

THE CRAFTSMAN, HAMILTON, 15th FEBRUARY, 1869

SKETCH OF THE HISTORY OF ST. JOHN'S LODGE,

No. 6, A. Y. M.

(Now No. 3 on the Registry of the Grand Lodge of Canada,) held at Kingston.

BY R. W. BRO. S. D. FOWLER.

(Continued)

Our predecessors do not appear to have forgotten the sacred cause of Charity. On the 5th Nov., 1795, it was resolved "that a subscription be made for Bro. Church, being a distressed brother with a large family; hoping the brethren of the Lodge will do their duty accordingly." There is no further mention of the brother, who was not a member of the Lodge.

It would seem from the following resolution, and several others of a like nature which are recorded, that it was customary for a brother who joined the Lodge, to deposit his certificate of withdrawal from his former Lodge; and this is corroborated by the fact that several old certificates are still remaining among the Lodge papers. "That if any admitted brother has certificates from any other Lodge, and do not deliver them up to this—cannot or will not obtain any certificate from this Lodge."

On the 7th Jan., 1796, "The Lodge opened in the 3rd degree at 7 o'clock, and proceeded to instal the following brothers:—McLeod, W. M.; Sparham, Jr., S. W.; and Beyman, J. W. Voted that the other officers should be nominated the next Lodge night. The minutes of last night confirmed." This is the whole of the record, there is no notice of any previous election, or of keeping the festival of St. John; although there is a record of Lodges having been held on the 21st Nov., and 3rd December. On the 4th Feb., the W. M. moved that Bro. Echford be appointed S. D.; and the S. W. moved that Bro. Gray be the J. D. This is in accordance with an old custom which prevailed in many Lodges, that the Master should have the appointment of the S. D., who was his special attendant; and that the S. W. should in like manner appoint the J. D. This usage has much to recommend it, and it would be perhaps an improvement to re-introduce it in our Lodges. The following is another example of depositing certificates in the Lodge when joining it; and we might in this also learn from our forefathers. "A move made by Bro. Sampson to withdraw his certificate from our Lodge." And on the 7th April, "Bro. Echford requested his certificate, as he is leaving the province." Again, "a motion made by the Secretary to certify on the back of Bro. Sampson's certificate the time he remained in our body, as he is about leaving the place. Bro. Sampson moved to let his certificate lie in the Lodge, and continues to be a member, having changed his intent."

On the 2nd June, "a move made by the W. M. to elect the officers for the ensuing six months, which was carried, and the following were elected:—Bro. Sparham, Jr., W. M.; Bro. Beyman, S. W.; Bro. McDonnell, J. W. and Secretary." "Bro. McKay brought from Newark our Warrant from the Grand Lodge, which was received in open Lodge, and our dispensation delivered to Bro. McKay to return to the Grand Lodge." At the end of the book we

find the following account for the Master's expenses attending the Prov. Grand Lodge,

To cash paid Capt. Richardson for passage to Niagara...	£2	6	8
Expenses attending Grand Lodge.....	3	10	0
Cash paid for returning from Grand Lodge.....	2	6	2
	£8	3	4

Well do we remember bluff old Capt. Richardson. Our first trip up the lake was made with him in 1830, when it took three days to make the run from Prescott to Toronto.

The Warrant above referred to, was with many others issued by R. Wor. Bro. Jervis in direct contravention to the patent appointing him Prov. Grand Master for Upper Canada, that document only gave him power to "grant dispensations for the holding of Lodges and making of Freemasons, to such brethren as shall be sufficiently qualified and duly recommended to receive the same, in order that such Lodges and Freemasons may be by us and our successors duly congregated, and formed into regular Warranted Lodges, according to the most ancient custom of the Craft in all ages and nations throughout the world, in order to which the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively, and no longer." This irregularity of the P. G. M., not only led to much heart-burning and dissension in the province; but also laid the foundation of a distrust of the Governing body in England, and was eventually the cause of the establishment of the Grand Convention, or as it may indeed be called, the Grand Lodge of 1817. And although these differences were partially healed by Prov. G. Master McGillivray, in 1822, they were never wholly removed until the present Grand Lodge of Canada was firmly established. Had Bro. Jervis only reported to his superiors that he had constituted certain Lodges, these Lodges might have been legalized, and proper warrants sent out to them from England; but this he did not do, and consequently, when, after his death, application was made that a new Prov. G. Master might be appointed for Upper Canada, the Grand Lodge of England did not recognize them as Lodges, there being no record of their existence to be found in the archives of the Grand Lodge; so that when Bro. McGillivray was appointed Prov. G. Master, and called a Prov. Grand Lodge before admitting the irregular Lodges, he first re-constituted such of the brethren as chose to submit to him into new Lodges, giving them dispensations to work until warrants should arrive from England. It must not be forgotten that at the time these irregularities were going on, there were no less than three Grand Lodges in England, viz:—the "Grand Lodge of all England," meeting at York, which, although the most ancient of all, never was a Grand Lodge in the modern acceptation of the term; but merely an annual assemblage of individual masons, not of Lodges, where all, even entered apprentices, had an equal voice. Next the "Grand Lodge of England," formed by four Lodges in 1717, and the oldest representative Grand Lodge in the world. And third, the "Grand Lodge of Ancient York Masons," which seceded from the former in 1738, in consequence of some real or fancied grievances. The seceders called themselves the "Ancients," in contradistinction to the others, whom by way of