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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

J.B. TRAYES, P.D.D.G.M.,  
Editor & Proprietor

"The Queen and the Craft."

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No. 6.

## FACTS FOR ENGLISH AND CANADIAN MASONS TO CONTEMPLATE

(1.) That the English warranted lodges in Montreal are doing a gross injustice to the Craft on this continent by accepting the rejected material of other lodges.

(2.) That this violation of all Masonic comity has been carried on for years although the Executive of the Grand Lodge of Quebec has again and again protested against the same.

(3.) That St. George's Lodge, No. 440, F. R., Montreal, P.Q., has gone farther still, and has accepted and conferred degrees upon a candidate blackballed in Doric Lodge, Toronto, Ont., thus violating not only every principle of local Masonic courtesy, but actually invading the jurisdiction of the Grand Lodge of Canada, defying her Constitution and setting at naught a principle recognized by every Grand Lodge on this continent, viz: "The inalienable right of every duly recognized Grand Lodge to exercise supreme and exclusive sover-

eignty in and over the material in and of its own territorial jurisdiction."

(4.) That the Worshipful Master of St. George's Lodge is at this present writing a suspended member of King Solomon's Lodge, Q. R., and another of its officers is not only a suspended member of the same lodge, but also of Prince Consort's, Q. R.

(5.) That official notice has been given of these Facts, and that the United Grand Lodge of England, through her Grand Secretary, Col. Shadwell H. Clerke, writes to say, that Grand Body can see *no wrong* in these GROSS OUBRAGES *on Masonic decency, on Masonic comity, and on the universally recognized Masonic law for and on this continent.*

(6.) That the English Masonic press, *The Freemason*, and the *Freemasons' Chronicle*, knowing these facts, knowing that these lodges, by their determined resistance to anything approaching Masonic courtesy, are throwing wide open the portals of

Masonry in Canada and the United States to the unworthy, are silent, and evidently ashamed to protest against the outrage, but by suppressing the true state of affairs lead their readers to suppose that the English warranted Montreal lodges are acting towards the Ontario and Quebec Lodges honorably, fairly and squarely.

(7.) That St. Paul's Chapter, Montreal, English Register, still confers the Royal Arch Degree, and the Grand Chapter of Quebec for the sake of peace and harmony has not interfered.

(8.) That the Grand Chapter of England, although professing kindly relations towards Quebec, has attempted to grant a duplicate charter to Victoria Royal Arch Chapter, No. 440, which surrendered its warrant unanimously on the 13th day of January, 1864, to the representative of the Grand Chapter of England, and "that the then members thereof, at the same time petitioned and received from the Grand Chapter of Canada a warrant to form and constitute themselves into a new chapter entitled, Mount Horeb, No. 25, G. R. C., Montreal, which was duly constituted in January, 1864, and is now No. 6 on the Registry of the Grand Chapter of Quebec.

(9.) That these facts were proven and forwarded to the Grand Scribe E. of the Grand Chapter of England, Col. Shadwell H. Clerke, with extracts (a) from the address of the late M. E. Comp. T. D. Harington, Grand Z. Grand Chapter Canada in 1864; (b) from official letters from the Grand Scribe E. of the Grand Chapter of Canada, and R. E. Comp. A. A. Stevenson, P. G. M. of the G.

L. of Canada and Grand Superintendent of R. A. Masons of the District of Montreal in 1864, which statements are again confirmed by a number of other prominent Masons acquainted with the whole of the facts, yet Col. Shadwell H. Clerke writes officially to say, that "after careful consideration of the same, His Royal Highness regrets he is unable to alter his decision," *i. e.*, that the Grand Scribe E. of the Grand Chapter of England has recommended His Royal Highness to invade the jurisdiction of the Grand Chapter of Quebec by granting a duplicate charter to a chapter unanimously dissolved over eighteen years ago, and which immediately afterwards allied itself with another sovereign power. Is this Masonry?

(10.) The English Masonic Press, as represented by *The Freemason*, and the *Freemasons' Chronicle*, are also silent on this most glaring outrage.

(11.) That the Grand Master of the Grand Mark Lodge, of England, which Grand Body was in 1878 duly recognized by the Grand Chapter of Quebec and Grand Representatives exchanged, did last month revive a defunct warrant or grant a new charter to a so-called Mark Lodge in the city of Montreal; and furthermore, did issue a patent or commission to the Hon. Judge Badgley, appointing him District Grand Master of the Province of Quebec, with power to convene a District Grand Mark Lodge within the territorial jurisdiction of a sister Power, with which she was on terms of peace and amity, thus willfully violating all Masonic law and the rules of ordinary courtesy.

We have now briefly but distinctly stated certain FACTS as to the position assumed by the Gr. Lodge, Gr. Mark L. and Gr. Chap. of England towards the Grand Bodies of Canada and Quebec. We have shown that their subordinates in this country are perpetrating a cruel injustice against the Masons of both Provinces. We have shown that these Supreme bodies treat our protest with contempt and contumely, and that the Masonic Press of England remains silent, when they should firmly expose wrong and denounce error.

These are grave charges, but they are true. The Grand Lodge of Canada, fortunately, meets next month, and it would be well for every member of that august body present, to deliberate on the present disgraceful state of affairs. We must assert our sovereign authority, or take a back seat and admit that St. George's Lodge, governed by a suspended Mason, is the peer, if not the superior, of the Grand Lodge of Canada. We must uphold our rights, support our dignity and sustain our prestige. The Grand Lodge of England is no more to us than the youngest or weakest Grand Lodge in the world. She shall not be permitted to tyrannize over us and degrade Masonry on this continent by allowing a suspended Mason, under the cloak of an English charter, to confer degrees and grant the diplomas of the United Grand Lodge of England to the rejected material of our lodges. We have no fear of an appeal to the calm and unbiassed judgment of the Grand Lodges of the world, and are willing to abide by their decision. If forced to take such a position that we must in honor

withdraw the commission of our Grand Representative and declare non-intercourse with our mother Grand Lodge, we shall regret it, but better that ten times over than allow ourselves to be the catspaw of the English warranted lodges and other English so-called Masonic organizations in Montreal.

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### THE REAL AND THE POSSIBLE.

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If we analyze the characters of those with whom we are surrounded we are forced to the conclusion that, for the most part, men are neither mentally nor morally what they ought to be. Contrast the real condition of man, content with a dwarfed and sickly intellectual and spiritual life, with those glorious possibilities of noble and earnest manhood which might be his, and mark the difference. But if we question our own experience we shall be convinced that we too are prone to sink to what is below us rather than rise to what is above. Is it not well then to set before us the example of such as have attained eminence among their fellows and discover if possible the methods by which they succeeded? It is the part of wise men, at the very outset to look upon those who have done the best, and resolve to follow their example, instead of gazing in discouragement upon the thousands who have utterly failed or are now falling. Because however humble our station we are under the weightiest moral obligation to do the best possible and therewith be content.

If our life work be worth any effort, it demands the grandest; and he who would for the sake of personal ease economise his effort is a bungler and a trifle. How many are satisfied to plod along the dead level of mediocrity with the sauntering multitude, and how few with a noble purpose born of strong faith and dauntless will rush far in advance of their fel-

lows till from their higher eminence they point to grander triumphs beyond! True, some may rise far above us. The Poet and the Prophet may be wafted in their fire-chariot above the clouds, and we not able to follow them in their heavenward flight, but even while we gaze after them their mantle may fall upon us and we may prophesy in the same spirit, or we may catch some spark of the fire which glowed in their bosoms and go out into the world to shed its light and heat. Are there difficulties in the way, and must we yield to unfavorable circumstances? No! he who rises in conscious strength above circumstances is himself master of the situation. So shall it be with every true hearted soul that moves steadily onward. Discouragements may gather about him; they were made but to be overcome. There may be huge stumbling stones in his path, but he makes them stepping stones along which he hastens on his upward course. The Hills of Difficulty may rise, rugged and steep before him, but they shall be changed by the touch of his feet to the Mountains of Delight, where the breezes fresh from the fields of the blessed shall fan his brow, and from whose summit he may look over all intervening difficulties into the Celestial City itself.

But he who by noble strength of purpose would accomplish this, must make use of every means at his disposal to aid him. Just as Michael Angelo made his finest models out of lumps of mortar with which he was working; just as James Ferguson measured the heavens and mapped out the universe with a string of beads stretched between his eye and the firmament; just as rare Ben Johnson worked on Lincoln Inn with a trowel in his hand and a book in his pocket, and when not using the one, read the other; just as Benjamin West drew his pictures upon a piece of old board with a lump of chalk or charcoal, so must the man who would rise to the height of the possible

seize upon even the meanest appliances and compel them to serve his noble purpose. Such an one will never want for instruments. If he has not the best he will use those which are at hand and turn them to some account. With a dauntless perseverance he will hew for himself if need be a path straight through the forest, regardless of the way-marks blazed upon the trees by those who have sought an easier route.

Never was a man known to attain to anything worth attaining without self-denial, and he who would succeed in life must seek for it. Self-indulgence ruins men, she is the Delilah upon whose lap many a noble head has been shorn of its strength and manhood forever. Self-denial makes men; she is the angel who leads them ever forward over a thorny and stony path it may be, but puts at last the crown of eternal joy upon their brows. There is self-indulgence in the terror-stricken ruined Belshazzar, there is self-denial in the Prophet who stands erect before him and pronounces his doom. He who would scale the heights of the possible must learn this other lesson of self-consecration. He may gather in from the rich stores about him all that he can to bless his bodily existence, enrich his mind, or elevate his soul, all that can prosper him in his temporal circumstances or win for him the honor of the truly wise.

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The Masons of Indiana will be pleased to learn that since the last meeting of the Grand Lodge there has been a reduction of \$12,000 in the debt on the Masonic Temple. This leaves but \$50,000 in bonds outstanding, and these do not mature until 1887. If the parties holding these bonds will consent they will be all taken up before maturity, and the Grand Lodge will own her Temple and other property free from debt. That will be a happy day for the Craft in Indiana.

## A QUESTION OF PRACTICE.

It is a general principle of Masonic law that an unaffiliated Mason can neither rejoin his former lodge nor any other, unless he is able to show a clear record, and that he had honorably closed his former affiliation. We say general, because it seems to be in the correct spirit of the fraternity; but there are exceptions, one of which recently came to our notice.

It will be remembered that our Statutes allow a lodge, by adopting a by-law to that effect, to provide a penalty for non-payment of dues, "which penalty *shall* be unaffiliation." Now, it happened that a member of a lodge in New York was disciplined in the way and manner "hereinbefore provided," and after a time removed permanently to another jurisdiction, where he affiliated. When the lodge at this end of the line heard of the fact, it made a vigorous attempt to apply our local laws, and demanded reparation. The jurisdiction at the other end calmly replied, "You have declared this brother unaffiliated, and when he removed his residence to another place your jurisdiction over him ceased. If he owes you anything, you have a right to collect it; but we, finding him worthy, have exercised our right by making him a member of our lodge."

This transaction illustrates in an eminent degree the fallacy of the general supposition that our laws apply in other places beyond the State of New York. Of course, a brother disciplined in a lodge in this State could not join any other in this jurisdiction until he had cleared the old score; but when he passed the border of our State lines, his admission or refusal must depend on other conditions than our local regulations, and it will be well for us when we come to understand that our laws have no general acceptance, the exceptions—which only prove the rule—being in States where laws similar to our own prevail.

It is, however, none the less a fact that much of our legislation and many of our regulations depend upon the supposed fact that the same rules prevail everywhere, and that in enacting any special regulation we are keeping within the lines everywhere regarded as setting the boundaries no one can pass with impunity.

It is not improper to say that in our judgment most of these complications have arisen from the modern tendency to overmuch legislation and to the prevailing opinion that the law and the ritual are exactly the same all over the world, which is not the fact by a considerable majority. The generation now coming upon the stage and which for some years is to control the destinies of Masonry in this country, will do well to examine these questions and prepare itself to hold as fast as possible to the old moorings, lest they imperceptibly get so far away from the ancient ideas that an old Mason coming back from beyond the "glimpses of the moon," would fail to recognize the home of his early love among the brethren.

The question here briefly considered has a lot of variants, among which may be mentioned that consent to receive the petition of a rejected candidate can only be given to another lodge by a unanimous vote. New York, fortunately, is on the right side of this question, because only requiring a majority, and this, we take it, that in the experience of the brethren it is generally, or at least in a majority of cases, found that the rejection is due to some personal reason apart from the governing principles of the fraternity, and that such feeling should not be allowed a wider range than is to be found in one lodge, or, in other words, that allowing one man to follow another with his vindictiveness around the world is neither just nor Masonic. Please consider.

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## REMINISCENCES OF A SECRETARY.

THIRD SERIES—NO. 9.

George Lippard in one of his famous novels, I think in the "Quaker City," describes two sorts of Quakers, the one, very scrupulous, about the shade and cut of his coat, the tails of which must be of the exact regulation length, the brim of his hat just so wide, and he never mistakes in speaking the thee and thou, and is always trying to impress you with the idea that Quakers are superior beings, unimpaired and untouched by human weakness; nevertheless, in trade, look out for this sort of Friend. The other, less particular about the exact color of his cloth, less concerned about the brim of his hat, but scrupulously honest in all his dealings, never forgets that he is part of the great Society of Friends, and that the world at large is watching him and will judge him by his acts, not by his words.

This description applies strikingly to the members of the Craft; the one always ready to tell his friend that he is a Mason; always sure to display conspicuously some Masonic jewel, and always trying to impress his friends, outside of the Order, that he is a great man and "High Mason." I have heard such boast that they are Master Masons, or that they have taken the "hull degrees" in Masonry.

The other perchance never wears a Masonic emblem, never mentions his connection with the Craft except to members thereof, but is always at his post in the lodge and always ready to serve on committees; does not seek office, but accepts the same as a matter of duty, and once accepted does his whole duty in as well as outside the lodge room. Commend me to the brother of this latter description, for of such is the glory of Masonry.

But worse than all is the enthusiast of other fields who brings this enthusiasm to our lodges with him—the

military, the temperance, the religious enthusiast—these cannot understand why all Masons should not join in with them, *their* idea, of course, is the right one. The military man finds not much scope in lodge and chapter and he quickly rushes into the commandery, where, amid drills and tactics, marches and counter-marches, he finds himself at home; here his talent finds room to display itself, and he soon loses interest in the other bodies and devotes his entire time and money to the chapeau and white feather, the latter, possibly, emblematic of the fact that he has turned his back upon true Masonry. But he delights in military drills, is a captain in one of our militia regiments, and his knowledge of the art of war comes very handy on the floor of the carpeted commandery room. Yet Masons have no fault to find with the enthusiast; true, he does no good, but he also does no harm.

More troublesome is the temperance fanatic; he lectures the brethren constantly upon his favorite theme, implores them to flee from the tempting cup and never to touch the blighting curse—liquor. Either he has never touched any himself, does not know the want or need of it, or else he has been "redeemed" out of the gutter, and now turns savagely upon those who moderately indulge in light stimulants. He thinks the lodge is just the field to work in, wants all the members to sign the pledge, and the height of his ambition is to become Master—not of his lodge, but of a lodge composed strictly of good, sound & eternalers; and he will even make an effort to obtain a sufficient number of brethren of his own way of thinking to start a new lodge, where his idiosyncrasy will find and have full sway. He does harm in so far that his endeavors in that one direction turns many from the true path of charity; while the lodge is emphatically a place for the temperate man it is not a place to proselyte for a fanatical notion, and our bro-

ther the good Templar, lays too much stress upon his one idea, and overlooks the true and universal aim of the Craft. He, too, soon drops out, unless he is convinced of better things, and becomes imbued in course of time with the true spirit and noble genius of Masonry.

But a great deal worse than all these is the religious enthusiast who insists that every man, especially every member of his lodge should accept his theory and his theology. This often breaks out in unexpected spots; it is sometimes found on election nights, sometimes it stares at you from the ballot-box, and often creates an uncomfortable feeling among the brethren when once aroused.

Some years ago, not a thousand miles from Brooklyn, a brother, an eminent divine, conceived the idea of founding a new lodge, the members of which should all belong to his church, or at least certainly to his denomination; it was to be known and recognized as *the lodge par excellence*. All the Christian virtues in the universe should centre in and around the members of this model lodge, and none but the truly good and virtuous, and especially none but those confessedly and actively affiliated with some church of "our" faith should be admitted. This lodge was successfully launched upon a poor and unsuspecting and sinful Masonic community, the Master was the class leader of the church, the Senior Warden was the pastor, the superintendent of the Sunday school "took" the South, while the sexton figured as Secretary, and three good and pious undertakers were chosen as the three Trustees.

For a while things went along smoothly, and the new lodge flourished like a hot-house plant, fostered by a powerful Christian denomination and backed by a strong and wealthy church. But soon, *very soon*, all the good material was exhausted, and they were looking around and

into other churches to find members. These were not quite so good as those coming from their own fold, still they were *good* men, and were accepted. Then here and there an outsider was proposed, but he was obliged first to join a church and serve six months on probation, and it was thoroughly understood that no one could enter this heavenly lodge except through the door of a church. However, these good people overlooked one important matter. In framing their by-laws they made no provision as to what should be done with backsliders, and here was a rock upon which these unco good people shattered all their hopes; for the human race is very largely composed of backsliders; and then a very wealthy member of the congregation died, and each of the three Trustees was eager to take charge of the funeral arrangements, and this created a jealousy and ill-feeling in the board, which soon spread among the members; for it is a well-established fact that when you touch people's pockets, Christian or heathen, Jew or Gentile, you touch a very gentle spot, much more susceptible than the mythical conscience. Gradually it was found that some members of the lodge did not attend church service, evinced no interest in the Sunday school, and it was suggested that charges be preferred against them. In the meantime a man became Master of the lodge who had "backslided" several times, and this broke them all up, at least as far as their usefulness as an adjunct of the church was concerned, and now, if I am rightfully informed, they are reorganized upon a more worldly plan.

Many instances could be cited where clergymen are made chaplains of lodges, and with all due respect to the cloth, I would say that I have often heard them pray *at* instead of for the brethren, and often also bring their peculiar doctrines or favorite dogmas up to the lodge where they are so out of place.



The most annoying and trying time is at funerals, where the reverend brother prays on and speaks of the dear departed (whom perchance he had never seen alive,) while the members of the Craft are compelled to listen and wait, knowing well that the reverend talker only goes round the corner to his cosy home while they have a five mile ride to the cemetery and back, and the Masonic funeral service to perform at the grave.

I remember only recently in an East-side church, the man of the gospel arose and said that as there was to be service at the grave he would be very brief in his remarks. I thought here is a sensible, good man, and he commenced; after talking about twenty minutes I looked at my watch, and from this out, it took the gentleman two hours to make the few brief remarks, while we had to await his pleasure, looking out through the dim church windows at a threatening sky, with a three hours trip before us, and it was then three o'clock p.m.

The W. Master whispered to me, patience Brother L. is a *great* virtue, especially in this case.

E. LOWENSTEIN.

#### AN UNKNOWN FACT.

A correspondent calls our attention to a statement made by Mr. J. J. Curran, M. P., in the course of his speech on the Orange Bill, which was to the effect that all secret societies in the Province, excepting the Freemasons, were illegal according to the Quebec Statutes. It has been pointed out to us that the member for Montreal Centre should have qualified that statement, in as much as *all Freemasons* do not enjoy an equal protection of the law. The exemption made by the statute in favor of the society, exists only for the lodges which hold their warrants or charters from the Grand Lodges of England, Scotland and Ireland. Now, it is a fact, not generally known, that here in this Province in 1869, the Orange-

men fearing and knowing that they could be taken hold of at any time as an unauthorized secret society, started lodges of Freemasons and began to assemble under that name without holding any authority from Great Britain and Ireland, as was exacted by the statute. The Orangemen, who thus tried to get under the shelter of the law by deceptive means, appealed to the Grand Lodges in England for the necessary charters or warrants which would give them authority to establish separate lodges, that eventually would be used for the purposes of Orangeism instead of Freemasonry. But they failed every time they made their demands. Their dodge was seen through, and, as we heard it forcibly expressed, was completely "sat upon," especially by a well known ex-judge of this Province who opposed the scheme tooth and nail, and was greatly instrumental in preventing the Grand Lodge of Great Britain from being deceived by the Orangemen of Quebec. So that at the present time there are a large number of lodges in existence which are altogether illegal as they do not come within the provision contained in the 10th chapter of the Consolidated Statutes. Thus all lodges of Freemasons holding their charters from the Grand Lodge of Quebec are illegal. In fact the lodges which are of English register do not recognize the lodges of Quebec register, as they are not admitted to take part in the more secret proceedings of the *bona fide* Freemasons.—*Montreal Post*.

[This bosh will be news to our Quebec brethren.—ED. CRAFTSMAN.]

Sir Knight Gurney, of Chicago, pays the following tribute to "Our noble Queen:"—"Victoria is the mother of a Grand Master, the mother of a family of Masons; and one of the brightest, most exemplary jewels that ever graced the diadem of royalty. She is an honor to our English brethren, an honor to her sex, and when time comes that she must go up higher, humanity will weep, civilization mourn, though angels rejoice in the brighter crown of her immortality."

### ESSENTIALS TO LODGE PROSPERITY.

Among the many helps which contribute to the progress and prosperity of a Masonic lodge, some things count as essentials. They constitute the agencies and forces which cannot be overlooked, or set aside, if the organization is to be made strong and useful according to what is possible where the right means are employed.

For the prosperity of a lodge it is essential that men of intelligence and character should compose its membership. The larger and controlling element must be of this stamp if any considerable measure of success is to be reached. If a lodge falls into the hands of men who have no standing in the community—whose characters and conduct do not show that moral principle is the ruling quality of their lives—it cannot be expected to flourish. Like seeks like, and a lodge which falls into the hands of men who are not much esteemed by their fellow citizens, will hardly gather to itself the best material of the neighborhood. They who are drawn into such a lodge will naturally be influenced by the lower instead of the higher motives, and so will be likely to become a drag instead of a help to the association; or, if some accessions of a better stamp are gained, very probably such new comers, not finding the condition to be what they anticipated, will quietly fall out and seek a more congenial fellowship. The first essential to lodge prosperity is that the organization shall be composed of sensible and well-informed men who sustain a good reputation in the community where they reside. Beginning with such a class, however small the number, and accepting no additions unless of similar material, one most important condition of prosperity will be observed.

Another essential is that the members shall learn the art of meeting and working together. Very good

people often disagree. Paul and Barnabas were alike honest and high-minded men, and they had a hearty devotion for the same cause, but they differed as to plans and methods. Thus we have the record: "And the contention was so sharp between them that they departed asunder, one from the other." A lodge may include in its membership the best sort of people—men who have influence in society because of their ability, and who are known to be just and honorable in all their dealings—and yet there may be so much friction in the management of its affairs as to prevent the realization of any large measure of success. A want of unity among members is a barrier to success. Brethren in a lodge may have the gifts of culture and moral enrichment, but unless they can come together in true accord, each being willing to show some subordination of personal feeling to what others may desire, they will hardly make their organization strong and efficient. Positiveness of thought and character is an excellent trait, but Masonry teaches that something may well be yielded for the general good. Only as a broad and liberal view is taken, and consideration shown for the opinion of others, will it be possible to create a wholesome atmosphere in the lodge room, or prepare the way for those accomplishments so much to be desired.

The prosperity of a lodge must likewise depend upon its understanding and expression of the principles of Masonry. If a lodge is regarded only as a sort of social club, bearing the legends of good cheer and pleasant companionship, however it may be a ministry of delight to genial brethren, it will not fulfil its largest and most legitimate work. The relations of sociability may not be ignored in the lodge, but it must never be forgotten that genuine Masonry rests upon principles, ideas and truths that keep the life to its higher unfolding—that these moral features

need to be kept in view and most clearly illustrated. To this end the ritualistic work should be carefully rendered, great care being taken to make the sublime teachings of Masonry duly impressive. Masonic symbolism should be more attentively studied. But, most of all, the moral sentiments which underlie the entire system should be dwelt upon and enforced, that so brethren may better comprehend the character and aims of Masonry, and be pervaded with a nobler zeal to help it forward to glorious accomplishments. When there is such knowledge and zeal on the part of the members of a lodge there will most likely be a condition of prosperity and blessedness.—*Repository*.

### THE FIRE IN FREEMASONS' HALL.

The fire of Thursday night at Freemasons' Hall, of which a brief report appeared yesterday morning, was fortunately confined to the place in which it broke out, though the damage caused by it there is entirely irreparable, the "Throne-room," in which the Grand Lodge of England held their meetings, being almost entirely destroyed. It appears that the discovery was made by Mr. Sadler, the Grand Tyler of England, who resides on the premises, and whose attention was called at about a quarter to twelve to a smell of burning wood. He at once searched the immediately adjoining rooms, and found nothing, but on looking out of an upper window saw smoke coming apparently from the Great Hall of the Freemasons' Tavern next door. He ran down stairs, unlocked the doors between the two buildings, and gave the alarm, afterwards accompanying the firemen to the roof of the hotel. It was then found that the smoke was penetrating through the roof of the Masonic Hall in dense quantities, showing that there must be a large body of flame inside. Notwithstanding a plentiful

supply of water it was impossible to save the building, the roof at the upper end of which fell in within an hour of the outbreak. With this, however, all further fear of any spreading was at an end, as the firemen obtained complete mastery over the flames, which at one time threatened to destroy not only the whole block of buildings attached to the Hall, but also the adjoining hotel. When an investigation could be made it was found that the whole of the pictures, together with the furniture and the organ, were entirely burned, and what was left of the Grand Hall not scorched or charred was entirely spoiled by smoke or water. Upon the walls were portraits of the Grand Masters from the time the Hall was dedicated on May 23, 1775, to the present time (with the exception of the Marquis of Ripon). Those on the left side on entering the room were, George IV. (when Prince of Wales), the Dukes of Cumberland, Sussex, and Kent, and the late Earl of Zetland; while on the west were Lord Petre (Grand Master when the hall was dedicated, 108 years ago), the Duke of Manchester, the Earl of Moira, the Duke of Athole, and the present Grand Master, the Prince of Wales. At the upper end of the room, immediately in rear of the Throne, is a statue of the Duke of Sussex, which though a good deal blackened by smoke is not completely spoiled. At the top of the Hall the roof is off, and the whole of the flooring burned through to the vaulting of the wine cellars below, and the entire decorations of the walls and the grained and ornamental roof are utterly destroyed. Fortunately all the records of Grand Lodge are safe, as are also the three principal chairs used by George IV., which were fastened in a cupboard. Too much praise cannot be given to the firemen for the quickness, energy, and tact they displayed in their difficult work; and it is hardly saying too much that but for the excellent appliances at hand

in the Freemasons' Tavern, the fire could never have been confined to where it was, though the injury is very great. No part of the tavern, nor, indeed, any portion of the Freemasons' building, is injured except the Hall, and yesterday business was going on in both places as usual. Colonel Shadwell Clerke, grand secretary, Sir John Monckton, and other officers of the Grand Lodge, were early on the scene in the morning, and a message, conveying full information of the disaster, was sent to the Prince of Wales. A search shows that the fire originated in a flue from the kitchen of the hotel, under the basement, at the north-east corner of the temple, and adjoining the party wall separating it from the great hall of the tavern. It was probably smouldering for a considerable time, but once alight the dry character of the surroundings made the fire spread over the whole of the walls and roof as though they had been tinder. The Hall is insured, but the loss in articles highly prized for their associations nothing can repay.—*London Standard*, May 5.

### THE GRAND LODGE OF IRELAND.

The Grand Lodge of Ireland was founded on Feb. 8, 1729, the day the foundation stone of the present Bank of Ireland (formerly Irish House of Parliament) was laid Masonically, and is the senior Grand Lodge of the world, not the "second in point of antiquity." The "second in point of antiquity" is the Grand Lodge of Scotland, which was founded Nov. 8rd, 1736. Both these Grand Lodges can prove from their records continuous and united working from these dates; also that they have always used and borne the same coat of arms from their foundation to the present day.

I am quite aware that as in England, Freemasonry existed in both Ireland and Scotland for many long years prior to 1729 and 1736; but it

was only on those dates the Grand Lodges were founded.

I am also aware that the Grand Lodge of England claims to be the premier Grand Lodge of the world, but to this title it is not entitled.\* There was a Grand Lodge in England founded in 1717; but this body was split into two Grand Lodges, styled Ancients and Moderns, each granting warrants to hold lodges.

These two Grand Lodges worked in opposition until the happy union into the present Grand Lodge of England on Dec. 31st, 1813, now going on seventy years ago.

Each of these Grand Lodges had their own coats of arms, as can be seen by the frontispiece of the "Ahiman Rezon" of 1764, those of the Moderns being the same as the Grand Lodge of Ireland, those of the Ancients being the arms of the Operative, or stone, Masons.

The arms of the present Grand Lodge of England are an amalgamation of these, those of the Ancients being on the left and those of the Moderns on the right.

The history of these two English Grand Lodges and of their union on Dec. 1st, 1813, will be found in the valuable and most interesting work on the subject, "The Masonic Register," by R. W. Bro. W. J. Hughan, who also gives as a beautiful frontispiece the present arms of the Grand Lodge of England.

The Grand Lodge of Ireland by its first Constitutions of 1730 was to meet "on the four great feasts," and Grand Stewards were to arrange the festival.

The quarterly meetings were continued until Nov. 3rd, 1768, when the meetings were arranged to be held on the first Thursday of each month at seven o'clock, and the Grand Festival seems then to have ceased to be held. In 1838 the hour of meeting was changed from seven to eight o'clock, and since Nov. 1st, 1875, the meetings in August and September have been given up. This will show that the

Grand Lodge of Ireland has worked continuously for 154 years, regularly meeting for nearly 128 years of that long period on the first Thursday of the month.

These monthly meetings have been found fault with for some years past as being one of the causes for the non-attendance of Provincial Grand Officers and brethren, and a movement is at present on foot to return to the good old style of 159 years ago of holding quarterly Grand Lodges.

The Irish "Ahiman Rezon" of 1803 gives a complete and perfect list of lodges then in existence in Ireland—being, as you state, over one thousand lodges, but the same "Ahiman Rezon" gives a very long and sad list of lodges struck off at that period for non-payment of arrears. Some years afterwards a long list followed, and hence the great reduction you allude to.

Between 1871 and 1881 the Grand Lodge of Ireland has issued eighty-four new warrants, being at the rate of eight per annum. During the same period thirty-six warrants have been returned, being only an average of a little over three per annum. The accounts for 1882 (last year) will not be published until next month.

The only way in my opinion of reviving Irish Freemasonry is by the quarterly meetings and by official visitation to Provincial Grand Lodges, such as the Antrim (Belfast), Munster (Cork), North Munster (Limerick) and Londonderry.—*London Freeman*.

\*Bro. Hughan, however, writes as follows on this subject, to the *Freemason*, and we think his view is the correct one:—

I entirely agree with my friend, R. W. Bro. H. Neilson, in his opinion as to the need there is for a change in the management of the Grand Lodge of Ireland. Life and efficiency are much required to reinvigorate the Grand Officers generally, and I am persuaded that until brethren are promoted to Grand Office more frequently there will be little interest taken in the proceedings. It does seem to me absurd to be always appointing the same brethren to office, especially when some of them are

conspicuous by their absence. I quite think that quarterly communications would be advantageous. I cannot, however, for one moment grant that Ireland is the premier Grand Lodge, though I cheerfully admit it is the second in antiquity of existing Grand Lodges. From 1717 to 1725 there was but the one Grand Lodge in the world, and that was the "Grand Lodge of England," held at London. In 1725 the "Grand Lodge of all England," held at York, was formed, followed by Ireland's in 1728-9 (if not 1726 circa). The "Ancients" did not appear on the scene until 1750, and certainly their advent in no way invalidates the claim of the Grand Lodge of England to be considered the first of its kind. True, the United Grand Lodge of England dates from 1813, but it was but the union of two bodies previously existing, the one from 1717 and the other from 1750 (circa). I should not thus have alluded to the subject at all had it not been for Bro. Neilson's kind reference to my "Masonic Register." I am extremely glad to see Bro. Neilson's letter, and hope others will follow on the same subject.

Yours fraternally,  
W. J. HUGHAN.

### STAIN NOT THE CROSS.

Stain not the Cross, dear Templars! word and deed

Be holy while you bear the mystic sign!  
The Master's wounds, alas! too freshly bleed

Whene'er his votaries unto sin incline.  
The All-seeing Eye is ever bent to catch  
Each deviation from the Templar's vow,—  
In constant vigil therefore wait and watch,  
Nor stain the Cross which marks the  
Templar now.

Stain not the Cross—Stain not the  
Cross.

Stain not the Cross! a thousand witnesses,  
Eager to slander, waiting to decry,  
Are gathered round, and shall we pleasure  
these

To be their byword and a mockery?  
Ah, no; be true, brave Templars! By the  
sword

Which names "Golgotha" in its very hilt,  
Resolve to honor Jesus as the Lord,  
Nor foul His emblem with a stain of  
guilt.

Stain not the Cross—Stain not the  
Cross.

The *Masonic Chronicle* boldly advocates the cause of the Eastern Star in this State, and adds:—"We hope ere long to find the Order flourishing in every jurisdiction, Ohio included."

## Correspondence.

*We do not hold ourselves responsible for the opinions of our Correspondents.*

## UNAFFILIATION.

To the Editor of THE CRAFTSMAN.

R. W. SIR AND BROTHER,—In the April number of THE CRAFTSMAN I noticed with pleasure an able article from the pen of "Max," on unaffiliation. The ideas advanced by him made such an impression on my mind, that I cannot resist the temptation of replying—not in a spirit of condemnation, but in one of commendation. I admire the tone of his communication, and the stand which he has taken, but I do not hesitate to say that *he did not go half far enough.*

The subject of unaffiliation, or as we "Yanks" use it, *non-affiliation*, is one that has perplexed the Craft for years, and I do not know that it is any nearer a satisfactory solution than it was in 1840 or thereabouts.

The question, as to what means can best be employed to check this growing evil, is one that has been one of perplexity to the best Masonic talent. Our Grand Officers refer to it continually, yet devise no means to stop it, and I see no other course to pursue than for the Masonic press and its "quill drivers" to agitate it until a remedy is suggested and acted upon.

"Max" must not entertain the idea that non-affiliation is confined to his jurisdiction alone; we in the United States have this disease fearfully; in fact, some jurisdictions have it so bad that the *sick ones* nearly out-number the *well ones*. It is a huge stumbling block in our path; it is destroying the very vitality of our existence. If this increasing non-affiliation is the *effect*, let us stop a moment and see if we can find the *cause*; cause and effect go together.

My friend "Max" attributes one of the causes to poor material, which is correct. If one were to erect a building, he would not use poor material

for the foundation, knowing full well that if the foundation gave out the whole structure would fall. Just so with Masonry. We, as Masons of this age, are erecting a huge temple; its canopy is the whole heavens; its length, breadth, height and depth is unlimited. Then, if we use poor material in the foundation, we endanger the whole fabric. If such is the case, then why use poor material? There is plenty that is good and true, and which will pass the inspection of the Grand Overseer of all.

An experience of nearly twenty years in Masonry has taught me that a good Mason cannot be made out of one who has none of the true principles of Masonry imbued in him, any more than a man of culture and refinement can be made out of a block-head. Therefore, if he who disregards the principles which Masonry teaches, or is impure in his moral character, is very apt in after life to forget what he has been taught, and in the end turns out to be a non-affiliate, or, what is about as bad, an useless drone.

If the mental qualifications of the candidate are below par, as soon as the new wears off—and it very soon does,—he is very apt to find the ceremonies of the lodge room monotonous, unless he is assisting in conferring the Fourth, or eating, degree. His dull brain tires of hearing the same work; "the fun of the thing" is all gone; he can not, or at least does not, appreciate those grand moral lessons which are inculcated in every portion of our work, both exoteric and esoteric; consequently his visits to his lodge grow less and less, until they cease altogether, and another name is added to the non-affiliates.

Another point: If the moral qualifications of the candidate tend towards a gratification of the baser passions of his nature, we may teach and preach forever, and unless he listens to what Masonry teaches, she is powerless to work a reformation in him. Simply joining a lodge does

not make a true Mason, any more than the joining of a church will make a Christian.

The teachings which Masonry gives are beautiful; they amount almost to sublimity; but, if those teachings are disregarded they amount to nothing. But follow them, live up to what she expects her members to do, and they stand next to the true religion of the Most High.

Now if his desire is to pamper to the baser passions of his nature, he finds no congenial spirits amongst true Masons, and then we have another non-affiliate.

Again, *disappointed ambition* produces non-affiliates. Why so, says one. Because all Masons cannot be past or present officers, there must be privates as well.

A brother may have a laudable ambition for office. He may think that he has the ability to perform the duties of that office. Perhaps he has, but his brethren think not; consequently the Mecca of his ambition, the East is not reached. He, too, smarting under disappointed ambition, in time becomes a non-affiliate, thinking, no doubt, that he has cast his "pearls before swine." But in many instances the swine stand it most admirably without him, thinking that *his pearls were paste*.

Again, one is supposed to have no mercenary motives when he becomes a Mason. In fact, he makes his affirmation that he is "uninfluenced by mercenary motives." Many are the illustrations that can be mentioned, which will prove that he wilfully perjured himself when he made that affirmation. Let the reader stop for a moment, and see how many such Masons he can point out. He, too, seeing that he cannot make money out of Masonry, and that it is neither an insurance or mutual admiration society, soon adds his name to the list of non-affiliates.

There are numerous other instances that can be mentioned, did space per-

mit, to show the cause—the effect is seen all around us—why we have so many non-affiliates.

Now, as we have the cause and effect, let us see if we have a remedy. The whole blame lies directly to the doors of our Grand and subordinate lodges. Grand Lodges are not perfect, neither are its officers. Its members too often forget, as well as others, even when Grand Lodges are in session. Grand Masters may fume and foam; Grand Lodges may enact laws; Masters may try to execute them, but just so long as the doors of our lodges are insecurely guarded, we shall have this vast army of non-affiliates to carry. She may make less Masons by doubling the guard, but what Masons are made will not in the end be found amongst the non-affiliates.

Let every true Mason cry halt! about face! to your post! march! Now, that post is at the outer door of our lodge rooms, to guard them against intruders, and the weapon to be used is a *small black ball*. Guard that door as you would your life. Inspect, tear to pieces the mental and moral qualifications of the candidate. If he fails to conform to the test use the negative ballot, no matter what his bosom friends may say or think; but, if he conforms to those tests, then admit him and make a true Mason out of him.

If this growing evil of non-affiliation is to be checked it must begin at the very door of the lodge room. Use the negative ballot, no matter if he is a "good fellow." Good fellows do not always make good Masons. It is the internal, not the external, qualifications that we want. No matter if the applicant is of a good family, or of worldly influence, or of high social position, if he does not conform to the tests reject him, and Masonry will be the gainer, not the loser. We have already too many "good fellows" in our Institution for our own good. It's Masonry that we want, not numbers. More Masonry and less num-

bers will enhance our value wonderfully, both mentally and morally.

"Max" presents other points which might be enlarged upon with good effect, but space does not permit.

I admire his frankness and truthfulness. Would that we had scores just like him that had the moral courage to speak the truth. I know from experience that it requires no small amount of moral courage to point out the shortcomings of the Craft, and to those that do so, I say God speed you in your work.

FRANK N. BAXTER.

### TRIENNIAL NOTES.

Maryland Commandery of Baltimore, and Columbia Commandery of Washington City, have jointly arranged for the pilgrimage to San Francisco. The time occupied in making the trip will be thirty days, at a cost of \$200 to each Sir Knight, including railroad fare, sleeping car fare, meals en route, and hotel bill at San Francisco. Ladies accompanying Sir Knights will be taken at the same rate.

Apollo Commandery, of Chicago, has concluded to substitute a trip to Europe in place of going to San Francisco. They will leave Chicago 200 strong, on Thursday evening, July 12th, arrive at New York on Saturday morning, July 14th, and sail at noon of that day by the steamer *City of Rome*. Tickets from Chicago to Paris and return, \$250, which cover all the expenses of the trip. Other parts of Europe will be visited.

St. Elmo Commandery, of Meriden, Conn., will go to San Francisco as escort to the officers of the Grand Commandery of that State. They have arranged for a forty days' excursion, leaving Meriden July 24th, stopping at Denver, Col., and other points of interest.

The Drill Corps of Raper Commandery have chartered two Pullman Sleepers, and will pay all expenses

of transportation and hotel bills of such members of the Commandery who become members of the Drill Corps, and comply with the regulations adopted in regard to attendance at drills, proficiency, etc. Other members of the Commandery are granted the privilege of occupying the same cars by paying their own expenses. The only drawback now appears to be in getting enough drilled members of the corps to go to make the requisite number to enter for the competitive drill.

The latest reports from San Francisco are very discouraging in regard to the hotel accommodations. So far, all the hotels have agreed to accommodate only *seven hundred and seventy-five Sir Knights*.

The Triennial Committee of Arrangements are reported as being very much discouraged, and seriously considering the propriety of recommending that the Encampment be held in some Eastern City. This condition of affairs, unless soon changed, will so largely reduce the number of those who will go, that they can be easily provided for.

The Grand Lodge of Washington has a standing regulation that no Master elect of a lodge in that jurisdiction, shall receive the degree of Past Master, nor be installed into office, until he has proven himself competent and qualified to confer the three degrees of Masonry and deliver the lectures of each degree. The regulation is a good one, and if adopted would be of great benefit to Masonry in other jurisdictions. That he is thus qualified for the position before being elected as Worshipful Master is one of the best recommendations that a Mason can have that he will make a good presiding officer. Of course there are other qualifications necessary to make an efficient officer, but this is one that should be enforced in every instance. A competent Master is pretty sure to make a good working lodge.—*Advocate*.



### LOGIC IS LOGIC.

The editor of the *Voice of Masonry* with a persistency which is to be admired, whatever may be said of his judgment in the case, presents in the May number of that publication his views upon the logic of Bro. Wheeler on the question of Grand Lodge sovereignty, to which we appended the pleasant criticism, "Score a point for Bro. Wheeler." We fail to see the point of the worthy editor's logic, or how the fraternal epithets of "vile tyrants," "violence," or "might is right" can come within the scope of the Golden Rule. If three or four independent organizations choose to unite in a Grand Lodge and the fourth has the power to say it shall not be, then it seems to us that the strict requirements of the rule mentioned pinches the other foot.

The fact seems to be that our good Bro. Brown occupies the position of the pertinacious jurymen who accounted for the want of unanimity among the jury by saying, "Well, you see I had eleven of the most pig-headed men with me on that jury that I ever saw." The *Voice* says, "If by violence 'Grand Lodges have been formed and are now recognized,' then great is the stigma on Freemasonry." The trouble with such loose logic lies in the term violence. The very thing in question taken for granted. When one of a number, say ten, has the power to enforce his veto, "It shall not be," we suppose, by this wonderful logic, that there is no violence done to the wishes of the other nine.

"Logic is logic, that's all I say."

—Loomis' Masonic Journal.

THE BLACK COSTUME.—At the Annual Conclave of the Grand Commandery of Connecticut, held at Bridgeport, March 20th, New Haven Commandery, No. 2, asked permission to change from the standard uniform to the black, and leave was granted.

The friends of the *Repository* will be pleased to learn of its augmented circulation. Its subscription list, which has more than doubled during the past year, is constantly increasing.

One thousand dollars was appropriated by the Grand Commandery of Connecticut to help defray the expenses of its delegates to the approaching Triennial of the Grand Encampment.

Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least signs of dotage. She presents herself to-day in all the vigor of youth and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained, and her white banner floats upon the breeze of every clime, the admiration of the good and true of every country. And while she peacefully carries forward her heaven-blessed work there are those who, filled with envy and hatred, would crush her out of existence were it in their power.

The *American Freeman*, an anti-Masonic publication, in the last received number contains the following thrilling information in response to a copied extract, to the effect that unquestionably among the greatest living Masons in the United States are Ben. Perley Poore, of Massachusetts, Robert Morris, of Kentucky, and Albert Pike, of Arkansas: "A more deluded set of men, or one whose delusions have had greater weight with the masses, does not probably exist in modern times—Joseph Smith, Brigham Young, and Heber Kimball being dead. These three are men of the pen, and are, therefore, mightier than the three Masons of the sword, Generals Sickels, Logan and Butler. The whole together hold the threads of political action in their hands, and are shaping things for the next Presidency.—*Ex.* Hear! Hear!!

**The Canadian Craftsman.**

Port Hope, June 15, 1883.

**ANOTHER ENGLISH INVASION  
OF TERRITORY.**

The latest insult offered to Canadian Masons is the appointment by the Grand Mark Master Mason of the Grand Mark Lodge of England, of Judge Badgeley, of Montreal, to the position of District Grand Master of Mark Masonry for the Province of Quebec. This invasion of the territory of the Grand Chapter of Quebec is the more inexcusable, since in 1878 these two Grand Bodies entered into friendly relations with each other and exchanged Grand Representatives. We fail entirely to understand how the Grand Mark Lodge of England dared thus to violate every Masonic law of comity, honor and justice. The Rev. and M. W. Bro. Portal, P. G. M. M. of England, represents the Grand Chapter of Quebec near that Grand Body, and M. Ex. Comp. J. H. Graham, P. G. Z., holds a similar position from the Grand Mark Lodge of England near the Grand Chapter of Quebec. The Companions of this country believed they were on the most fraternal terms with the members of the Grand Mark Lodge of England, and now, without warning, cause or provocation, their jurisdiction is invaded, the Constitution of their Supreme Body set on one side, and their statutes and laws defied. In our long Masonic experience we have never met with so uncalled-for an insult and so gross a Masonic outrage. The Grand Orient of France, when it invaded an American jurisdiction, was not so much at fault.

The Grand Mark Master of England must surely have issued this patent or warrant under some misapprehension, and will rectify his mistake by at once cancelling the same, and making ample apology for what looks like a gratuitous insult to a Canadian Masonic Grand Body, acknowledged as supreme by all her peers on this continent. Judge Badgeley, we should have thought, would have exhibited better taste than to have accepted an office *sine dignitate*, and we are still more astonished to learn that the successor of the late T. D. Harington in the Scotch Rite, Lt.-Col. Hutton, should have so far forgotten his self-respect and his duty as head of an independent Grand Body in this country, as to have demeaned himself by taking a deputyship in an organization which he well knows cannot be recognized as anything but spurious throughout America.

We trust that not only the Grand Chapter of Quebec, but that every Grand Chapter in the Dominion and the neighboring Republic will, unless the *amende honorable* is made at once, both withdraw the commissions of their representatives and decline to recognize any Mark Masters hailing from a so-called Grand Body that can thus violate every principle of Masonic law. We await further particulars before further exposing this latest insult by English Masons to Canadian Craftsmen.

The plain fact is that these bodies must be stamped out; they are not a credit to the Masonry of this country.

It is understood Rose Croix Chapters of the Egyptian Rite will shortly be opened in Lindsay and Newmarket.

### QUEBEC—MAINE.

The following is the review of Quebec, in the Foreign Correspondence (May, 1888) of the Grand Lodge of Maine, by P. G. M. Josiah H. Drummond, who is generally admitted to be one of the most learned of American Masonic jurists:—

“The Grand Master, John H. Graham, delivered an exceedingly able and interesting address, which takes up twenty-five pages of the Proceedings. We cannot attempt to give a synopsis of it.

“Upon his recommendation, the rank of Honorary Past Grand Master was conferred on Bro. George O. Tyler, of Vermont, and Col. W. J. B. McLeod Moore, the Great Prior of Canada. Honors worthily bestowed.

“The Grand Master recommended the recognition of the Symbolic Grand Lodge of Spain, and the Grand Lodge of Arizona, but, with much regret, felt obliged to recommend that recognition be not awarded at present to New South Wales, because a majority of the lodges did not unite in the movement to form the Grand Lodge, and have not since given in their adhesion. His recommendations were adopted.

“He gives a statement of the principles of Masonic law involved in the formation and proceedings of this Grand Lodge. This we copy, omitting mere statements of fact.

[As this has heretofore appeared in THE CRAFTSMAN, we need not republish it.]

“This is an able exposition of the law to which we fully agree, except in a few particulars. In the first proposition ‘the inherent right and

bounden duty of the Craft are declared.’ We do not think it a violation of Masonic law, if the lodges in two States elect to have but one Grand Lodge. A majority of the lodges in either State, etc., have the right to form a Grand Lodge in that State, but we do not think that it is their duty to do so, if they prefer the opposite course.

“If a lodge refuses to submit to the new Grand Lodge, we hold that the latter should proceed precisely as any Grand Lodge would towards one of her subordinates which should deny her authority and rebel against her government.

“Grand Master Graham argues at some length the ‘Colonial Policy’ of the Grand Lodge of England, showing conclusively that the latter, by her exchange of Representatives with the Grand Lodge of New York (which recognizes the Grand Lodge of Quebec), must either take the position that the Grand Lodge of Quebec is her peer, or that she draws a distinction between the Grand Lodges of the United States and those in the dependencies of the British Crown.

“He states, in a masterly manner, the points upon which the two Grand Lodges disagree, and maintains with unanswerable arguments the views of his Grand Lodge.

“But he believes that the Grand Lodge of England has failed to give its attention to the principles involved, and hopes that it will ultimately agree with the American Grand Lodges, and recognize all regularly formed Grand Lodges as its peers.

“As to the English Lodges in Quebec, he recommends a continuance, for the present, of the same policy as

heretofore pursued, as he hopes that upon the occurrence of certain contingencies the whole matter will be peacefully adjusted.

"We should feel quite certain of this result, were it not for the receipt of a broadside containing an unwise article on the situation by an adherent of the Grand Lodge of Quebec, and a reply from the other side of a character utterly unworthy of a Mason or a gentleman. This indicates a feeling which we fear may prevent a union, although it would seem that the writer of the 'reply' could find but very few who would sustain him in such a proceeding.

"Bro. Graham having served nine terms as Grand Master, declined a re-election. We copy his 'closing words.'" [These have heretofore appeared in *THE CRAFTSMAN*.]

"We have ever deemed the Grand Lodge of Quebec particularly fortunate in being able to command the services of a Grand Master of the learning, prudence, and ability of Bro. Graham in the office of Grand Master, and we have admired her wisdom in availing herself of those services. In saying this, we do not in the least depreciate the assistance which his able and faithful associates have rendered to him and to Masonry."

"We had hoped that before this, the English lodges would recognize the stern logic of events and gracefully yield to it; and we trust that the consummation is not distant, for, while we cannot but admire the fraternal manner in which this question has been treated, we know that there is a limit to patient endurance, and if that limit is passed, we know equally

well that the non-adhering lodges will be the only losers in the certain outcome. The very large majority of the American Grand Lodges are fully committed to the principles which sustain Quebec, and in case of her disciplinary action, would recognize and sustain it, and those lodges would find themselves outside the pale of Masonic intercourse, except with each other and their mother Grand Lodge.

"But we trust this result will never be reached. We have been of those who have earnestly advised both parties against extreme measures, and we believe there are Masons enough on both sides, of broad views, who will rise above mere partisan feeling, and settle this controversy as *Masons* ought to settle it."

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#### THE POSITION OF GREAT PRIORY.

The position of the Great Priory of Canada is at the present time somewhat anomalous, and the views entertained by many Sir Knights very antagonistic. We would suggest that it would be as well, in order to set the question of our independence at rest, once and forever, to petition His Royal Highness, the Grand Master of the Order, to resign his position as Head of the Templars in Canada, and we should at the same time agree, at a fixed date, to declare that venerable and beloved Templar, Col. W. J. B. McLeod, Moore, Great Prior, *ad vitam*.

The Prince of Wales would, of course, resign on such a petition being presented, and the Great Priory by such a course would be kept intact. Officers of Great Priory would be termed, as at present, "Great,"

and those elected take the title of "Right Eminent."

It would be as well also to give permission for any Province or group of Provinces, having three or more Preceptories in the same, to form a "Grand Preceptory," with an elected R. E. Grand Preceptor as presiding officer, and his other officers to be entitled "Very Eminent."

Of course there will be a number of minor details, but by some such system we could retain our autonomy, and be free from the more modern titles of the neighboring Republic.

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#### ANOTHER INSULT TO CANADIAN MASONS.

We really thought the high tone assumed by the Grand Lodge of England in upholding the outrageous proceedings of St. George's Lodge, No. 440, E.R., in Montreal was quite sufficient to have proved how thoroughly reckless, and regardless, English Masons were of all courteous and fraternal feeling towards their Colonial brethren; but now, the Grand Mark Lodge of England, through its Grand Master, Lord Henniker, has added insult to injury by deliberately invading the territorial jurisdiction of the Grand Chapter of Quebec, a Sovereign power with whom she was on the most friendly terms, and had exchanged Grand Representatives.

The Grand Mark Lodge of England, by assuming to appoint a District Grand Master of Mark Masonry for the Province of Quebec, has literally ostracized itself from all bodies of the Rite in the Dominion. The insult is not only to the Grand Chapter of

Quebec, but to every Grand Chapter on this continent that recognised it and exchanged Grand Representatives with it. In England (its home) it has never been formally recognized by the Grand Chapter of that country. The American and Canadian Grand Chapters, on the other hand, gave it in its earlier days their moral support and assisted it in every way, where they saw, or thought they saw, it was endeavoring to organise a Supreme Body under whose supervision they hoped Mark Masonry in the mother-country would progress and prosper. And now, we have this outrageous return for our generous and liberal support.

The Hon. Judge Badgley, in accepting this position, and Lt.-Col. Hutton, Sup. Grand Commander of the Supreme Council Scottish Rite for Canada, in taking a second position to the learned Judge, have proven themselves inimical to the best interests of Freemasonry in Canada. They have no right to hold positions in this country in Mark Masonry under the jurisdiction of England, for by so doing they gratuitously insult every Supreme Body of Royal Arch Masonry on this continent, and show a total disregard of all self-respect and Masonic honor in thus violating the constitution of the Grand Chapter of Quebec in whose territorial jurisdiction they reside.

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The attendance of the Grand Bodies at Ottawa next month bids fair to be very large. In all probability a number of our Quebec brethren will also be present, to note the action of the Grand Lodge of Canada *ancient* St. George's Lodge, No. 440, E. R., Montreal.

## EDITORIAL ITEMS.

We congratulate *The Hebrew Leader* upon arriving at its prime—thirty-five years. This weekly is one of those exchanges that we are ever glad to welcome, not only on account of the able editorials which appear in its Masonic department, which we believe is under the control of that distinguished Freemason, Ill. Bro. McClenachan, 38<sup>o</sup>, of New York, but also for the interesting matters with which it is generally filled. We wish the *Hebrew Leader* a long and useful career.

THE San Francisco Fraternal Record, while advocating the interests of the male-and-female "Order of the Eastern Star," gives the following curious statement and prophecy:—

"The tendency among what are called 'the higher degrees' now is to have ladies present at most of their entertainments, and we have been informed that during the conferring of some of the 'highest of the high degrees,' a screen has been removed, and some of the fair sex permitted to gaze on the beautiful tableaux. We were present not long ago, in an assemblage composed of both sexes, where several tableaux pertaining to the aforesaid high degrees were exhibited on the same stage, and by the same persons, as during the conferring of the degrees. Therefore, the last objection seems to us to be removed, and we hope ere long to find the Order of the Eastern Star flourishing in every Grand Jurisdiction."

We do not know what our contemporary refers to by the "highest of the high degrees," but we do know that "the last objection" to women becoming Masons, or quasi-Masons, is not removed, and never will be, so long as Masonry is Masonry.

The official organ of the G. L. of Hungary, the *Orient*, says:—"The Age of Freemasonry.—It has been the general belief that Freemasonry, in its present form, was established in the early part of the 18th century, and that before this date, only professionally, corporations such as *Steimmetzen*, *Maurer*, etc., to which the old so-called Masonic documents, allude, had been in existence.

"The London *Freemason*, published sometime ago a discovery, which contradicts this theory. In a church register in Manchester, was found the following entry:—'Humphrey, son of Edward Holland, Freemason, Capt. (ffrymason, Capt.) christened on the 3rd of February, 1608.' As the name, Holland, appears in the register on former occasions, where he is designated as 'Gentleman,' the conclusion was drawn that he was no Laborer, or Operative Mason, as there appears the title as Captain.

"If this is the case then, Freemasonry had its existence, as in the present form, already in the 17th century.

"Since this discovery, diligent search has been made to find more proof of this fact."

A German Masonic publication, called the *Baukuette*, says:—Definition of Freemasonry. — "Bro. Gahlet d'Aluiella, a Representative in the Belzish Chamber, defended with great warmth, Freemasonry, amidst repeated interruptions, and proved that membership did not interfere with the military spirit of officers in the army.

"He quoted from § 1 of the Book of Constitution of Belgium, the

following liberal definition:—'Freemasonry is a cosmopolitan and progressive institution, which has for its aim to seek for truth and the perfection of mankind—it is founded on liberty and tolerance. Every candidate must be an honest man, and possess such a degree of education as to enable him to comprehend the principles of Freemasonry and to promulgate the same. Freemasonry demands from her disciples sincerity of conviction, and to search for knowledge, and to acquire and practice resignation; she therefore forms a society of proven friends, who, linked together by the spirit of liberty, equality, and brotherly love, work individually and collectively for the progress of unlimited benevolence.'

The *Orient*, (Hungary), gives the following interesting particulars:—“A queer case, giving grave cause for thought, occurred in the Lodge ‘La Fraternité des Peuple’ at Paris. In the work of Feb. 2nd, a native of Alsace was to be initiated. The profane stated, to avoid the hateful duty of serving under the banners of the conquerors of his fatherland, he had emigrated to America—lived there for six years—and had become a citizen of the United States. Having now returned to his proper native land, and decided to remain there, a brother asked him the following question, ‘What would you do in case a war should break out again between France and Germany?’ His firm reply was, ‘I would certainly side with France.’ ‘But, as you are not a soldier you could not do any military service. Should you be entrusted with an important mission by

the French Government, as you understand the German language, would you be willing to undertake it? The profane declared that to such a question he could give no answer, as he would not bind himself to anything of the kind. At this point the candidate was rejected, and the ceremony of initiation discontinued, the W. M. declaring that the last answer of the candidate showed a weakness of character, as a French Freemason must above all ‘be a good patriot.’” To all of which the *Orient* very properly remarks, “The whole proceedings, the questions, as well as the result, seem to us to be more appropriate for a political club than for a Freemasons’ Lodge.”

#### OUR STATISTICS BOOK.

An old and able member of the Craft—a Past Master of considerable experience, and one who is very exacting in having the affairs of his lodge properly conducted, says, after examining a copy of our Statistics Book, sent at his request for examination:—

“I am in receipt of ‘Statistics Book,’ which you kindly send me for inspection. The advantages accruing to a lodge possessing this book are manifest and manifold. It conduces to regularity; it inculcates systematic observances, and becomes a valuable souvenir of information to hand down from year to year; and must prove at all times a perfect referee in important matters relating to the affairs of the lodge, when the object for which it has been so carefully formulated is appreciated and observed. To me, as an orthodox constitutionalist in Freemasonry, the ‘Statistics Book’ comes most agreeably and I have great pleasure in purchasing one for the use, and on behalf of our lodge.”

Our statistics book is sent post-paid to any address in the Dominion of Canada. Price, \$3.50. Send orders to J. B. TRAYES, CRAFTSMAN, Port Hope, Ont.

**FREDERICK THE GREAT AND  
FREEMASONRY.**

The Freemasons' lodge at Aashen, which had been defunct for some time, was resuscitated and newly installed by her mother lodge, at Wetzlai, in the year 1778.

The Lector Greinesnan, of the Dominikaner cloister at Aashen and Sahuff, priest of the Kapuziner, excited in the cathedral the populace against the Freemasons.

When Frederick the Great received knowledge of the fanatic behaviour, which threatened the public safety, he wrote the following letter, dated Feb. 7th, 1778, to these public instigators:—

“My very Rev. Fathers,—Several reports, confirmed through the press, have brought to my knowledge with what zeal you endeavored to whet the sword of fanaticism against quiet, virtuous, and respected people called Freemasons.

“As a former honor-bearer of this respected Order I must, as much as in my power, hurl back this slander with which you affront them, and endeavor to draw aside the dark veil which presents you the Temple which we have erected for all nations, as the place of meeting of all vices.

“Now, my very Rev. Fathers,—would you bring back those centuries of ignorance and barbarism, which have been so long a disgrace to human intellect. Those times of fanaticism, to which the eye of human reason can only look back with horror; those times when hypocrisy was sitting between superstition and humility on the throne of despotism; put shackles on progress, and, without distinction,

burned all those at the stake who were able to read.

“You give the Freemasons' not only the odious name of sorcerers, but you accuse them of being thieves and lawless people, the fore-runners of Anti-christ, and you exhort a whole nation to exterminate that damned race.

“Thieves, my very Rev. Fathers, do not make it their duty, as we do, to assist the poor and orphans. Thieves, on the contrary, very often rob them of their inheritance, and fatten themselves on their spoils, in the lap of idleness and hypocrisy.

“A Freemason, when he returns from his place of labor, where he receives lessons for the benefit of mankind only, becomes a better husband in his family circle. Fore-runners of Anti-christ would most likely endeavor to destroy the laws of the Most High, but Freemasons could not do this without destroying their own structure, and how could those be a damned race who seek their glory in the indefatigable propagation of all virtues which make an honest man.

“FREDERICK.”

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**SECRETS REVEALED.**

Listen to Bro. Hugh McCurdy, a Sublime Prince of the Royal Secret, and note how, in a “remarkable address,” at a banquet of the Scottish Rite, at Grand Rapids, he thus ranteth. We never saw such thorough “buncombe” before put forth as “Masonic,” still, being uttered by a *thirty-second*, it must be something worth recording. Read it:—

“The gates of this city have been lifted up to let the Princes of Glorious Record come in—Plutos here pre-



sents himself, accompanied by joyous mirth and gentle peace, to greet you. The goblets overflow, the flame ascends from the hearthstone, the tables bend beneath their plenteous offering, the sparkling wine and the fragrant flower but feebly symbolize the sparkling fervor of our welcome, and the fragrant memory of your history, which we trust will ever descend upon you to bless you and yours, as gently as the dews that descended upon Hermon's Mount and Zion's Hill. You do not come like the magnanimous Prince of Trojan fame, to build a city here, but you come to build a temple in every heart that owns the influence of sublime principles our Order was organized to foster and lives to perpetuate. You do not come, like Prince Æneas, to bring your gods to Latium; but to add to the worshippers around that altar upon which we place the purest offerings of the human heart. You come, not as princes of the olden time came to the consistory, in obedience to imperial authority, but in obedience to the promptings of that spirit which becomes the crowned monarch better than his crown—that spirit which is above all sceptered."

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R. W. BRO. WEEKES.  
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Right Worshipful Bro. N. Weekes, Grand Secretary of the Grand Lodge of New South Wales is now in England, and proposes personally calling upon some of the prominent masonic officials of the mother-country. We sincerely hope he will be not only successful in his private affairs, but also in his efforts on behalf of our Sister Colonial Grand Lodge. We fear, however, being only a colonial Mason, he will not receive much attention from the salaried officers of England, who apparently fancy colonial Masons are an inferior

species. Bro. Weekes before leaving was tendered a banquet at which all the leading Craftsmen of New South Wales were present, including the Grand Master, Deputy Grand Master, etc. At the conclusion of the toast to "Our esteemed Grand Secretary, Bro. Nicholas Weekes," the Grand Junior Warden, Rt. Wor. Bro. Alfred Burne read

THE ACROSTIC

on the fly-leaf of the album presented to Bro. Nicholas Weekes, Grand Secretary of the Grand Lodge of New South Wales, on his leaving for England:—

N o empty sentence, Testimonial drained,  
I s in the folding of this gift contained;  
C old at the warmest, can *such* feelings  
    show,  
H eartfelt and Faithful, with a fervent  
    glow?  
O r, can they fill a friendship's treasure  
    place,  
L ike shadowed pictures of a loved face?  
A portrait seems to bring before the view  
S ome hidden presence of the person true.

W hen on the wave or in a distant land,  
E ach honored face of the Masonic band  
E xulting thoughts may raise, that such as  
    these  
K eep one in memory, over distant seas.  
E stem for all must in each bosom dwell,  
S o "Farewell Brother," for a time "Fare-  
    well."

BRO. W. H. ORE,  
Lodge Edinburgh, Mudgee, No. 4,  
G. L. N. S. W.

March 14, 1883.

Grand Secretary Bro. Weekes, in reply, said:—Most Worshipful Grand Master, Deputy Grand Master, and brethren, I sincerely thank you for this extremely enthusiastic expression of respect towards me as your Grand Secretary, and I can assure you what I have done in the past has been for the love of Masonry. As you all personally know, the establishment of the Grand Lodge of New South Wales was not done without loss of time and money; but when I nailed my colors to the masthead of the Grand Lodge of New South Wales I did it with a resolve never to lower the same.

(Cheers.) Before this was done, we, one and all, were thoroughly convinced it was for the good of Freemasonry in New South Wales, and being actuated by such principles, we have persevered, and even now abundance of good has been the result. Look to the English and Scotch Masons! Have we not put new life into them? Where would their Scholarship or other charitable efforts have been had it not been for the Grand Lodge of New South Wales? Again, look at that monument being erected in Castlereagh Street—I mean our own Masonic Hall—not to speak of our Widows & Orphan Fund and Benevolent Fund. This alone is sufficient reward to a true-hearted Mason, and I feel proud of such. When in England, Ireland, and Scotland I shall make it my business to call on the several Grand Secretaries, and if I can be the means of settling the present differences among the Masonic brethren of New South Wales, I shall do so.

I shall also endeavor to return by Canada and the United States, and visit some of the leading Craftsmen in the Dominion, and the Great Republic. In conclusion, Brethren, I sincerely thank you.

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#### HISTORY OF MASONRY IN MANITOBA.

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The history of Freemasonry in Winnipeg and the North-West begins in 1864. Previous to that, and in fact from the time of the earliest settlement, individual members of the fraternity came and went, but it was not until the date named that a sufficient number were domiciled in the city and neighborhood to warrant the establishment of a lodge in Winnipeg.

The officers stationed at the American Fort Pembina, about sixty miles distant southward, had formed a lodge there, and some of them had occa-

sionally visited Winnipeg, and during such intercourse encouraged the Winnipeg brethren in their design to form a lodge, and recommended their petition to the M.W. Grand Master of the Grand Lodge of Minnesota; this territory bordering on that of Minnesota, the then Grand Master, Bro. A. T. C. Pierson, considered the Red River Settlement to be within his Masonic jurisdiction, and granted the prayer of the petitioners, by issuing a Dispensation authorizing Bro. Jno. Schultz as W. M., Bro. A. G. B. Bannatyne, S. W., and William Inkster, J. W., to institute a lodge in the Red River Settlement, Rupert's Land, and there to institute, pass, and raise Freemasons, according to ancient custom. The said Dispensation was dated St. Paul, Minnesota, the 20th May, 1864, and was signed by the Grand Master above named.

Some delay occurred in the transmission of the paper, and in fitting up and furnishing a hall in which to meet. This hall was in the second story of a building at the corner of Main and Post Office streets, and the first meeting of the lodge was held on the 8th of November, 1864, with the following named officers:—Bro. John Schultz, W. M.; Bro. A. G. B. Bannatyne, S. W.; Bro. William Inkster, J. W.; Bro. J. E. Sheal, Treas.; Bro. William Coldwell, Sec.; Bro. W. B. Hall, S. D.; Bro. Charles Curtis, J. D.; Bro. R. Morgan, Tyler. Several petitions for initiation were received at this and subsequent meetings. The lodge flourished amazingly, and made many good Masons. Hector McKenzie, John and Thomas Bunn, Dr. J. C. Bird and Archdeacon Hunter were among the worthy Masons made in the old North-Light Lodge. The lodge was held by the same principal officers for

three years. The Dispensation having been extended, an election of officers was permitted, which took place on December 23, 1867, resulting as follows:—Bro. A. G. B. Bannatyne, W. M.; Bro. Thomas Bunn, S. W.; Bro. John Bunn, J. W.; Bro. E. L. Barber, Treas.; Bro. Hector McKenzie, Sec.; Bro. C. J. Bird, S. D.; Bro. Charles Curtis, J. D.; Bro. E. H. G. G. Hay, Tyler.

During the year 1868, the Masonic horizon in the Red River Settlement became somewhat cloudy; the prospective change in the proprietorship of the territory, and other causes, had materially dispersed the members of the lodge; the Grand Lodge of Minnesota also seemed to doubt the propriety of maintaining the right of jurisdiction within this territory. A sort of apathy for a time prevailed, and finally the Grand Lodge cancelled the Dispensation, and thus ended the course of the pioneer Masonic Lodge of Rupert's Land.

The few members of the old lodge who remained in the Province have affiliated with the lodges formed more recently.

After the transfer of the territory to the Government of the Dominion of Canada, the troubles of 1869 and 1870 occurred; a military force from the eastern Provinces arrived here for the restoration and maintenance of order, and amongst them were many members of the fraternity. True to the traditions of their ancient privileges, they soon arranged for the establishment of lodges where they could practice the mystic art, and promulgate the principles thereof in the new Province.

#### ANOTHER LODGE FORMED.

The first petition sent to the Grand Lodge of Canada, was for permission to form the Winnipeg Lodge, with Bro. the Rev. Robert S. Patterson, as W. M.; Bro. Norman J. Dingman, S. W.; and Bro. W. N. Kennedy, J. W. The Dispensation was duly received, an emergent meeting was held on the 10th December, 1870,

but owing to Bro. Dingman having returned to the east, Bro. W. N. Kennedy was elected S. W., Bro. Matthew Coyne, J. W., Bro. James B. Morice, Treas., and Bro. Henry T. Champion, Sec.; a regular meeting was held on the 22nd, at which several applications and petitions were received, and, on the 27th, St. John the Evangelist's Day, the brethren dined together.

At their next meeting, the name of the lodge was changed by permission from Grand Lodge, and called Prince Rupert Lodge. The meetings were held in the second story of a building on the corner of Main street and Portage avenue.

At the end of one year from the first regular meeting it was properly constituted No. 240, Grand Register of Canada, and its register contained 55 members.

#### MANITOBA LODGE.

Simultaneously with the receipt of the Dispensation for this lodge similar documents were received for the institution of two other lodges in the Province, namely, Manitobian Lodge, at Lower Fort Garry, which held its first meeting, February, 1871, with Bro. George Black as W. M.; Bro. Thomas Bunn, S. W., and Bro. W. J. Piton, J. W.; and International Lodge, at North Pembina, with Bro. F. T. Bradley, as W. M.

The name of Manitobian Lodge was subsequently changed to that of Lisgar Lodge, their warrant was received in due course, No. 244, G. R. C., and the old lodge still remains, healthy and prosperous, in the thriving town of Selkirk.

The authority to form a lodge at North Pembina was not acted upon. Bro. F. T. Bradley found unexpected difficulties to prevent the formation of a lodge on an international basis, and the population north of, and in proximity to, the boundary line, was too sparse to admit of its success if limited to Canadian territory, therefore the Dispensation was allowed to lapse.

## ANCIENT LANDMARK LODGE.

The influx of population to the Province, and the rapid increase in the then prospective city of Winnipeg, suggested the advisability of forming another lodge. Accordingly a petition was sent to the Grand Master of the Grand Lodge of Canada for authority to institute Ancient Landmark Lodge, with Bro. James Henderson as W. M.; Bro. William F. Luxton, S. W.; and Bro. Walter Hyman, J. W. The petition was granted. They received a Dispensation, and held their first meeting at Winnipeg in December, 1872. This lodge also found abundance of good material for the erection of their Masonic edifice, and occupied a position in this Province second only to Prince Rupert Lodge. In due course they were chartered No. 288, G. R. C.

## GRAND LODGE FORMED.

The three lodges were fully established and in good working order, and continued to flourish under the parental care of the mother Grand Lodge. But children arriving at a mature age generally desire to set up for themselves, so did these three lodges conclude to cast off the fostering mantle of the Grand Lodge of Canada, and on the 12th of May, 1875, declared themselves the Grand Lodge of Manitoba, with the following named officers: Bro. Rev. W. C. Clark, Grand Master; Bro. W. N. Kennedy, Deputy Grand Master; Bro. James Henderson, Grand Senior Warden; Bro. S. L. Bedson, Grand Junior Warden; Bro. Rev. J. D. O'Meara, Grand Chaplain; Bro. Jno. Kennedy, Grand Treasurer; Bro. W. T. Champion, Grand Registrar; Bro. John W. Bell, Grand Secretary; Bro. Gilbert McMicken, Grand Senior Deacon; Bro. W. J. Piton, Grand Junior Deacon; Bro. John J. Johnston, Sword Bearer; Bro. G. B. Spencer, Director of Ceremonies; Bro. Simon Duffin, Grand Pursuivant; Bro. John Norquay, Grand Steward; Bro. Thos. H. Parr, do.; Bro. Wm. F. Luxton,

do.; Bro. C. D. Richards, do.; Bro. T. H. Barton, Grand Tyler.

The three lodges thus forming the Grand Lodge were numbered Prince Rupert, No. 1; Lisgar, No. 2; and Ancient Landmark, No. 8; Grand Register of Manitoba. Shortly after the organization of the Grand Lodge, Dispensations were granted to St. John's Lodge in Winnipeg, with Bros. J. W. Harris as W. M., Archibald McNee, S. W., and Stewart McDonald, J. W., dated the 16th July, 1875; and to Hiram Lodge, at Kildonan, with Bros. John H. Bell as W. M., Rev. S. P. Matheson, S. W., and Colin Inkster, J. W., dated the 9th of October, 1875.

From the first establishment of Freemasonry on the Red River of the North, the more educated class of the native born inhabitants showed great interest in the institution, and many of them at once became members. The Hiram Lodge was composed principally of these brethren, as shown in the address of our much-esteemed Past Grand Master, Bro. W. N. Kennedy, delivered to Grand Lodge the 14th of June, 1876, at which time warrants were issued to the two lodges last named and numbered 4 and 5 respectively, G. R. M. On the 29th July, immediately preceding, Emerson Lodge was formed, U. D., with Bros. F. T. Bradley as W. M.; D. G. Dick, S. W.; O. Bachelor, J. W., and a warrant issued to them at the next communication of Grand Lodge held in June, 1877, and numbered 6, G. R. M.

It is here worthy of note, that the M. W. Grand Master of the Grand Lodge of Minnesota, Bro. James C. Breden, evinced such truly Masonic liberality, and freely gave permission for the Emerson Lodge to receive petitions from and confer degrees upon persons residing in Minnesota, near the Province of Manitoba.

In the course of the ensuing year a Dispensation was granted to Assiniboine Lodge at Portage la Prairie, and a warrant issued to them as the

annual communication of Grand Lodge, held in June, 1878, No. 7, G. R. M., with Bros. Rod'k McQuaig as W. M., J. A. K. Drummond, S. W., Charles H. House, J. W.

#### A SPLIT.

At this communication of Grand Lodge, family jars occurred which divided the household of the fraternity, emanating, principally, from the question of Ritual. The older Canadian lodges preferred to continue the method to which they were accustomed, while more recently formed lodges had adopted the American method and endeavored to make it the established Ritual of the Grand Lodge of Manitoba. The Canadian workers demurred and severed their connection with this body. A year of probation ensued. During this time two separate bodies had existed, each styling itself the Grand Lodge of Manitoba. The Canadian body had granted warrants to three new lodges, namely, King Solomon Lodge, at the town of Morris, with Bros. W. H. Pringle as W. M., Robert Meiklejohn, S. W., Solomon Johns, J. W., No. 8, G. R. M.; Oakland Lodge, at the Boyne Settlement, with Bros. Rev. Walter Ross as W. M., William Livingston, S. W., Louis Renand, J. W., No. 9, G. R. M.; and Northern Light Lodge, in Winnipeg, with Bros. Gilbert McMicken as W. M., Alex. Christie, S. W., J. M. McDonnell, J. W., No. 10, G. R. M.

Subsequent to the split referred to, various efforts were made to effect a compromise of the differences, which proved futile, until at length the Canadian body appointed Past Grand Master Bro. Geo. Black, as arbitrator on their part, and the other body appointed Grand Master Rev. Bro. S. P. Matheson on their part, and to these two distinguished brethren are due the best thanks of the craft. They prepared their award, setting forth the terms and conditions of settlement; a special communication of both bodies was called to meet on the 19th of June, 1879, to take the award into consid-

eration; the terms and conditions therein set forth were adopted by both parties, and they merged into one, the diverse opinions had been drawn together by that invisible mystic tie, ever powerful for good; the shattered household were again united into one band of brothers, as of yore, with a realization of strength and influence greater and more firmly established after an ordeal test; and when order was fully restored it was found that during the chaos, triplicates, all healthy and prosperous, had been added to the Masonic body of Manitoba.

#### THE LODGES.

Subjoined is a list of all the lodges in the Province:—

NO.	NAME OF LODGE.	WHERE HELD.
1	Prince Rupert.....	Winnipeg.
2	Lisgar.....	Saskirk.
3	Ancient Landmark.....	Winnipeg.
4	St. John's.....	Winnipeg.
5	Hiram.....	Kildonan.
6	Emerson.....	Emerson.
7	Assiniboine.....	Portage la Prairie.
8	King Solomon.....	Morris.
9	Oakland.....	Carman City.
10	Northern Light.....	Winnipeg.
11	Gladstone.....	Gladstone.
12	Stonewall.....	Stonewall.
13	Belmont.....	Nelsonville.
14	Prince of Wales.....	Minnedosa, N. W. T.
15	Corinthian.....	Rapid City, N. W. T.
16	Al Moghreb al Akse.....	Tanger Morocco.
U. D.	Brandon.....	Brandon.
U. D.	Pembina.....	Pilot Mound.
U. D.	Marquette.....	Portage la Prairie.
U. D.	Saskatchewan.....	Edmonton.
U. D.	Pequonga.....	Rat Portage.
U. D.	Kinistino.....	Prince Albert.

—Winnipeg Sun.

And now Bro. H. W. Ryland has found an example of a gentleman being received as a Freemason in 1603, which sets the date of speculative Masonry back one hundred years or more.

The proceedings of the Colored Grand Lodge of Ohio is a volume of 160 pp. There are 42 lodges of colored Masons in Ohio, with 1004 members. P.G.M. Wm. T. Boyd's report on correspondence shows that they have on this continent 31 Grand Lodges, with 649 subordinates and 17,122 members.

## CANADIAN MASONIC NEWS.

The Masonic column in the *Mail* advocates the idea of Treasurers of all secret organizations banking the funds at once—keeping, in fact, a regular bank account. Of course, they should.

Bro. Robert Ramsay has been awarded the medal for literary merit by the Sovereign Sanctuary of England. If we mistake not, the same honor was recently conferred upon Findel, the great German Masonic authority.

The Montreal *Post* editorially declares that the Orangemen of the Province of Quebec at one time called themselves Freemasons, in order to avoid the act against "Secret Societies." We presume the story is a canard.

The lately appointed Manager of the Bank of British North America, Kingston, V. W. Bro. D. Robertson, three years W. M., of St. John's Lodge, No. 2, Register N. Scotia, was also Senior Grand Deacon of the above Grand Lodge.

W. BRO. CHAS. P. SPARLING, P. M. of Alpha Lodge, No. 304, G. R. C., Parkdale, has recently issued what he calls a "Musical Ritual," for use in lodges, which fills a want long felt. It contains Odes for opening and closing, and also suitable pieces for use during the ceremonies of the three degrees. We cordially recommend the "Musical Ritual," and trust it will have a large sale.

Our thanks are due to the Secretary of St. James' Lodge, No. 73, G. R. C. for copy of a sermon on "The Hearing Ear," delivered before that body at St. James' Church, St. Marys, on Jan. 7, 1883, by our Brother, the Rev. J. T. Wright, Incumbent of St. James' Church. The brethren did well in securing so able a brother to deliver so instructive an address.

Bro. Lilley & Co.'s Masonic Charts are the best published, and as the price is really nominal—only fourteen dollars, we advise every lodge that wishes to keep pace with the age to remit the amount to this enterprising firm. These brethren have also a large selection of lodge, chapter, and preceptory furniture, etc. Address Bro. Lilley & Co., Columbus, Ohio.

An exchange publishes a curious spiritualist communication said to have been received through a mechanical medium by Bro. W. B. Lord, a leading spiritualist in Utica, N. Y., from Hiram Abiff. The article in question is well worthy of perusal, and to those who believe in spiritual manifestations particularly interesting. For ourselves we may say we do not take much stock in it.

In the Masonic column of the London *Free Press*, we find the editor has fallen into a mistake about a case we referred to regarding "frivolous Masonic charges." We have not heard even of the one to which he alludes, and have no sympathy with white-washing anybody. We can assure our friend and brother that the one to which we had reference was apparently of a very different character to his little one. Ours was, in one instance, made out of whole cloth. Enough said.

The Grand Mark Lodge of England, by appointing a district grand superintendent within the territorial jurisdiction of a grand body with which it is on friendly terms, has wantonly insulted every Royal Arch Mason in Canada, and it is to be regretted that Col. Hutton, the Supreme Grand Commander of the A. & A. Rite, could have countenanced such a flagrant breach of Masonic etiquette.—*Mail*.

Every Mason should purchase Bro. Rob. Morris' latest work, being a compilation of all that he could find relative to William Morgan, his life

and abduction. It is a thorough and complete refutation of the imbecile utterances of the anti-Mason, Thurlow Weed, on his death bed, and taken altogether is probably as interesting a Masonic work as has been published for years. For the first time in his life, we should say, our learned brother waxes occasionally bitter in his remarks when speaking of those who have lied and perjured themselves to injure Freemasonry. Long may the writer be spared to the Craft.

The regular communication of Peounga Lodge was held in the Masonic Hall, Rat Portage, on the 16th ult. W. Bro. John Kerr Brydon, W. M., occupied the chair, when several candidates were advanced. An emergency communication was held on Monday, the 21st, and the three degrees were worked, and in consequence of so much work another emergency was held on Tuesday, the 29th ult., for passing and raising. There have now been twenty-three initiations during the past year. W. Bro. John Kerr Brydon, and other officers deserve credit for the present prosperous condition of the lodge, and the manner the work is performed.

An emergency convocation of Golden R. A. Chapter, Rat Portage, was held in the Masonic Hall, Rat Portage, on the 15th ult., to receive an official visit from R. E. Comp. W. G. Scott, Grand Superintendent, Manitoba District. Ex. Comp. John Kerr Brydon, First Principal Z., occupied the chair. R. Ex. Comp. W. G. Scott, on being announced, was received with Masonic honors. After congratulating the chapter upon the present prosperous and financial condition he proceeded to instal the following officers, assisted by R. Ex. Comp. Wm. Brydon, formerly of Toronto, viz.:—Ex. Comp. John Kerr Brydon, Z.; R. Ex. Comp. Francis Gallow, I. P. Z.; Ex. Comp. H. E. Alexander, H.; Ex. Comp. Walter Oliver, J.; Comp. W. H. Carnovsky,

S. E.; Comp. Charles Cole, S. N.; Comp. H. F. Holmes, Treas.; Comp. C. M. Claus, P. S.; Comp. C. A. Moore, S. S.; Comp. D. E. Ferguson, J. S.; Comp. Malcolm McKenzie Stewart; Comp. James Weidman, R. A. Davy, G. A. Kobold, and W. H. Clark, Masters of Vails, and Comp. D. McMurphy, janitor. After the installation the companions adjourned to the Queen's hotel, where a splendid banquet was prepared, and the usual Masonic toasts were proposed and responded to. Golden R. A. Chapter is at present in a prosperous condition, has exalted twelve candidates, and is entirely free from debt.

#### EDITORIAL ITEMS.

We learn from the last number of *The Kneph* that the Memphis Rite is about being established in Madrid under the most favorable auspices.

The address of the Grand Secretary of New South Wales during his sojourn in England will be, Nicholas Weekes, Esq., 108 Waterloo Road, Lambeth, England.

Bro. Lord Alcester was passed to the Second Degree at a recent meeting of the United Lodge, No. 1629, of which the Earl of Milltown, Grand Senior Warden, is W. M. Several other noblemen were present.

Upwards of three hundred lodges were represented at the last annual session of the Grand Lodge of Ohio. Brother Charles C. Keifer was unanimously re-elected to the office of Grand Master.

Physical perfection was not required under the old law of operative Masonry. All that was required by the provision so often referred to, was that the candidate should have no bodily defect that might render him incapable of learning and practising the art.

M. Ill. Bro. Giam Pessina, of Naples, M. W. Grand Master of the Sovereign Sanctuary of Italy, has been elected, and was on the 8rd ult. proclaimed Grand Hierophant, 97°, of Oriental Freemasonry for the world, in the place of the late lamented General Garibaldi.

The Grand Lodge of New South Wales is now recognized by eighteen Grand Lodges. Let the Grand Lodge of Canada greet her as a sister on the 11th prox. She has fought a gallant fight for Colonial Masonic rights, and we should be the first to uphold her in her position.

We are indebted to R. E. Camp. Chas. Doebler, Grand Superintendent of Ontario District, Royal Arch Masons, for the translation of several articles of interest (appearing in the present number of THE CRAFTSMAN) from the *Orient*, the official organ of the Grand Lodge of Hungary.

A correspondent of the London *Freemason* is advocating a temperance lodge for London. Good. Another correspondent in the same issue hints that Lord Wolseley, who was made a Mark Mason "last week," is to be made a Grand Warden of Grand Mark Lodge. We hope he may be, for knowing Canadians, he might put a stop to the recent infraction of all Masonic law on the part of that Grand Body.

Grand Secretary Woodhull, of Wisconsin, says:—"The lodge room of a Masonic lodge should be free from the intrusion of anyone but Masons. We would not allow our wife in a lodge room, nor any other person, unless a Mason. Our lodge rooms are not made for parties, dances, or receptions, but for Masonic purposes, and when once dedicated, as every lodge room should be, no profane should ever be seen within its sacred walls." We are sorry we cannot agree with our R. W. Bro.

The first official mention of the existence of Freemasonry in the Province of New York, is found in the patent issued by the Duke of Norfolk, 1780, to Daniel Coxe, constituting him P. G. M. of the Province of New York, Pennsylvania, and New Jersey.

The Grand Master of Ohio having been asked his opinion concerning Master Masons keeping saloons, replied that "the business was certainly un-Masonic and against good morals, and if they could not prevail on their members to quit the traffic, they certainly ought to exercise discipline in that direction." It is evident the Grand Master of Ohio is a fanatic, as there is nothing in Masonry preventing its followers from embarking in any legitimate business, and so long as selling liquor is licensed by the State just so long is it legal.—*Mail*.

Bro. Frederick Binckes writes to the *Freemasons' Chronicle*, stating, "I appreciate and value the privileges of our Order, (Mark Masonry) far too highly to think of proposing a 'vote of thanks' to anyone who may offer himself to participation therein." We were astonished at Bro. Binckes thus committing himself at the advancement of Lord Wolseley, of Cairo, and now he has put himself right on this, let him put the Grand Mark Lodge of England right in its recent invasion of the territorial jurisdiction of the Grand Chapter of Quebec. What, too, has Bro. Portal, G. Rep. of the G. Chapter of Quebec to say *anent* the same?

M. Ill. Bro. John Yarker recently delivered a very interesting Masonic lecture before Jerusalem Rose Croix Chapter, at Manchester, in which, of course, he advocated the principles of Mizraim and Memphis. One peculiarity of the assemblage was "the extraordinary number of nationalities and religions represented at the gathering. The national elements were represented by Greek, Syrian, Indian, Egyptian, and Jewish brethren,



whilst the Rose Croix degree was conferred upon a Parsee. Such is the universality of Masonry.

Shanghai is the principal seat of Freemasonry in China. Here there are seven lodges, three of which work under the English constitution, two under the Scottish, one under the American, and one under the German.

Our distinguished brother James H. Neilson, in a letter to the *London Freemason*, claiming seniority in age for the Grand Lodge of Ireland, says:—

“It is a well-known rule that the junior Grand Lodge applies to the senior for recognition and exchange of representatives. The first Grand Lodge applying for such to Ireland was Scotland, and the second was the present United Grand Lodge of England. The Grand Lodge of Ireland never asked any Grand Lodge for recognition or exchange of representatives, its position being such that it has always to be asked to grant these favors.

“I hope in June next our Irish provincial brethren will attend, and assist in carrying the Quarterly Communications, and the brethren who wish to stop the system of re-election for the period of three years each must give notice at latest in May next to change Law 32.

“One thing is clear—that all brethren should join in having next November brethren proposed and in December elected who will never be absent from their places in Grand Lodge, whether the meetings be as at present or quarterly, as I hope sincerely they may be in the future.”

Bro. Josiah Drummond, of Maine, takes issue with those who contend that there were no Grand Masters before the existence of Grand Lodges. He says:—“Freemasonry existed long before 1717, as an operative institution it is true, with a Grand Master with almost supreme power at its

head; it had been gradually changing from an operative to a speculative institution; the Grand Master had met all the Craft in ‘general assembly,’ and presided therein annually; but in 1717 a change was made, and instead of the whole Craft meeting in ‘general assembly’ with the Grand Master at their head, they met by their representatives in Grand Lodge, with the G. M. at its head. The change in 1717 was merely that from a general meeting of the Craft to make laws to a representative form of government. The change from the operative character of the institution to the speculative had happened before. So we repeat, that Grand Masters existed in fact as well as in name before Grand Lodges did.”

**CREDULITY.**—The principles of Freemasonry are universal; they include duty to God, to country, to neighbor, to self. These are amply illustrated in the symbolic degrees, and no genuine brother will doubt their efficacy; they do not invite credulity or encourage skepticism, but being broad and tolerant of themselves, they rest upon infinite knowledge, sustained by divine justice.

The multiplication of societies and their rapid growth within the last few years, seems to have acted as a stimulus which has created among Masons even, a desire for more degrees, and for additional organizations. A survey of these may reasonably be indulged, and the information gained may be helpful; it can not be possible that from them nothing good may be evolved; but it is possible that the credulous brother may become over zealous, and so hurtful to Masonry, opinions may be formed as much from desire as from knowledge, and thus the wish becomes father to the thought, but the thought which leads direct to the door of truth reaches a far higher plane than can be bought in degrees, or purchased without knowledge.—*Liberal Freemason.*