

## **Preface**

There is a vast field of research called "Constitutional History," which, among other things, lets us trace the steps leading to democracy in the English-speaking world. These include such items as the Great Charter (1215), which asserted the supremacy of the law, even over the chief of state; the Petition of Right (1628), which prohibited taxation without Parliament's consent; the Habeas Corpus Act (1679), which prevented imprisonment without due cause; the Declaration of Liberty of Conscience (1687), which gave freedom to all religious denominations; and the Bill of Rights (1689), which made it illegal to make or suspend any law without the consent of Parliament.

These all antedate the formation of modern Freemasonry, but in one form or another, they were all brought to North America by British settlers even though the power of such laws may have been diluted by the fact that the people were no longer in the homeland.

### **SPALLUMCHEEN LODGE NO 13 1890**



**PART ONE**

***Scots and Freemasonry in CANADA***

The earliest traces of a Freemason in what we now know as Canada may be found on a headstone of a French Freemason bearing the square and compasses in 1606 at Goat Island Nova Scotia.

During the 1700s the existence of four Grand Lodges in the United Kingdom (Moderns, Ancients, Scottish and Irish) resulted in the chartering of lodges in North America under various Grand Lodges.

The first recorded lodge in what is today in Canada dates back to 1738. Annapolis Royal, Nova Scotia, the site of Samuel de Champlain's little fort built in 1605, is perhaps less well known as the birthplace of Canadian Freemasonry. An Ensign of the British Royal Navy, Erasmus James Philips, who was initiated in Boston, was commissioned as "Provisional Grand Master of Acadia" founded a Lodge under a Boston Warrant at Annapolis Royal in 1738.

Many other lodges were founded in Newfoundland, Nova Scotia and New Brunswick under the jurisdiction on the Ancients and Moderns. There is likewise some evidence that French lodges chartered under the French Grand Lodge (founded in 1728) existed in Quebec during the same period.

What eventually became Ontario did not see meaningful Masonic activity until after the American Revolution caused a sharp influx of Loyalists to British Upper Canada. Lodges were established in Niagara, Newark, Cataraugui, Cornwall and York (the original name of Toronto). Following the formation of Upper Canada with passing of the Constitution Act 1791, the population of Ontario stood at 10,000. The four lodges working in the Province counted for about 300 members.

However a hundred years before in 1634 the first record of a freemason in Canada, then known as New France was Lord Alexander, son of the first Earl of Stirling, Master of Work to King Charles 1. Founded a colony of the banks of the St Lawrence River, he was member of Edinburg Lodge No 1 at Mary's Chapel which has records going back to 1599.

Scots and Scots Freemasons have been involved in the making of Canada from the very beginning. They had settled in Nova Scotia (little Scotland), later they spread themselves to other Provinces. At the time Canada belonged to the French then in September of 1759 it seems there was some kind of disagreement between England and France which was evidently not settled on the playing fields of Eton, but rather on the plains of Abraham overlooking Quebec City.

The British were lead by General Wolfe (Wolfe fought against the Scots at Culloden in 1746) who commanded the Fraser Highlander, the British won the battle and Quebec fell to the victors. Wolfe was killed in the Battle and it was his second in command General James Murray a Scot who became the first British Governor. It's a good job the British won as my French is non existent.

The Fraser Highlanders constituted the largest number in the British Army under General James Wolfe (1727-59). The 78<sup>th</sup> Fraser Highlanders were raised in Scotland in 1757 to fight for against France during the Seven Years War (1757-63).

Many Scottish soldiers stayed in Canada after the regiment was disbanded in 1763. Many married French women which resulted in numerous descendants who remain proud of their Scottish ancestry

This Scottish Regiment had within it many Freemasons. Indeed the commanding officer, Colonel Simon Fraser, was a Freemason and he signed a letter petitioning the Grand Lodge of England for a charter to form a Masonic Lodge within in the regiment.



This was duly granted and the Lodge began to meet in Quebec from 1760. This was one of the routes by which Freemasonry began in Canada.

It is of considerable interest to the Masonic historian that among all the admired cultural traits the Scots brought with them to the 'new world' one of them was Freemasonry. Why the Scots of the 78th Regiment should request a Charter from the Grand Lodge of England has never been explained although one wag has cheekily suggested that the Grand Lodge of Scotland charged more for their Charters than the English!

By 1791, the Year Bro Mozart passed to the Grand Lodge above, the new Provincial Grand Lodge had issued 20 warrants from Quebec City in the East to beautiful downtown Fort Michilmackinac in the West. Also the land acquired by the British following the defeat of the French were divided into Lower Canada which is higher on the map of the area and Upper Canada which is lower. (Perhaps we should add here that Upper Canada is the old name for Ontario, and Lower Canada corresponds to what is now the Province of Quebec.)

This new political division was soon reflected in Freemasonry, for the Grand Lodge of England, granted its first deputation in the Canada's, appointed His Royal Highness Prince Edward. Soon to become the father of Queen Victoria, to be the Provincial Grand Master of Lower Canada and a lamentable Mason Bro William Jarvis as a Substitute Grand Master of the Province of Upper Canada.

Because Right Worshipful Brother Jarvis was totally immersed in his career as a civil servant with the then Governor Simcoe he allowed his grip to slip in the management of Freemasonry work. In fact research shows there was no Provincial Communication of the Provincial Grand Lodge after 1804 until Jarvis death in 1817 and even in those days communication was a problem nearly as great as the size of Canada.

During Jarvis lengthy tenure several Lodges elected a new Grand Master and became considerably more active as an irregular Provincial Grand Lodge than the legitimate one.



During this period a Masonic battle of epic proportion was underway. Following the death of William Jarvis in 1817, a Grand Masonic Convention was held in Kingston with the intention of asking the Grand Lodge of England to appoint a new Provincial Grand Master. Invitations were issued to the irregular Lodges of the Niagara to attend, to kiss and make up as it were, these requests were totally ignored.

The action with respect to the appointment of a new Grand Master was also ignored until five years later when the Masonic authorities in England consider it worthy to appoint a new Grand Master.

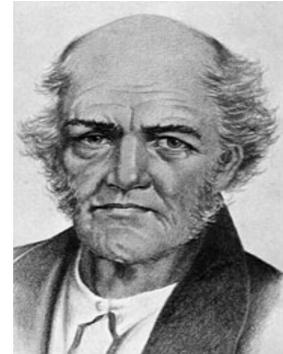
Due to the vast distance separating Canada from England, continued dissatisfaction with the tardiness of the Mother Grand Lodge of England in forwarding warrants, certificates, etc., was finally brought to a head.

William Mercer Wilson observed "A Grand Lodge cannot create a Grand Lodge". If independence was to be achieved, there was no alternative to rebellion. The die was cast in Hamilton on 10 October 1855. A notice of the meeting was communicated to every lodge in Canada and just under half sent delegates to Hamilton. Forty one lodges, from Montreal to Great Western No. 47 in Windsor, were represented.

A resolution calling for the formation of a Grand Lodge for Canada, free from the Mother Grand Lodge, was ruled out of order by Deputy Grand Master Ridout. (Sir Allan Napier MacNab, Provincial Grand Master, was opposed to the plan and did not attend). However, after adjournment, a meeting was held and the Grand Lodge was formed by the Brethren, naming W. Bro. W. M. Wilson Grand Master, and on the morning of the 11th the officers were elected, confirming W. Bro. Hon. H.T. Backus, Past Grand Master of the Grand Lodge of Michigan, on November 2nd, 1855.

They appointed a Scotsman, Bro Simon Mc Gillivray as Grand Master a Fur Trader he went about healing the rift between the various Lodges.

Perhaps the most romantic story of Freemasonry in the Canada and North America. Was the alleged abduction and murder of William Morgan supplied to the anti-masonic hysteria of a hundred years ago. And the gradual emergence of the Ancient Craft, which threatened to extinguish it. Is a tale which all Freemasons may ponder to their enlightenment.



William Morgan, a brick mason, lived in Batavia, New York, from 1824 to 1826. Accounts of him differ widely, as they do of any notorious person. Few are so wicked as to be without friends; few are so good they have not their detractors. From the estimates of both enemies and friends, the years have brought an evaluation of Morgan which shows him as a shiftless rolling stone; uneducated but shrewd; careless of financial obligations: often arrested for debt.

That he was really a Mason is doubtful; no record of his raising or Lodge membership exists, but it is certain he received the Royal Arch in Western Star Chapter R. A. M. No. 33 of Le Roy, New York. It is supposed that he was an "eavesdropper" and lied his way into a Lodge in Rochester by imposing on a friend and employer, who was led to vouch for him in Wells Lodge No. 282 at Batavia.

At any rate, he visited Lodges, was willing to assist, made Masonic speeches, and took part in degrees. When Companions of Batavia asked for a Royal Arch Chapter, he was among those who signed the petition. But suspicion of his regularity began to grow, and his name was omitted as a member when the Charter was granted.

Just how much this incident inspired the hostility he developed for the Fraternity is only a guess; doubtless it had much to do with it. Enemy he became, and it became known that he had applied for a copyright on a book which was to "expose" Masonic ritual, secrets and procedure. In spite of the deep resentment, which this proposed exposé created, Morgan entered into a contract (March 13, 1826) with three men for the publication of this work.

These were: David C. Miller, an Entered Apprentice of twenty years standing, stopped from advancement for cause, who thus held a grudge against the Fraternity; John Davids, Morgan's landlord; and Russel Dyer, of whom little is known.

These three entered into a penal bond of half a million dollars to pay Morgan one fourth of the profits of the book Morgan boasted in bars and on the street of his progress in writing this book. The more he bragged, the higher the feeling against him ran, and the greater the determination engendered that the exposé should never appear. Brethren were deeply angered. Fearful that were the "secrets" of Freemasonry "exposed", the Order would die out, feelings ran high.

Matters came to a head in September, 1826. Morgan was arrested for the theft of a shirt and tie. Of this he was acquitted, but immediately rearrested for failure to pay a debt of \$2.68, and

jailed. After one day behind bars, someone paid the debt. When he was released he left in a coach with several men, apparently not of his own free will. He was taken to Ft. Niagara and there confined in an unused magazine. Then Morgan disappeared!

ILLUSTRATIONS  
— OF —  
**MASONRY**  
— BY —  
ONE OF THE FRATERNITY  
Who has devoted Thirty Years to the Subject  
*"God said, Let there be Light,  
and there was Light."*  
Copyright Secured.  
Printed for the Proprietor,  
1827.  
**CAPT. WM. MORGAN'S**  
EXPOSITION OF  
**FREEMASONRY,**  
Republished with the addition of engravings, showing the Lodge-room  
Signs, G-tips and Masonic Emblems.

What happened to William Morgan? Enemies of the Craft said Freemasons had kidnapped and murdered him, to prevent the publication of his exposé. Freemasons, of course, indignantly denied the charge. As time went on and Morgan was not found, members of the Craft disavowed any approval of any such act, if it had been committed. Governor Clinton, Past Grand Master, issued proclamation after proclamation, the last one offering two thousand dollars reward "that, if living, Morgan might be returned to his family; if murdered, that the perpetrators might be brought to punishment.

Although there was considerable consternation in North America, in fact the Anti Masonic political party was formed to contest General Andrew Jackson (who was mason), Jackson held the office of President on two occasions.

During the time up to 1845 there was no official records kept of the proceedings or the fortunes of Freemasonry in Upper Canada. The Grand Lodge of England revealed little interest in the Masonic affairs and completely neglected the cultivation of the Craft in Canada.

Finally, a historic convention was held in Hamilton on the 10<sup>th</sup> October 1855, was attended by thirteen Lodges from Canada East, twenty four Lodges from Canada West and four Irish Lodges who were seeking independence from the Grand Lodge of Ireland. It was resolved that the Grand Lodge of Canada is formed upon the Ancient Charges and Constitutions of Masonry. Under the chairmanship of Bro Mercer Wilson another Scot, a constitution was prepared and it was this same Wilson who filled the exalted post of the First Grand Master of Canada.

The Grand Lodge of England was officially notified of the coup d'état but failed to even acknowledge reception of the notification. However, the Grand Lodge of Scotland and Ireland extended its gracious recognition.

When the Grand Lodge of Canada was formed in 1855; the colony of Canada was made up of what is now the Provinces of Ontario and Quebec. After the confederation in 1867, Canada referred to a much larger region. In 1869, 16 lodges in Quebec participated in forming the G.L of Quebec today there are 7 different Grand Lodges in Canada, Nova Scotia 1866, New Brunswick in 1867, British Columbia in 1871, Manitoba and Princes Edward Island in 1875 then reason G.L of Ontario retains the word Canada in its title is because when it was formed they were the only G.L in the colony of Canada.



In May 2005 the Provincial Grand Lodge of Ontario celebrated its 150 anniversary. Freemasonry is spread across the land from Nova Scotia in the East to Vancouver in the West.

## PART TWO

### *FAMOUS SCOTS MASON*

Freemasonry in Canada can boast many famous people (Scots) as being members present or past, but perhaps the most famous is that of a Scot, Role No 68, Lodge Civil Service, Sir John Alexander Mac Donald. He was born in Glasgow of Highland parents, he emigrated with them to Kingston, Ontario in 1820. He had to make his own living at the age of fifteen but eventually scraped together enough money to get himself a law degree, he then entered the world of politics.



He was tough, hard tempered addicted to cigars and whisky, Mac Donald was also deeply contemptuous of the English he wrote "There is no place in Canadian government for over washed Englishmen who are totally ignorant of the country".

Mac Donald drew up almost every one of the Quebec Resolutions, which set forth the principles for the British North American Act giving Canada its independence from Britain.

He had earlier presided over the Confederation Conference (of the founding fathers, of Canada eight were Scots, all of whom were masons). He was elected Canada's First Prime Minister and held that office on 6 separate occasions until his death on the 6<sup>th</sup> June 1891.

Sir John Alexander Mac Donald joined (affiliated) to Lodge Civil Service on the 11<sup>th</sup> May 1869, when he was in his first term as Prime Minister; he held the rank of Past Grand Senior Warden.

Initiated Ancient St John No 3 Kingston

In his first term of office as Prime Minister he created the most distinctive symbol of modern day Canada, the Royal Canadian Mounted Police.



Quote of Mac Donald "A man who is ever faithful to the grand principles of Freemasonry and to the high ideals of the Northwest Mounted Police later to be known as the (Royal Canadian Mounted Police), cannot help but be a credit as a Mason, as a policeman, and as a good citizen of the great Canadian democracy. May the Great Architect of the Universe ever guide and aid them in preserving law and order and in upholding the Royal Canadian Mounted Police motto "Maintiens le Droit." [Maintain the Right]".

In 1885, it was decided to found a new Lodge solely for members of the Royal Canadian Mounted Police. Eventually on the 24<sup>th</sup> August 1894 a meeting was held of 14 Freemasons of which one came from Lodge St John 175

Greenock (Bro James Ritchie, Lodge Secretary) (my grand father's brother) North West Territories put their signatures to a petition to G.L. of Manitoba.



The new Lodge Northwest Mounted Police Lodge No 61 were formed in Regina the capital city of Saskatchewan and were constituted in 1895. Should you visit the Lodge you will see the original altar, pedestals and columns which were made at the Regina Barracks by Constable Phillips for \$15.00, and were painted white and trimmed with the north-west Mounted Police colours blue and gold. The pillars were grained golden oak and may now be seen in the Red Room of the Regina Masonic Temple. The Volume of the Sacred Law was

presented to the Lodge in 1894. Inspector Church who originated the famed Musical Ride presented the original sword. His father had carried the sword in the Charge of the light Brigade at Balaclava.

In the Blue Room of the Regina Temple may be seen the original ashlar, hewn by the first members when the Northwest Mounted Police Lodge was formed. It was not until 1924, that the crest of the North West Mounted Police was officially adopted by the Lodge.

Lodge Northwest Mounted Police Lodge No 61, in August 9<sup>th</sup> 1906 the Lodge became N.W.M.P No 11 with the formation of Grand Lodge of Saskatchewan. The Lodge is now N.W.M.P in name only, but the name will be a landmark when the Police have gone.

#### Musical Ride



Today a Degree Team of the Royal Canadian Mounted Police annually performs an average of 10 Degrees The "Team" has performed in many Lodges in Canada, and in a number of States in the U.S.A., including Indiana, Ohio, Massachusetts, New York, Vermont. Last year the team carried out a 3<sup>rd</sup> Degree in Fort William whilst on a visit to Scotland.

The Royal Canadian Mounted Police Degree Team at commencement of every Lodge meeting performs a Flag Ceremony, which is carried out with military precision. As a Freemason I find that the words are stirring.

I present our flag, our symbol of Unity and of Sovereignty,  
Between bars of red and on a field of white,  
It blazons forth in its full Autumnal glory,  
The Canadian Maple Leaf,  
Whose points represent the provinces and territories,  
Which comprise our Great Dominion;  
To Freemasons, the red symbolises the dauntless courage  
of our forefathers, which we strive to emulate,  
The white, that blameless purity of life and conduct,  
to which we aspire,  
and the points, the eleven knightly virtues, of which  
Patriotism is the greatest,  
And to which we are ever dedicated.  
And finally it inspires in us a reverence to Him,  
To whom we fervently pray:  
God Save the Queen and Heaven Bless  
The Maple Leaf Forever.

The greatest transformation of Canada came when Mac Donald launched the construction of the Canadian Pacific Railway connecting the country from the Atlantic to the Pacific. Canada's very existence depended on the successful completion of this major civil engineering project.

Creation of the Canadian Pacific Railway was a task originally undertaken for a combination of reasons by the Conservative government of Prime Minister of Canada Sir John A. Macdonald. British Columbia had insisted upon a national railway as a condition for joining the Confederation of Canada. The government thus promised to build a railway linking the Pacific province to the eastern provinces within ten years of July 20, 1871.



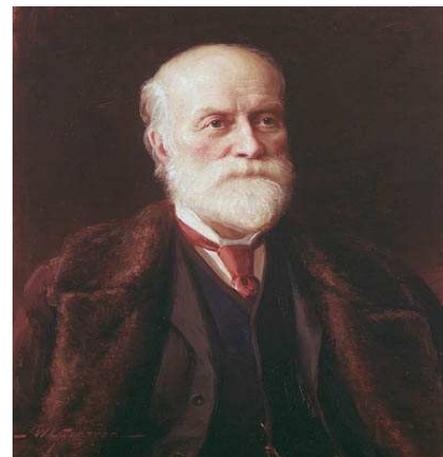
Macdonald also saw it as essential to the creation of a unified Canadian nation that would stretch across the continent. Moreover, manufacturing interests in Quebec and Ontario desired access to sources of raw materials and markets in Canada's west.

The building of the 3,700-mile Canadian pacific was an epic achievement was completed in 1885.

Its principal engineer was also a Scot, Sanford Fleming whom was also a mason. As the final legs of the railroad nearing completion, Fleming realised one great obstacle to the success remained, Canada clocks. Like clocks the world over they were set according to local sunrise and sunset; where the sun was in the sky at any given moment determined what the time was.

Bro Sanford Fleming was brought up in Kirkcaldy, on leaving school he found work hard to come by, so in 1845 he and his brother David decided to immigrate to Canada to seek a new life for themselves. So at the age of 18 armed with a little formal training in surveying and engineering.

Bro Sanford Fleming arrived in Canada with vision and energy; he was responsible for a wide range of projects central to Canada's scientific, academic and cultural life.



By 1858 he became chief engineer of the Northern Railway; he first proposed a railway to the Pacific. Many years later, he played a part in its construction. He also proposed the present system of standard time, by which the world is divided into 24 equal time zones.

Throughout his life he was always searching for broader horizons and greater challenges, his keen intelligence and scientific and artistic ability involved him in many accomplishments up until his death in 1915.

Fleming designed the Three Penny Beaver Canada's first adhesive stamp.

Established of Universal Standard Time 1884.

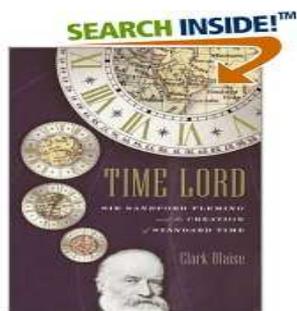
Design Canada's first adhesive stamp 1851.

Founded the Royal Canadian Institute in 1849.

Chancellor of Queens University.

Advocated a submarine cable which link all nations of the

British Empire by telegraph. The Trans Pacific Cable linking Vancouver to Australia was finally complete in 1902.



He is perhaps best remembered as the inventor of Standard Time.

Imagine travelling across the country by train and at every stop you would have to reset your timepiece by local clocks. Many travellers would carry a number of watches or one with six different faces each labelled with name of a different city. The result was chaos for a transcontinental railway.

For Standford Fleming the solution to this problem was a universal system of time that would not only work for Halifax and Victoria out for Paris and New Delhi as well.

- Introduce the Atlas and 24 inch Gauge Entered Apprentice Degree

He took out a map of the world and divided it into twenty-four equal times zones (the idea of twenty-four times zones came to him when witnessing a Entered Apprentice Degree in the Lodge rooms on 18 Rideau St), when the candidate was being presented with the 24 gauge the idea of splitting the map into 24 equal parts came to him each measuring fifteen degrees of longitude.

Fleming gave the system greater application that anyone had imagined. He launched a one-man crusade to get first the Canadian and then other world governments to adopt the new time zones and set clocks to the single standard. Fleming was tenacious and persuasive, and his idea so immediately sensible and useful that he succeeded.

An international conference held in Washington in 1882 confirmed these arrangements. Finally on November 17<sup>th</sup> 1883, clocks and watches around the world were for the first time were synchronised according to one standard time. It laid the essential foundation for the globalisation of travel, communications and economies.

In October 1884, a conference was held in Washington, which 41 delegates attended from 25 countries at which Fleming was the principal speaker agreed that the meridian passing through the principal Transit Instrument at the Observatory at Greenwich was to be the initial meridian. Greenwich Mean Time was chosen as the prime meridian of the world and GMT became known as Universal Time.

When we are able to fly from Glasgow and arrive anywhere in the world or phone love ones abroad and we set our watches to the new times zones. Think fondly of Bro Sandford Fleming, who applied a simple solution to the problem, which had beset the Railroad for years which came to him during the Entered Apprentice Degree and gave the world its standard time zones.

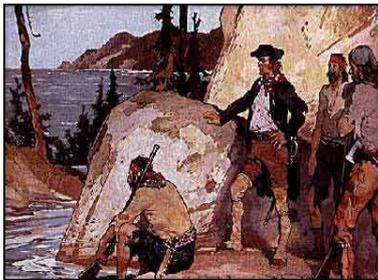
Sir John Alexander Mac Donald successor as Prime Minister was also a native Scot, Alexander Mac Kenzie not only was he also a mason, served his apprenticeship as a stone mason. By the turn of the century, Scots and Free Masons were virtually running the country, the first Govern General of Canada in 1867 was the Lord Elgin whose grand father was the 23<sup>rd</sup> Grand Master Mason and his Grandson was the 82<sup>nd</sup> Grand Master Mason of the Scottish Constitution. His father was the 7<sup>th</sup> Earl of Elgin, who was responsible for saving sculptures (Elgin Marbles) and conveying them to the British Museum.

Before 1971, Canadians of Scottish descent where listed an as separate category from British. In the 1960's, they were the third largest ethnic group in the country (after the English and French). Including large numbers of Scotch-Irish from Ulster, they have formed a distinctive cultural group since the 17th century. Not only did the Scots (of all categories, Highland, Lowland and Scotch-Irish) prove particularly influential in the settlement and growth of Canada; they also quickly assumed roles of leadership and influence in Canadian society. In particular, Scots were attracted to the open avenues of participation in the country's political life that were denied them at home.

Perhaps the Canadian province most closely connected with Scotland, the name of which one most readily comes to mind, is Nova Scotia (New Scotland). The land had been discovered by John Cabot in 1497 and

claimed for Britain. The east territory of Acadia was seized by Captain Argyle in the name of James VI of Scotland (James I of England), in 1613.

With so many Canadians of Scottish descent, it is no wonder that they have contributed so much to that most individual of countries. Perhaps it is the very individualism of the Celtic strain that keep Canada from being truly united. For centuries, Scotland considered Canada as an extension of itself overseas. Since the beginning of the 17th century, Canada has been connected in some way with Scottish success or Scottish failure. It was a place to fulfil one's dreams.



The list of Scots and Freemasons who influenced Canada's history is indeed a long one. We can only mention a few more that contributed in so many different areas. Born in the Outer Hebrides in 1755, explorer Alexander Mackenzie completed the first known transcontinental crossing of America north of Mexico in 1793.

In 1789 4 years earlier Alexander MacKenzie set up a fur trading post in Alberta, a large river flowed out near his log cabin, MacKenzie decided to see where it went. Following its passage all the way to the Arctic Ocean, a journey of some two thousand and 635 miles up what is now known as the Mac Kenzie River the longest river in Canada. The

Mackenzie is the world's 11th-longest river at 2,635 miles. It is the largest river in Canada.

He later became one of the principle share holders in the Hudson's Bay Company with the merger between the North West Company of which MacKenzie owned in 1821. The Hudson Bay Company is one of the oldest, still active companies in the world, was almost 200 years old when Canada was created in 1867.



Since its inception in 1670, the Company controlled fully one-third of present-day Canadian territory. That area, designated Rupert's Land, encompassed most of Northern Ontario and Northern Quebec, all of Manitoba, most of Saskatchewan, the southern half of Alberta and a large part of the Northwest Territories making the company the largest corporate landholder in the world with some 3 million square miles.

Its President was another Scot Bro George Simpson, Simpson a West Highlander with a strong sense of his own dignity and commanded and governed ten times more territory than the Roman Emperors.

Simpson's active and even handed stewardship of the company formed the basic core of what would become modern Canada.



The list of Scots who influenced Canada history is endless. It should be of no surprise that a literary man became the first Governor-General of Canada, for the Scottish element in the dominion has always excelled in matters of education.

After all, the Scottish enlightenment of the late 18th century was an outstanding achievement and Scotland's emphasis on free education, open to all, was adopted in Canada. Scottish ideals of scholarship and intellect

also spread to the new lands; most of the leading universities were established by Scots, even those not connected with Presbyterianism.

The founder of the Universities of Toronto and Trinity was Rev. John Strachan, educationalist, divine and statesman. Strachan also founded the first college school in Upper Canada where he also set up the first grammar schools. It was Strachan who was intended by its founder to be the first Principal of McGill.

World-famous McGill University, one of Canada's largest, has become renowned for its work in chemistry, medicine and biology; thus, it continues long-practiced Scottish traditions in these fields. It was founded in 1821 with revenue from the estate bequeathed by James McGill, merchant and politician who had emigrated from Glasgow.

Its first head was Scotsman John Bethune, a pupil of Strachan (who was prevented from assuming the position only by a delay in its foundation). Another wealthy Scot, Mr. Peter Redpath was responsible for financing the Museum, the library and a University chair. Another educational institution of Scottish origin is Queens, the Presbyterian University of Canada, situated in Kingston "the Aberdeen of Canada," founded largely through the dreams (and hard work) of noted scholar George Munroe Grant.

Sir Richard McBride (1870-1917) was premier of British Columbia from 1903 to 1915, where he introduced the two-party system of government and worked tirelessly on behalf of the extension of the railroad.

Alexander Mackenzie was the first Liberal Prime Minister of Canada (1873-78). Another Scot, William Lyon Mackenzie, who led the revolt in Upper Canada against the Canadian government in 1858, became a symbol of Canadian radicalism. His rebellion dramatised the need to reform the country's outmoded constitution and led to the 1841 Confederation of Canadian provinces. Another Scot, William McDougall was known as one of the fathers of the Confederation.

Following the Confederation in 1867 giving Canada its independence from the United Kingdom, Scots and Scots Freemasons hold a unique position in Canada's political history, from 1867 to 1911 all of Canada's Prime Ministers were Scots all of whom were Scots Freemasons. Of the 22 Premiers of the Province of Ontario since the Confederation 14 have been Scots and all were Freemasons and the same can be said for all the other Provinces.

In the last century, perhaps the most well-known Canadian politician, particularly revered in Britain for his contribution to the allied cause in World War II, was William L. Mackenzie King (1874-1950) who was so proud of his Scots background. King was three time Prime Minister of Canada, doing much to help preserve the unity of the French and English populations in his vast country. The first full time minister of Labour, King was the leader of the Liberal Party for over 30 years. His last years as Prime Minister were from 1935-48.

Sir Robert Borden Canadian Prime Minister 1911 – 1920, was a member of St Andrews Lodge No1, Halifax Nova Scotia.



George Diefenbaker Canadian Prime Minister 1957 – 1963, was a member of the craft for 57 years, and completed all 33 degrees in the Scottish Rites, he was initiated and passed in Wakaw Lodge No 166 GRS Saskatchewan.

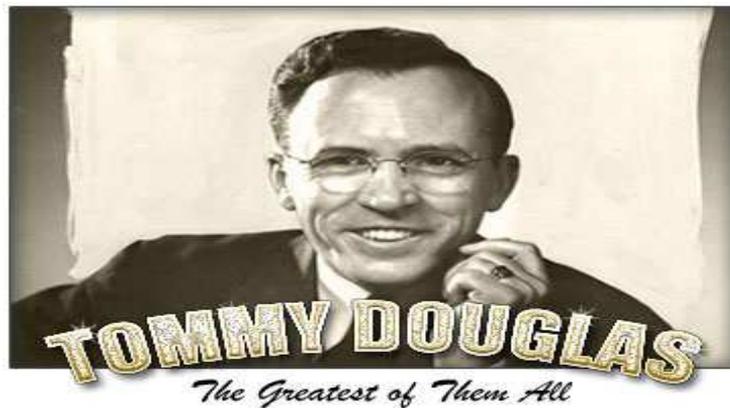
Established as one of the major ethnic components of the Canadian population during the period 1815-1870, Scots dominated in many areas other than education and politics. Economic affairs also took their interest, and they largely controlled the trade in furs, timber, banking and railroad management.

Almost one quarter of Canada's industrial leaders in the 1920's had been born in Scotland, and another quarter had Scottish-born fathers.

Thomas Clement Douglas was initiated in 1935, Wayburn Lodge No 20 GRS, Wayburn, Saskatchewan was voted as the greatest Canadian of all time.

**Born: October 20, 1904**  
**Died: February 24, 1986**  
**Place of Birth: Falkirk, Scotland**

*"My friends, watch out for the little fellow with an idea."*



Tommy Douglas was a little man with a big heart. In his 44 years as an elected representative, his loving work on behalf of the individual men and women of Canada changed forever the nature of Canadian society. Tommy Douglas fought for Canadians. His achievements are indeed legendary.

Short in stature, Douglas lacked neither brains nor courage. Throughout his long political career, he built a reputation for a devastating wit and oratory, and universal respect for always standing by what he believed, no matter how unpopular.

Douglas was born on October 20, 1904, in Falkirk, Scotland. His family emigrated to Canada in 1910, settling in Winnipeg. They returned to Glasgow during the first world war, and once again moved back to Winnipeg when Tommy Douglas was 14.

He started work then as an apprentice printer, working for the Winnipeg *Free Press* and the *Grain Trade News*. Earlier, at 13 and still in Glasgow, he had worked in a whiskey factory.

For more than 50 years, his staunch devotion to social causes, rousing powers of speech and pugnacious charm made Tommy C. Douglas an unstoppable political force. From his first foray into public office politics in 1934 to his post-retirement years in the 1970s, Canada's 'father of Medicare' stayed true to his socialist beliefs -- often at the cost of his own political future and earned himself the respect of millions of Canadians in the process.

The child of Scottish immigrants, Douglas spent his formative years in Winnipeg, Manitoba in a home where politics, philosophy and religion were side dishes at the dinner table. His father, a veteran of two wars, worked part-time in an iron foundry. When money was tight, Douglas and his two sisters had to drop in and out of school as they worked occasional jobs to help pay the bills.

His family's socialist leanings were solidified after Douglas was hospitalised at the age of 10. Due to a bone infection suffered four years earlier, Douglas's knee required several operations - none of which were successful.

Without the money to pay for a specialist, his parents were told that the only option was to amputate their son's leg before the infection spread to the rest of his body. But before that could happen, a visiting surgeon offered to operate on Douglas for free, as long as his students were allowed to attend. The surgery saved Douglas's leg - quite possibly his life - and would serve as his inspiration for his dream of universally accessible medical care.

Not long after this, Douglas would witness firsthand the violent end of Canada's first general strike on a day known as "Bloody Saturday". In the summer of 1919, a teenaged Douglas watched from a rooftop as officers fired on participants in the Winnipeg General Strike and killed two men. The forceful and violent end of the strike further mobilised his dedication to the working man.

The Falkirk-born Douglas, who came to Canada when he was six, would grow up to alter the political and social landscape of his adopted country. From his humble roots as a rural Baptist preacher, Douglas would go on to spend 44 years as an elected politician, serve five terms as premier of Saskatchewan and become the leader of Canada's first socialist government.

As a young minister during the Depression, Douglas buried two parishioners who, because they didn't have the money for doctors, had perished. If there was a turning point for Douglas, it was this. He vowed he would work to change the lives of poor Canadians and, ultimately, all Canadians.

He helped his congregation through some difficult years, offering support and solace, but, ultimately, decided he could better serve a wider audience. Inspired by his religious beliefs - yet convinced he needed a larger pulpit - Douglas entered politics.

In 1934, he ran unsuccessfully as a provincial candidate for the Farmer-Labour party.

That would be one of the few times he failed to gain recognition and widespread support.

A year later he ran again, this time under the Co-operative Commonwealth Federation and became one of the party's first members to sit in the House of Commons. He would spend nine years as an MP before turning his eye back to Saskatchewan, where he would eventually become president of the provincial CCF party, party leader and, at the age of 39, premier.

Douglas never abandoned his religious roots or his commitment to Canadians whose financial circumstances left them without a safety net. As premier of Saskatchewan, he was responsible for the implementation of both free hospital treatment and Medicare. The face of the country was changed by a humble minister who had vowed that every Canadian was entitled to have access to health care.

He began slowly. In 1944, pensioners were granted free access to medical, dental and hospital services. The treatment of diseases such as cancer, mental illness and tuberculosis were made free for all.

Three years later, the premier introduced free hospital care for all at a cost of \$5 a person. Twelve years later, Medicare came into effect. It would be universal, pre-paid and include preventative care.

And so, Douglas made good on his vow to prevent disadvantaged people from dying because of social or economic status. But he and his political party did not stop there. Under his stewardship, Douglas and the CCF developed the Saskatchewan Power Corporation. Previously, only 300 rural households in the province had power. By 1964, some 65,000 farm households had access to an energy source.

Douglas eventually became leader of the New Democratic Party, an evolution of the CCF. It is said he is the most influential person in Canada who *never* became Prime Minister.



When he died in 1986 at the age of 81, Douglas was hailed as "a man who did good deeds in a naughty world."

In 2004, the Canadian Broadcasting Corporation held a national contest to determine the greatest Canadian of all time - the person who had the most profound impact on the nation.

Tommy Douglas, that humble preacher who hailed from Falkirk, was declared the winner. He bested Marathon of Hope runner Terry Fox and former Prime Minister Pierre Elliot Trudeau.

As one of many ethnic groups in Canada, the Scots have managed to retain their separate identity. For over 200 years, they have entered the country in a constant flow. Their presence has been powerful enough to influence

most strongly the dominant Anglo-Canadian culture; their numbers alone do not reflect their enormous influence on Canadian politics, education, religion and business. Never intimidated by the majority, the long, long history of their struggles in the homeland made the Scots an indomitable race in the new lands that they did so much to mould.

### **PART THREE**

#### ***Visit to Lodges in Ontario***

Before my last visit to Canada, my daughter Nicola through her work came into contact with the Provisional Grand Secretary on Ontario Bro Ron Dixon, she explained to him that I was spending time in Canada over the Christmas period. Bro Ron Dixon suggested that it would be possible for me to attend a number of Lodge's meetings during my visit and that he would take care of all the necessary arrangements.

I contacted Bro Ron Dixon the day after our arrival, and we arranged a number of suitable dates, that would allow me to visit a number of Lodges in Ontario and also Quebec. He informed that 2 Brothers of Lodge Civil Service No 148, Bro Anwar Abraham JD and Bro Malcolm Raving SS, had volunteered to act as my escort, picking me up and driving to and from the meetings.

My first visit was to the Masonic Centre in Ottawa City, the centre was purpose build in the early 1970's and houses numerous Lodges and other Masonic Orders. The main Lodge Room (Temple) is by far in a way the finest I have ever visited in my Masonic career to date.

No problems about parking as there are spaces for over 250 vehicles in the car part and when the various Lodges are in recess parts of the building is open to the public. The building also houses a sports area and this is also open to members of the public and a shop and offices within the complex.

Of all the Lodges visited, Civil Service Lodge No 148 was to prove the most interesting for a number of reasons unbeknown to me before for my visit.

Civil Service Lodge No 148 has an interesting history, the Lodge was consecrated and constituted on the 14<sup>th</sup> May 1861 in Quebec City as the name suggests only members of the Civil Service were allowed to join (this no longer the case). At the time Canada for some strange reason moved its parliament between Quebec, Montreal and Toronto City ever 4 year therefore this meant that Civil Service Lodge moved every 4 years to meet with the requirements of Parliament. In 1849, it was Montreal's turn to play host to parliament; this was somewhat short lived as and a mob of disgruntled taxpayers (some things never change) burned the building down. The Queen at the time Queen Victoria decided that it would be better for Parliament to meet in the one city.

Following much discussion and debate, Queen Victoria was to choose Bytown; the town's name was changed to Ottawa. Ottawa became the Capital City of Canada and parliament moved to its permanent home on Parliament Hill, on completion of the parliament building Lodge Civil Service Lodge No 148 moved to the Capital and was granted a permanent warrant there previous charter being a travelling warrant. The original warrant "*military warrant*" stated that Civil Service Lodge met at the place of the seat of Federal Government. In consequence, Civil Service Lodge relocated from Quebec City to Ottawa on 1865. In reissuing the warrant Grand Lodge declined to provide another travelling warrant.

Ottawa means the city of the big ears. After that description was given to the Outaouais Indians whose singular habit of wearing large earrings which stretched the ears to exaggerated proportions, the lobes actually reaching the shoulders.

It was reported at the time, that the choice made by Her Majesty was met with loud and prolonged shriek of laughter and could be heard south of the border and many Ottawans could be seen scratching their head and repeating over and over "Why?"

Bytown enjoyed a reputation unsullied by morality and unstained by piety. On reading contemporary newspaper accounts of the time they describe in full measure the years of fighting between the Irish Shiners and French Canadian raftsmen (lumberjack), years which saw the dirt roads of Bytown stained dark from the butchery and madness of bigoted nationalist. Then there were the religious and political bands that at the slightest provocation gave battle to all that opposed their particular beliefs. This gave the town its deserved notorious reputation as the most feared community in all of North America.

Ottawa in those early days was an exciting place to be, compete with striking contrasts between rich and poor, the Gothic majesty of the Parliament buildings surrounded by the shanty towns and a sea of mud. The railways soon would drive across the continent raising the hopes of communities along the way.



## **PART FOUR**

### ***Lodge Procedures***

Civil Service Lodge met in the Lodge rooms on 18 Rideau St, as all members by necessity being Civil Servants, Lodge meetings were held on the second Tuesday of every month (the Lodge continues to meet on the same date). All of the 400 civil servants that worked at the Parliament Building lived within easy walking distance of the Lodge. Lodge dues at the time were 3 dollars per annum and the initiation fee was 20 dollars this represented a fair chunk of money, as the average pay was 100 dollars a year.



Considering a similar ratio of one in four, an initiation today would have cost 10,000 dollars with an annual fee roughly of 1200 dollars (to convert this to our money divide the amounts by 2).

Today, members of the Lodge pay an annual fee of 125 dollars (approx. £60) senior member's par 62.50 dollars (approx. £30) life membership is only granted to very senior and long serving Past Masters.

You may wonder at how the Lodge business and degree work is done; I was informed that little has changed from the early days. Lodge meeting is called for 8pm, First Degrees take about 40 minutes, Second Degrees take about 30 minutes and the High and Sublime Degree takes no longer than 1 hour. The Lodge would then recess for eats and drink and close around 10:30pm.

### **Difference between Lodges**

1. When the Master calls the brethren to order, he and the wardens remain seated.
2. The Master of the Lodge and Provincial/Grand Offices Bearers are only allowed to sit in the east of the lodge.
3. Wardens confirm the standing of visiting brethren prior to entering the Lodge.
4. Visiting brethren, stand up and introduce themselves at the start of the meeting (Name, Lodge and Rank).
5. Master and Wardens sit on a podium.
6. The Senior Chaplain sits in the North of the Lodge, directly opposite the Junior Warden.
7. The Master of the Lodge selects all office bearers up to Junior Warden does not need lodge approval.
8. Junior, Senior Warden and Master are approved by the Lodge.
9. Life Membership is awarded only to the most senior Past Master.
10. Sign for each degree are different i.e.; Stand to Order Sign in our E.A degree is the Stand to Order Sign in their M.M degree.
11. Length of each degree differs greatly from ours (time).
12. A candidate for initiation, time between E.A and M.M degree in most cases will take up to 18 months. During this time the candidate is expected to attend the Lodge at every available opportunity. Failure on the part of Candidate to do so could jeopardise him being advanced.
13. All general business is carried out in the Third or Master Mason Degree and none but master masons are present.
14. Until recent times the Master wore a bowler hat at Lodge meetings.
15. When a brother passed to the Grand Lodge above, the brethren would proceed to the deceased's home, and convey the remains to the graveyard, still procession they would then return to the lodge. The

masonic burial grounds were located Old Sandy Hill overlooking the Rideau River as the city grew the cemetery moved to its present location off Montreal St.

- 16 It may also be of some interest to you golfers to note the in 1891 the fifth golf course in Canada was built at Sandy Hill and the Canadian Open Championship is played there.
17. 1974 marked an interesting point in Ontario Masonry; it was the first year that Master masons were allowed to purchase a copy of the Masonic Ritual, until that point all ritual work was passed down verbally from one member to the next. Likewise Masonic Workshops were set up in each district to instruct the brethren in Masonry. All of these initiatives were well received.



In 1979, 646 lodges held 110,436 members within the province of Ontario.

Note:

*We make donations to various charities and over the last 5 years have made considerable donations to the Children Hospice Appeal Scotland (CHAS).*

*The Masonic organisation of Canada actually owns and run the Children Hospital Rogers House.*

## **PART FIVE**

### **CONCLUSION**

The week leading up to Christmas Anne, Nicola and I were invited to the home of the British High Commissar at 19 Sussex Drive, until the early 1900's this was the home of the Canadian Prime Minister. During a conversation at the meal I expressed an interest in Sir John Alexander Mac Donald and was later invited to spend time in what would have been the study were he would mediate over the estates of government.

Looking out across the Ontario River and up towards Parliament Hill I could not help but wonder what it must have been like to not only sit in a Lodge with your countries Prime Minister but to have seen him being initiated into the Lodge.

When the Master asks Brother Secretary have we any applications I will think fondly of those ancient brethren of Civil Service Lodge No 148.

Can you imagine today the Secretary's reply "we have RWM, we have received an application from a Mr Tony Blair, currently living at 10 Downing St, Occupation Prime Minister"? Far fetched? Not a bit, that's exactly the way it happened at Civil Service Lodge 148 in 1869. John Alexander Mac Donald was proposed and seconded by 2 ordinary members of the Lodge and his application was dealt with no differently.

It continues to be a great source of enjoyment to me researching in my own way our Masonic past, for I believe it holds the key to our future. It is often said by history teacher's, that those who fail to learn from history are doomed to repeat it.

G.K Chesterton once wrote "The disadvantage of men not knowing the past is that they cannot know the present. History is a hill or high point of vantage from which alone men see the town in which they live or the age in which they are living".

Breathes there a man with soul so dead,  
Who never to himself has said,  
This is my own, my native land!

Sir Walter Scott

Scots and those of Scottish descendants throughout Canada celebrate Tartan Day on the 6<sup>th</sup> April each year.

The credit for establishing Tartan Day in Canada goes to Mrs Jean Watson of Nova Scotia, her untiring efforts to have the contribution of the Scots' contribution to Canadian history, officially recognized bore fruit when the Clans & Scottish Societies of Canada supported her idea which led to the Ontario M.P.P. William Murray to place a Private Member's Bill before the Ontario Legislature, to adopt Tartan Day in Ontario, which was passed on 19th December 1991, unanimously. Other provinces and the Yukon Territories passed similar resolutions, and by 2000 all, except Quebec and Newfoundland, had adopted 6th April as Tartan Day.

Why then was 6th April chosen? On that date in 1320, at Arbroath Abbey on the north east coast of Scotland, the nobles, barons and freeholders, together with the 'community of the realm of Scotland,' signed a letter addresses to Pope John XXII, asking him to recognize the country's independence from England following the Battle of Bannockburn in 1314.

Interestingly, one of Simon Fraser's ancestors, Sir Alexander Fraser, who in 1316 married Robert I's widowed sister, Lady Mary, was appointed Chamberlain of Scotland in 1319, and his seal appears on the document and which is now known as The Declaration of Arbroath.

The abiding memory I will take from our visit this time to Canada is that of the Masonic Centre in Ottawa City and that of the brethren and the Masonic friendship extended to Anne, Nicola and myself. RWM and brethren, it has been my very great pleasure to be able to bring you a little part of our visit, there is so much more to tell, so many interesting people met, thank you.

### **Sources of Guide and Information**

**Standford Reid, *The Scottish Tradition in Canada***

**John Kenneth Galbraith, *The Scotch***

**Clark Blaise, *Time Lord, Sandford Fleming and the creation of Standard Time***

**Arthur Herman, *How the Scots Invented the Modern World***

**Special Mention to:**

**Past Master M Lund  
Past Master R Dixon  
Lodge Civil Service No 148**

