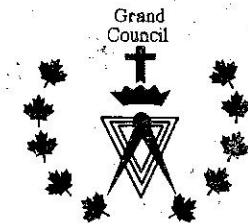


**The Architect**

**1993**



Published by  
The Grand Council of AMD  
of Canada

### **Editor**

Glenison T. Jones  
51 McIntosh Place,  
KANATA, Ont., K2L 2N7  
(613) 592-8957

### **Introduction**

#### **Call for Papers**

Papers are selected from those which have been sent to the Editor, either directly, or via the Grand Secretary. The Editor will attempt to select the better papers but also include a representative sampling of papers from as many Councils as possible.

The papers are accepted from members of Councils within Canada without regard to which jurisdiction that Council belongs.

The submission of papers is encouraged to be on 5 1/4 or 3 1/2 inch computer disks. For obvious reasons, there will be a greater chance of a paper being included if it doesn't have to be completely retyped.

On IBM formats, Wordperfect files, or in ASCII (unformatted) files are preferred but other formats can also be handled.

Please send a paper copy as well, particularly if tables or formatting was used, as some of this information is lost in the computer translation.

## Organization of Papers

The papers are grouped under 3 categories as an aid to selecting the type of paper which you may want to read. The Categories are:

- those primarily conveying facts,
- those primarily conveying opinions and
- those primarily conveying facts but also containing references, an index and/or a supporting bibliography.

The first category is called "Information" and includes those which appear to have been prepared to inform the readers on some subject.

The second category is called "Stimulation" and includes those which appear to be intended to persuade or inspire the readers.

The third category, called "Research", is like the Information group but the author has also gone to the trouble of including detailed references, and index or bibliography. This type of paper is very valuable to other researchers by enabling them to start from your facts and sources, and to continue or to branch off in other directions.



## Table of Contents

### Informational Papers **I**

Freemasonry In Wales  
By: E.O. Burt  
Bridge City Council # 197 & Council of 9 Muses . . . . 2

The Cross  
by C. Sherwood  
Medwayosh Council #62 . . . . . 11

### Stimulative Papers **S**

Church Opposition to Freemasonry  
by D.P. Smallman  
Colonel By Council #217 . . . . . 15

The Holy Blood and the Holy Grail  
by A.B.B. Sewell  
Capital City Council #154 . . . . . 20

### Research Papers **R**

MILITARY LODGES and Their Contribution to Freemasonry in  
Ontario  
by S.M. Jenkyns  
Colonel By Council # 217 . . . . . 30



### Freemasonry In Wales

By: E.O. Burt

Bridge City Council # 197 & Council of 9 Muses

For those not familiar with British Freemasonry may I explain there is one national grand lodge -- the United Grand Lodge of England and Wales. English counties, however, have Provincial Grand Lodges to deal with Masonic matters within their borders. Welsh counties were rather small and, in their case, there are just two provincial grand lodges, those of North Wales and South Wales.

We all know of the four London lodges which met and formed the original "grand lodge" of 1717, from which our modern Masonry traces its origin. There is evidence of many Masonic lodges being in operation long before that date, however. It is suggested that, prior to the formation of Grand Lodge and its power to grant charters, there were numbers of Masonic manuscripts in existence and the ownership of such a manuscript was considered sufficient authority for a group of Masons to meet as a lodge. These ancient manuscripts date back at least to the Regius Manuscript 1390.

In the earliest preserved list of the members of a Freemasons Lodge meeting in Chester -- on the English-Welsh border -- about 1660, there are a number of members with Welsh surnames and there is a suggestion some of these were probably responsible for introducing Freemasonry into Wales.

Cheshire can honestly claim to be the first English county to have a provincial grand lodge. This was established about 1725 with Col. F. Columbine being recognized as the first provincial grand master.

It was at Cheshire's capital, Chester, the first provincial grand lodge of North Wales was authorized on May 10, 1727. There do not appear to have been any lodges in operation in North Wales at the time but Hugh Warburton was named provincial grand master of North Wales at Chester and this seems to have been done because of the number of Welsh gentry who spent



their winters in Chester and attended lodge there.

The Provincial Grand Lodge of South Wales followed quickly, on June 24, 1727, with Sir Edward Masnell, Bt., as the first provincial grand master.

The first lodge chartered in North Wales was Dolgelley No. 194, located in a town of the same name. It was one of 10 lodges formed between 1743 and 1826, all of which were erased from the records by 1838.

The 20 active lodges founded in the 19th century were led by St. Davld's Lodge No. 384, located in Bangor, and warranted Dec. 19, 1826.

St. Davld's is one of 24 lodges in North Wales named for Saints, mostly Welsh but also some from other countries as well. And it is those lodges that I want to deal with in this paper.

David was the son of a soldier father and a nun mother. He was well educated and among his first activities was the founding of 12 monasteries. He appears to have gained his greatest prominence at a synod held in Cardiganshire in 344-345 AD. Some heretics were attempting to spread some false doctrine and David was brought in to counteract their efforts, which he did with great success.

The writer suggests this was a classic instance of "rising to eminence through merit." In some cases of most of the other 23 he is also able to find some Masonic reference which makes the saint worthy of having his or her name attached to a Masonic lodge.

St. Cybi Lodge No. 597 was founded at Holyhead in 1851. Cybi's father was named Solomon and was a military officer of some importance. His mother was a sister of David's mother and he was thus first cousin to David. Cybi gained almost equal prominence in church affairs as did David and there is a comment that "it is good that the second oldest lodge . . . should bear such an honoured name."

St. Tudno No. 755 was founded in Llandudno in 1858. The





church of St. Tudno on the Orme is the mother church of Llandudno. The original church was wrecked by a storm in 1839 and was rebuilt in 1853. The saint's well is located near the church and also in the vicinity is a rocking stone known as Tudno's cradle but the writer suggests it could have been his "rough ashlar."

Elth appears to have been a chieftain in the north of England and a warrior of considerable repute. But after suffering defeat and the loss of his territories to the Picts and Scots he fled through Wales and crossed to Anglesey where he embraced the religious life. He founded his own religious house and church at what is now called Amlwch. So it is that the lodge founded at Amlwch in 1874 is named St. Eleth No. 1488.

St. Elthe's holy well was much frequented for centuries. An eel was always kept in it and one of the priests was deputed to be custodian of the well. His duty was to observe the movements of the eel and deduct auguries for the credulous visitors. Sometimes the eel would not appear for several days and the frustrated inquirer after truth would thus be forced to seek hospitality until it did!

And do we not offer our hospitality to those who come seeking Masonic truth?

St. Idloes had an agricultural upbringing and it is fitting his name should be given to the lodge at Llandoed, numbered 1582 and founded in 1875. The town is set in the heart of a fine farming tradition.

Little is known of the saint except that he knew the work of tending thousands of cattle but at the same time never failed to care for the souls of men. The writer concludes: "May we, in like manner, bring beneficial effect into the mould in which we are cast."

St. Mark's No. 2423 at Connah's Quay is, of course, named for the apostle of Christ credited with the writing of the second of the four gospels. The Welsh are said to "rejoice that there is one lodge in the province dedicated to one of the sublime



authors of Holy Writ." St. Mark's life story is familiar to any who read the VSL and it is suggested it would be fitting this particular lodge should sometimes have its VSL open at Mark's gospel. The lodge dates from 1892.

St. Trillo's No. 2569 is at Colwyn Bay, where it has been in existence since 1895. It is suggested St. Trillo did not go far from home but was content to spend a useful lifetime serving the brethren of his own community and family. Within those limits he was acclaimed as an abbot. The writer says his example recommends to our most serious contemplation the Open Book as the unerring standard of truth and justice. St. Trillo also charges each of us, in his own place, to be faithful to the lodge.

Moving into the present century we come to St. Deiniol No. 3273, Hawarden, founded in 1907.

St. Deiniol is listed as an abbot, bishop and confessor. He started his career under his father, also an abbot, at Bangor-is-y-coed. In due time he moved to a glen in Arfon and founded another community named Bangor. He had an extensive following in North Wales and many churches in the province are named in his honour. The church at Hawarden is dedicated to him which is probably why the first lodge here was named for him.

St. Melyd is considered to be an "alien" and it is strange the lodge, No. 3840, in Prestatyn should have chosen this name when it was founded in 1918. He is listed as "Bishop of London, a man from the land of Rome." He gained the distinction of becoming Archbishop of Canterbury in 619 AD, and, in Masonic terms, "died regretted" in 624.

St. Tudwal's and St. Collen were both founded in 1922, the former, No. 4433, at Pwllheli, the latter, No. 4448, at Llangollen.

As a youth, Tudwal immigrated to Brittany, was ordained there, and served as chaplain to the numerous immigrants there from Britain. In one of two statues erected in his memory he is shown trampling on a dragon, which indicates to Masons he



knew how "to trample the king of terrors."

Collen studied for eight years in Gaul (modern France). On his return to England he stopped at Glastonbury where he became abbot within a period of three months. After five years in that post he turned northwestward into Wales and became the founder of patron of Llangollen. His statue there shows him bareheaded, with bare feet, and carrying a staff. His feet slipshod show he was "properly prepared" and the staff or wand was carried as his "badge of office."

Llanrwst also has a lodge named after its patron, Saint Grwst. This lodge, founded in 1925 is numbered 4741. From time immemorial his feast day was celebrated on Dec. 1. In recent years it was switched to Dec. 11 and the thought is that somebody drawing up a new list made a "slip of the pen" and got an extra "1" in by mistake.

The writer says: "How careful we should be to ensure accuracy and precision!"

Another lodge at Llandudno is that of St. Hilary No. 4801, founded also in 1925. The writer says "St. Hilary is most worthy of a place in our list of lodges, for he was adamant in upholding the standards of moral truth and virtue, and a zealous custodian of the Ancient Landmarks. His ritual gave no room to those who would make innovations in the body of Theology.

St. Cyngar is reported to be the uncle of St. Cybi, mentioned earlier. His feast day is Nov. 7, two days after that of his saintly nephew.

Lodge No. 5323, founded in 1931 at Portmadoc, is named in his honour.

Legend says that in his travels he was constantly pestered and trailed by a black boar. This seems to indicate his travels were not easy. Thus he bids us overcome adversity and subjugate our passions. He most certainly made his mark.

St. Christopher Lodge No. 6034 in Rhyl, founded in 1944, is named for a saint of the Greek tradition. The name translates



as Christ-bearer. It stems from the legend that Christopher was a big, strong man who earned his keep by carrying travellers across a broad river. One day he was carrying a small boy and was amazed at the boy's great weight. When he reached the opposite shore he discovered the boy was Christ and the great weight was that of the sins of the whole world.

He is the patron saint of wayfarers and, in the modern age, of all motorists.

His example bids us cheerfully to bear one another's burdens and to be numbered among those to whom "the burdened heart may pour forth its sorrow, to whom the distressed may prefer their suit."

A second lodge in Holyhead dedicated to an early saint is St. Elbod No. 6111, founded in 1945.

As bishop of Bangor from 755 until his death in 809 AD, Elbod set himself the delicate task of bringing the Welsh church into complete union with the rest of the Western church. There were a great number of irregularities to correct to achieve this aim and his is recognized as a promoter of unity and concord. His name should remind us of the essence of true brotherhood.

Llandudno, mentioned twice already, has a third lodge named for a saint. This is St. Cystenin No. 6321, founded in 1946.

Cystenin is the Welsh form of the name Constantine. It appears to have been a popular name for boys because of the fame of Constantine the Great, known for his conversion of the Romans to the Christian faith.

He started his career as a soldier and served on the continent of Europe. Having vanquished all his foes and at the same time having suffered many privations and much personal fatigue, he sought refuge in a French monastery, where he was ordained a priest. He then returned to Wales.

Old Welsh records call him a "king and confessor." this is in accord with the custom of crowning a victorious leader in battle as a "king," on the spot. The term king should remind us that



"in every age, monarchs themselves have been promoters of the Art."

St. Myllin was an Irish saint who never left his native land. His fame, however, seems to have spread to Wales and a church and parish at Llanfyllin in Montgomeryshire are dedicated to him. The lodge in Llanfyllin, No. 6536, founded in 1947, also bears his name. He is said to have been exemplary in his devotion to charity and the writer says "what we observe praiseworthy in him, we should carefully imitate.

Another lodge at Holywell is that of St. Beuno No. 6733, founded in 1948.

St. Beuno stands high among Welsh saints. At least 10 Welsh churches are dedicated to him as well as one in England. His work was largely at a place called Clynnong Fawr, between Caernarvon and Pwllheli. One of Wales' most majestic churches marks the spot. It is seen as a standing monument to the craft of the medieval masons.

The saint's well is about 200 yards from the church and in times gone by epileptic children were bathed in it with beneficial effects.

St. Beuno is another who lived respected and died regretted.

Our writer says it was inevitable that a lodge at Llanfairfechan should be dedicated to St. Mary. the town's name means St. Mary Minor or St. Mary the Less. It is not intended to be derogatory but is merely a title of status. It is intended to distinguish it from St. Mary Major at nearby Conway.

St. Mary's Lodge No. 7061 was founded in 1951. The name is seen as appropriate in another sense also. We are told "humility . . . is a necessary qualification" and Mary had that. Once her task of bringing up the young Jesus was completed she faded from the scene, only to return to stand resolutely at the foot of the Cross when others had fled.

It may be noted also that St. Joseph died when Jesus was a teenager so Christ was, indeed, a Widow's Son.



St. Peblig was a Roman, son of the governor of the Roman fort at Segontium near the present site of Caernarvon. After Constantine became emperor of Rome, all Roman military stations had their chapels and chaplains. Peblig came under this influence and when his father left Segontium, Peblig stayed and consolidated the life of the Christian community there. He was the founder of the mother church of Caernarvon.

It is fitting, therefore, that a lodge in the shadow of Segontium should perpetuate the name of St. Peblig.

St. Kentigern is an important figure. He worked first among the Cumbrian Britons, returned to Wales and settled at a place now known as St. Asaph, the name of his most famed pupil. When the church in the north was in trouble, Kentigern, known to the northerners as Munghu (the little pet), was sent for and returned, leaving Asaph in charge of his Welsh base. His is still honoured, under the name of St. Munghu, as the founder of Glasgow. He is still remembered in Wales, however, as the founder St. Asaph, although the town is named after his pupil.

St. Kentigern's No. 7772 is the name of the lodge in Prestatyn, founded in 1961.

I am amused at the Masonic reference given by the writer in this case. It has no connection with the Masonic craft as most of you know it but is familiar to members of a Masonic organization based on the legends of Noah and his Ark. He says St. Kentigern's record reminds us of our debt to all those who willingly set forth in their work "and rested wherever the providence of God was pleased to direct them."

In St. Asaph, the lodge is named for both the saint and the town. It is numbered 8034 and was founded in 1965.

It was natural for Asaph to maintain contact with his old master, who was inaugurating church life in Glasgow. In the parish of Strath, on the Isle of Skye, in an ancient chapel dedicated to St. Asaph there is a saying attributed to this saint. The English translation is:



"Those who oppose the Word of God Hinder the salvation of men."

In this sense, Asaph perpetually reminds us of the majesty of Holy Writ, that inestimable gift of God to man.

Founded in 1974, St. Catherine Lodge No. 8577 in Wrexham was the newest lodge in the province of North Wales at the time this little booklet was written.

Her story here is filled with Masonic references and makes mention also of another item familiar to many of us when there are occasions to celebrate.

Catherine of Alexandria was nobly born but did not think it beneath her dignity to exchange the Coronet for the Crucifix. She became an ardent Christian and engaged vigorously in protest against the bestial persecution of Christians by the Romans. For this reason she was condemned to death, probably in 307 AD.

The manner of her death was as follows. She was strapped to a revolving spiked wheel. Such, however, was the firmness of her demeanour that this vile attempt failed. Then, despite her affliction, she was brutally beheaded. For centuries a monastery has marked the spot on mount Sinai where her death occurred.

Her wheel, being a perfect circle, is taken as an emblem of Eternity, and its seven spokes, radiating "over the four quarters of the globe" remind us Truth, like Masonry, is universal. It is depicted in the East Tower Window at St. Giles' church in Wrexham.

It may be added that the Catherine Wheel has significance in the realm of fireworks, and also in athletics, where it designates the lateral somersault.



## The Cross

by C. Sherwood

Medwayosh Council #62

At one time many writers on ecclesiastical symbols and relics believed that the cross was entirely of Christian origin. Such is not the case, for it was in use among the pagan peoples of Western Asia and Europe for many centuries before the time of Christ. Obviously the pagan crosses symbolized something different from that which the Christian cross commemorates.

From the earliest times, in almost all countries, the cross has been a sacred symbol. It is depicted on some of the oldest monuments of Egypt and Mesopotamia (modern Iraq).

The most common form of the cross used by pre-Christian peoples is the Greek or Equilateral Cross, in which all four arms are of equal length. One of the oldest examples is found on an inscribed cylinder-seal from the Kassite Dynasty of Babylonian Kings, dating from as early as 1750 B.C., nearly 4000 years ago!

On a wall-painting from a tomb at Thebes, in Egypt, we see two small figures wearing the equilateral cross on their breasts. This cross dates from approximately 1250 B.C., during the reign of Rameses II, one of Egypt's greatest Pharaohs.

The cross, known most commonly as the Maltese Cross, can be seen in three forms: the white cross on a black background for the Order of the Knights of Malta, the red cross on a white background for the Knights Templar, and a black cross bordered in white for the Teutonic Knights. There is, however, some debate as to whether the Maltese Cross is the only one of the three to be notched. All three of the above Orders came into being during the Crusades.

The eight-pointed, non-notched, cross pattée is far more ancient than Christianity, let alone the Crusades. An example is found on the sculptured headstone of the Assyrian King Samsi-Adad



VI, who reigned from 824 to 810 B.C.

Examples of these ancient crosses are found in the British Museum.

The Tau Cross, which is found in the catacombs of Rome and also on monuments from the early Christian period, is sometimes called the cross of the Old Testament. The Tau Cross is a special emblem of St. Anthony, as he is said to have suffered martyrdom on it. The Tau Cross is said by some to represent a cross-headed yoke, and by others to allude to the Hammer of Thor, a distinctly pre-Christian and pagan reference. On the other hand, some believed it to be of Phoenician origin. No one knows what object it represented or what exact meaning its pagan inventors attached to it.

Next we have the cross made in the form of the letter X, traditionally the form of cross which St. Andrew suffered martyrdom. As he is the Patron Saint of Scotland, the St. Andrew's Cross forms a traditional symbol of the nation, and represents Scotland in the Union Jack.

We have now to consider the Christian or Latin Cross. The New Testament makes it quite certain that our Lord was not crucified on a single stake (crux simplex) but on a cross formed of bars of wood, one fastened across the other. Some have held that he was nailed to the cross while it lay on the ground, and then lifted up. Another view is that he was made to ascend a ladder and was then nailed to the previously erected cross. This ladder is represented in some of the medieval pictures of the crucifixion, and from the twelfth century onward that ladder appears on wood carvings and in stained glass windows. The Latin Cross is also known as the **Cross of Calvary**.

The Latin Cross is often seen with two arms, and in this form is best known today as the Cross of Lorraine, due to its being used as the symbol of the Free French during the 2nd World War. In its Masonic usage, however, we recognize it as the badge and symbol of a Preceptor of the Knights Templar. Until at least World War I, it was also "the insignia of the Officers of



the Grand Encampment of the Knights Templar of the United States and of all possessors of the 33rd<sup>o</sup> in the Ancient and Accepted Scottish Rite."<sup>1</sup>

A Latin Cross with three arms, with the top and bottom arms being smaller than the middle bar, is called a Cross of Salem. In Masonic symbolism, it is the insignia of the Supreme Grand Master and past and Masters of Knights Templar. This is also known as the Pontifical Cross, because it is born before the Pope in Processions.

The early Christians assigned to the cross, in any form, magical powers, and they took pleasure in making the sign of the cross over themselves on every occasion, both because they received spiritual help from the act and because it enabled them to prove to onlookers that they were Christian. It is said that this custom became common about 110 A.D., and that the cross was marked on cattle and traced on the walls of houses in order to foster good luck and prosperity. Throughout the known world, and to all intents and purposes, the presence of the cross carried with it the spiritual power of Christ.

This has been a summary of some of the history of the cross and not by any means a complete treatment of all applications.

#### The Mason's Key

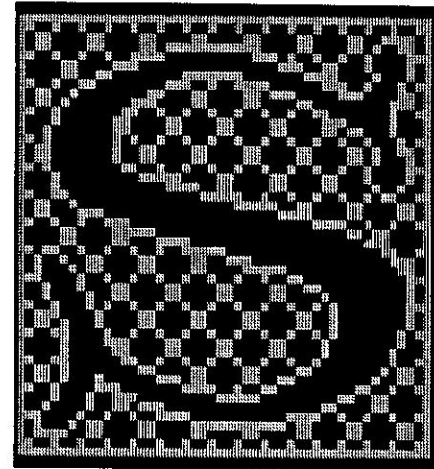
from The Philalethes

In the early rituals of the last century, the tongue was called the key to the secrets of a Mason. One of the toasts given in the Lodge was in these words:

"To that excellent key - a Mason's tongue, which ought always to speak as well in the absence of a brother as in his presence, and when that cannot be done with honour, justice or propriety, adopts the virtue of a Mason - which is silence."

<sup>1</sup> MacKay, A. An Encyclopedia of Freemasonry. (New York, 1917), p. 187.





**Stimulation**

### Church Opposition to Freemasonry

by D.P. Smallman

Colonel By Council #217

Many members of the Craft are amazed at the opposition, from time to time, to Freemasonry by various denominations over a period of nearly three centuries. They find it perplexing why any Christian Church would oppose an organization that professes the Fatherhood of God and the brotherhood of man, as well as teaching a morality which is solidly in accord with the basic Christian concepts. It would, therefore, appear that this opposition is based on reasons other than the Craft's professions and instruction.

In the case of the Roman Catholic church's opposition, the reasons are definitely **other** in nature. The opposition began in the early 1700's by Roman Catholic parish priests - who were, up to that time, knowledgeable about all aspects of their parishioner's lives through the confessional and their roles as advisors, thus making them powerful leaders in the parishes. These priests felt that their power and influence was threatened because parishioners, who became Freemasons, refused to reveal any masonic secrets etc. to them, and now received guidance in their lives from the lodge. These priests, feeling that the Craft was a threat to their power and influence, put pressure on the Bishops and thus on the Pope to take action against Freemasonry. Also, at this time the high church officials in Rome began to fear, not entirely without justification, that Freemasonry, being an international institution, had a reasonable chance of offering philosophical, theological & even a moral alternative to the Roman Catholic church.

Before the Lutheran Reformation, the Roman Catholic church had provided, with some success, a type of international forum for princes and rulers, who, though their nations might be at war with each other, were still nominally Roman Catholic and acted under the church's umbrella. The people might sin, but they sinned according to the context and definition established by

Rome. As long as the church's umbrella stayed in place, it ensured that channels of communication remained open between belligerents & that, in theory at least, the Roman Catholic church could act as arbiter. With the Reformation, however, the Roman Catholic church was no longer able to function in that capacity, having lost its authority among the Protestant states of Northern Europe. She still enjoyed considerable currency in the rest of Europe, however.

Freemasonry threatened to offer the kind of international forum that Rome had provided prior to the Reformation by furnishing an arena for dialogue, a network of communication, & a blueprint for European unity that transcended the church's sphere of influence & rendered the Roman Catholic church irrelevant. Freemasonry threatened to become in effect, something like today's United Nations, particularly when a noted Masonic spokesman of the day stated: "The world is nothing but a high republic of which every nation is a family & every individual a child."

In order to attempt to stop this perceived threat to the Roman Catholic church's power and influence, Pope Clement XII, on the 24th of April 1738, issued a Papal Bull which forbade all Catholics from becoming Freemasons under threat of excommunication. However, it had minimal effect in dissuading, at least the French Roman Catholics from joining the Craft. In fact some of the most influential names in France became members. The Papal Bull remained in effect until fairly recently. It was finally rescinded by Pope John XXIII, under great and sustained pressure from wealthy and influential Roman Catholic Freemasons. Also, by then, the United Nations had taken over both Rome's, and the Craft's role in international affairs.

The more fundamental Christian denominations, such as the Methodists and Dutch Reform, oppose Freemasonry on other, more rational, if not perhaps legitimate, grounds. One of their objections is that a candidate for Masonry is required to bind himself, in advance by a solemn oath made on the VOSL, to secrecy and fidelity in an organization which concerns faith and morals of which nothing is revealed to him previously. However,

many Christian Masons find that since they know in advance that membership requires a belief in a Supreme Being and is open only to just and upright men, as well that they are told in advance that their vows are not inconsistent with their civil, moral or religious duties, and that, in addition, the Craft stands for good works, benevolence and moral uprightness, they are not troubled by taking this oath on faith.

A second objection some Christian churches have is that the penalties contained in the obligations are anti-Christian, since they sanction the death of the vow breaker by most violent means, which is contrary to the Christian teachings of "Thou shalt nor Kill"; "Turn the other cheek"; "Love thy neighbour like yourself"; etc. To this objection Christian Masons say that these are only **traditional** penalties from a time when such treatment of law breakers was very violent and had Church approval. Further they say these penalties are only symbolic now, with the real penalty being, as stated in the First Degree, "That of being branded as a \wilfully ... etc." In actuality, this more effective penalty statement was not in early masonic work but was added later to counter this objection of Christian members. Thus one can see that this objection does have some merit and it would be, perhaps, to the benefit of the Craft if the traditional penalties could also include a more effective statement in all masonic obligations.

A third, and perhaps more damning objection by some other Christian churches, is that Freemasonry is really a religion, or at least a quasi-religion, which from a Christian point of view does not acknowledge the Holy Trinity. Masonry does appear to be much like a religion in that it has ceremonies, rituals, prayers, teach moral lessons and requires a belief in a Supreme Being. But, on the other hand, it's Sacred Laws are not it's own, but are those of other religions, and it has no prophets of it's own.

Christian Masons counter this objections by stating that these Churches are just upset because they think that Masonry is one of the causes of their declining membership, and that the Craft takes away time for their members which could be used in support of the work and activities of the church. Also, Christian

Masons feel the belief in a Supreme Being encompasses the Holy Trinity, and is no more a religion than the Boy Scout movement, but is really a handmaid of the church, in that it is only a strong moral foundation upon which any faith, including the Christian faith, can be practiced. In addition, Masonry is not an exclusive faith as is Christianity, which requires active participation for salvation, and thus cannot, for them, be a religion.

Unfortunately for Freemasons and themselves, there are some members who **do** substitute the Craft for their religion and cease to attend and support their Church, thus giving support to those Christian churches who would be pleased to see the disintegration of Freemasonry.

The Happiest Heart  
by J.V. Cheney

Who drives the horses or the sun  
Shall lord it but a day;  
Better the lowly deed were done,  
And kept the humble way.

The rust will find the sword of fame,  
The dust will hide the crown;  
Ay, none shall nail so high his name  
Time will not tear it down.

The happiest heart that ever beat  
Was in some quiet breast  
That found the common daylight sweet,  
And left to Heaven the rest.





### The Holy Blood and the Holy Grail

by A.B.B. Sewell  
Capital City Council #154

This novel by M. Baigent, R. Leigh and Lincoln is an intriguing plethora of facts generously interwoven with speculation. It is written with obvious enthusiasm which is understandable because of the success registered earlier by these authors singly or in combination on this same subject. It is interesting to note that H. Lincoln produced the following films for the British Broadcasting Corporation:

- |                                           |         |
|-------------------------------------------|---------|
| (a) The Lost Treasurer of Jerusalem       | 1972,   |
| (b) The Priest, the Painter and the Devil | 1974, & |
| (c) The Shadows of the Templars           | 1979.   |

The novel under review was published in 1981 and has been followed in 1989 by the novel "The Temple and the Lodge" by M. Baigent et al. The reader would be justified in concluding that such attention to a subject would signal a marked advance in knowledge. In this case, however, such a conclusion would be unfounded. The reader is offered conclusions based not on facts but on suppositions. The novel does not answer its own questions.

The story relates how Moses, following the Exodus, gave designated lands to each of the Twelve Tribes of Israel. Under this arrangement the Tribe of Benjamin (3 clans) received that part of Judaea which included the city of Jerusalem. We are told that Saul, the first king of these people was a Benjamite and at the direction of God he was replaced, as king, by David of the Tribe of Judah. Prior to Saul's accession to the throne and consequent to a tribal conflict of which the Benjamites were considered the culprits by the eleven tribes, they (most Benjamites) chose to leave their "ancestral" land and, travelling by sea, settled in Arcadia a part of present day Greece. The descendants of these people migrated towards the headwaters of the Danube and later became known as the Sicambrians and Franks. From the latter people a Royal House developed which



became known as the Merovingian Dynasty, and, from A.D. 448 to 751 ruled those lands represented by present day Eastern France and the Western portion of Germany. It should be noted, at this point, that Jesus Christ is recognized as a member of the House of David of the Tribe of Judah.

It was not until A.D. 496 that a Merovingian king, Clovis 1, accepted the Christianity of Rome and was baptized in that Church. It was his baptism that formed the basis of the basis of co-operation between Church and State. Clovis was considered as a New Constantine and acted as a "sword" for the Church of Rome. The Roman Church and the Merovingian blood-line, by virtue of Clovis' baptism, were considered to be joined in perpetuity. not dissimilar to the Covenant between God and King David; it could be modified but never broken, revoked or betrayed. At Clovis' baptism he received the following admonition: "Bow thy head humbly Sicambrian. Revere what thou hast burned and burn what thou hast revered." With the full knowledge and consent of the Church Clovis imposed the Faith with the sword, and, at the same time, enlarged his territorial kingdom.

Clovis' death brought about a division of his kingdom between his four (4) sons and these, in turn, quarrelled to the delight of the Church. The main branch of the Merovingian line continued until the reign of Dagobert II whose assassination in A.D. 674 is acknowledged as the imprimatur of the Church of Rome. The descendants of Dagobert II continued the Merovingian Dynasty until 751 when the "mayor of the palace", Pepin III, asked the Pope the following question: "Who should be king? The man who actually holds power, or he, though called king has no power at all?" The Pope pronounced in favour of the "mayor of the palace". Pepin III having been thus created king of the Franks by Apostolic Authority immediately deposed the Merovingian king Childeric III and confined him to a monastery until his death in 755. The Church's action in this particular event constituted a betrayal of the agreement entered into between Church and Clovis I, that is, between Church and Merovingian blood-line 250 years earlier.



The Holy Blood and the Holy Grail attempts to uncover that the Merovingian blood-line descendants have not forgotten their loss nor forgiven those who wronged them. At the same time as the Merovingian Dynasty was being displaced by Pepin III, who was beginning the Carolingian Dynasty, there appeared in Europe a document known as the "Donation of Constantine". The latter, a fabrication of the Church, was accepted as fact for the next 700 years, and for the guidance of the new Monarch, set out the following alleged actions of Constantine:

- (a) calls the Bishop of Rome the Vicar of Christ,
- (b) offers the Bishop of Rome the status of Emperor, and,
- (c) gives to the Bishop of Rome the Emperor's regalia and symbols which then became the property of the Church.

The document makes clear that the Bishop of Rome returned the regalia and symbols to Constantine who wore them as if they were on loan from the Church. These alleged actions or pronouncements by Constantine symbolically emphasised that the Church of Rome had license to create, as well as, depose kings and emperors. It is understandable that the Church's message was not lost on the first Carolingian king as he was the one who owed his position to the Pope who had so recently pronounced in his favour. The main branch of the Merovingian blood-line was considered extinct, or at least untraceable, for many centuries but this novel states that a male heir, the issue of Dagobert II and his second wife, Giselle, is not only recognized and acknowledged but can be traced directly to Godfroi de Bouillon, Duke of Lower Lorraine, leader of The First Crusade and capturer of Jerusalem. Moreover this same blood-line can be traced to such present day persons as Dr. Otto von Hapsburg; Alain Poher; Henri de Montpezar (consort of the Queen of Denmark); Pierre Plantard de Saint-Clair.

Part of the scenario advanced by this novel is that Mary Magdalene, of the Tribe of Benjamin, was the wife of Jesus



Christ and that she, following the Crucifixion, escaped from the Holy Land with the issues of that marriage and her followers to the Marseilles-Narbonne-Toulouse area of France. This scenario suggests that the triumphant entry of Jesus into Jerusalem was undertaken to establish Him on the throne and that his followers, on that day, consisted of two (2) groups, namely, (a) adherents of the family, and, (b) adherents of the message.

The purpose of the march, if indeed there was a purpose, was not achieved and the two groups were then in mutual conflict because the "raison d'etre" of each was so different. Faced by this failure (the Crucifixion) the adherents of the family chose to save or preserve the "blood-line" of the family even if exile were the only avenue of success. The adherents of the message would concentrate on spreading the message and later become known to the world for their work in disseminating and establishing Christianity. This novel suggests that the other group, namely, the adherents of the family, initiated steps to preserve the blood-line and that to this end, Mary Magdalene, the wife of Jesus Christ, and their children, following the Crucifixion, were hustled out of the Holy Land to safety. This novel suggests that these children, as well as, their descendants not only lived and prospered in a Jewish community in Southern France but, more surprisingly, that they intentionally and purposefully intermarried with the Merovingians. The latter, in consequence, were partly Judaic.

The references used in developing this book are much beyond the capabilities of this reviewer to verify and it is accordingly conceded that the purpose of this review is not really to verify the statements in this novel but rather to condense them for presentation in the time allotted to the task.

It has already been mentioned that Godfroi de Bouillon, a Merovingian descendant, had led The First Crusade and subsequently had been elected King of Jerusalem. This latter title he refused but instead he chose to use the title of Defender of the Holy Sepulchre. Godfroi died in 1100 and was succeeded by his brother who assumed the title of Baldwin I, King of



Jerusalem. He died in 1118.

One of the principal suppositions of this novel is that Godfroi de Bouillon created an order by the name of Sion, at Jerusalem, and that this order, in turn, established the Knights Templars. The latter was intended to be the military arm of the Merovingian operation while the Priory of Sion would handle matters of administration and policy. The novel contends that both organizations had the same persons as successive Grand Masters during the period 1118 to 1190. However the novel clearly suggests that while membership in the Knights Templars was highly coveted membership in the Priory of Sion was really exclusive and was probably limited to particular families.

As an aid to a better understanding of the thrust of this novel the reviewer offers a list of the Royal Houses of France which the Merovingian appear to have concentrated on ascending in preference to any other throne in Europe:

- (a) Merovingian -----A.D. 448 to 751,
- (b) Carolingian ----- 751 to 987,
- (c) Capet ----- 987 to 1328,
- (d) Valois ----- 1328 to 1589, and,
- (e) Bourbon ----- 1589 to 1793.

The reader of this novel ought to bear in mind that certain changes were taking place in Christendom during the 11th Century and the reviewer offers the following as ones of particular importance;

- (a) 1054 Christendom split formally with the East being controlled from Constantinople; the West from Rome,
- (b) 1059 Lateran Council rules that Popes (Rome) will henceforth be elected by a College of Cardinals, and,
- (c) 1059 Synod of Melfi prohibits the marriage of clergy of the Church of Rome.



The Merovingians claiming themselves to be descendants of the exiled Tribe of Benjamin, as well as, the children of Jesus Christ and Mary Magdalene perceived in Godfroi de Bouillon the rightful heir to the throne once occupied by King Saul and King David. From this vantage point, the novel suggests, the Merovingians believed they could safely declare their ancestry and consequently assume precedence over all other Royal Houses, as well as, displace both Rome and Constantinople as centres of Christian authority. Following this declaration and recognition the novel further suggests, as a goal, the union of Christian, Moslems and Jews under one spiritual leader, a Merovingian, and a descendant of Jesus Christ. As if this were not enough the novel gives an aura of contemporary authenticity when the reader is informed that a Roman Catholic Priest in the parish of Rennes-le-Chateau, in Southern France, in 1891, found particular documents in his church from which he deciphered a secret. Inasmuch as the priest never discloses the secret and nobody claims to have received the secret from him it is logical to ask, "Was there in fact a secret?" Because the priest appeared to have more money to spend than a priest ought to have it was concluded by those who knew him that he had a secret. Naturally it follows that his parishioners would conclude that he got the money from a healthy treasury (the Vatican) in return for his silence about something, e.g. the Vatican would not wish to have disclosed. A scenario of this nature is not difficult to compose and the probability of such an occurrence in this novel is not entirely out. The priest dies without making his secret public. The novel suggests several options for the secret and the following three are the most interesting:

- (a) the mummified body of Jesus is buried near Rennes-le-Chateau,
- (b) evidence that Jesus was alive long after the Crucifixion, and,
- (c) that Hugh de Payens and his fellow knights searched and found beneath the Temple, records and other evidence relative to the



marriage of Jesus and the birth of his children and that this material is buried in Southern France.

Needless to say the entire plot of the novel is linked inexorably, across the centuries, with the ulterior motives of Freemasonry. There do not appear to be any links between the principal characters of this novel and their contemporaries who might have played a role in Freemasonry. One exception to this generality could be made and this would be in relation to the visit of Dagobert II to the city of York in England about two hundred and fifty years before the reign of King Athelstan. The latter might have met a distant descendant of Dagobert II in the person of Sigisbert VI but such a meeting would not have had any bearing on the plot of this novel. This book states that the Merovingians are active even in this day and age in an effort to claim and restore their dynasty which they perceive to be the earthly kingdom of their ancestor, the priest-king, Jesus Christ. This kingdom they believe to be their rightful and legitimate inheritance. However Jesus Christ Himself said that worldly possessions would not get a person into Heaven and added that His Kingdom was not of this world. It seems almost heretical for the Merovingians to attribute an earthly kingdom to Jesus Christ. The novel is not a must for one's library but if you are disposed to read the entire novel I suggest that you borrow a copy from the Public Library.

As an added point of interest the reviewer offers the following reference note. The monthly magazine Plain Truth carried a ten (?) part article entitled The History of Europe and the Church which was authored by Keith W. Stump. This series of articles began in June 1983 and discussed the course followed by the Merovingian and Carolingian Dynasties but made no mention of the centuries old ambition of the former or to a "close connection" with Jesus Christ.



## Speculative Working tools

by Charlie Fotheringham

Founder SM of Medwayosh Council #62

The Tools of a mason are made for use,  
If used with caution, there'll be no abuse,  
In all things be zealous, exerting great care,  
That our inner temple be wondrously fair.

With Gavel and Chisel the rough stones to hew,  
That when it is finished, exposed to the view,  
'Twill be an example the worthy to share,  
If proved by the Level, the Plumblin and Square.

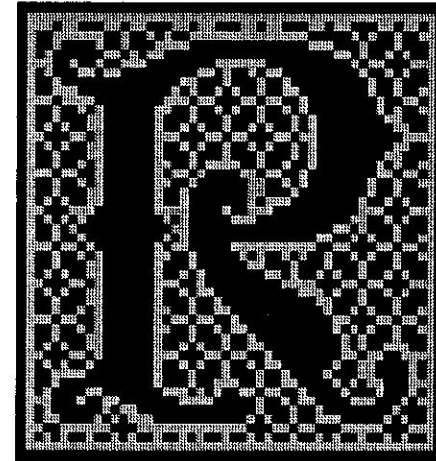
The gage will measure the extent of the work,  
With thought of completion, and never to shirk,  
To labour in gladness, our vigilance to keep,  
In prayer and refreshment, labour and sleep.

The Square and the Plumblin, the Level so true,  
Adjusting all angles, all uprights, too,  
Thus we in our conduct, their straightness compare,  
Our thoughts, words and actions must be on the square.

Speculative W.Ts.



The Skerrit, Compasses and Pencil, these three,  
Are guiding our conduct for all men to see,  
Each one should obey God's instructions divine,  
If we would ascend to the Grand Lodge sublime.



**Research**



**MILITARY LODGES and Their Contribution to Freemasonry in Ontario**

by S.M. Jenkyns

Colonel By Council # 217

**MILITARY LODGES - Stationary and Travelling Warrants**

From the issuance of the first ambulatory warrant in 1732 by the Grand Lodge of Ireland, to 1813, 352 military warrants had been issued in various parts of the known world by the Grand Lodges of England, (including Antients and Moderns), Ireland and Scotland -190 (54%) were Irish, 116 (33%) Antients, 25 (7%) Moderns and 21 (6%) Scottish. As the Irish and Scottish Grand Lodges were in sympathy with the Antients after 1751, Lodges warranted by any of them were free to associate, even in forming Provincial Grand Lodges.

By 1945 the total of Travelling Lodges warranted by the Grand Lodges of England, Ireland and Scotland reached a grand total of 419. By that year the last of these Lodges ceased to exist and were, in many cases, replaced by stationary ones.

This growth of 352 Lodges in a period of 81 years (1732-1813), averaged 4.3 per year. Between 1832 and 1945 growth had fallen off (67 Lodges in 132 years) to 1 Lodge every 2 years. There appear to be two reasons for this:

- the growth of settlements with their own stationary Lodges which were open to military personnel, and
- less growth in the creation of new military units.

As the original Grand Lodges operated in parallel in the same areas around the world, the issuance of Travelling Warrants was not a problem of jurisdiction. However, as countries attained independence, such as the American Colonies by 1781, they often opted to create their own Grand Lodge (eg New York in November 1781). The world wherein Travelling Lodges would be welcomed and permitted to operate, began to shrink as new Grand Lodges firmly established their jurisdiction areas. This



was clearly becoming a problem by 1864. The Grand Lodge of the State of New York had issued dispensations in 1861 for the formation of eight Travelling Lodges to accompany Federal Forces in the Civil War, but in 1864 it voted against the further establishment or continuance of Military Lodges, based on the argument of its then Grand Master, Clinton F. Paige, who stated "I can find no principles of Masonic law nor equity that will justify us in sending one of our Lodges into another jurisdiction temporarily, that would not with equal propriety allow us to establish a Lodge permanently therein."

Through the short span of two centuries, these Military (or ambulatory) Lodges, as well as many individual military personnel, contributed greatly to the development of Freemasonry in Ontario and we owe a debt of gratitude to them as Lodges and individuals. This paper takes a brief look at the effect and lasting impact of military Lodges on Ontario Freemasonry.

Summarizing my finds, I have been able to identify 56 British Regiments (excluding Royal Artillery and Royal Navy) and 73 Military Lodges linked to them. **Seven** Lodges are still working:

1 in Ireland

3 in U.S.A.

3 in Canada, being

Lodge of Antiquity, No. 1, GRQ, Montreal;

Albion Lodge No. 2, GRQ, Quebec; and

St. John Lodge, No. 3, GRQ, Quebec

**English Navy Lodges.** There have been few navy Lodges, possibly because ships regularly called at ports for replenishment, repair and overhaul, and crew members were thus able to attend regular stationary Lodges. The first naval travelling Lodges were established in 1760 and were limited to H.M.S. Vanguard (est 1760, became a shore Lodge in 1768, and is now London Lodge, No. 108, ER, London); H.M.S. Prince (est 1761, warrant transferred to H.M.S. Guadeloupe, became a shore Lodge as Somerset House Lodge in 1766 and is now Royal Somerset House and Inverness Lodge, No. 4 ER, London), and in the most convenient place adjacent to H.M.S.



Canceaux (est 1768 and erased in 1792). The three have an important commonality - they were all started by Thomas Dunckerly, a natural son of George II, a naval gunner and a hardworking Mason who eventually held 8 of the Grand Lodge of England's 34 Provincial Grand Masterships.

**French Lodges - civilian and military.** Records of regular French Lodges and those attached to military units are very sparse. The Grand Lodge of France was established in 1728/9. There is no conclusive proof at the present time, but there have been stories and legends surrounding French masonic Lodges in New France, and the indication that there was at least one Lodge at Quebec, perhaps as early as 1733. Most records of any value which could have existed at Louisburg and Quebec were likely destroyed when they were surrendered. By 1787 there were 76 known French Travelling Lodges connected with French military units. Expansion slowed up to the time of the French Revolution (when they stopped being formed), there were 69 travelling Lodges in 1812 and none after 1821.

One of the noticeable things about military Masons was their willingness to look after the interests of their brethren who had been captured. Many captured troops on both sides were permitted to hold Lodges while in captivity. Four such French Lodges were established by French prisoners in England (Ashby-de-la-Zouch, Chesterfield, Leek and Northampton). English Lodges were established in France for English prisoners-of-war.

#### **Military Lodges in North America and British North America:**

Much of early Canadian Freemasonry owes a great deal to the influence of Military Lodges attached to the British Army when they were stationed in British North America. It was military Lodges which established the Provincial Grand Lodge of Quebec in 1759 and the Provincial Grand Lodge of New York (Antients) in 1781. They also figured in early settlements in Nova Scotia, New Brunswick, Quebec and Ontario.

The earliest lodges in Ontario and Quebec were travelling Lodges, usually warranted by the Grand Lodge of Ireland, and attached to various regiments of the British Army. The earliest



recorded military Lodge to work anywhere in America was No. 85 I.C., in the 30th (Frampton's) Regiment of Foot; it was stationed in the garrison at Louisbourg in 1746 after the capture of that fortress in 1745.

**Two Centuries of Warfare.** The wars of England with France and Spain extended from the 1650's through to the defeat, capture and eventual death of Napoleon Bonaparte on May 5, 1821. These wars were not limited to the main protagonists but included virtually every European nation state in existence at the time, as well as their colonies - Holland, Scandinavia, Austria, Hungary and Prussia. While major land battles were fought in Europe, and major naval battles on the approaches to the Continent, warfare occurred around the globe - especially in the Caribbean and in North and South America.

**Queen Anne's War** (1702-1713) By North American standards this "global" war was fought on an enormous scale - destruction of St. Augustine, Florida (1702); the massacre at Deerfield in the Connecticut Valley by the French and Indians (1704); Battle of Blenheim (1704) which saw 100,000 men take to battle and at the end, 50% were dead or dying; American frontier skirmishes; the capture of Acadia in 1710 (the first settlement at Port Royal, now Annapolis Royal, dating from 1604) and the resettlement of its original French settlers in Louisiana; and the initial (but abortive) attempted assault on Quebec and Montreal in 1713. In 1717, the 40th Regiment of Foot was organized at Annapolis Royal by Governor Richard Phillips who became its first Colonel. There is strong, but circumstantial evidence, pointing to the existence of a Lodge there during the 1721-1727 period for the officers of the Regiment and settlers and traders from Boston. In 1727, Erasmus James Phillips, nephew of the Governor, joined the 40th Regiment (eventually becoming a Major). **The first travelling Lodge in recorded history was warranted to the 1st Regiment of Foot by the Grand Lodge of Ireland in 1732** (the number of this Lodge is unknown). It was during this time that early Masonic Lodges were formed in Nova Scotia by military officers. In 1737, Erasmus James Phillips and other officers of the 40th Regiment were appointed as Commissioners to determine the boundaries between Massachusetts Bay and



Rhode Island. In November 1737, he was made a Mason in St. John's Lodge, Boston. He returned to Annapolis Royal in early 1738. **The Provincial Grand Lodge of New England, established in 1733 by the Premier Grand Lodge of England, warranted a stationary Lodge which was established by Major Erasmus James Phillips at Annapolis Royal, Nova Scotia in June 1738.** Although the lack of a civilian population at Annapolis Royal indicates that this was probably a military Lodge, it remains the first recorded Lodge established in what was to become Canada. Regrettably it is no longer working. **Lodge 74, I.C. was warranted by the Grand Lodge of Ireland in 1737 to the Second Battalion, 1st Royals, First Regiment of Foot Guards in Nova Scotia. The Lodge moved to Albany with the Regiment in 1758 and took in civilians who kept the Lodge operating after the departure of British Forces; the Lodge is still operating as Mount Vernon Lodge, No. 3, PRNY (1807-present).**

**King George's War (1743-1748) saw Austria, Saxony, England and Holland allied against Prussia and, later, France in the European War of the Austrian Succession. This European War extended to North America. A French attempt to recapture Nova Scotia was repulsed and an English/American expedition against Louisburg was successful in 1745, although the Fortress was handed back to France under the 1748 Treaty of Aix La Chapelle. Regiments assigned to garrison duty at Louisbourg included the 28th, 29th, 45th and part of the 30th Regiments of Foot. The 28th (Bragg's) Regiment of Foot was accompanied to Louisburg by its three Regimental Lodges No. 1, PRM(M), which had been warranted in 1734 by the Provincial Grand Lodge of Massachusetts (Moderns); No. 35, I.C., which had been warranted in 1734 by the Grand Lodge of Ireland; and an unnumbered Lodge which had been warranted by the Provincial Grand Lodge of Massachusetts (Moderns). By 1746, the Louisburg garrison had been strengthened by the addition of the 30th (Frampton's) Regiment of Foot which was accompanied by its Lodge, No. 85, I.C. French and Indian attacks along the frontier, penetrating as far as New York City were countered by colonial irregulars and British regular army units. On December**



**24, 1746, the Provincial Grand Lodge of New England warranted a stationary Lodge at St. John's, Newfoundland,** possibly to meet the requirements of both army and navy personnel although this is not clear. Regrettably this Lodge is no longer working. As a balance to Louisbourg the British Government founded Halifax in 1749; and more Lodges were established by military personnel. **The Provincial Grand Lodge of New England warranted the first Lodge (stationary) in Halifax on July 19, 1750** which had been established by Major Erasmus James Phillips. Its first Master was Edward Cornwallis. **This Lodge is still operating as St. Andrew's Lodge, No. 1, GRNS, and is the oldest working Lodge in Canada.** A second (stationary) Lodge in Halifax was formed by Major Phillips and warranted on March 18, 1751, by the Provincial Grand Lodge of New England. It is no longer operating. To improve peace and security in Nova Scotia les Acadiens were forcibly resettled in Louisiana in 1755.

Strengthening western New York against Indian and French attack saw the **8th (King's Own) Regiment of Foot posted to Fort Niagara in 1773. A Lodge had originally been warranted by the Grand Lodge of England (Moderns) on February 15, 1755 in the Regiment. This Lodge accompanied the Regiment to Fort Niagara where it remained, initiating many civilians into its membership until 1785, when it ceased working and the Regiment was assigned elsewhere.**

**The Seven Year's War (1756-1763), also called the French and Indian Wars, saw fighting as both an extension of the European wars and also between expanding French and British populations in North America (the French population in New France grew from 20,000 in 1714 to almost 60,000 by 1755). Severe fighting ensued along the Ohio River, Lake Champlain, Lake George and the Niagara Frontier. English and French forts and settlements were won and lost up to 1759. In 1756-58, the Grand Lodge of Boston authorized warrants for Lodges in the expeditions against Crown Point and other places in Canada. A new (second) siege of Louisbourg lasted from June 2 to July 26, 1759 and involved the 1st, 15th, 17th, 22nd, 28th, 35th, 40th, 45th, 47th, 48th and 58th Regiments of Foot, two Battalions of**





the 60th (Royal American) Regiment and the 78th (Fraser's) Highland Regiment. **All but four of these Regiments had at least one Lodge accompanying it at the siege, and the other four had Lodges shortly thereafter.** Most of these Regiments were assigned to General Wolfe's Army and moved to position near Quebec City. The Battle of the Plains of Abraham took place on September 13, 1759, and Quebec City surrendered to English forces on September 18, 1759. **Several of the British regiments had lodges attached to them, and on November 28, 1759, six of these Lodges constituted themselves into a Provincial Grand Lodge. The six Lodges were:**

- Lodge No. 192, IC, held in the 47th (Lascelles') Regiment;
- Lodge No. 218, IC, held in the 48th (Webb's) Regiment. This Regiment moved around the world, taking its Lodge with it. In 1820, Lodge No. 218, I.C., had the honour of sponsoring the Mother Lodge of Australia which was formed from Sydney citizens who had joined the Regimental Lodge;
- Lodge No. 245, IC, held in the 15th (Amherst's) Regiment;
- Lodge No. 1, Louisburg, held in the 28th (Bragg's) Regiment, under a warrant from the PGL Massachusetts (Moderns) which travelled to Quebec for the meeting;
- a Lodge held in the 43rd (Kennedy's) Regiment, under a Dispensation granted by an Irish Lodge; &
- a Lodge held in the Royal Artillery, under a Dispensation granted by an Irish Lodge.

**The Provincial Grand Lodge of Quebec placed itself under the authority of the Grand Lodge of England (Moderns).**

Thomas Dunckerley (1724-1795), the natural son of King George II and holder of eight Provincial Grand Masterships under the Moderns, installed Colonel Simon Fraser as the first Provincial Grand Master "of Canada" at Quebec on June 24, 1760. Fraser left Canada in the summer of 1760.



The Provincial Grand Lodge of Quebec (Moderns) either established or extended its authority over 54 Lodges (excluding the first six which established it), although there were never more than 18 active at any one time. Twenty-seven Lodges were civilian and twenty-seven were military. Of the civilian Lodges, 15 were in modern-day Quebec and 12 in Ontario (including Detroit). Only three Lodges of this PGL have survived to the present day - Zion Lodge, No. 1, GRM, Detroit, Niagara Lodge No. 2, GRC, Niagara and St. George's Lodge, No. 9, GRC, Toronto.

**A (stationary) Lodge in Quebec was warranted on October 26, 1764 by the Provincial Grand Lodge of New England. A second (stationary) Lodge in St. John's Newfoundland was warranted by the Provincial Grand Lodge of New England on July 25, 1766.**

Regiments were stationed at Michilimackinac and Detroit. In 1764, George Harison, Provincial Grand Master of the Provincial Grand Lodge of New York (Antients) issued a warrant to brethren of the 60th Regiment, Foot Guards, "...to hold a Lodge of Masons, No. 1, at Detroit, under whatever name the said Master and his officers should please to distinguish it". The name adopted was Zion Lodge, No. 1, PRNY(A). This Lodge is still operating as Zion Lodge, No. 1, GRM, Detroit. Records of 1766 indicate the existence of a Harmony Lodge, warranted by the PGL New York (Moderns), in the First Battalion of the 60th (Royal American) Regiment. Although the Regiment was posted to Jamaica in 1772, Harmony Lodge appears on the records of the Provincial Grand Lodge of Quebec (Moderns) in 1777 and 1785. Although stationary, the Provincial Grand Lodge of New York (Moderns) issued a warrant on May 3, 1766 for St. Patrick's Lodge, No. 8, PRNY(M), Johnstown, whose first Master was Sir William Johnston, the commander of provincial troops in the Province of New York since 1755, and the Superintendent of Indian Affairs. Presumably there were other military and militia personnel in the Lodge. The original charter and jewels were taken to Canada at the end of the Revolution, and were eventually returned on June 3, 1831. **At Detroit, in 1772, could be found the 10th**



**Regiment of Foot and its two travelling Irish Lodges, No. 299 and No. 378.** The dates of warrants are not known.

### Two Centuries of Freemasonic Offshoots

Lodge No. 441, I.C., was established, date unknown, by the Grand Lodge of Ireland in the 38th Regiment of Foot. The Regiment, accompanied by its Lodge, eventually found itself as one of the units assigned to Boston. In keeping with the tradition of admitting civilians, the Lodge initiated Prince Hall and 13 other American negroes before the start of the Revolution. When the Regiment left the area for New York City it left its resident black brethren with a permit which allowed them to hold meetings, but not to take in initiates or award degrees. As the Regiment and its Lodge did not return to Boston at the end of the Revolution, Prince Hall subsequently made application to the Grand Lodge of England, which issued a warrant on September 29, 1784, for African Lodge, No. 459. This Lodge was not recognized by white Masonry in the United States and it issued charters to other stationary lodges in black communities and to travelling black lodges; becoming known around the world as Prince Hall Masonry.

In 1769, Lodges in the 14th, 29th and 64th Regiments of Foot organized St. Andrew's Royal Arch Chapter in Boston. By 1770, they were also conferring the Knight's Templar degrees. In the period 1765-1768 these Lodges conferred these degrees in Halifax and participated in the establishment of Royal Union Chapter, GRNS, Halifax and Antiquity Preceptory, Halifax.

The American Revolution (1775-1783) saw the splitting of families and a society which had started the taming and settlement of British North America. In one of the largest migrations of its day at least 100,000 United Empire Loyalists left the United States for Canada, bringing with them their loyalty to the Crown, respect for the rule of law and a determination to make a country from the wildness. While the Revolution demonstrated the atrocities of armies at war, it also recorded the humane actions of small groups of people, including Freemasons. More than 50 Loyalist corps were raised in all the colonies from Georgia to Massachusetts and fought with the



British; many Freemasons must have been involved. In addition, many British regiments had masonic Lodges warranted to travel with them. These Freemasons have left their beneficial mark on both Canada and the United States.

**The 20th Regiment of Foot** formed part of the Forces of Major-General John Burgoyne. **The Regiment's Lodge, Minden Lodge, No. 63 I.C., was warranted in 1737 by the Grand Lodge of Ireland for the Regiment. The Regiment, accompanied by its Lodge, saw action from 1775 until its capture in 1777 at Saratoga, when it was placed in captivity for six years.**

Butler's Rangers, led by Colonel William Butler, was composed of 8 companies of 50 men each, raised from Loyalists of the northern frontier. These troops fought with General Bourgoyne and with Indian forces. **Col. Butler and his troops crossed the Niagara River and settled in Newark (now Niagara-on-the-Lake) where they established St. John's Lodge, No. 521, ER, which was warranted on October 10, 1787, by the Provincial Grand Lodge of Quebec (Moderns), and numbered No. 19, PRQ(M).** Regrettably this Lodge is no longer operating, having amalgamated with St. John's Lodge of Friendship, No. 2, in 1794/5.

**Nine Lodges (8 attached to British Regiments) met on January 23, 1781 to establish the Provincial Grand Lodge of New York (Antients).** These Lodges were:

- Lodge No. 169, ER(A), warranted on July 13, 1771 as a British Field Lodge, called the convention which established the Provincial Grand Lodge of New York (Antients). When British forces left at the end of the Revolution, this Lodge remained and continued to work as an English Lodge. In 1789 it joined the Grand Lodge of the State of New York as St. Andrew's Lodge, No. 3, PRNY. It ceased operating in 1827;
- Lodge No. 215, ER(A), warranted in 1781 in the 2nd (Brandenburg-Anspach) Regiment of Anspach-Beyreuth. The Lodge left the United States with the Regiment in 1781. Those civilian members of the Lodge who stayed



behind affiliated with Trinity Lodge, No. 12, PRNY, New York City;

- Moriah Lodge, No. 132 S.C., date unknown, in the 22nd Regiment of Foot;
- Lodge No. 52, ER(A), warrant date unknown, in the 37th Regiment of Foot. The Regiment left the United States in 1781, taking its Lodge with it;
- Lodge No. 441, I.C., date unknown, in the 38th Regiment of Foot. The Regiment left the United States in 1781, taking its Lodge with it;
- Sion Lodge, U.D., ER(A), in the 57th Regiment of Foot. The Regiment left the United States at the end of the Revolution taking its Lodge with it;
- Solomon's Lodge, no known number, ER(A), date unknown, either a (second) Lodge in the 37th Regiment of Foot or a civilian Lodge. When the 37th Regiment left the United States, this Lodge also left with it;
- Lodge No. 212, ER(A) was possibly a civilian Lodge in New York City. After the departure of British forces the Lodge continued to operate and ended its days as St. Patrick's Lodge, No. 212, ER(A) in 1789;
- Lodge No. 213, ER(A), in the 4th Battalion, Royal Artillery. After the Revolution the Regiment was dispersed; part of the Lodge met in St. John's Newfoundland and another in Quebec. This latter Lodge continued working under its English warrant until 1864, when it became St. George Lodge, No. 160, GRC, Quebec. In 1874 it became St. George Lodge, No. 23, GRQ, Quebec. It is now operating as Albion Lodge, No. 2, GRQ, Quebec.

**The Provincial Grand Lodge of New York (Antients) appears to have warranted only 9 civilian Lodges, of which 4 were in Ontario - 2 at Detroit (neither of which seem to have survived to the end of the century), Niagara Lodge, No. 2, GRC, Niagara and the Lodge at Ogdensburg which moved to**



**Brockville and which ceased working in 1832.** The PGL also warranted 9 military Lodges of which only one has continued to the present time.

**The 46th Regiment of Foot, which had entertained Washington prior to the Revolution, had its masonic chest of the Lodge captured by Patriots during General Grey's 1778 Massachusetts expedition. Washington directed its return to the Regiment under a flag of truce and with an appropriate masonic escort in the form of an American Major-General. The Regiment had another Lodge attached to it, the Lodge of Social and Military values, No. 227, I.C., whose warrant had been issued in 1752 by the Grand Lodge of Ireland. The Regiment returned to the Montreal area when British**

**forces left the United States and its Lodge must have taken in civilian members. The Lodge was eventually issued a new warrant by the Grand Lodge of Ireland (No. 227, I.C.; NO. 1, GRC; and as Antiquity Lodge, senior and unnumbered GRC; No. 0, GRQ and finally as No. 1, GRQ, the name and number which it bears today.** The Regiment did not finish its masonic trials and tribulations in Canada. It was transferred to Dominica and in 1805 the masonic chest was captured by French Forces who did not return it until 1808.

**De Lancey's Brigade of New Jersey Volunteers fought in the skirmishes and battles around New York City, Philadelphia and in the southern colonies until hostilities ended at Yorktown. It had a travelling Lodge which was warranted by the Provincial Grand Lodge of New York (Antients) on January 29, 1783, as St. George Lodge, No. 2, PRNY(A). This Lodge, before being fully warranted, was one of the ones which established the PGLNY(A) in 1781. One of its Lodge members, Rev. William Walter, who was Chaplain of the Brigade, was also Provincial Grand Master of the PGLNY(A). The Brigade, with its family members, eventually journeyed to Nova Scotia and then to New Brunswick, where the Brigade received a new warrant from the Provincial Grand Lodge of Nova Scotia (Antients) as St. George Lodge, No. 19, PRNS(A), New Brunswick.**

American troops also had their Lodges which accompanied



them on movements around the country, although the Lodges were warranted as stationary ones. Solomon's Lodge, No. 1, PRNYM, Poughkeepsie, was warranted on April 18, 1771 for Patriots. General Benedict Arnold was a member of the Lodge and his name was obliterated from all Lodge minutes. The Lodge ceased working in 1827. St. John's Regimental Lodge, no known number, PRNY(M), received its warrant on July 24, 1775, authorizing it to meet in the Continental Army. The Lodge later became St. John's Lodge, No. 18, PRNY, Warwick and operated until 1825. American Union Lodge, No. 1, PRNY(M), in the Continental Army, received its warrant on February 15, 1776. The Lodge moved with various American forces and met at Roxbury, Reading, Connecticut and West Point. The last communication of the Lodge is dated April 23, 1783.

#### United Empire Loyalists:

In the period 1781-1790 the city of Shelburne, Nova Scotia was formed by Loyalists from New York and became a centre of Masonic activity. **Several American Lodges were virtually transplanted to the Province and continued their work under Nova Scotia warrants. Shelburne was also a garrison town to which the 6th and 17th Regiments of Foot were stationed, along with their Lodges. While the Lodge of the 6th Regiment is not known, Lodge No. 136, I.C., in the 17th Regiment of Foot is well recorded at this time in Shelburne.**

In 1784, approximately 35,000 Loyalist troops and civilian Loyalists were transported to Nova Scotia by ship from the American colonies. The influx of disbanded troops and Loyalists into the St. John River valley brought demands for their own government. In 1784, the "Loyalist" Province of New Brunswick was separated from Nova Scotia and Thomas Carleton, brother of Sir Guy Carleton, was appointed Governor. (At that time Sir Guy Carleton, Lord Dorchester, was the Commander-in-Chief of all British Forces and responsible for the evacuation of Loyalist troops and civilians remaining in New York). **During the period 1784-1790, at least 15 Lodges were established in New Brunswick and were issued Warrants by the (Second) Grand Lodge of Nova Scotia (Antients). Of these only one - St. John's Lodge, No. 29, PRNS(A), Fredericton (now No. 2,**



**GRNB) is still operating.**

Settlement at Charlottetown also grew and one Lodge - St. John's Lodge, No. 29, PRNS(A), Charlottetown - was established.

In addition to these civilian Lodges, the (Second) Provincial Grand Lodge of Nova Scotia (Antients) also issued Warrants for military Lodges, including: the 52nd (Oxfordshire Light Infantry); the Royal Nova Scotia Regiment; and two in the Royal Artillery (Virgin Lodge, now No. 3, GRNS, Halifax in 1782; and Royal Standard Lodge, No. 398, ER, Halifax in 1815).

Regiments in Upper New York State moved across the Niagara and St. Lawrence Rivers and settled into areas of Upper Canada (Butlers Rangers; the King's Rangers of the Loyalist Regiment (The Royal Greens); and Jessup's King's Royal Regiment of New York, to name three), receiving land and some support from the British. **St. James' Lodge, No. 518, ER and No. 14, PRQ(M) was warranted by the Provincial Grand Lodge of Quebec (Moderns) at Catarauqui for members of the King's Rangers, the Loyalist Regiment (known variously as the Royal Greens and Rogers Rangers). Regrettably this Lodge ceased working by 1787. In 1783, Lodge No. 7, PRNY(A) was warranted by the Provincial Grand Lodge of New York (Antients) in His Majesty's Loyalist Regiment, which was then serving at Ogdensburg.** The Regiment, its families and its Lodge moved across the St. Lawrence to Elizabethtown (now part of Brockville) where it continued to flourish until 1832 under a succession of warrants and different names from New Oswegatchie Lodge, No. 7, PRNY(A) and then No. 14, PRQ(M), to Harmony Lodge, No. 2, registry unknown, Lodge No. 13, PRUC, and Addington Lodge, No. 7, PRUC. **The Queen's Rangers, First American Regiment, established by Lt. Governor John Graves Simcoe, settled in Newark and established a Lodge which was warranted before 1783 as Lodge No. 3, PRUC, in the Queen's Rangers, First American Regiment, by the First Provincial Grand Lodge of Upper Canada.** The Regiment was disbanded in 1802 and the Lodge's warrant was surrendered.





**Between the Wars - unsettled conditions:** The land grants to UEL's and retiring British regulars were located west of the Ottawa River, usually on the north shores of Lakes Ontario, Erie and Huron. These townships were intended to provide for some defence should the United States attack British territory. Towns such as Adolphustown, Kingston, Trenton, York, Hamilton and Newark grew up with their town halls, schools, churches and Masonic Lodges. While still distrustful with the rebellious Americans, with whom they had few dealings, the new Canadian society settled down to eke whatever they could from land which was not renown for its capacity to support a primarily agricultural style of life, remote from each other and remoter still from Europe.

**In Lower Canada, a travelling Lodge (possibly No. 211, I.C.), was warranted in 1752 by the Grand Lodge of Ireland in the 46th Regiment of Foot. In 1783 this Regiment moved to Montreal, taking its Lodge with it. The Lodge remained in Montreal, becoming the Lodge of Social and Military Values, No. 227, I.C., until 1855 when it became No. 1 of the Grand Lodge of Canada. In 1874, with the split of Quebec and the cessation of warranting Quebec Lodges by the Grand Lodge of Canada, the Lodge became Antiquity Lodge, No. 1, GRQ. It is still operating.**

**In 1792, Glengarry Lodge, No. 1, PRLC(A), was warranted in the Second Battalion of the Royal Canadian Volunteers which was then located in Glengarry. This Lodge continued in operation until 1820 when all references to it cease.**

At the other "end" of the country, the **8th (King's Own) Regiment of Foot was stationed at Fort Niagara. Officers and men, desiring a Lodge, petitioned London and were warranted under field warrant No. 255 ER(M) on February 15, 1755. The Lodge also received a warrant as No. 5, PGLQ(M) from the Provincial Grand Lodge of Quebec (Moderns) in 1787 after having been under its jurisdiction from 1773 to 1785. Although this was a military Lodge its minutes indicate that a number of civilians residing in the area were initiated into it.**



Britain could not maintain a large standing army in British North America, in spite of the constant threat of attack by the United States partly due to the cost, but more so because of the need for as many troops as possible to continue a series of European adventures, primarily against Napoleon. A series of Militia Acts were passed in Canada and, as the aging and unpaid Loyalist units of the American Revolution were disbanded, a series of militia and fencible units were raised for local defense. These units formed the mainstay of Canadian forces in the War of 1812. A particular feature of the units was that they were commissioned for **local military action** and, as such, had access to an increasing number of regular civilian Lodges, established in many of the town sites.

By 1792, there were only 4 Lodges operating in Upper Canada and the membership is estimated at 300 - the Lodges were found at Niagara/Newark - 2, Brockville - 1, and Cornwall - 1. **In spite of the limited membership, the Provincial Grand Lodge of Upper Canada (Antients) was warranted by the Antients on March 7, 1792, with William Jarvis as PGM and John Butler (Butler's Rangers) as Grand Senior Warden.** Unlike the Provincial Grand Lodges of Quebec (Moderns) and New York (Antients) which were established by Lodges themselves, the PGL Upper Canada (Antients) was established by the Antients Grand Lodge in England.

To the Americans, the possibility of gaining more land from Britain must have appeared possible - Canada was not unified. The Maritimes were separated from other English communities of Upper Canada by the French in Lower Canada. The economic situations in the three parts of the country were different. And the British were attempting to find ways to reduce their military costs in British North America. Even Freemasonry in Upper Canada was divided. When the Provincial capital was moved from Newark to York in 1797, the PGL moved with it. This contributed to difficulties between Lodges in Western and Eastern Upper Canada which, by 1802, led those in the West to create their own Grand

Lodge - the Schismatic Grand Lodge of Niagara, which existed until 1822.



**The War of 1812** (1812 - 1814), also left its mark on Freemasonry in Ontario. The War was not a struggle of equals, more of a struggle between David and Goliath. Seven and one half million industrially developing Americans were at war against 500,000 of their rural, agricultural, neighbours. It was a seasonal war, affected by the weather, where seeding and harvesting often took precedence over siege and attack. Relatives fought against relatives, in many cases in a "friendly" manner. Although fought with less than 40,000 men combined on both sides, the war stretched on a thousand mile front from Lake Champlain to the Upper Mississippi (west of Lake Erie).

Militarily, Canada received little support from Britain as the war with France continued in Europe. Rather than providing large numbers of trained British troops, Britain created the "colonial regular" corps in the provinces under the command of British regular officers. As a result, in the Canadas, there were only about 5200 regular troops - 1200 under the command of Brock in Upper Canada and the rest scattered among the remaining three provinces. In addition there were about 20,000 militia. Canadian naval forces on the Great Lakes were limited, privateering on behalf of the British King was a major industry in the coastal provinces.

The Americans were commanded by officers who had fought in the Revolution and were not strong and capable officers. The American army consisted of about 13,000 regular soldiers (half being new recruits with little or no training) and 5,000 volunteer militia.

Sir George Prevost had been appointed Lieutenant-Governor of Lower Canada in 1811. Isaac Brock (who had served in Canada since 1802) was sent to Upper Canada in 1810 and was in charge of both civil and military affairs. Like a European minuet, move and counter-move unfolded. Canadian victories in Michigan were helped by a strong British naval presence on the Great Lakes. American plans to attack Niagara, Kingston and Montreal simultaneously, were not implemented. American militia crossed the border from Detroit, four regiments (including the 41st and 49th Regiments of Foot) were deployed in front of Montreal and Brock declared martial law. Canadian regulars,



militia and indians marched on Michilimackinac and frightened the Americans into surrendering. Brock moved on Detroit and cut American supply lines and took the surrender of Detroit. Captured American weapons were used to arm the militia in Upper Canada many of whom fought at Queenston. A US advance on Montreal failed. The American fleet was expanded at Sackett's Harbour and took command of Lake Ontario. By December 1812, the cold winter and lack of roads limited any major fighting. Canadian troops departed Queenston and returned to York for the winter.

In early 1813, six companies of the 104th Regiment of Foot (originally a New Brunswick fencible Regiment) marched from Fredericton to Quebec City. At Detroit, 6300 American troops were slaughtered by Canadian forces and indians. With 10 vessels and 1700 men Commodore Isaac Chauncey and General Zebulon Pike sailed across Lake Ontario and captured and entered York on April 27, 1813. The Americans burned and looted the town and departed after four days. **The Sheriff of York County, John Beikie, who wrote an account of the attack and burning of York, was a Mason, initiated in Lodge No. 9, Cornwall, in 1799, who became the Deputy Provincial Grand Master of Upper Canada from 1825 until his death in 1839.** The American fleet assembled off Queenston and Fort George and on May 25 took the fort. The Canadians retreated, first to Burlington Heights and then to Stony Creek. Attacking American troops were themselves attacked and captured. Canadians turned back towards Niagara with a revived fleet. American troops had meanwhile moved into the escarpment where they were repulsed in what became known as the Battle of the Beaver dams. **Col. James FitzGibbon, who commanded the mixed Canadian forces, served as Deputy Provincial Grand Master (1822-1823) in the (Second) Provincial Grand Lodge of Upper Canada.** Canadian militia attacked several small American outposts and slaughtered the defenders. An attack against Commodore Perry failed. Canadians moved back to Canada, following the Thames valley pursued by 3500 Americans, leaving Lake Erie open to the Americans. On Lake Ontario, American ships drove British ships into port. With this



action the Americans effectively sealed the west but failed to make anything of this as they allowed their troops to return home rather than occupying the area.

American troops caught Procter's rearguard of the 41st Regiment of Foot at Moraviantown on October 5, 1813 and routed them. In Washington, the American government changed generals. In October, American troops assembled at Plattsburg and Sackett's Harbour preparing for a two pronged attack on Montreal - 5,520 troops and 180 cavalry advanced up the Chateauguay River. 8000 Canadien militia, with 1,000, under the command of Colonel de Salaberry, met the Americans and, after several skirmishes, won by the Canadiens, the Americans retired. The second American army, advanced in barges and flatboats along the north shore of the St. Lawrence and Lake Ontario, pursued by 900 Canadian troops, **including the 89th Regiment of Foot (and its Regimental Lodge, the Lodge of Social Friendship, No. 497, I.C. which was in continuous operation until 1947, when the travelling warrant was surrendered)**, under the command of Colonel John Morrison. On November 11, 1813, American troops fought Morrison at Crysler's Farm where the Canadians managed to chase off the Americans who abandoned the campaign and returned to New York state where he

went into winter quarters. With most American attacking Montreal, the New York militia at Niagara returned home. Americans at Fort George attacked and burned Newark and most of Queenston, Canadian troops, in turn, attacked and burned Fort Niagara, Lewiston, Black Rock and Buffalo. The British government invited President Madison to discuss peace. An American delegation was prepared to negotiate the settlement but British successes in Europe led the British government to delay taking action.

The small Canadian victories at the end of 1813 had restored morale. During the winter two frigates were built at Kingston. 1600 additional troops and some sailors travelled to Upper Canada from New Brunswick. But the Americans were learning, and modelled their army on the British one. A series of British successes in Europe and France saw the collapse of the French



empire, British

entry into Paris and the abdication of Napoleon. The Duke of Wellington turned his attention to Canada. The Royal Navy increased its American blockade. Troops were instructed to occupy Fort Niagara, Detroit, Michigan territory and anything else. 15,000 British troops and 4 of Wellington's best brigadiers were despatched to Canada. The Americans raided into Canada in small parties, capturing Fort Erie, and advanced on Fort Niagara and Fort George. Canadian and American troops clashed at Lundy's Lane, near Queenston. The battle was indecisive but as the Americans were unable to rout the Canadians they withdrew to Fort Erie which they destroyed. Stalemate was reached in the West. The British took and burned Washington. Canadians captured Prairie du Chien, on the Mississippi. Peace negotiations had been proceeding, the Duke of Wellington was consulted and recommended that a peace be agreed, based on the original situation and border as of the original declaration of war in June 1812. On December 24, 1814, the peace treaty was signed.

One final violent event, occurring after the signature of the peace treaty, marked the end of the War of 1812. At a cost of 2,000 casualties the British attacked New Orleans from December 23, 1814 to January 8, 1815, but failed to take it.

With the cessation of hostilities, the veterans of that war were confined to camps in Lower Canada (present-day Quebec). By 1818, the situation had improved to the point where regiments were being disbanded and the troops were discharged from service. The 100th Regiment of Foot was used to bring the 99th Regiment of Foot up to full strength and was stationed along the Ottawa River. The 89th Regiment of Foot was disbanded and its veterans formed part of the early group of settlers in the Ottawa Valley. **Both groups had Freemasons in their ranks who may have collaborated in the establishment of the earliest civilian Lodge at Richmond, Ontario.**

**The Napoleonic Wars in Europe:** A Lodge in the 9th Regiment of Foot was warranted as Lodge No. 183, ER(A), in 1813 by the Grand Lodge of England (Antients). A detachment of the



Regiment was ship-wrecked on the French coast and placed in captivity. Its Lodge was permitted to operate for the prisoners, even after a group of French masons from Verdun attempted to free the prisoners. Many of Wellington's troops from the Peninsular campaigns and even Waterloo, were retired after 1814 and were pensioned off with land grants in south-western Ontario. They formed the backbone of spirited defence in that area during the War of 1812.

**The Rebellion of Upper Canada** (1837) resulted from the dissatisfaction of the conclusion of the War of 1812 - status quo borders, hard pioneering as members of disbanded regiments were located where strategy dictated rather than where land was suitable, a canal system built to replace travel via the Great Lakes, and local struggles between Reformers and Tories, and between Patriots and bureaucrats. **William Lyon Mackenzie's abortive rebellion was successfully put down by two Freemasons - Colonel James FitzGibbon (the hero of the Battle of the Beaver Dams in the War of 1812) and Colonel Allan MacNab (soon to become the Provincial Grand Master of the (Third) Provincial Grand Lodge. Mackenzie continued the rebellion from the United States throughout 1838 and 1839, and threats of war with the United States continued until 1846.**

**The Crimean War** (1854). **Major Alexander Roberts Dunn won Canada's first Victoria Cross in the charge of the Light Brigade at Balaclava. He had been initiated in Ionic Lodge, No. 18, GRC, Toronto, in 1856.**

**The Indian Mutiny** (1857). The 20th Regiment of Foot, accompanied by its Regimental Lodge, No. 63, I.C., was based in India during the Indian Mutiny. The Regiment was decimated there and the Lodge jewels and original warrant were lost. **Major-General Sir John E.W. Inglis, the hero of Lucknow during the Indian Mutiny, was initiated in St. Andrew's Lodge, No. 1, GRC, Toronto, in 1841.**

**The American Civil War** (1861-1865) is replete with stories of Freemasonic activities in the military, although none are directly British or Canadian. General John Corson Smith of the Union Army, served during the Civil War in charge of a camp of



Confederate prisoners. He was an honorary member of the Unity, Peace and Concord Lodge, No. 316 I.C., warranted (date unknown) by the Grand Lodge of Ireland to the Second Battalion, the Royal Scots (originally the 1st Regiment of Foot).

**The Red River (Riel) Rebellion** (1869-1870). **General Sir William D. Otter, who commanded the relief column to Battleford during the North West Rebellion, and was later Chief of the Canadian General Staff, served as Master of Ionic Lodge, No. 25, GRC, Toronto, in 1874.**

**The First World War** (1914-1918). **Lieutenant-General, Sir Samuel Hughes, Minister of Militia and Defence for Canada (1911-1916), was initiated in St. Andrew's Lodge, No. 16, GRC, Toronto, in 1883. Lieutenant-General Sir Richard E.W. Turner, who led the Canadian troops at Ypres during the first gas attack, was a Freemason. Major-General Sir David Watson, Commander of the Fourth Canadian Division (1916-1918) was also a Freemason. General Sir Arthur W. Currie commanded the Canadian Corps in 1917 and who was instrumental in the capture of Vimy Ridge, belonged to Zetland Lodge, No. 326, GRC, Toronto.**





## Sources:

**"Whence Come We? Freemasonry In Ontario 1764 - 1980"**, published 1980, by Masonic Holdings, Hamilton.

**"New York Freemasonry, A Bicentennial History, 1781-1981"**, by Herbert T. Singer and Ossian Lang, published in 1981 by the Grand Lodge of the State of New York.

**"Buckinghamshire Association for Masonic Research, Transactions Volume 1:1991"**, published October 1991.

**"Freemasonry In Quebec"** by John Hamilton Graham, published by James Lovell and Son, Montreal, 1892.

**"The Pocket History of Freemasonry"**, by Fred L. Pick and G. Norman Knight, Revised by Frederick Smyth, 8th Edition, 1991.

**"Loyalist Lineages of Canada 1783-1983"**, Toronto Branch, The United Empire Loyalists' Association of Canada, published by Generation Press, Agincourt, Ontario, 1984.

**"A Military History of Canada"**, by Desmond Morton, published by Hurtig Publishers, Edmonton, 1985.

**"Forts of Canada: The Conflicts, Sieges and Battles that Forged a Great Nation"**, by Leslie F. Hannon, published by McClelland and Stuart Ltd, Toronto, 1969.

**"Proceedings 1991"**, The Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 1991 Annual Meeting.

**"An Encyclopedia of World History"**, compiled and edited by William L. Langer, 1952 Edition, The Riverside Press, Cambridge, Massachusetts, USA.

**"Born in Blood, The Lost Secrets of Freemasonry"**, by John J. Robinson, published by M. Evans and Company, Inc., New York, 1989.

**BRITISH ARMY AND ARTILLERY UNITS**

(number in square brackets denotes number of known lodges)  
(\* indicates Regimental Lodge(s) still operate in Canada)

1st Regiment of Foot Guards	[3]*(US)
2nd (Brandenburg-Anspach) Regiment of Anspach-Bayreuth	[1]
4th (King's Own) Regiment of Foot	[1]
6th Regiment of Foot	[1]
7th Regiment of Foot	[2]
7th (Royal) Regiment of Fusiliers	
8th (King's Own) Regiment of Foot	[2]
9th Regiment of Foot	[1]
10th Regiment of Foot (The Lincolnshire Regiment)	[2]
12th (Duke of Norfolk's) Regiment of Foot	[1]
14th Regiment of Foot	[1]
15th (Amherst's) Regiment of Foot	[1]
17th Regiment of Foot	[1]
20th Regiment of Foot	[1]*(Ire)
21st Regiment of Foot	[1]
22nd Regiment of Foot	[1]
26th Regiment of Foot	
27th Regiment of Foot	[1]
28th (Bragg's) Regiment of Foot	[3]
29th Regiment of Foot	
30th (Frampton's) Regiment of Foot	[1]
33rd Regiment of Foot	[1]
34th (Barry's) Regiment of Foot	[1]
35th Regiment of Foot	[1]
37th Regiment of Foot	[2]
38th Regiment of Foot	[1]* <sup>2</sup>
40th Regiment of Foot	[2]
41st Regiment of Foot	
42nd Regiment of Foot	[1]

<sup>2</sup>

The Lodge initiated American negroes who eventually started what has become known as Prince Hall Masonry.

MILITARY LODGES and FM in Ontario



43rd (Kennedy's) Regiment of Foot	[1]
44th (Rainsforth's) Regiment of Foot	[1]
45th Regiment of Foot	
46th Regiment of Foot	[1]*
47th (Lascelle's) Regiment of Foot	[1]
48th (Webb's) Regiment of Foot	[1]
(The Northamptonshire Regiment)	
49th Regiment of Foot	
52nd Regiment of Foot (Oxfordshire Light Infantry)	[2]
53rd Regiment of Foot	[1]
54th Regiment of Foot	
55th Regiment of Foot	[2]
57th Regiment of Foot	[1]
58th Regiment of Foot	
59th Regiment of Foot	[1]
60th (Royal American) Regiment of Foot Guards	[6]*(US )
60th Artillery Regiment	
64th Regiment of Foot	[1]
65th Regiment of Foot	[1]
78th Highland Regiment	[1]
82nd Regiment of Foot	[1]
89th Regiment of Foot	[1]
99th Regiment of Foot	
100th Regiment of Foot	
104th Regiment of Foot (The New Brunswick Regiment)	
Anhalt-Zerbst (German) Regiment	[1]
Worcestershire and Sherwood Foresters Regiment	[1]
4th/7th Royal Dragoon Guards	[1]
Unidentified Regiments serving in Canada	[3]
 ROYAL ARTILLERY	 [7]**(Q )
Royal Navy Units with Lodges	[3]
 British Regiments identified . . . . .	 56
(excluding Royal Artillery and Royal Navy)	
TOTAL Lodges identified . . . . .	73

MILITARY LODGES and FM in Ontario



Number of Lodges still working . . . . .	7
1 in Ireland	
3 in U.S.A.	
3 in Canada, being	
Lodge of Antiquity, No. 1, GRQ, Montreal	
Albion Lodge No. 2, GRQ, Quebec	
St. John Lodge, No. 3, GRQ, Quebec	

**LOYALIST REGIMENTS (and other units) INVOLVED IN THE AMERICAN REVOLUTION (1775 - 1783)**

(number in square brackets denotes number of known lodges)  
(\* indicates Regimental Lodge(s) still operate in Canada)

Butler's Rangers	[1]
De Lancey's Brigade of New Jersey Volunteers	[1]
Jessup's Loyal Rangers	
(Johnson's) King's Royal Regiment of New York	
The King's Rangers, The Loyalist Regiment	[1]
(The Royal Greens)	
His Majesty's Loyal American Regiment	[1]
Maryland Loyalists	
Pennsylvania Loyalists	
Simcoe's Queen's Rangers, First American Regiment	[1]
Royal American Rangers	
Royal Canadian Volunteers	[1]
Royal Highland Emigrants	
Royal Nova Scotia Regiment	
Skinner's New Jersey Volunteers	



**CANADIAN ARMY AND ARTILLERY UNITS**

(number in square brackets denotes number of known lodges)

(\* indicates Regimental Lodge(s) still operate in Canada)

(A) Numbered Regiments

5th Battalion Royal Scots (now the Black Watch Regiment)

8th Royal Rifles

9th Voltigeurs de Quebec

10th Royal Grenadiers

48th Highlanders (Toronto)

60th Rifles

65e Carabiniers Mont-Royal

90th Rifles (Winnipeg Rifles)

100th (Royal Canadian) Regiment

(b) Named Regiments

The Canadian Grenadier Guards of Montreal

Canadian Mounted Rifles

Canadian Voltigeurs

Chebucto Greys (Halifax)

Glengarry Fencibles

Halifax Rifles

Horse Guards

Lord Strathcona's Horse

Montreal Fire Brigade Battalion

King's New Brunswick Regiment (104th Regiment of Foot)

The Royal Newfoundland Regiment

Royal Nova Scotia Regiment

Princess Patricia's Canadian Light Infantry (PPCLI)

Queen's Rangers

Queen's Own Rifles (Toronto)

Royal Canadian Dragoons

Royal Canadian Rifles

Royal Canadian Volunteer Regiment

York Troop of Cavalry (Governor General's Horse Guards)