

Thus, from November, 5834, to January, 5840, no meetings of the Lodge appear to have been held, and this time it was to the zeal and energy of Brother T. G. Ridout, aided by some of the oldest members of the Lodge, that it was indebted for its prolonged existence.

At a meeting specially called, and held on Tuesday, the 27th day of January, 5840, the following resolution was adopted:—

“That the brethren present feel it their duty, in order that the principles of our ancient and honorable institution may be more generally diffused, to re-organize St. Andrew's Lodge, No. 1, and that the present moment is extremely auspicious for that object.”

Eighteen members of the Lodge appear on the minutes as being present, and several visiting brethren applied for affiliation. They proceeded energetically to bring the Lodge into working order; appointed a committee to revise the by-laws, and another to enquire into the title of the Lodge to the room in Market Lane, and to make arrangements with the Corporation respecting it. From that time forward the Lodge grew and prospered. On the Festival of St. John the Baptist, the 24th June, 5840, Brother Thomas Gibbs Ridout was installed W. M., under whose able guidance it assumed a position second to none, and his judicious management and thoroughly masonic conduct was well understood and appreciated by the brethren. On his retiring from the chair in 5842, an emergent meeting was called for the purpose of presenting him with a piece of plate, at which sixty-three of the brethren were present. I quote a few sentences of Brother Ridout's reply to the presentation.

“The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate; and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men; so that Faith, Hope, and Charity, the leading principles of our Order, may be thereby firmly established on the three great pillars of wisdom, strength, and beauty.

There are some incidents in the history of the Lodge which may be properly mentioned now.

Thus, in 5840, a vote of thanks is recorded to Brother Colonel Chisholm, (father of Brother Chisholm of Oakville), “for his kind interference in a high quarter in the behalf of Masonry in general, and particularly in respect to this Lodge.”

Col. Chisholm was a leading member of the Legislature and on the most friendly terms with the Lieutenant-Governor, Sir Francis Bond Head. We may presume that it was in this direction his interference had been so beneficial as to call forth the thanks of the Lodge.

At the meeting held September 8th, 5840, the Lodge was ordered into mourning for two brethren who had held a prominent place in the hearts of Canadian Masons. The Right Hon. the Earl of Durham, Deputy Grand Master of the Grand Lodge of England; and Simon McGillivray, Esq., Prov. Grand Master.

His Lordship, by his urbanity and kind fraternal feeling, greatly helped to mollify the passions

and assuage the rancour produced by the rebellion of 1837. Few politicians are aware how much the influences of Freemasonry, (that charity which thinketh no evil, and allows the most perfect freedom of opinion,) has been the means of uniting in one the most conflicting elements, and removing the acerbity and bigotry of sectarian or political feeling.

St. Andrew's Lodge, to many of whose members his Lordship was personally known, and the Craft in Canada in general, for whose welfare he ceaselessly worked, did well to pay this last mark of respect to so eminent a brother.

Brother Simon McGillivray who, as we have seen was elected, in 5825, an honorary member of the Lodge, besides occupying the highest position in the Craft, had rendered himself individually popular with the brethren, and his untimely death might well therefore draw forth the sympathy and regret of the Lodge.

The Festival of St. John the Evangelist, 5841, was a red letter day in the history of the Lodge, it was kept with unusual magnificence. In the forenoon the brethren went in procession to St. Andrew's Church where a sermon was preached to them by Brother Leach; in the evening they again formed in procession, and by torch light proceeded to Government House, returning to the North American Hotel, where a supper was provided for them.

In 5843 the Lodge was removed from Market Lane to Turton's Buildings, King street, west, afterwards known as Lamb's Hotel, (this block of buildings was taken down in 1864.) Here the Lodge continued to meet till the 24th June, 5848, when it was removed to the upper story of Beard's Hotel, (afterwards Russell's, situated at the corner of Church and Colborne streets.

The expiry of their lease in Market Lane, and subsequent removal seem to have begat a desire on the part of the members of the Lodge to have a proper masonic hall. Accordingly I find that on the 16th of April, 5842, a committee was appointed to confer with the Corporation of the City as to the terms upon which they would lease, to the Masonic body of Toronto, 2 lots fronting on Market Lane. The Committee reported and further negotiations took place, but no action followed. In October, 5844, a resolution was passed to purchase the old Commercial Bank building on King street (late the Globe newspaper office,) but the funds necessary for that purpose were never forthcoming.

Again, in 5851, a committee of three was appointed to confer with the Ionic and other Lodges respecting the propriety of obtaining a suitable room in which all the Lodges could assemble.

At the Regular meeting held 24th June, 5853, a deputation appeared from King Solomon's Lodge, with a proposal for leasing of Lodge rooms jointly, and a committee was appointed to confer with them on the matter; but the then existing differences between the Provincial Grand Lodge of Canada, to which King Solomon's Lodge adhered, prevented a mutual understanding being come to.

Thus all attempts to obtain a common hall for the fraternity became abortive.