order, that no visitor can enter a Lodge without first passing an examination. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for him, the examination may be dispensed with.

16. No Lodge can interfere with the business of another Lodge, or give degrees to brethren who are members of other Lodges, except by special dispensation.

17. It is a landmark that every Freemason is amenable to the laws of the Masonic jurisdiction in which he resides. Non-affiliation does not exempt a Mason from Masonic jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he shall be a man— free born, and of mature age.

19. A belief in the existence of God is one of the landmarks of the Order. The annals of the Order never yet have furnished an instance in which an Atheist was ever made a Mason.

20. Subsidiary to this belief in God, is the belief in a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implications, and runs through the whole symbolism of the Order.

21. It is a landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Great Architect of the Universe. Hence, in Christian countries, the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, the Koran might be substituted.

22. The equality of all Masons is another landmark of the Order. This equality has no reference to those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence which rightly belongs to his position. But Masonic equality implies that we meet in the Lodge upon the level—that on that level we are all travelling to one predestined goal—that

in the Lodge genuine merit shall receive more respect than wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which society entitles him.

23. The secrecy of the Institution is another and most important landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purpose of moral teaching, constitutes another landmark of the Order.

25. The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations to transmit them to our successors.

MASONIC CALENDAR

Freemasons, in affixing dates to their official documents, never make use of the common epoch or vulgar era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous.

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A. L.), "in the year of light."

Scottish Rite, same as Ancient Craft, except the Jewish Chronology is used, Anno Mundi (A. M.), "in the year of the world."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. I.), "in the year of discovery."

Royal and Select Masters date from the year in which the temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of the deposit."

Knights Templar commence their era with the organization of their order, Anno Ordinis (A. O.), "in the year of the Order."

RULES FOR MASONIC DATES

Ancient Craft Masons—Add 4000 years to the common era. Thus 1915 and 4000—5915.

Scottish Rite—Add 3760 to the common era. Thus: 1915 and 3760—5675. After September add another year.

Royal Arch—Add 530 years to the vulgar era. Thus: 1915 and 530—2445.

Royal and Select Masters—Add 1000 to the common time. Thus 1915 and 1000—2915.

Knights Templar—From the Christian era take 1118. Thus: 1118 from 1915—797.

THE ORIGIN OF THE ROYAL ARCH DEGREE

Compiled by

CHARLES A. CONOVER

General Grand Secretary of General Grand Chapter Royal Arch Masons
of the United States of America.

THE early history of The Royal Arch Degree is involved in obscurity, but in the opinion of the late Bro. W. J. Hughan its origin may be ascribed to the fourth decade of the eighteenth century. The earliest known mention of it occurs in a contemporary account of the meeting of a Lodge (No. 21) at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons."

The next mention of it is in Dr. Dassigny's "A Serious and Impartial Enquiry into the cause of the presented Decay of Freemasonry in the Kingdom of Ireland," published in 1744. in which the writer says that he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of "a certain propagator of a false system, some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the brethren justly

despised him, and ordered him to be excluded from all benefits of the Craft, and although some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons."

This passage makes it plain that the Royal Arch degree was conferred in London before 1744 (say about 1740), and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 1746 it is clear that he could not have been, as is sometimes asserted, the inventor of the Rite.

The next mention of the degree occurs in the minutes of the "Ancients" Grand Lodge for March 4, 1752, when "A formal complaint was made by several brethren against Thos. Phealong and John Macky, better known as leg of mutton Masons for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some brothers whom they pretended to have made Royal Arch men, the parties had not the least idea, of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry, but instead thereof he had told the people he had deceived, a long story about twelve white marble stones, &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous."

The earliest known record of the degree being actually conferred is a minute of the Fredericksburg Lodge, Virginia, U. S. A., stating that on December 22, 1753, three brethren

were raised to the degree of Royal Arch Mason (for a facsimile of this entry see *Ars. Quatuor Coronatorum*, iv., p. 222); while the earliest records traced in England are of the year 1758, during which year several brethren were "raised to the degree of Royal Arch" in a lodge meeting at The Crown at Bristol.

This lodge was a "Modern" one and its records therefore make it abundantly clear that the Royal Arch degree was not by any means confined to the "Ancients," though it was not officially recognized by the Grand Lodge of the "Moderns," whose Secretary wrote in 1759, "Our Society is neither Arch, Royal Arch nor Ancient."

However, at the Union of "Ancients" and "Moderns," in 1813 it was declared that "pure Ancient Masonry consists of three degrees, and no more, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

And this lends color to the idea that at some time or other the Royal Arch had formed part of the Master Mason's degree, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsay was the fabricator of the Royal Arch degree, and equally unsupported is the often made assertion that Dunckerley invented it, though he undoubtedly played a very active part in extending it.

The late Bro. W. J. Hughan, in his "Origin of the English Rite of Free Masonry" favors "the theory that a word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree and known 'as the ancient word of a Master Mason,'" and considers that "according to this idea, that which was once lost, and then found, in the third degree (in one of the sections), was subsequently under the new regime discovered in the 'Royal Arch,' only much exalted and dignified surroundings."

In England, Scotland, and the United States, the legend of the degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has

nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, or Principals, being the King (Josiah), the Priest (Hilkiah), and the Scribe (Shaphan), not as in England, Zerubbabel, Haggai, and Joshua, or as in America, High Priest, King, and Scribe.

At one time in England only Past Masters were eligible for the degree, and this led to a system called "passing the chair," by which a sort of degree of Past Master was conferred upon brethren who had never really served in the chair of a lodge; now a Master Mason who has been so for four weeks is eligible for exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his *Casmentaria Hibernica*, says, "It (the Royal Arch degree) is not a separate entity but the completing part of a Masonic legend, constituent ever present in the compound body, even before it developed into a degree—if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

Delmar D. Darrah says: Masonry in the world to-day, is organized under two systems. One, miscalled the York Rite System, including four degrees of the chapter, three degrees of the council, and three Orders of Knighthood, and the Scottish Rite System, comprising eleven degrees conferred in a Lodge of Perfection, two degrees conferred in a Council of Princes of Jerusalem, two degrees conferred in a Chapter of Rose Croix, and fourteen degrees conferred in Consistory of Sublime Princes of the Royal Secret. To these, the Scottish Rite has added one more, known as the thirty-third degree, which is honorary and is awarded to those who by reason of long service in Masonry, or because of some great benefit rendered to humanity, have attained distinction. Both the York Rite and the Scottish Rite have built their systems upon the first three degrees of Ancient Craft Masonry, and require all petitioners for their

various grades to be first of all Master Masons made in a regular lodge of Masons.

* * * *

When the Grand Lodge of England was formed in 1717, nothing was known of the Royal Arch degree. No mention of it is made in connection with the early ceremonies of Masonry and so far as the legends of the fraternity are concerned, it was unknown. In the year 1737 some of the members of the Grand Lodge of England became dissatisfied with the way its affairs were being conducted and seceding, set up a Grand Lodge of their own calling themselves Ancients, in contrast with the lawful Grand Lodge which they styled Moderns. This schismatic Grand Lodge afterwards became known as the Athol Grand Lodge, in consequence of the Duke of Athol, having been for many years its Grand Master.

It has been claimed that after the secession of the so called Ancients the Moderns changed the modes of recognition. The charge has also been set up that Dermott and Dunckerley had taken something from the third degree and made out of it the Royal Arch.

The exact source of the legend of the Royal Arch is not known. It may have been conceived in the fertile brain of Dunckerley for principal reason that the Ancients sought to give to their schismatic body a prestige which was not possessed by the Moderns or Mother Grand Lodge of England.

The Royal Arch degree did not appear until some twenty or thirty years after the formation of the Grand Lodge of England, clearly proving that any mutilation of the third degree for the purpose of creating the Royal Arch degree is pure fiction. It is also true that there was no despoliation of the Fellow Craft's degree in order to create the Mark Master's degree. Undoubtedly the Royal Arch degree had in a way become fixed in the system as promulgated by the Ancients or Secedents. There is no question that this degree was practised by the seceders until the union of the two Grand Lodges in 1813.

It was nearly one hundred years after those fathers in Masonry who had laid the foundations of the fraternity

were quietly sleeping in their graves that their descendants agreed to an innovation in the body of the fraternity believing as they honestly did, that such innovation was necessary to save the society from disaster.

One of the arguments offered for the Royal Arch degree at the present time is that it is necessary in order to complete the Masonic knowledge of the candidate for the reason that the loss of the word in the Master Mason's degree demands that it shall be again found, and this is what is accomplished in the Royal Arch degree, and there we evidently find the reason for the fabrication of the Royal Arch system.

In Scotland, the Royal Arch has never been recognized as a part of Masonry. The Grand Lodge of Ireland has given it recognition, not however as appended to Ancient Craft Masonry, but has accorded it a standing which stamps it as legitimate for all who desire to affiliate with it.

So far as the fabrication of the degree is concerned, it is of little interest to those of the present day whose only concern is in the false claim which is so often set up by its supporters that it derived its parentage from Ancient Craft Masonry. The assumption, therefore, is that the Royal Arch was but one of the numerous degrees that were fabricated not only in England but America as well, in the first half of the Eighteenth Century, and which were in the possession of various degree peddlers for several years thereafter. That it was seized upon by the Ancients and made an appendix to the third degree in order to give them a distinction which was not possessed by their enemies the Moderns, is an acceptable explanation of its appearance in that system.

The division of Royal Arch Masonry into the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, is simply due to the work of modern ritual builders of whom Thomas Smith Webb may be said to have been the father.

(The Evolution of Freemasonry), pp. 341-343

THE INTRODUCTION OF ROYAL ARCH DEGREE
INTO THE UNITED STATES OF AMERICA

There is good reason to believe that the introduction of the Royal Arch degree and its appendant grades were brought about in this country by military organizations. The American Colonies largely belonged to Great Britain and hence their defense and later their retention brought constant changes in the militia sent here for those purposes.

Early in English history Military Lodges were formed and chartered by Grand Lodges of England, Scotland, and Ireland for the purpose of "making Masons" wherever they might be located.

That Excellent Historian, the late Robert Freke Gould, has given us a volume entitled "*Military Lodges*" in which he has recorded the Masonic activities of Military lodges from 1732 to 1899. He attributes much of the Masonic activities of early history of the British Isles to military or travelling lodges, which activities were naturally transplanted to America by British troops sent over here. On this subject he says:

It is probable that all the degrees, additional to the "three regular steps," obtained a footing in the British Islands through the medium of the Army Lodges.

In Scotland these additional degrees were, in the first instance, wrought by the lodges, and afterwards more often in "Encampments." A lodge—"Aboyne"—was formed in the Aberdeen Militia, in 1799, and an Encampment in 1812. Both moved with the regiment, being at Dover, 1812; Liverpool, 1813; London, 1814; and returning to Aberdeen in 1815. At the last named date, the degrees practised in the "St. George Aboyne Encampment," were arranged in seven groups:—

1.—Master past the Chair, Excellent and Super-Excellent, Royal Arch; II.—Ark, Black Mark, Link and Chain; III.—Knight Templar, Knight of St. John of Jerusalem, Mediterranean Pass, Knight of Malta; IV.—Jordan Pass, Babylon Pass; V.—Knight of the Red Cross; VI.—High Priest; VII.—Prussian Blue.

Both Master Masons and Royal Arch Masons were received indiscriminately as candidates; if the former, they received first the Group I. of Royal Arch degree; if the latter, they began with Group II. When the Royal Arch degrees were conferred, the meeting was called a Chapter, for all the others an Encampment.

In the English lodges belonging to the regular establishment, the only degrees worked (with official sanction) were the first three, down to 1813; and the price they paid for the Union of that year, consisted in part of the acceptance of the Royal Arch and Installed Master's degrees, as additions to the pure and ancient Masonry which had been bequeathed to them in 1717.

With the other section of the English Craft it was different. Under the "Ancient" (or Schismatic) Grand Lodge, both degrees were essential features of their system. There can hardly be a doubt, unless indeed it is a wholly gratuitous one, that the earliest form in which any mystical teaching was associated with the incident of a Master being placed in the chair of his lodge. Out of this was ultimately evolved the degree of Installed Master, a ceremony unknown (except as a bye or side degree) in the "Modern" system until the first decade of the present century 1800, and of which I can trace no sign among the "Ancients" until the growing practice of conferring the "Arch" upon brethren not properly entitled to receive it, brought about a constructive passing through the chair, which, by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms inherited by the earliest of Grand Lodges.

The records of No. 441, in the 38th Foot, afford an illustration of the Irish practice. The working of the Royal Arch degree was resumed in the lodge, in 1822, when a letter was read from the Deputy Grand Secretary, of which the following passage appears in the minutes:—

"There is not any warrant issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish lodges to confer the Higher Degrees under that authority."

The Minden Lodge, No. 63, in the 20th Regiment, also continued the work of the Royal Arch under its original (Craft) warrant until 1838, when a separate charter was issued by the Grand Chapter of Ireland. (Page 154).

It would seem that the influence of the lodges in the Irish regiments in America has been the most lasting and far reaching, hundreds of such lodges having been formed. Could further says:—

Lodges were established in British Regiments by all of the Grand Lodges mentioned above, as well as by “Mother Kilwinning.”

The Irish lodges, however, always worked according to the system in vogue among the so-called Ancient Masons, and the result in America, where the influence of the Army lodges made itself chiefly felt, was very marked. The customs of the Scottish Regimental lodges were in harmony with those of the Irish, and the older Grand Lodge of England was too sparsely represented among the Military forces of the Crown to exercise any counter-influence, if indeed her Field lodges in foreign parts did not—as I imagine must have generally been the case—acquire the tone and character of the vast majority of these associations. Hence, the predominance in North America of the “Ancients” over their rivals, the titular “Moderns,” must be ascribed to the influx of Regimental lodges from the Old World, and to their dissemination of the principles and the practice of what was then termed “Ancient Masonry” throughout the continent of America.

The first warrant creating a travelling lodge of Freemasons—to which the number 11 was subsequently assigned—was issued to the 1st Foot—then the “Royal Regiment,” now the “Royal Scots”—by the Grand Lodge of Ireland in 1732, and the date will be a convenient one at which to resume the general narrative of events. * * * (Page 35).

The number, however, of Military lodges on the register of Ireland—according to the evidence at my command—had certainly risen to twenty-nine, and of those claiming a Scottish parentage to at least five, when the earliest lodges of the

kind were established by the rival Grand Bodies in South Britain.

Lodges in the 8th and 57th Foot respectively were constituted in February and September, 1755, the first by the titular "Moderns" (or Regular Grand Lodge), and the second by the so-called "Ancients" (or Schismatics.)

From this time lodges multiplied in the British Army, and Abraham Savage, who was authorized by the provincial Grand Master of North America, under the "Moderns," to "congregate all Free and Accepted Masons in the Expedition against Canada into one or more lodges," admitted into Masonry at Crown Point after the surrender of that fortified place, twelve officers of the 1st Foot, in the lodge he had established there, and of which he was the Master, in 1759. Later in the same year, at Quebec, "the Anniversary of St. John, the Evangelist, was duly observed by the several lodges of Freemasons in the garrison."

In 1768—October 1—the 14th, 29th, and a part of the 59th Regiments arrived at Boston (U.S.A.), and a little later the 64th and 65th Foot direct from Ireland. In these regiments were three lodges, all working under what was commonly known as the "Ancient system"—Nos. 58 (A.), 14th Foot; 322 (I.), 29th; and 106 (S.), 65th—holding under the Grand Lodges of England ("Ancients"), Ireland and Scotland respectively. The presence of these troops created an intense excitement. Nevertheless, the members of St. Andrew's, a Scottish lodge at Boston, saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Lodge of Scotland, and with this end in view did not scruple to enter into fraternal communion with, and to make use of their brethren in the obnoxious regiments.

None of these army lodges were present at the installation of the Provincial Grand Master under England (Regular Grand Lodge) in November, but all of them joined St. Andrew's in December, 1768, in a petition to the Grand Lodge of Scotland requesting the appointment of "a Grand Master of Ancient Masons in America."

Dr. Joseph Warren was appointed in 1769, "Grand Master of Masons in Boston and within one hundred miles

of the same;" but in the interval the 64th Regiment had been removed from the station. The Grand Lodge, however, was formally inaugurated by St. Andrew's, and lodges 58 (A.) and 322 (I) in the 14th and 29 Foot. By a further Scottish patent (1772) Joseph Warren (afterwards killed at the battle of Bunker's Hill, was appointed Grand Master for the Continent of America.

General (then Lieutenant Colonel) Oughton was provincial Grand Master of the Island of Minorca under the "Moderns," in 1752, and became a member of Lodge Canon-gate Kilwinning, at Edinburgh, in 1754.

In 1770, the Lodge "Scots Greys, Kilwinning," in the 2nd or Royal North British Dragoons, having lost their charter, and all their records in the wars, petitioned for a warrant from the Grand Lodge, which was granted, and the lodge re-constituted by General Oughton—March 12th—as the "St. Andrew's Royal Arch."

The affiliation of a regimental lodge by a Grand Master, who was also at the time commanding the King's forces in Scotland, points out to us the estimation in which Military Masonry was then regarded, and the significance of the event is heightened by the circumstances that the Master of "St. Andrew's Royal Arch," Colonel William (afterwards 6th Lord) Napier, was in command of the 2nd Dragoons.

About forty-nine had been set on foot directly by the "Ancients", but a large number of subsidiary lodges were chartered by the provincial authorities under this system, particularly in America, Upper and Lower Canada, Nova Scotia, Gibraltar, and Jamaica, which, in the comparative absence of lists, cannot be satisfactorily identified, though various regimental lodges are traceable among them; and of the existence of others there is scarcely room for doubt.

This will serve to show the influence of the Militia over Masonry and its consequent spread to and in America. It might also be mentioned that in connection with "Field Lodges" there were also "Sea Lodges" organized within the navy and merchant marine of Great Britain, some charters

being confined to specified ships. The first lodge "Afloat" was held "On Board His Majesty's Ship, the Vanguard" in 1760. This is the ship of which the celebrated Thomas Dunckerley, afterwards Grand Superintendent, was gunner for six years. Of him it is related:

Dunckerley, who was of humble parentage, having entered the Navy at an early age, attained the position of gunner in 1746, and we find him serving in the same capacity in the Vanguard (which seems to have been his favourite ship) for a period of six years. He was present as one of the crew of his vessel at the reduction of Louisburg and the capitulation of Quebec. The ship then returned to England, and in January, 1760, Dunckerley, having obtained leave of absence went to London and attended his mother's funeral. The next day a declaration by his mother on her death-bed that his actual father was the then King, George II., was related to him. The records of the Grand Lodge show that in the same month "a lodge was established on the Vanguard." This vessel, with other ships of war, shortly after sailed for Quebec, arriving just in time to prevent that capital from being retaken by the enemy.

On the 24th of June, 1760, (St. John's day), Colonel Sir Simon Fraser, 78th Foot, was elected to preside over the Canadian lodges, and (to use the words of a land "gunner" in a letter to the Grand Secretary) "Bro. Dunckerley, of His Majesty's ship the Vanguard, who was possessed with a power from the Grand Lodge of England to inspect into the state of the Craft wheresoever he might go, honoured them with his approbation of their conduct, and installed Brother Fraser in his high office."

It is reasonable to suppose that Dunckerley was desired by the Deputy Grand Master of England to visit and report upon the lodges at Quebec; nor were roving commissions, empowering a seafaring brother to exercise the functions of a Provincial Grand Master, "where no other Provincial is to be found," wholly unknown either before or after Dunckerley fulfilled the mission with which his biographer, Mr. Henry Sadler, rightly suggests that he was entrusted.

The Vanguard sailed for the West Indies in October, 1761, but in the meantime Dunckerley had been appointed to the Prince, a larger ship, in which the second sea lodge was established, May 22nd, 1762. The new lodge appears to have closely followed the fortune of its founder, for in the second edition of the Engraved List for 1764, No. 279, which in the previous issue was described as "on board the Prince", is now represented as being held "on board the Gaudeloupe."

Both "Sea Lodges" were ultimately revived by Dunckerley on *terra firma*, the one in the Vanguard being now the "London," No. 108, and the other in the Prince and Gaudaloupe, which adopted the title of the "Somerset House," and after amalgamating successively with the "Old Horn Lodge" (p. 28) and the "Royal Inverness," in a volunteer corps of which the Duke of Sussex (Earl of Inverness) was the commander, has become the "Royal Somerset House and Inverness," present No. 4.

In 1767, to a great extent through the exertions of General James Adolphus Oughton, who had known him for many years, Dunckerley was granted a pension by the King, which enabled him to devote the whole of his time to the welfare of the Masonic Institution.

The rank of Past Senior Grand Warden was conferred upon him in 1786, and as a provincial Grand Master his services were so appreciated that in 1795, when there were thirty-four provinces in all, he had for his share no less than eight of the number. In the Royal Arch degree he also took a profound interest, and was the Grand Superintendent over sixteen counties, together with Bristol and the Isle of Wight.

Returning to the Military Lodges we find some interesting history of some of these lodges. On page 126 it is recorded:

At the first recorded meeting of the Royal Arch Lodge—St. Andrew's—in Boston, New England, in August, 1769, foreign soldiers were chosen as first officers of the lodge. William Davis, of No. 58 (Ancients), in the 14th Foot, received "four steps," described as those of "Excellent, Super-excellent, Royal Arch and Knight Templar."

About the same time Royal Arch Lodge, No. 3, Philadelphia, was in close communication with (Irish) No. 351, in the 18th Regiment, and the two bodies were in the habit of lending their Royal Arch furniture to one another.

The 22nd Foot, after first of all receiving an Irish warrant, which it "lost in the Mississippi" about the year 1759, next applied for a Scottish one, which, with the title of "Moriah," No. 132, was granted in 1769. This, with other army lodges, took part in the formation of what is now the Grand Lodge of New York (1782), but during its earlier career a more remarkable incident occurred, if we are to credit the following which appeared in the "Newcastle Courant" of January 4th, 1770:—

"This is to acquaint the Public, that on Monday the first instant, being the Lodge (or Monthly meeting) Night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown near Newgate (Newcastle), Mrs. Bell, the Landlady of the House, broke open a Door (with a Poker) that had not been opened for some years past, by which Means she got into an adjacent Room, made two Holes through the wall, and by that Stratagem discovered the Secrets of Masonry; and she, knowing herself to be the first Woman in the World who ever found out that Secret, is willing to make it known to all her Sex. So any Lady who is desirous of learning the Secrets of Masonry, by applying to that well-learned Woman (Mrs. Bell, that lived fifteen years in and about Newgate), may be instructed in the Secrets of Masonry."

It would be interesting to know how many pupils Mrs. Bell obtained, and why she appealed to her own sex in particular.

In the Province of Lower Canada, in 1772,

"A committee of the Grand Lodge having examined into the pretensions which a number of Masons in His Majesty's 21st Regiment have, for holding a Lodge in that Corps, by the title of 'No. 32 of the Registry of Ireland'; record their opinion, that until they produce a better authority than that offered, they cannot be received among us, notwithstanding their willingness to submit to our laws."

The Lodge referred to was evidently No. 33, originally chartered circa 1734, which, after having lapsed, was renewed in 1817, as previously related: and the episode of the year 1772, in my opinion, points to the loss of the warrant (which the brethren were clearly unable to produce), having taken place at an earlier date. So far as I am aware, though the plight of the Masons in the 21st Foot, could not, in those stirring times, have been an uncommon one, no other incident of a precisely similar character has been recorded.

It may not be amiss to carry further the discussion of "Sea and Field Lodges" to show their close relations to the early establishment and history of the Royal Craft in America, as well as giving an insight into the connection of Masonry in general with the early struggles of our country. Gould goes on to relate:

As before remarked, the strife between the two Grand Lodges of England was carried across the Atlantic, and ultimately the "Ancients" were victorious all along the line, but the "Moderns" held their ground in that portion of North America which has now become the United States, until the War of the Revolution; and in Canada, down to the final decade of the eighteenth century.

Between these dates—in 1775—hostilities commenced between Great Britain and America, at the battle of Bunker's Hill, Lord Rawdon (afterwards 2nd Earl of Moira) fought stoutly on one side and Major-Gen. Joseph Warren (who was killed) on the other. Colonel Richard Gridley who, for his distinguished services at the sieges of Louisburg and Quebec, had received a pension and grant of land from the British Government, planned the works that Warren laid down his life to defend, and was also wounded in the action. The war was carried into Canada, and Major-General Montgomery (also a leading Freemason) fell at the assault of Quebec.

The following year witnessed the British occupation of New York, and the introduction of so-called "Ancient Masonry" into that State.

Here it may be convenient to explain that while the members of lodges under all the jurisdiction of the British

Islands, with the exception of the original Grand Lodge of England, were commonly known as "Ancient Masons;" the terms "Ancient York Masons," and "Ancient York Masonry" were at first only employed by the English Schismatics, and did not come into common use—in America—until the close of the century.

Pennsylvania was next occupied in force (1777). The American army took post at Valley Forge, twenty-six miles from Philadelphia, and tradition affirms that lodges were held in this camp, which Washington often attended. There can hardly be a doubt that such was the case, but unfortunately no records of the Continental Field Lodges for the period are in existence. (Page 138.)

Bringing the history of Military Lodges down still closer the most curious case of all has been that of a still surviving lodge, which was originally constituted in the 60th Foot, then at Detroit, Michigan, in 1764, by the Provincial Grand Master of New York.

Michigan was French until 1763, British until 1796, under a territorial government until 1810, under Indiana for five years, and then "Michigan Territory" until 1837.

Zion Lodge, No. 1, attached to the 60th, or Royal American Regiment, was thus established by the "Moderns," in 1764, but thirty years later (1794) at the instance of another Army Lodge—then in the Artillery, now "Albion" No. 2, Quebec—it went over to the "Ancients," becoming Zion Lodge, No. 10, on the (Provincial) roll of Lower Canada. This warrant was granted two years before the surrender of the territory of Michigan to the United States, but the lodge, which was evidently "left behind" by the 60th, at a much earlier date, experienced a similar fate when the British was succeeded by an American garrison at Detroit in 1796. In 1806, the Quebec warrant was surrendered, and a new one, at the No. 62, obtained from the Grand Lodge of New York. In 1819, it became No. 3, and in 1826 united in the formation of the Grand Lodge of Michigan, on the roll of which body, this old "Travelling Lodge," formerly attached to the Royal American Regiment now holds the first place, under its original title of "Zion," No. 1. (Page 143.).

EARLY RECORDS OF VIRGINIA

The earliest record known of the conferring of the Royal Arch degree anywhere in the world, is found in the lodge which made a Mason of "The Father of His Country," President, General Washington.

We find the records of Fredericksburg Lodge show the presence of Washington for the first time in the lodge, on the fourth of November 5752 (1752) leaving no doubt that he was initiated on that day, as on the 6th of November the record continues: "Received of Mr. George Washington for his entrance £2:3."

The records further show

"March 3rd, 5753—George Washington passed Fellow Craft."

"August 4th, 5753—George Washington raised Master Mason."

The old record book of the lodge is still preserved as well as the seal, also the bible on which he was obligated. This bears the imprint "Cambridge, printed by John Field, printer to the University, 1688."

The seal is beautifully engraved, having for its principal device a shield crested with a castle with castles also on each of its points with compasses in its center. Below the shield is the motto: "In the Lord is all our Trust"—the whole surrounded with "Fredericksburg Lodge" in a circle.

Had the lodge at Fredericksburg known how deep an interest would be felt by succeeding generations in all that pertained to Washington, his Masonic record, even at that period, would probably have been made with more fulness of detail; and yet its very conciseness is confirmatory proof, if such were needed, of the verity of the facts there recorded. The lessons of history are progressive, and none could have known, as he passed through the mystic rites of Masonry in 1752, in the presence of that chosen band of brethren in Fredericksburg Lodge, that the brother then before them would win, in after-years, a nation's honor, gratitude,

and love; and that when a century had passed, the anniversary of his initiation would be celebrated as a national Masonic jubilee.

Washington was initiated into Masonry a few months before he was twenty-one years of age. The lawful age at which a candidate may receive the mysteries is strictly conventional. Masonry supposes each candidate to her mysteries to have the absolute legal control of his own actions, and that the obligations he assumes are such as he can comply with without interference. For this reason alone, a slave, a prisoner, and common soldier in the army in some countries, are under legal restraints that disqualify them for being candidates for the mysteries of Masonry. "*Washington and his Masonic Compeers*", page 24.

EARLIEST KNOWN RECORD OF CONFERRING THE ROYAL ARCH DEGREE

It is of much moment that in a little more than four months later this same lodge record should show the oldest record of the actual conferring of the Royal Arch degree. Earlier mention of the degree and its existence were made in Great Britain.

At the triennial convocation of the General Grand Chapter, R. A. M., of the United States, held in San Francisco in 1915, Dr. William F. Kuhn, now (1923) the General Grand High Priest, brought to the attention of that body a photograph of the record book of Fredericksburg Lodge, No. 4, which reads as follows:

December 22nd 5753 Which Night the Lodge being Assembled was present

Right Worshipful Simon Frazier G.M.	} of Royal Arch Lodge
Do John Hutson, S. Wardn	
Do Robert Armistead Ju Wardn	

Transactions of the night

Daniel Campbell	} Raised to the Degree of Royal Arch Masons
Robert Hatherston	
Alex. C. Wodrons	

Royal Arch Lodge being Shutt Interd apprentices Lodge
opend present

Right Worshipful Dan Campbell, G.M.

Do	John Hutson, S.W.
Do	Robert Hatherston, J.W.
	Alex. C. Wodrons, Secretary
	Robert Armistead, Treas pro Tem
	Robert Spotswood
	Simon Frazier Visiting Brot.

John Benger was admitted as a member of this Lodge.

The proceedings of 1915 read:

Companion William F. Kuhn, G.G.S., presented a reprint of a portion of the early records of Fredericksburg Lodge, No. 4, A. F. & A. M., of Virginia, showing the oldest extant record in the world of the conferring of the Royal Arch degree, being of date of December 22nd, 1753. He asked that the same be reproduced in the printed proceedings and that a committee be appointed to investigate the authenticity of the records and claims of Fredericksburg Lodge and report upon the same at the next triennial. The motion was adopted.

General Grand High Priest Corson appointed as such committee George Fleming Moore, P.G.H.P. of Alabama, Thomas Riley Marshall, P.G.H.P. of Indiana, and Matthew Trimble, P.G.H.P. of District of Columbia.

At the following triennial in 1918 the special committee reported on the matter as follows:

REPORT OF THE COMMITTEE ON OLD RECORDS

In the absence of all members of the special committee to investigate and report upon the old Royal Arch records of Fredericksburg Lodge, No 4, of Virginia, the General Grand

High Priest requested Companion William F. Kuhn, General Grand King, to read the report.

To the M. E. General Royal Arch Chapter of the United States:

At the session of the General Grand Chapter held in 1915, Companion William F. Kuhn, General Grand King, presented a reprint of the early records of Fredericksburg Lodge, No. 4, A. F. & A. M. of Virginia, showing the oldest extant record in the world of the conferring of the Royal Arch degree, being of date of December 22, 1753, and asking that it be reproduced in the printed proceedings and that a committee be appointed to investigate the authenticity of the records and claims of Fredericksburg Lodge and report the same at the next triennial.

The M. E. General Grand High Priest asked me to serve as the chairman of the committee and I gladly accepted the service. Owing, however, to one circumstance and another no full committee was gotten together, and at length during the recent summer the General Grand High Priest, George E. Corson, Companion Matthew Trimble of Washington, D.C., and I went to Fredericksburg, Virginia, for the purpose of examining the "authenticity of the records and claims of Fredericksburg Lodge" to have a genuine "oldest extant record of the conferring of the Royal Arch degree."

The Treasurer of the lodge, Brother Howard, procured for us the old minute and account book of Fredericksburg Lodge and we examined its pages, stained as they are by time and yellowed by age, with a feeling of genuine reverence. In the same book are to be found the record of the initiation, passing and raising of George Washington, the first President of our Country, and the victorious General of our War for Independence.

I have no doubt, personally, of the genuineness and authenticity of the book and of the record of the conferring of the Royal Arch degree in Fredericksburg Lodge on December 22, 1753.

It is said that the earliest mention of the Royal Arch degree occurs in the account of a meeting of Youghal Lodge No. 21 in Ireland in 1743, when the members walked in

procession and the Master was preceded by two Royal Arch carried by two Excellent Masons."

The next mention of the degree is said to have occurred in 1744 in Dr. Dassigny's "Serious Enquiry, etc." in which that writer says he is informed that in York "is held an Assembly of Master Masons under the title of Royal Arch Masons who as their qualifications and excellencies are superior to others received larger pay than working Masons."

There are other interesting records showing the existence of the degree but the first extant record of the actual conferring of the degree is found in the book to which your attention was called at the triennial convocation in 1915 by Companion William F. Kuhn, and which has been mentioned in this report. The earliest English Record of the conferring of the Royal Arch degree is said to bear date in the year 1758.

I believe from my investigation that the brother who really conferred the Royal Arch degree in Fredericksburg Lodge on December 22, 1753, was not a member of that lodge but a visitor. I have not had either time or opportunity to make such a searching investigation of the records of Masonry at Fredericksburg as will be necessary to present a convincing report on the subject.

We compared the signatures of some of the members of the lodge with their signatures on wills and papers in the county records, but the really important signatures to be examined were in another county and that would require more time and labor than I have been able to give to the subject.

If, however, the committee should be continued, I would be glad to continue the investigation and try to present a report which would be as complete as it is possible to make it.

Fraternally submitted,
GEORGE F. MOORE.

The report of this committee was adopted and the committee continued to make such further investigation as possible and report at the next triennial convocation.

Since this report nothing has been brought to light in form of an earlier record of conferring of the Royal Arch degree in America. In fact no older minute has been found anywhere.

CORRESPONDENCE CIRCLE OF QUATUOR
CORONATI LODGE, No. 2076, LONDON, ENGLAND

Warranted by the Grand Lodge of England in 1884, this famous Lodge holds meetings for study purposes only. Active membership is restricted to forty, and is based upon scientific, artistic or literary qualifications.

Through the foresight of one of the Lodge founders, a Correspondence Circle was established to which Master Masons of any regular Lodge are eligible for membership, and who have all privileges of the Lodge except those of voting and holding office. No restrictive requirements are placed upon Correspondence Circle membership.

The original papers read and discussed at the six stated communications of the Lodge are printed in the quarterly *Transactions* known as *Ars Quatuor Coronatorum*, and usually quoted as "A. Q. C." Those *Transactions* represent the highest form of Masonic research and scholarship, and are recognized in Masonic circles everywhere as authoritative. Thirty-four annual volumes have appeared since 1886, forming a library of Masonic literature of inestimable value. Complete sets are difficult to obtain, but back numbers of most of the volumes are still available through the secretary.

The joining fee for membership in the Correspondence Circle is twenty-one shillings (approximately \$5.10), which includes the first year's dues. Annual dues thereafter are ten shillings and six pence (\$2.60). Members of both Circles receive the printed *Transactions* as one of the privileges of membership.

Application blanks for membership in the Correspondence Circle, and for the publications of the Lodge should be addressed to W. J. Songhurst, Secretary, 27 Great Queen St. London, W. C. 2, England, or to J. H. Tatsch, Secretary for the U.S.A., 815 Fifteenth Street, N.W., Washington, D.C.