

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

WINTER 1993 (1st Quarter) VOL. 12 NO. 3

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c/o Robert A. Barnett—Editor

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London, Ontario

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To All Contributors

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Size of Articles: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit should be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges and Districtsto the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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Masonic Education - Newsletter
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P.O. Box 4217, London, Ont. N5W 5J1

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Notice

The College of Freemasonry

BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout this grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there - all we have done is to separate the four programs so that YOU may now choose to complete only one - or all four - you may take as many, or as few, of the programs as you wish and in the order you wish.

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Edsel Steen, In Trust
286 Lorne Avenue
Wallaceburg, Ontario N8A 3Z2

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EDUCATION IS THE KEY TO YOUR ENJOYMENT OF YOUR MASONIC FUTURE!
(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this jurisdiction.)

A supply of the new Application Forms has been forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

The following sections are reprinted (with permission) from the book “World Masonic Guide”, by Bro. Kent Henderson, published by Lewis Masonic (1984). This is a continuation of the excerpts in The Newsletter Vol. 12 #2.

MASONIC VISITATION (CONT.) - CANADA

Canada possesses ten political divisions known as “Provinces” with each having a Provincial Government similar to each of the United States of America. Of these Provinces, nine have regular Grand Lodges. Lodges in the tenth Province, Newfoundland, are still governed by the Grand Lodges of England and Scotland. The masonic scene in Canada can, in a broad sense, be described as an amalgam of American and British practices and customs. In some Canadian jurisdictions, both Webb-type and English-type rituals are used.

HISTORICAL OVERVIEW

The first settlers in Canada were the French. Quebec became a French colony in 1608, and remained so until 1763, when all of Canada became a British possession. The geopolitical history of Canada is rather confused, but it is enough to say here that several Provinces underwent various groupings, separations and regroupings. Canada became a Dominion in 1867, uniting Nova Scotia, New Brunswick, Quebec and Ontario. Other Provinces later joined. The first lodges in Canada emerged about 1740 in Nova Scotia, and about 1750 in Quebec. Many of the earliest lodges were military. Warrants came from both the United States and Britain. In 1858, a Grand Lodge of Canada was formed in Ontario, claiming jurisdiction over the whole of Canada, which at that time comprised Ontario and Quebec. After Canadian independence, and the progressive formation of other Provinces, other Grand Lodges were erected accordingly. The original Grand Lodge became the “Grand Lodge of Canada in the Province of Ontario”

ONTARIO

The Grand Lodge, A.F. & A. M. of Canada
in the Province of Ontario
(*Founded: 1855*)

Address: Grand Lodge Office, 363 King Street West, Hamilton, Ontario L8P 1B4

Telephone: (905) 528-8644

Lodges: 652. Permits Dual and Plural Memberships

Membership: 84,222 (per 1992 Proceedings).

Descent: *Correspondence must be through Grand Lodge* England, Quebec, New York.

Government: Elective Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge

Minimum Time Lapse between Degrees: four weeks

Ritual: Canadian.

Main Publications: Constitution, Proceedings.

Periodical: Grand Lodge Bulletin.

HISTORY

Ontario probably has the most confused history of any Canadian jurisdiction. Ontario first became the object white settlement in the 1760s and 1770s. By 1790, ten lodges were operating in the territory. Of these, five held English Warrants, three held warrants from the Provincial Grand Lodge of Quebec (Antients), while one owed allegiance to the Provincial Grand Lodge of New York (Antients). Soon afterwards, the division of Upper Canada and Lower Canada occurred, and this resulted in a good deal of territorial acrimony between lodges in both areas. Political conditions in both areas were less than satisfactory and in 1840 England re-united both territories. In 1843, a convention of lodges formed the Grand Lodge of Canada West. Continuing masonic difficulties occurred with England, and in the territories. Finally, a Grand Lodge of Canada was formed in 1855, uniting most lodges in both Upper and Lower Canada. It must be appreciated that this area then covered Ontario and Manitoba, and from 1858, Quebec. Subsequent to the creation of the Dominion of Canada in 1867, a Grand Lodge of Quebec was formed in 1869, with lodges in Manitoba going their own way in 1875. The Grand

Lodge of Canada now only controlled lodges in Ontario, and in 1888, it therefore changed its name to The Grand Lodge of Canada in the Province of Ontario.

NOTES FOR VISITORS

Ontario possesses by far the largest masonic jurisdiction in Canada, and one of the largest in North America. The prescribed ritual for Ontario is the Canadian work, which, as has previously been alluded to, is reasonably similar to present day English-type ritual. As with most other Canadian jurisdictions, Ontario prints its ritual in plain English for sale to qualified members.

The usual dress for lodges in Ontario is a dark business suit or a black dinner suit (tuxedo), with the latter favoured by lodge officers and Grand Lodge officers for the most part. Again, Ontario regalia resemble English types. Visitors are welcome to attend any lodge meeting, and wear their own personal regalia if they have it with them. After proceedings in Ontario lodges largely tend to be informal, and consist of a light supper. A toast list is often only employed on special occasions, such as at the festive board following a Night of Installation. Nonetheless, speeches are not uncommon; and visitors are often given an opportunity to speak. Visitors are never expected to contribute to the costs associated with any repast at an Ontario lodge.

All Ontario lodges meet on a monthly basis, usually about 7:30 p.m. The large majority of lodges conduct their Installation meeting on or near the Festival (Feast Day) of St. John the Evangelist, which in effect means at a meeting between October and March. The minority install on or near the Festival of St. John the Baptist, in effect, at a meeting between April and September.

While the Grand Lodge of Canada in Ontario is basically an “Elective Grand Lodge” on the American model; its Constitution possesses number of English influences. Typical American forms include delegates to Grand Lodge from lodges, the use of many Grand Lodge Committees, and an extensive District system under District Deputy Grand Master. Currently, Ontario is divided into 46 Masonic Districts. English influences include the use of large Board of General Purposes with nearly 100 members.

LIST OF LODGES

Ontario possesses a number of substantial population centres, of which the largest are Toronto (with 63 lodges), Ottawa (the Canadian Capital City, with 16 lodges), and Hamilton (the Grand Lodge seat, with 19 lodges). Visitors to Ontario are best advised to call on the main Temple in one of these cities, whereupon full assistance can be obtained. The main Temple in Toronto is located at 888 Yonge Street, Toronto (Telephone: (416) 922-1248), while Ottawa's main Temple is at 2140 Walkley Road, Ottawa (Telephone: (613) 521-8636). The address of the Grand Lodge Building in Hamilton is provided at the beginning of this section.

QUEBEC

The Grand Lodge of Quebec,
Antient, Free and Accepted Masons
Founded: 1869

Address: Masonic Memorial Temple, 2295 St. Mark Street, Montreal,
Quebec. H3H 2G9

Telephone: (514) 933-6739

Lodges: 101. *Permits Dual and Plural Membership.*

Membership: 11,835.

Descent: England.

Government: Elective Grand Lodge.

Courtesy Degrees: All correspondence must be through Grand Lodges.

Minimum Time Lapse between Degrees: four weeks.

Ritual: Canadian.

Main Publication: Proceedings. Constitution.

Periodical: The Trowel.

HISTORY

Quebec is a largely French-speaking Province of Canada, and was one of the first areas of the country to be settled. The first lodges in Quebec were military, the members of which formed part of the forces which captured it for the British in 1760. Five military lodges appear to have formed a Grand Lodge of Quebec about this time, which in 1768 apparently became a Provincial Grand Lodge under the English Moderns. However, by about 1791, lodges in Quebec had defected to the

Antients. By the time of English Union in 1813, Quebec possessed seven military lodges and 13 stationary lodges.

It must be remembered that at this time Quebec, was not an individual political entity. In 1855, the Grand Lodge of Canada was formed, and in 1858 a majority of Quebec lodges joined this body. Upon the creation of the Dominion of Canada in 1867, many Quebec lodges decided to form their own Grand Lodge, and this was duly effected with the creation of the Grand Lodge of Quebec in 1869. By the early 1880s, no Quebec lodges remained under the Grand Lodge of Canada (Ontario). However, a small number of lodges chose to remain under the United Grand Lodge of England, of which two survive today. St. Paul's Lodge No. 374 EC, and St. George's Lodge No. 440 EC still work happily in Montreal, and together with one other English lodge in Halifax, Nova Scotia, remain the only English-warranted lodges in North America.

NOTES FOR VISITORS

Lodges in Quebec use the Canadian ritual as briefly discussed under earlier headings. It is reasonably similar to post-1813 English ritual, but possesses several features, which are analogous to Webb-form and Scottish practices. It is of interest to note that in very recent years the Quebec ritual has been translated into French. It is notable that masonic membership in Quebec is relatively small when compared to the total population of the Province. The answer to this is found in the fact that about 80% of the populace of Quebec are French-speaking. It is only in fairly recent times that English-speaking Quebec masonry has moved to pave the way for increasing French involvement. A handful of lodges, notably in Montreal, now work in the French language, and it would appear that this trend will continue into the future.

Dress for Quebec lodges is a dark business suit as a minimum requirement, but many members wear a black dinner suit (tuxedo), particularly lodge officers. Most lodges convene at about 7:30 p.m., and meet on a monthly basis for a regular meeting. At these meetings, the business of the lodge is dealt with in the third degree, and a degree conferral will usually be performed as well. Many lodges will also, on occasions, hold an emergency meeting between regular meetings often for an extra degree conferral, or for some other special reason. The annual Installation Meeting in Quebec lodges is either held on or near the Festival of St. John the Evangelist (December 27th) or the Festival of St. John the Baptist (June 24th).

Again, most lodges recess in the months of July and August, and some fail to meet in June as well.

The festive board following a Quebec lodge meeting, as is quite common throughout Canada tends to consist of a simple supper and an informal structure. A toast list is generally only used following an Installation or on some other special occasion. Nonetheless, speeches are not unusual, and a visitor may be called upon to speak, although prior notice is normal. Visitors are never expected to contribute to any repast associated with a Quebec lodge meeting.

The Grand Lodge of Quebec is fairly typical of wider Canadian practices in terms of its organisation. It is basically an Elective Grand Lodge, although it retains such English-type customs as a Board of General Purposes. Quebec is divided into nine masonic districts, each under a Deputy District Grand Master whose functions closely paralleled those of the American Jurisdictions. Once again, the regalia employed in Quebec lodges largely compares with that of England.

LIST OF LODGES

Of the current 101 lodges in Quebec, 28 work in Montreal, which is the second largest city in Canada, as well as the largest in Quebec. The Masonic Memorial Temple in Montreal is centrally situated, and contains a fine library in addition to the Grand Lodge office, and several lodge rooms. A visit to the Grand Lodge will quickly gain the visitor the meeting details of all lodges working in Quebec.

MANITOBA

*The Grand Lodge of Manitoba,
A.F. & A.M.
Founded: 1875*

Address: Masonic Memorial Temple, 420 Corydon Avenue, Winnipeg, Manitoba.

Telephone: (204) 453-7410

Lodges: 98. Permits Dual and Plural Membership

Membership: 10,432

Descent: Ontario

Government: Elective Grand Lodge

Courtesy Degrees: Correspondence must be through Grand Lodge

Minimum Time Lapse between Degrees: 28 days

Ritual: Canadian and Ancient York

Main Publications: Constitution. Annual Proceedings.

HISTORY

Originally, Manitoba included all of Western Canada, except British Columbia. The Grand Lodge of Minnesota chartered the initial lodge in the area at Fort Garry (now Winnipeg) in 1864, but it soon expired. The first permanent lodge in Manitoba was formed under a warrant from Ontario. This was Prince Rupert Lodge No. 420, established at Winnipeg in 1871. This lodge now holds the No. 1 in the Manitoba Directory of Lodges. Two further Ontario lodges subsequently followed and in 1875 these three lodges sent representatives to a Convention and formed the Grand Lodge of Manitoba. Upon the erection to the Province of Alberta in 1905, 18 lodges in that territory split off to form a new Grand Lodge. Similarly, in 1906 upon the formation of the Province of Saskatchewan, 29 lodges in that area followed the Alberta example.

NOTES FOR VISITORS

Manitoba lodges are permitted to choose between two official rituals. By far the most popular is the Canadian Working, which is an English-type ritual, derived from Ontario? Ten Manitoba lodges, however, work an Antient York ritual, often

referred to locally simply as the American Work. It is, of course, a Webb-form ritual.

The dress employed in all Manitoba lodges is a dark business suit, with officers in many lodges attending in a black dinner suit (tuxedo). As with the other Canadian jurisdiction already reviewed, the regalia in Manitoba closely resemble English types. Visitors are certainly welcome to wear their own regalia when attending a Manitoba lodge meeting. All lodges meet at least on a monthly basis, except during the recess months of June and July. Afterproceedings in Manitoba largely consist of a light supper, incorporated with a short toast list. On Installation nights, afterproceedings tend to comprise of a more substantial meal, as a rule, Alcohol is often available. Visitors are not required to contribute to the costs of any supper or meal they might attend.

Most Manitoba lodges convene at 7:30 p.m., and prior examinations for unknown visitors tend to be quite thorough. An early arrival is therefore necessary. Of the 98 lodges in Manitoba, 29 meet at Winnipeg. Again, Manitoba uses a District system largely on the American model, headed by District Deputy Grand Masters. Indeed, the structure of the Grand Lodge compares strongly to those of the United States, with all Senior Grand Lodge offices being elective. Nonetheless, while using an expansive American-type committee system, Manitoba still employs a Boar of Genera Purposes which is formed and operates in an analogous way to that of England.

LIST OF LODGES

Manitoba possesses only one large city-Winnipeg. The address of the Masonic Memorial Temple in that city has already been provided. It contains the Grand Lodge office, at which visitors will receive the meeting details of all lodges in Manitoba, plus and excellent Grand Lodge Library.

ALBERTA

*The Grand Lodge of Alberta, A.F. & A.M.
Founded: 1905*

Address: Grand Lodge Office: 330 12th Avenue South West, Calgary, Alberta. T2R OH2 Telephone: (403) 262-1149 or 2621140

Lodges: 162. Permits Dual Membership.

Membership: 14350.

Descent: Manitoba.

Government: Elective Grand Lodge.

Minimum Time Lapse between Degrees: 28 days.

Ritual: Canadian (English Type), and Ancient York (Webb-type).

Main Publications: Constitution. Annual Proceedings.

Periodical: The Grand Lodge Bulletin.

HISTORY

The first lodge formed in Alberta was Saskatchewan Lodge No. 17, chartered by the Grand Lodge of Manitoba at Edmonton in 1882. It had expired by 1890. The oldest extant lodge in Alberta is Bow River Lodge, chartered as No 28, at Calgary in 1884, by Manitoba. Medicine Hat Lodge No 31, at Medicine Hat followed this shortly afterwards. Sixteen lodges met together in a Convention of Delegates in 1905, and established the Grand Lodge of Alberta. The Province of Alberta had been created I that year, being formed by splitting off the Alberta territory from Manitoba.

NOTES FOR VISITORS

Alberta lodges are permitted to work either of the two Craft rituals approved by the Grand Lodge. These are the Canadian ritual, and the Ancient York ritual. The former is English-type derived subsequent to the English Union of 1813, while the latter is an American Webb-form ritual. As a result, meeting procedures vary between lodges. Lodges using the Ancient York ritual open in the Third Degree, as is usual Webb- form practice. Interestingly, The Alberta Constitution requires that all lodges conduct their regular business in the Third Degree. This has meant that lodges using the Canadian ritual must open in the first, second and third

degrees for this purpose, regardless of which ceremony is to be conferred at any given meeting.

Dress for Alberta lodges varies from lodge to lodge. The minimum requirement is a dark business suit, but in many lodges, officers will wear a dinner suit (tuxedo). Again, lodge proceedings vary depending on the ritual form employed. In lodges using the Canadian ritual, it is usual for a Toast List to be followed at a formal festive board following a meeting. Toast will invariably include propositions to “The Queen”, “The Grand Master and his Officers”, and “The Visitors”. At least one pre-warned visitor will be called upon to respond to a Visitor’s Toast. After proceedings in this form tend to be composed of a substantial meal.

In lodges using the Ancient York ritual, the American practice of having a very light supper after a meeting is largely followed. Normally, no formal Toast List is used. Nonetheless, regardless of which ritual form is employed, most Alberta lodges tend to prefer a substantial repast and full Toast List following a Night of Installation. While members are sometimes called upon to contribute to this cost of any substantial meal provided in association with a lodge meeting, it is unusual for a visitor to be asked to pay.

All Alberta lodges meet regularly on a monthly basis, although most recess in the months of June, July and August. It is also fairly common for lodges to hold at least one “Emergent Meeting” per month, particularly those lodges using the Ancient York working. Again, meeting times tend to vary between lodges, somewhat according to the ritual form used, but most convene about 7:30 p.m. Unknown visitors should arrive early to complete the appropriate examination procedures, which will often include a “Tyler’s Oath”. Despite the fact that two divergent ritual forms are approved, it appears that both have influenced each other somewhat. For example, a procedure employed in both openings includes the “purging of the Lodge” to collect certain modes of recognition. In addition, the proficiency tests for candidates tend to be quite extensive, and compare more with American than English practices. It is also not unusual for a charity collection to be taken inside the lodge, often during the closing ceremonies. The regalia used in Alberta lodges are quite similar to that of England, rather than to that of the United States. Indeed, the regalia used by Grand Lodge officers, in particular, is largely indistinguishable from the English.

The Grand Lodge of Alberta is basically an Elective Grand Lodge on the American model, but nonetheless many of its Constitutional statutes compare

strongly to those of England. Indeed, its two main administrative bodies are a Board of General Purposes, and a Board of Benevolence.

Alberta possesses two “Masonic Tourist Attractions” which will be of interest to the visitor. In the Heritage Park in Calgary is a replica of an old Lodge Room (prior to 1914). A similar historical site has recently been erected in Edmonton, depicting a lodge from the earliest days of Alberta. Both attractions are open to the public.

LIST OF LODGES

The fairly large number of Alberta lodges precludes the possibility of providing meeting details here. Alberta possesses two large cities, Calgary (the Grand Lodge seat, with 21 lodges), and Edmonton (with 25 lodges). The address of the Grand Lodge Temple in Calgary is at the beginning of this section. The main Masonic Temple in Edmonton is located at 10318, 100th Avenue, Edmonton. Visitors are directed to either of these two locations, where full details of lodge meetings in Alberta can readily be obtained. Outside and Calgary and Edmonton, there are a few towns in Alberta that do not possess at least one lodge. A research lodge has also been recently formed in Alberta. This is the Fiat Lux Lodge of Research 1980. It meets at Calgary at irregular intervals. Finally, it is worth noting that of the 162 lodges currently comprising the Grand Lodge of Alberta, just over 100 work the Canadian ritual, while about 60 use the Ancient York working.

SASKATCHEWAN

*The Grand Lodge of Saskatchewan, A.F. & A.M.
Founded: 1906*

Address: Masonic Temple, 1930 Lorne Street, Regina, Saskatchewan, S4P 2M1

Telephone: (306) 522-5686.

Lodges: 98. Permits Dual Membership.

Membership: 11,402.

Descent: Manitoba.

Government: Elective Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge.

Minimum Time Lapse between Degrees: 28 days.

Ritual: Canadian.

Main Publications: Constitution. Annual Proceedings.

HISTORY

The first lodge in Saskatchewan was warranted from the Grand Lodge of Canada in 1880, having been founded under dispensation in the previous year. This was Kinistino Lodge No. 381, at Prince Albert. In 1882, this lodge transferred its allegiance to the Grand Lodge of Manitoba, and subsequently came to head the directory of lodges of the Grand Lodge of Saskatchewan. By 1906, the year after the creation of the Province of Saskatchewan, 24 lodges were working in the territory under charters from Manitoba. In that year, most of these lodges came together in Convention and formed the Grand Lodge of Saskatchewan.

NOTES FOR VISITORS

Saskatchewan uses a form of the Canadian ritual inherited from Ontario, via Manitoba. The basic details of this working have already been mentioned. The dress for Saskatchewan lodges is a dark business suit, although lodge officers largely prefer a dinner suit (tuxedo). All lodges meet on a monthly basis for a regular meeting, although many recess in the months of July and August. In addition, a number of lodges convene emergency meetings as necessary. Most lodges commence their proceedings about 7³⁰ p.m. About 50 Saskatchewan

lodges conduct their annual Installation meeting on or about the anniversary (Feast Day) of St. John the Baptist, while the rest prefer St John the Evangelist Day.

In common with most other Canadian jurisdictions, the festive board following a regular Saskatchewan lodge meeting tends to consist of a light and simple supper. A toast list is usually only used on special occasions, such as at the festive board following an Installation. Even then, the list is often limited to only a handful of toasts, such as “The Queen”, “The Craft”, and “The Visitors”. Nonetheless, it would be an unusual Saskatchewan festive board that did not contain a few brief speeches. Opportunities are usually afforded to visitors to speak if they so desire. It should also be noted that visitors are never expected to contribute financially at any Saskatchewan festive board.

The government of the Grand Lodge of Saskatchewan approximates the Canadian jurisdictions. It is basically an elective Grand Lodge, with both English and American type forms in its constitution. Both Grand Lodge and constituent lodge regalia again, closely resembles that of England.

Visitors to a lodge in Saskatchewan, particularly if they are unknown, should be certain to arrive early. Lodges in this jurisdiction are particularly vigilant with their avouchment procedures, although these will pose no problem to the regular mason. These Procedures also include the requirement that a visitor recite the “Tyler’s Oath”. In addition, the Canadian ritual requires both visitors and members to provide certain modes of recognition inside the temple when the Deacons “Purge the Lodge” at appropriate points. A visitor can usefully make inquiries in this area after he has been examined, if he is unfamiliar with this procedure.

LIST OF LODGES

Saskatchewan is largely rural Canadian province, and does not possess any large cities. Nonetheless, there are few towns within its boundaries that do not have at least one lodge. The largest population centre in the Province is Regina (with 10 lodges) Visitors are directed to the Grand Lodge Temple in Regina, where lodge meeting details will be happily supplied.

NOVA SCOTIA

*The Grand Lodge of A.F. & A. M. of Nova Scotia
Founded: 1875*

Address: Freemasons' Hall, 1533 Barrington Street, Halifax, Nova Scotia.

Postal Address: P.O. Box 214, Halifax B3J 2M4.

Telephone: (902) 423-6149.

Lodges: 116. Permits Dual and Plural Membership.

Membership: 10,444.

Descent: England and Scotland.

Government: Elective Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge.

Minimum Time Lapse between Degrees: 28 days.

Ritual: Ancient York and Emulation.

Main Publications: Constitution. Annual Proceedings.

HISTORY

There are records of Masonic activity in Nova Scotia as early as 1740, when a dispensation was issued by the Provincial Grand Lodge of Massachusetts for the erection of a lodge. This lodge would appear to have been military. The first stationary lodge in Nova Scotia was First Lodge, which received a Moderns warrant about 1750. This lodge subsequently turned Antient, and it received a Charter as Antients Provincial Grand Lodge in 1757. Today, this lodge is St. Andrew's Lodge No. 1 on Nova Scotia roll of lodges.

Up until 1866, both England (Antients) and Scotland warranted a number of lodges in Nova Scotia, although many had a chequered history. At that date, most lodges in Nova Scotia united to form a new Grand Lodge, although many English lodges stood out until 1869. One English lodge has survived in Nova Scotia. This is Royal Standard Lodge No 398 EC working at Halifax. It dates from 1815.

NOTES FOR VISITORS

Virtually all lodges in Nova Scotia work the Ancient York ritual, which is most analogous to the Webb-form rituals of the United States (being largely the Antients pre-1813 English Union working). Nonetheless, the Constitution of the Grand Lodge does permit lodges originally working the English Emulation ritual to continue using it.

The dress for lodges in Nova Scotia is a black dinner suit (tuxedo), but a dark business suit is a permitted alternative. Lodge Afterproceedings are quite comparable to those of the United States, and generally consist of a very light meal. Toasts are only rarely proposed at regular meetings, although brief speeches are sometimes employed. A toast list is, however, sometimes, used at a repast following an Installation meeting. All Nova Scotia lodges meet on a monthly basis, although most recess in the months of July and August. Largely, meetings commence at 7:30 p.m. In addition, it is not uncommon for lodges to hold emergent meetings. The private business of a lodge is always dealt with in the third degree at a regular meeting. Emergent meetings are usually called for extra degree conferments. It should also be noted that the use of alcohol at any Masonic function in Nova Scotia is prohibited by Grand Lodge statute. As with most Canadian Grand Lodges, the regalia used in Nova Scotia approximate English-types. Again, visitors are welcome to wear their own regalia at a lodge meeting in Nova Scotia.

The Grand Lodge of Nova Scotia is quite comparable to those of the United States. It is an Elective Grand Lodge, makes extensive use of a Grand Lodge committee system, and divides its jurisdictions into Masonic districts headed by District Deputy Grand Masters. Nova Scotia is the only Canadian jurisdiction possessing a Masonic home for the elderly. The Nova Scotia Freemasons' Home is located at Windsor, about 45 miles from Halifax. Dating from 1908, the Nova Scotia home has a current capacity of 60, and in recent years the majority of residents have been women. Of course, the body of Nova Scotia freemasonry heavily supports it. Visitors are welcome to inspect the home, for which purpose, application can be made at the Grand Lodge office in Halifax.

LIST OF LODGES

Of Nova Scotia's current list of 116 lodges, 14 meet at Halifax. Details of all Lodge meetings in Nova Scotia re obtainable upon personal application at Freemasons' Hall, Halifax.

Indeed, Freemasons' Hall will be of interest to visitors. It is over 100 years old, and well worth inspecting. Details of the 14 Halifax lodges under Nova Scotia and meeting with it is as follows:

St. Andrew's Lodge No.1: Meets 1st Tues. monthly
St. John's Lodge No. 2: Meets 1st Mon. monthly (except July & Aug.)
Virgin Lodge No 3: Meets 4th Mon. monthly (except July & Aug.)
Royal Sussex Lodge No 6: Meets 1st Thurs. monthly (except July & Aug.)
Burm Lodge No. 10: Meets 1st Wed. Monthly (except July & Aug.)
Acadia Lodge No 10: Meets 2nd Mon. monthly (except July & Aug.)
Keith Lodge No. 17: Meets 1st Mon. monthly except July & Aug.)
The Lodge of Saint Mark No. 38: Meets 2nd Fri. monthly (except July & Aug.)
Composite Lodge No 105: Meets 4th Sat. monthly (except July & Aug.)
Equity Lodge No 106. Meets 3rd Mon. (except July, Aug. & Dec.), and 3rd Thurs. in Dec.
University Lodge No 110: Meets 3rd Tues, monthly (except June, July, & Aug.)
White Ensign Lodge No 129: Meets 3rd Wed. monthly (except July & Aug.)
Ad Astra Lodge No 10: Meets 4th Wed. monthly (except July & Aug.)

Of special interest to visitors will be the sole remaining English lodge in Nova Scotia. Its meeting details are as follows:

Royal Standard Lodge No 398: Meets at Freemasons' Hall, Halifax: 2nd Tues. (except July & Aug.). Installation: May.

NEW BRUNSWICK

*The Grand Lodge of F. & A.M. of New Brunswick
(Founded: 1867)*

Address: Masonic Temple, 92 Germain Street, Saint John, New Brunswick E2L 4R8.

Lodges: 51. Permits Dual and Plural Membership.

Membership: 7,453.

Descent: Nova Scotia, New York, and England.

Government: Elective Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge.

Minimum Time Lapse between Degrees: 28 days.

Ritual: Ancient York (Webb-form).

Main Publications: Constitution. Annual Proceedings.

HISTORY

The first lodge erected in New Brunswick was St. George's Lodge No. 2, warranted as a military lodge by the Provincial Grand Lodge of New York in 1783. This lodge subsequently became stationary, but still continued to meet under its original Warrant until 1788, when the Provincial Grand Lodge on Nova Scotia granted it a new charter. A second lodge was chartered from Nova Scotia at St. John 1784. In 1789, the Modern' Grand Lodge of England warranted New Brunswick Lodge No. 541, at Fredericton, and this was the only lodge in new Brunswick to receive a Warrant from that source. The source of further charters was Nova Scotia, but it was not until 1867 that the Grand Lodge on New Brunswick was established. This was achieved at a Convention of 19 lodges in that year,

NOTES FOR VISITORS

New Brunswick is a relatively small Grand Lodge. Unlike most other Canadian Grand Lodges, the Grand Lodge of New Brunswick, has only one official ritual for its lodges. This is the Ancient York working, inherited from

Nova Scotia. It is a Webb-form American Ritual. Not surprisingly, masonry in New Brunswick is for more comparable to the United States than to England. Its Grand Lodge is elective, and its Constitution reflects its American heritage. A District system on the American model is used. New Brunswick currently possesses seven Districts, and headed by a District Deputy Grand Master.

Most lodges in New Brunswick meet at 7:30p.m. invariably holding a regular meeting each month, except in June and July. "Emergent" meetings are sometimes held between regular meetings. Dress is a dark business suit, although lodge officers and Grand Lodge officers usually attend meetings in a black dinner suit (tuxedo). Regalia, in common with other Canadian jurisdictions, compares strongly with that of England, rather than with that of America.

Lodge afterproceedings in New Brunswick usually consist of a light supper. A toast list is sometimes used following regular meetings, but this practice is far more common in association with a night of Installation. Again, visitors will not often be required to contribute to any repast attended by them.

LIST OF LODGES

Of New Brunswick's 51 lodges, six meeting in Saint John, the largest population centre of the Province. Virtually every town in New Brunswick possesses at least one lodge. All meeting details of all New Brunswick lodges can be gained at the Grand Lodge office located in the Masonic Temple at Saint John.

BRITISH COLUMBIA

The Grand Lodge of A.F. & A.M. of British Columbia (Founded: 1871)

Address: Freemasons' Hall, 1495 West 8th Avenue, Vancouver V6H 1C9.

Telephone: (604) 736-8941.

Lodges: 173. Permits Dual and Plural Membership.

Membership: 22,480.

Descent: England and Scotland.

Government: Appointive Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge.

Minimum Time Lapse between Degrees: 14 days.

Ritual: Emulation, Canadian, Ancient.

Main Publications: Constitution, Annual Proceedings.

Periodical: The Masonic Bulletin.

HISTORY

Prior to 1858, British Columbia remained almost devoid of white settlement. In that year, gold was discovered in the area and its population suddenly boomed as a consequence. A number of lodges quickly followed, variously holding either English or Scottish warrants. By 1871, England had four lodges in British Columbia, and Scotland possessed five. District Grand Lodges had been formed for both. In that year, all English and Scottish lodges united to form the Grand Lodge of British Columbia.

Initially, the development of the new Grand Lodge was slow. The fluid population of the area as a result of its mining industry was the main cause. Nonetheless, time saw expanding permanent settlements develop, and British Columbian masonry established on a sound footing. Right from its foundation, the Grand Lodge permitted its constituent lodges to work any regular Craft ritual they wished, rather than possibly prejudice the union of English and Scottish lodges than effected. This policy has seen masonry in British Columbia employ a wider variety of ritual forms than any other North American jurisdiction.

NOTES FOR VISITORS

As has been just premised, lodges in British Columbia are largely free to use any regular ritual they choose. The three main rituals in use are the English Emulation working, the Ancient ritual (basically a Webb-type ritual), and the Canadian ritual. The last named is an English-type ritual originally emanating from Ontario, although the Canadian working has a number of Scottish features. Other rituals in minor usage are the English Oxford ritual, The Revised English ritual, and the Australian ritual. The Australian ritual is actually the ritual used under the United Grand Lodge of New South Wales (Australia), which is itself an English-type ritual. Two lodges located at Vancouver (Southern Cross Lodge No. 44, and Commonwealth Lodge No. 156) use the Australian ritual, and expatriates from that country originally formed both.

The standard dress in British Columbia lodges is a dark business suit, although it is largely usual for Lodge Officers to wear a dinner suit (tuxedo). Afterproceedings tend to vary from lodge to lodge, but generally a very simple supper is served, although a full meal more commonly follows an Installation Meeting. A toast list will generally accompany any afterproceedings. Toasts commonly used include "The Queen", The Grand Master and Grand Lodge, The Visitors, and "The Tyler's Toast". Again, toast lists often are more expansive on nights of Installation. Visitors are asked to respond to the Visitor's Toast, and a visitor from outside British Columbia can usually consider himself unlucky if he does not get the visitor's response. Visitors will not be charged for any repast they attend following a lodge meeting. Alcohol is permitted to be served in association with afterproceedings in British Columbia; although under strict rules laid down by the Grand Lodge. Indeed, unlike common American practice in this area, the limited consumption of alcohol following lodge meetings is largely permitted under most Canadian Grand Lodges. A majority of lodges have a bar attached to their dining facilities, and the vast majority of lodges at least serve wine for Toast, although there are a few temperance lodges. It is the policy of the Grand Lodge that lodge funds not be used to subsidise a bar, so generally each member and visitor will be responsible for his own purchases in this area.

The regalia used in British Columbia is quite similar to that employed in England, and visitors are certainly welcome to wear their own. Interestingly, despite its British origins, the Grand Lodge of British Columbia is basically an Elective Grand Lodge, with its constitution being somewhat closer in nature to those of America, rather than to that of England. It possesses the large range of

Grand Lodge Committees common in American jurisdictions, and uses a “Grand Lodge Line” system, by convention, for its highest Officers.

Lodges in British Columbia meet on a monthly basis, although most recess in July and August, and some in September. The vast majority of lodges open at 7:30 p.m. Every unknown visitor can expect a Masonic examination, and so an early arrival is advised. Of the 173 lodges currently on the British Columbia roll of lodges, 50 meet in Vancouver. Of all lodges, about 85 use the Canadian working, about 75 the Antient working, and about a dozen employ the Emulation ritual. Similar to usual American practice, the British Columbia jurisdiction is divided into Masonic districts (currently 27) Each under a District Deputy Grand Master.

LIST OF LODGES

The Grand Lodge of British Columbia does not publish a directory of lodges, as is common to many English-speaking jurisdictions. However, a sheet entitled The Trestle Board Directory is regularly produced providing all meeting details for lodges in Vancouver and District. It is available at the Grand Lodge office within Freemasons’ Hall, Vancouver. Indeed this imposing building also houses a fine Grand Lodge library and museum which will be of interest to visitors. Visitors can readily gain the meeting details of all lodges in British Columbia at this address.

PRINCE EDWARD ISLAND

*The Grand Lodge of Prince Edward Island, A.F. & A. M.
(Founded: 1875)*

Address: Grand Lodge Office: 204 Hillsboro Street, Charlottetown, Prince Edward Island.

Postal Address: P.O. Box 337, Charlottetown.

Telephone: (902) 894-9326.

Lodges: 16. Permits Dual and Plural Membership.

Membership: 1,292.

Descent: England and Scotland.

Government: Elective Grand Lodge.

Courtesy Degrees: Correspondence must be through Grand Lodge.

Minimum Time Lapse between Degrees: 4 weeks.

Ritual: English-type.

Main Publications: Constitution. Proceedings.

HISTORY

The Provincial Grand Lodge of Nova Scotia (Antients) granted the first warrant for a lodge in Prince Edward Island. This was for St. John Lodge No. 26, founded at Charlottetown in 1797, and it became No 833 on the Roll of the United Grand Lodge of England subsequent to 1813. In 1858, the Grand Lodge of Scotland chartered Victoria Lodge No. 383 at Charlottetown. These two lodges remain the only lodges working at Charlottetown. Another six lodges received English warrants up until 1869, and in 1875, all eight lodges then working met and erected the Grand Lodge of Prince Edward Island.

NOTES FOR VISITORS

The Grand Lodge of Prince Edward is not only the smallest Grand Lodge in Canada, it is the smallest in North America, possessing only sixteen lodges. All lodges hold a regular meeting on a monthly basis, although the two lodges in Charlottetown recess in July and August. Dress for lodges is a dark business suit, or dinner suit (tuxedo), with the latter being favoured, particularly by lodge officers. Regalia is largely identical to England. Most lodges open at 7:30 p.m., and follow their meetings with light supper. A toast list is sometimes employed, especially on Installation Night, when a full meal is usually provided.

It is not uncommon for Prince Edward Island lodges to convene a special meeting between regular meetings for a variety of reasons. Annual Ladies' Nights and an Annual Church Service are a feature of the programmes of most lodges. Visitors, particularly those from outside the island, will usually be given an opportunity to speak at the festive board. Again, no visitor will be asked to contribute to any repast attended.

The ritual prescribed by the Grand Lodge exhibits a number of American forms, although it is basically of an English-type. Likewise, the Grand Lodge's Constitution is largely that of an Elective Grand Lodge, with all senior Grand Offices filled by ballot at the Annual Grand Lodge Communications. The American-type Grand Lodge Line also prevails. Nonetheless, English forms such as a Board of General Purposes are features of the Grand Lodge structure.

LIST OF LODGES

Virtually every town on Prince Edward Island possesses one lodge, with Charlottetown, the Provincial Capital and Grand Lodge seat having two. The Charlottetown lodges meet in the Grand Lodge Temple as follows:

Saint John's Lodge No. 1: Meets 2nd Tues. monthly (except July and Aug.)
Victoria Lodge No. 2: Meets 1st Mon. monthly (except July & Aug.)

The meeting details of all other lodges in Prince Edward Island can readily be gained at the Grand Lodge Office.

NEWFOUNDLAND

Newfoundland does not possess a Grand Lodge, and remains the only Canadian Province in this position. All lodges working in Newfoundland operate either under English or Scottish Warrants

The District Grand Lodge of Newfoundland (under the United Grand Lodge of England)

Address: P. O. Box 9114, St. John's, and Newfoundland.

Lodges: 24.

The District Grand Lodge of Newfoundland (under the Grand Lodge of Scotland)

Address: P.O. Box 1164, St. John's, and Newfoundland.

Lodges: 15.

HISTORY

The first point to appreciate about Newfoundland is that it did not become a Province of Canada until 1949. The political history of the area has been turbulent, although such a study is outside the scope of the text provided here. The first lodge erected in Newfoundland was St. John's Lodge No. 186 warranted by the Antients's Grand Lodge of England in 1774. It had expired in 1832. Several further lodges were formed in the area either under the Antients, or the Moderns, but by the time of the English Masonic union in 1813, only two lodges remained. These were St. John's Lodge No. 186 (now revived), and Benevolent Lodge No. 247. However, again, both these lodges failed to survive. The oldest English lodge now working in Newfoundland is St. John's Lodge No. 579, dating from 1850. This was followed in Avalon Lodge No. 776 in 1858; The premier Scottish lodge in Newfoundland is Lodge Tasker No. 454, established at St. John's in 1866. An English District Grand Lodge was formed for Newfoundland in 1871, and this was followed by one for the Scottish lodges. In 1876, moves were made to establish an independent Grand Lodge, which was met with opposition within the area, as well as from the United Grand Lodge of England. Subsequently, no successful move has ever been made to erect a Grand Lodge of Newfoundland. In 1983, England had 24 lodges in the Province, with the latest (Trinity Lodge no. 9039) being formed as late as 1982. Scotland currently has 15 lodges in Newfoundland, with its youngest lodge (McLeod No. 1725) dating from 1978.

NOTES FOR VISITORS

The practices and customs of lodges in Newfoundland stem directly from those of England and Scotland and therefore it is unnecessary to become involved in a copious repetition here. Most towns in Newfoundland now possess at least one lodge, with the Capital City of St. John's accounting for eight of the Province's 39 lodges. A visitor calling at the Masonic Temple in St. John's will receive all necessary meeting details.

LIST OF LODGES

As they are small in number, it is possible to list the details of lodges meeting in St. John's. Unless otherwise stated, all eight lodges detailed below meet at the Masonic Temple in St. John's generally commencing about 7:30 p.m.

Saint John's Lodge No 579 EC: Meets 2nd Wed. monthly (except July & Aug.).

Inst.:Jan

Avalon Lodge No. 776 EC: Meets 2nd Thurs. monthly (except July & Aug.). Inst: 1st Tues., Nov.

Whiteway Lodge No. 3541 EC: Meets 2nd Mon. monthly (except July & Aug.).

Inst: April

St. George's Lodge No. 56739 EC: Meets 1st Mon. monthly (except July & Aug.)

Inst: 3rd Tues., April

Neptune Lodge No. 8456 EC: Meets 3rd Wed. monthly (except July & Aug.) Inst: Fri. before 3rd Wed. Feb.

Lodge Tasker No. 454 S.C.: Meets 3rd Thurs. monthly (except July & Aug.)

Lodge St. Andrew No. 1139 SC: Meets 3rd Mon. monthly (except July & Aug.)

Lodge Westmorland No 1689 SC: Meets at the Church of the Ascension, Mt.

Pearl, St. John's, 4th Wed. Monthly (except July & Aug.) Inst. January.

SCEPTRE AND GAVEL (PART 1)

or FREEMASONRY AND THE ROYAL FAMILY

A paper delivered in The Bahamas Installed Masters Lodge No. 8764 on June 24, 1978

By the W. M. R. W. Bro. Donald M. Fleming, P.G.J.W.

In this past year of the Silver Jubilee of Her gracious Majesty Queen Elizabeth II it is appropriate that Freemasons should direct their grateful attention to the long and close association between the Royal family and the Craft. The record is one of the most renowned and notable pages in Masonic annals. In our effort to promote advancement in Masonic knowledge this theme surely holds a high place.

It is our proud claim that “in every age monarchs themselves have been promoters of the art; have no thought it derogatory from their dignity to exchange the sceptre for the gavel, have patronised our mysteries and have joined our assemblies”. This is no idle boast.

Freemasonry has had a varied experience under monarchical institutions in different countries. Monarchical institutions in different countries. In the process it has both benefited and suffered from the interest of monarchs. In some countries monarchs have sought to subjugate the Craft and to make it serve the ends of their ambitions. The antipathy engendered against the Craft in some quarters was due in no small measure to the manner in which the Craft was used by monarchs for their own advantage.

The British Royal House does not stand alone, but it does stand pre-eminent in its happy, healthy, historical relationship with the Craft. The bond between them has been a source of mutual strength and inspiration. Monarchs and Princes of the British Royal House have given the Craft not merely countenance but leadership, not merely patronage but service, not merely outward attachment but genuine adherence, not merely lip service but active participation. The record must inspire pride in every Freemason.

A quarter of a century ago I interested myself in this subject to the point where I undertook extensive research into it and delivered a number of addresses on it to lodges under the jurisdiction of my own Mother Grand Lodge of Canada in

the Province of Ontario. I have thought it not only timely, but a suitable subject on which to address The Bahamas Installed Masters Lodge NO. 8764 on the Register of the United Grand Lodge of England.

In the course of updating my previous researches I became aware of the silver Jubilee Exhibition which was on display in the Museum at Freemasons' Hall, London, England, during the past twelve months. Some of you may have had the privilege of viewing this exhibition. If so, I envy you. It must have increased your interest and your pride alike in the contribution made to Freemasonry by our Royal Family and vice versa let us examine history.

The links between the Stuart Kings and Freemasonry and the attempts which were made to exploit those links after the Stuarts had been succeeded on the Throne by the House of Hanover are not unknown. I choose, however, to commence with more modern history, with the accession of King George 1 of the House of Hanover to the British Throne in 1714. He was a German and never learned to speak English. So far as we know he was not a Mason. It is in the reign of his son King George 11, which occupied the Throne from 1727 to 1760, that the links between the Royal House and Freemasonry took form and are preserved in the annals of the Craft.

King George II was born in Hanover, but was a fully anglicised Monarch. So far as we are aware he was not a Mason himself, but he had two sons who are known to have been Masons. They are the first of twenty-three Princes of the Royal Family who have been members of the Craft since 1737, eight of whom have held the office of Grand Master. In fact, English Freemasonry has had Royal Grand Masters during 141 of the 261 years since the institution of the premier Grand Lodge in 1717.

The eldest son of King George II was Frederick Lewis, 15th Prince of Wales. He never succeeded to the throne, as he died nine years before his father, it was his son who succeeded to the throne as King George III in 1760. Frederick Lewis was the first English Prince to be initiated after the formation of the premier Grand Lodge. The event took place in 1737 at an occasional Lodge held in the Palace of Kew. The following year, at the April meeting of Grand Lodge he was referred to as "our Brother H.R.H. The Prince of Wales".

His brother Prince William Augustus, Duke of Cumberland, the third son of King George II, is said to have been initiated in a Military Lodge in the British Army while serving in Belgium in 1743.

Neither of these two brothers appears to have taken any active part in Freemasonry, nor did it evidently occur to the officers of Grand Lodge of that day to confer any Grand rank upon them. It was left to the next generation of the Royal House to establish the closest links with the craft.

King George III, eldest son of Prince Frederick Lewis, had no links with the Craft, but three of his brothers were closely attached to Freemasonry. Edward Augustus, Duke of York, was the second son of Prince Frederick Lewis. He was initiated in the Lodge of Friendship in Berlin in 1765, whereupon the Lodge took the name "Royal York Lodge of Friendship".

Prince William Henry, Duke of Gloucester, the third son of Prince Frederick Lewis, was initiated, passed and raised, all in one evening, in 1766 at an occasional Lodge at the Horn Tavern, Westminster, by the Grand Master. It was later named the Royal Lodge and united with Alpha Lodge No 16.

Prince Henry Frederick, Duke of Cumberland, was the fourth son of Prince Frederick Lewis. He was initiated in 1767 at an occasional Lodge at the Thatched House Tavern, St James' Street, London, being installed as Master of the New Horn Lodge two months later. To commemorate the membership of the three Royal brothers its name was changed to "royal Lodge".

The first direct link of the Royal House with the Grand Lodge was forged on April 15, 1767, and in the light of history it was a most significant event. All three Royal brothers were elected Past Grand Masters of the premier Grand Lodge, and were presented with an apron lined with silk. The link forged that day was destined to grow ever stronger with the years and to continue to this day.

Of the three royal brothers Henry Frederick, Duke of Cumberland, proved to be the most active Mason. On April 10, 1782 he was elected Grand Master and held this office until his death in 1790. It is interesting to note that his election in Grand Lodge was contested, the other candidate being Earl Ferrers. Following his election by a great majority it was resolved by Grand Lodge that whenever a Prince of the Royal Blood did Grand Lodge the honour of accepting the office of Grand Master he was at liberty to recommend a peer of the realm to be Acting Grand Master. This was the origin of the system of having a Peer as Pro Grand Master when a Prince of the Royal Blood holds the office of Grand Master. The system was amended in 1977 to permit a commoner to serve as Pro Grand Master. Three weeks after his election the Duke of Cumberland appointed the Earl of

Effingham to be Acting Grand Master, whereupon the Earl was installed and invested in ample form as proxy for the Duke of Cumberland. The Duke was exalted in Grand Chapter in 1772 and was Grand Patron of the Royal Arch 1774-1790.

We now pass forward to the next generation, the numerous sons of King George III. All six of them became Masons, and several of them leading figures in the Craft.

The oldest son succeeded his father in 1820 as King George IV. He was initiated in 1787 in a special Lodge convened for that purpose by his proposer and uncle the Duke of Cumberland, Grand Master, at the Star and Garter, Pall Mall. His seconder was the Duke of Norfolk. The following day his initiation was reported in Grand Lodge, which then conferred membership in Grand Lodge upon him and presented him with an apron lined with blue silk. He was seated at the right of the Grand Master. On the death of his distinguished uncle the Duke of Cumberland in 1790 Prince George was elected Grand Master, and held the office to twenty-three years. He was not, however, installed and invested in office until 1792, but Lord Rawdon was appointed Acting Grand Master in 1790. Prince George founded the Prince of Wales Lodge No. 259, and was its permanent Master from 1787 until his accession to the throne in 1820. In 1805 he was elected Grand Master and Patron of the Craft in Scotland. In 1813 Prince George became Regent, and signified that he would have great satisfaction in continuing to be Patron of the Antient Order of St. John's Masonry in Scotland.

Just before the United Grand Lodge of England was formed in 1813 he resigned as Grand Master of England, stating that he would not be able under present circumstances to attend to and discharge the important duties of that office, whereupon it was resolved that "a humble and dutiful address be presented in the name of the Craft". He agreed to be Patron and Protector of the Order, and this title was gratefully conferred upon him.

Thus King George IV was the first monarch on the British throne to be a Mason. He was also the first monarch to have served the office of Grand Master. He was the second Prince to have held that office. It was he who established the precedent, which has been followed ever since that on accession to the throne a monarch, if holding the office of Grand Master, should resign therefrom, but continue as an active member of the Craft. King George IV must rank as one of the major figures in the history of the connection between the British Royal Family and the Craft.

The second son of King George III was Prince Frederick Augustus, Duke of York. He was initiated in the Britannic Lodge No. 33, in 1787. His older brother, the Prince of Wales, later King George IV, assisted in the ceremony. Just six days later the Duke was appointed a Past Grand Master of the premier Grand Lodge. Two years later he was installed as the First Master of Lodge No. 537, joined Prince of Wales Lodge No. 259, and was its permanent Master from 1820 until his death in 1827. He was exalted in the Royal Arch in 1825, and on the same day appointed Past Grand First Principal of Supreme Grand Chapter.

The third son of King George III was Prince William Henry, Duke of Clarence, who was destined to become King William IV in 1830 after the death of his brother King George IV. He served in the Navy, and is known in history as “the Sailor King”. It was appropriate that he was initiated in the Craft in 1786 in Prince George Lodge No. 86 at Portsmouth. The following year he was appointed Past Grand Master. He became a member of the Prince of Wales Lodge No. 259 two years later, and was its permanent Master from 1827 until his accession to the throne in 1830. In 1790 he was appointed Grand Superintendent of Gibraltar and Patron of Royal Arch Masonry. He was never Grand Master, but followed Royal precedent in retiring as Master of his Lodge on his accession to the throne.

The fourth son of King George III was Edward Augustus, Duke of Kent, a soldier and the father of Queen Victoria. His place in history and in the Craft deserves fuller treatment in this paper. He was initiated in 1789 in Loge Union des Coeurs at Geneva while training on the continent for his future military career. In 1790 he was elected a Past Master of the premier Grand Lodge and appointed Provincial Grand Master for Gibraltar and Andalusia, an office which he held until 1820.

In 1790, being the Colonel in Command of the 7th Fusiliers, a very inferior regiment, he and it were ordered away to Canada. He arrived in Quebec in May 1791, and remained there for three years. He fought with distinction against the French in the West Indies. In May 1799 he was raised to the rank of General and appointed Commander in Chief of the forces in British North America.

In Canada he accepted the office of Provincial Grand Master of Lower Canada under the Antients Grand Lodge, and it is believed that he held that office until his death.

It was most extraordinary in that period for a Past Grand Master of the premier Grand Lodge to hold any office in the Antients' Grand Lodge, but the Duke exercised a conciliating influence between the two seeking, in his own words "union of the whole Fraternity of Masons".

(To be continued – Vol. 12 No. 4)

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. Compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Cornati Lodge #2076 U.K.). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 59: Was the Fellow-craft degree mutilated to provide material for the Mark Degree?

Answer 59: The Mark, as ceremony or degree, is quite a late innovation making its appearance during the mid-1700. Masons, without any kind of ceremony, were taking marks 150 years before the Mark came into use as a ceremony.

The earliest Official reference to the Mason's Mark is the Schaw Statutes dated 28 December 1598. They were promulgated by William Schaw, Master of Work to the Crown of Scotland and Warden General of the Mason craft. From this code of twenty-two regulations, I quote the thirteenth item, word for word, but in modern spelling.

Item: that no Master of Fellow of Craft be received nor admitted without the number of six Masters and two Entered Apprentices, the Warden of that lodge (i.e. the Master) being one of the said six, and that the day of the receiving of the said Fellow or Craft or Master be orderly booked and his name and Mark inserted in the said book with the names of his six admitters...Providing always that no man be admitted without an essay (test) and sufficient trial of his skill an worthiness in his vocation and craft.

This regulation required that F.C.'s and Masters were to have their names and Marks recorded on the day of their admission to those grades, but the custom had been extended to apprentices, during the next fifty years. It seems that the Schaw Statutes were intended to be used as guidelines rather than law, and the minutes of that period reveal that there were innumerable breaches.

At the Lodge of Edinburgh, Chapel, the first recorded admission of a Fellow-craft on 17 January 1600, was in the presence of an insufficient quorum of five Masters, and although the candidate had "done his deutie"...to the contentment of the dekin warden & maistris (which was the customary formula), no mark was taken by the candidate. This great old Lodge never kept a "Mark Book: Occasional pages were set aside in the Minute Book with a dated had line, e.g.:

Names of entered prentysis and their markes 1648, and this is followed by a list of ten E. A.s who were made E.A. in 1647, 1648, and 1649, with their marks appended. There are also eight names of F.C.s whose E. A. date is unknown. The list then continues with E.A.s and F.C.s from 1652 onwards, with marks. There are separate lists of this kind for 1646, 1663, 1671(?), 1685 and 1690. Very rarely do we find records of the "mark" being paid for. The usual fee was "one Mark Scots money" approximately equivalent to one day's wages of a trained mason.

The minutes of Lodge Mother Kilwinning No. 0 also contain a large number of marks for both E.A.s and F.C.s but records of payment for the marks are comparatively rare, e.g.:"20 Dec. 1674. The said day, John Smith... was admitted and entered prentise and has payed to the box his bookeing money...and also has payed for his mark which is al follows..." Here, at Kilwinning the fee for registering the mark was "one mark Scots money"

At the Lodge of Aberdeen, a handsome Mark Book was kept from 1670 onwards and it contains a list of the names and marks of all the Master Masons and apprentices of the Lodge in 1670, in the order of their admission, followed by a continuous list of later entrants, and a collection of regulations under the heading "Laws and Statutes for masons gathered out of their old writings". Here again "one mark piece" is specified as the fee for taking a mason's mark. It is important to add that during the 1670's, the Lodge of Aberdeen already had a substantial non-operative membership, including two noblemen (Earls), a minister of religion, merchants and tradesmen.

It is necessary to emphasise that throughout all the early minutes as well as those quoted above, there is never the least hint of any kind of ceremony accompanying the taking of a Mark. In those days when all the brethren attending lodge were expected to sing the Minutes, the Marks were generally used for that purpose. Doubtless they were also used for marking stones, perhaps for assessing wages for completed piecework, or as a check on spoiled stones, but a large proportion of the brethren never troubled to take the Mark.

Until recent years the earliest known minuted reference to the Mark Degree was in the record of a meeting of the Royal Arch Chapter of Friendship, held at the George Tavern in Portsmouth, on 1 September 1769. It records that Thomas Dunckerley (a natural son of George 11- when Prince of Wales) brought the Warrant for that Chapter and “having lately rec’d the Mark” he made six of the brethren “Mark Masons” and “Mark Masters”. At that same meeting he taught them how to use the Masonic cypher (in which this minute is written) and authorised them to make F.C.s into Mark Masons, and M.M.. S into Mark Masons.

Around 1965, the late Bro. William Waples, a zealous student and full member of Quatuor Coronati Lodge, acquired a copy of the 1723 Book of Constitutions, which had belonged to an unattached lodge at Newcastle-upon-Tyne. They had stitched in the book 28 pages containing manuscript notes. By-laws, etc. followed by some blank pages. On the last inserted page, which is the loose end paper, is the following:

“Newcastle, Janua5ry the 19, 1756—Then Being meet Part of the Body of the Lodge they taking it to their Serious Consideration. That no member of the Saide Lodge Shall be Made a Mark Masone without paying the Sum of one (e) Mark Scots and that for the propigation of the Pedestal, as Witnessed the aforesaid Date by... Wardens: John Maxwell Master, Tos Provund, Robert McVicear.

This is the earliest known reference to the Mark as a ceremony. The final mason’s Mark recorded in the Kilwinning minutes was in 1766. In Edinburgh Mary’s Chapel, the final Mark was in 1713.

The Fellow-craft degree was not affected by the emergence of the “Mark Degrees”. THEY were a late speculative innovation, loosely linked to the F.C. degree simply because mason’s marks were originally prescribed for Fellow-crafts.

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