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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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For the CANADIAN CRAFTSMAN.]

### THE MASONIC ENTHUSIAST.

BY ROB MORRIS.

In every moral and religious society, those who exhibit a clear appreciation of its purposes, and conscientiously fulfil its obligations, are termed, by their more phlegmatic companions, *enthusiasts*. The term is used by such as a reproach, or, at the least, a sarcasm. In religious matters, the man who acts strictly agreeably to the principles of his creed, is styled an enthusiast; and in Masonry, the same low estimate is expressed of those who really practice what they profess. Thus, the non-performers, all the world over, excuse themselves for neglect of duty by ridiculing the performers. The following sketch is given to illustrate this singular phrase of human nature. I have drawn it from life, only under a change of names:—

Bro. P. P. Orloff was a man of uncommon physical energy and great conscientiousness. The former gave him the nervous ability to perform; the latter, the soul to contrive. In every society to which he had been attached, he had been hated for a prudent and thorough examination of the ground-work and principles on which it is founded, for the thoroughness of his practice. As a Christian, for instance, he was devoted to his creed,

and ever ready to explain, justify and defend it. As a temperance advocate, he was fearless and untiring. Finally, when, after years of careful reading and oral examination of Masonic brethren upon matters relative to their craft, he signed a petition to Record Lodge, "to be made a Mason," he entered upon the work as a lifetime affair, to be pursued with conscientiousness and ardor to its promised results.

In all his Masonic life, short and brilliant as it was, he acted the *role* of an enthusiast, according to the definition of the term upon which we set out. He acquired in perfection the lectures and the work, the drill and drama of each degree prior to advancement, and was known as the first parson in Record Lodge who refused to "go on" until he "felt his ground firm under him." He was troublesome to Bro. Coldpegg, the Master, whose Teutonic phlegm could poorly brook so much inquisitiveness concerning matters of which he (Bro.C.) had never enquired, and his patience gave way more than once or twice under the infliction. He was equally annoying to the other officers, as insisting upon frequent and exact definitions of their duties from those

worthy but unenlightened officials. He was a thorn in the side of his fellow members, especially those known as *Old Pap Dubursey*, and *Long Jim Fullcover*, whose indulgences were too open for disguise, and called down the speedy condemnation of the ungenerous brother. His enthusiasm was much sneered at by dimitted Masons generally, who predicted, amidst great expectation, around *Blus's* bar-room, that "he wouldn't hold out six months;" and even the Grand Lecturer, *Shinney*, who had been "struck," to use his own vernacular, "by Bro. Orloff's queries upon Masonic matters," tried to chill the enthusiastic neophyte by the prophesy, "you'll get tired of them subjix 'fore I come 'round agin'!"

And yet Bro. Orloff was perfectly sensible in all his doings. "He had paid," he said, "his thirty dollars, and he wanted his money's worth." "He had taken upon himself," he said, "numerous and weighty engagements, and he wanted to know exactly their extent and their bearing." "He had entered an association," he said, "which professed to have a history, and an ancestry of its own, and he wanted to learn with some precision what that history and that ancestry were." "He had acquired," he said, "certain privileges, and he wished those privileges defined, that he might enjoy, and not transcend them." "He was required," he said, "to take a part in the dramatic exercises of the Lodge, and he wanted to learn those exercises according to the original forms, so that he might fill his part with credit." If this was *madness*, there was method in it.

The sneers of some, the ridicule of others, and the general want of encouragement, had little or no effect upon Bro. Orloff. His mind was too self-reliant, his motives too lofty, the springs of his action too pure, to permit the coldness and opposition of careless men to deter them from going steadily forward in what he conceived to be the pathway of duty. In that

walk he trod, until he came to his grave. If a brother erred against the Masonic covenant, he warned him—not noisily, not publicly, but quietly and surely. If the brother erred again, he warned him again. If the brother erred the third time, he took with him one, or two, or three brothers of the Lodge as witnesses and warned him solemnly, and rebuked him plainly. If this was ineffectual, the next step was to apply to him the discipline of the Lodge.

If a distressed object came in his way, Bro. Orloff remembered the symbolical instruction so forcibly impressed upon him, and contributed as liberally to his relief as he could do, without inconvenience to himself, at the same time enlisting the benevolence of those around him. If a controversy arose between brethren, he tenderly offered his mediation. This was not always successful. More than once he involved himself in difficulties by this generous act, but this fact was no bar to his making the same proffer again when occasion required it. He was known, and usually blessed as one of those "who shall be called the children of God."

We have said that he encountered the sneers and opposition of many. True, but he had the admiration and the respect of all! Strange contradiction, yet true as strange. His fellow members doted upon him, boasted of him when out of his hearing, and placed and kept him in the highest Masonic stations at their command, from the time when he had wielded the mystical trowel, but three months to the day of his death. He was almost idolized by them; and when he had journeyed across the dark river, and gone out of their sight, they applied to Grand Lodge for permission to change the former name of their Lodge, and adopt his in its place.

The truth is, his enthusiasm had kindled every spark of Masonic life in the breasts of the brethren. That there is a fascination in this sort of moral philosophy styled *Freemasonry*,

is seen in the admiration whispered by its perfect exemplification. Bro. Ozloff proved to those around him that there is a reality in it, and when he died he left a void in the Masonic circle never filled. His remains were accompanied to the grave by a vast concourse, and the inscription upon his tombstone tells a tale rarely told (with truth) by chisel on monumental stones.

#### The English Masonic Charities.

\* \* \* First in point of age comes the Girls' School, which was established in 1788. This institution, in a great measure, owes its existence to Bro. the Chevalier Ruspini, Surgeon Dentist to H. M. George the Fourth. Though its first year's income only amounted to £697 4s., and only a limited number of orphan girls were admitted, in 1878 the Annual Festival produced £7,500, and 195 girls were educated, clothed, and maintained. Again this year, 1879, notwithstanding the depression of trade, has witnessed the receipt of the magnificent sum total of £11,676 8s., and over 200 girls are now cared for. Altogether, since its foundation, 1162 girls have passed through the institution, many of whom have succeeded in honorably establishing themselves in life. The Matron herself, who is greatly beloved by her charges, and justly so, was once a pupil of the establishment. In 1792 a school house was built in St. George's Fields, and in 1851 a new building was erected at Battersea, on some three acres of freehold land, the property of the institution. The Alexandra Wing and a new Laundry have just been completed, thus giving the additional space to accommodate an increased number of inmates, so sorely needed. Besides the value of the land, buildings, &c., there is a permanent income of about £1200 per annum, the proceeds of some £29,000 invested in Consols. In a very few years the Girls' School will celebrate its centen-

nary. Let us hope that this auspicious event, when it takes place, will be marked by another great advance in annual receipts and additional inmates.

And now for the Boy's School. Ten years after the formation of the Girls School, *i.e.*, in 1798, its companion, that of the Boy's, was founded. At first only six inmates were admitted, and for the first fifty years or so the boys were educated at schools selected by their friends. In 1856, however, land was purchased at Wood Green and a building erected, in which 25 children were clothed, educated, and maintained, the remaining beneficiaries, as heretofore, being educated at other schools. In 1865, a new building to accommodate 80 pupils was opened, and since that period further additions and alterations have been made, so that now 211 pupils have the benefit of education and a home. Since its formation in 1798, 1394 boys have shared the blessings and privileges of this institution. At both of the schools the children are admitted from the ages of eight to eleven, and they remain there till they are sixteen, receiving in the meantime the most paternal care, and the benefit of an education calculated to fit them to fight their way in the battle of life. We have only to examine the records of the Cambridge Local and other examinations to show how thorough is the education provided for these orphans. In 1876 twenty-four passed out of twenty-six—eleven with honors; in 1877 out of twenty-four candidates twenty-three passed—nineteen with honours; and at the last Cambridge Local, out of fourteen that went up thirteen passed with honours; and moreover, out of fifteen first-class honors granted by the examiners, nine went to the Masonic Boy's School. Besides this, one boy from the institution gained a first-class at the London Matriculation Examination, and another an open exhibition at Sydney Sussex College, Cambridge.

The Boy's School, unlike its sister institutions, *i.e.*, that for the Girls, and the Widows, and Aged, has been able to lay by but little for its own support, its income from that source being not more than £300 per annum, but it is now out of debt, thanks to the munificence of the Brotherhood, so that by the time it, in its turn, celebrates its centenary in 1898, we may hope that it, also, will have its sustentation fund. In the meantime, as heretofore, it must depend for its maintenance on the liberality and voluntary contributions of its friends and patrons.

Recently a new fund has been started to assist those leaving these two "Homes" to make an opening for themselves in their chosen trades or professions. To this new Assistance Fund we wish every success, as, in our opinion, the time of a person's entry into the business of the world is the most critical period in his or her career.

But we must now turn to the Widows, Aged and Distressed Masons. This institution is of more recent origin. In 1842 Grand Lodge voted the sum of £400 a year to the granting of annuities to Aged and Distressed Freemasons, and on the 19th May, 1843, fifteen brethren were elected to receive from £10 to £30 per annum, according to age. In 1849, after considerable discussion, a fund was established for Widows of Freemasons, to which Grand Lodge contributed £100, and Grand Chapter £35 per annum, the said Grand Chapter having previously, in 1847, granted £100 per annum to the Aged Mason's Fund. The M.W.G.M. the Earl of Zetland presided at the first Festival of the institution, which produced the sum of £819 16s. To the united institutions the Grand Lodge now contributes annually, £500 to the Male Fund, and £500 to the Widows' Fund, while Grand Chapter gives £100 to the former and £50 to the latter. Previous to 1860 the Festi-

vals had been triennial, since that period they have been annual. In 1867 the system of annuities according to age was done away with, and now each Brother receives £40, and each Widow £32 per annum. Since the formation of this institution, 487 Brethren and 260 Widows have been elected annuitants. The Male Fund has some £20,000 invested in Government Securities, and the Female Fund some £15,000. The Asylum at Croydon accommodates some 40, the other 250 annuitants residing with their friends. The receipts this year at the three Festivals have been, for the Girls' School, £11,678 8s.; for the Boy's School, £10,534 3s.; and for the Widows and Aged, £13,926 8s. Since the Festivals have been held further contributions have been received, and it is confidently anticipated that at least £40,000 will be raised this year for the maintenance of these valuable and philanthropic institutions.

It will be seen from the above that each one of these institutions was commenced on a small scale, and has been gradually developed to its present state of usefulness. The good that they have done, and the misery they have relieved, cannot be denied. It behoves us, then, to emulate the good deeds of our own neighbour, and seriously to busy ourselves in caring for our own sufferers. Brethren, we entreat you to come forward and do your duty, as Masonry commands you. You cannot say that the Scottish Craft has no orphans, widows, or aged and distressed Brethren, calling to them for aid! You cannot deny that much misery exists in the land! You cannot deny that the "Essence" of Masonry is Charity! Why then do you hang back, and defer till the morrow the work of to-day? Rather be earnest to make up for lost time, that you, too, may feel the delights of a good conscience—"that whatsoever you have done for these little ones you have done it unto God.—*Scottish Freeman-son.*

For the CANADIAN CRAFTSMAN ]

### The Royal Mourner.

It is not good oh! Queen, that thou should'st  
mourn,

As those that live for ever in the past;  
Thy people like not thou should'st be for-  
lorn,

And they would rather see thee feast  
than fast.

Thy place is with the living, not the dead;  
Thy feeling should be hope and not des-  
pair;

The past is all gone by, forever fled,  
The present, ah! I know is full of care.

Poor sufferer, how lonely is thy lot,  
How troublous the times will seem to be  
And yet I know full well thou murmurest  
not,

But only prayest low on bended knee.

And unto thee, I say, shall comfort come,  
For thy dead Prince has gone into His  
fold;

The gentle Shepherd only called him Home,  
And comforting he cometh as of old.

Thine eve is fading slowly into night,  
But only night before the perfect day;  
For us thou hast been ever shining bright,  
A Christian warrior ready for the fray.

And loving youthful hands shall smooth thy  
brow,

And pleasant always try to make thy road  
So when the time comes thou too art laid  
low,

Thou shalt pass swiftly to thy bright  
abode.

A doer of good deeds thou long hast been,  
A teacher of the creed which makes men  
wise;

And still for many days shalt thou be Queen,  
And ruler of our hearts without disguise.

—*Emra Holmes, author of "A mabel Vaughan."*  
Fowry, Cornwall, 1880.

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### Is Freemasonry Performing Her Mission.

The question at the head of this article, is one of paramount importance to the Craft. It is one that should be made a subject of special legislation in every lodge-room in the country. We are perfectly willing to admit that on great occasions and special exigencies, the wondrous vitality of Freemasonry is exhibited by the liberal manner in which she showers

her offerings into the cup of misery and despair. We desire, however, to see something more than these spasmodic efforts. The clear, crystal waters of Masonic charity should flow in their rippling course as from a perennial spring, enriching her barren soil of poverty, and watering her parched sands of misery and distress. Does Freemasonry do so? Is Freemasonry to-day performing her holy mission?

We take up the reports of grand lodges and what do we find? Extravagance and wanton waste in high places, niggardly charity and plenty of rhetorical display. We turn to the Masonic periodicals of the day, and what do we read? Do we find their columns replete with the generous deeds and noble acts of individual Masons, or the liberal donations and timely assistance of Masonic bodies to their poor and impoverished brethren, their weeping widows and starving orphans? No. We will tell you what you will find: glowing accounts of Knight Templar parades, etc., etc., rite banquets, "hifalutin" speeches of men, rejoicing in high sounding, farcical titles, and ancient Craft Masonry is kept in the back ground.

The Masonry of this continent has gone mad after high degreeism and grand titleism.

We tell the brethren, that if they do not pay more attention to the pure, simple, beautiful symbolism of lodge, and less to the tinsel, furbelow, fuss and feathers of Scotch Ritism and Templarism, the Craft will yet be shaken to its very foundations. Scotch Ritism "founded on Masonic forgery," and only kept alive by proselyting missionaries, is a mere mushroom of the hour, and should never be compared to the pure, holy Freemasonry, which was handed down to us from the Dark Ages, and systematized in 1717. All other so-called branches of Freemasonry are very pretty offshoots, but they are only offshoots of the parent stem—engrafted branches on the oak, beau-

tiful with leaf and fragrant with flower, but bearing no fruit. What we desire is, is to see that Freemasonry, which our fathers and forefathers loved, kept pure and spotless, and rendered holy by generous deeds and noble actions.

Lodges, too, at the present day are too devoted to work and ritualism. Many brethren seem to think that as long as there is plenty of work in the lodge that is all that is required. This anxiety to manufacture Masons is a terrible mistake. We have too many in our ranks now. The duty of the Brotherhood is to make the lodge room a home, to make the members brethren in act, as well as in name; to make each brother the missionary of truth and honor, and the harbinger of goodness, and rendering generous aid to those in sorrow, sickness, misery and distress. If lodges did this, brethren would not run mad after spurious degrees, and absurd and nonsensical titles, as is now the case.

What do the brethren mean when they say: "Oh! Bro. So and So is a very high Mason?" High Mason, indeed, because forsooth he has a long purse, and consequently has taken an innumerable number of so-called grades and degrees, and wears stars and ribbons upon his breast! Why, perchance he has never presided over a lodge or occupied the East in any Masonic body, yet brethren speak of such an one, because he writes his Sir Knight before his name, and on dress parade in his cocked hat, with sword and baldric looks a very handsome fellow, or has the mystic number "32" after his name, or even, perchance, "33" if he has the money to run over to Spain to get it with the consent of the Supreme Grand Council of the Northern Jurisdiction of the U. S., we repeat because of these things, he is called a "very high Mason." What a farce! What a burlesque on our glorious brotherhood!!

The Freemasonry of the nineteenth

century has a holy glorious, God-inspiring mission to perform. In our ranks are thousands poor, starving, ill, dying. There are thousands of widows burning the midnight oil with heated brows and aching hearts. There are thousands of starving Masonic orphans running wild in New York and our large cities, learning to curse and swear, and F and steal and there are numbers among us sinking into idolatry, despair and ruin, through the love of strong drink. There are many of us ruined seeking solace in the gambler's hell. There are some of our daughters, once beloved and admired, who have fallen before the false smile and gilded words of her accursed and doubly accursed, seducer. Has Freemasonry, then, no better mission to perform than teach her votaries a love of titles, display, parade, banquet and regalia? Surely the holy mission of the Craft is to stretch forth her hand to aid and succour, protect and save. Let the tocsin be sounded, and let the Craftsmen come forward and purge our society of its false glitter and flimsy tinsel, and gild it with the pure gold of Masonic truth, Masonic honor, and Masonic charity. Then, and then only, will Freemasonry have performed her holy mission.—*Corner Stone.*

### Canadian Freemasonry.

BY R. W. BRO. ROBERT RAMSAY, P.G.J.W.,  
ORILLIA, ONT.

The progress of the craft in Canada has during the past few years been decidedly prosperous. At the present time there are Grand Lodges in the following Provinces, each exercising exclusive sovereignty over its own jurisdiction:—Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia. The most influential of these is, of course, the Grand Lodge of Canada, properly speaking, Ontario, as all are located in that Province, with the exception of two

Lodges, one in the North-West Territories, five hundred miles west of Winnipeg, Manitoba, and the other, Royal Solomon Mother, No. 293, at Jerusalem.

In Capitular Masonry, there are three independent Grand Chapters, viz: the Grand Chapter of Canada, exercising jurisdiction over Ontario and all Provinces west of the same, and also having three Chapters under a Grand District Superintendent in the Province of New Brunswick—the number of Chapters on her roll are seventy-five, with a membership of over three thousand; the Grand Chapter of Nova Scotia; and the young Grand Chapter of Quebec, with nine Chapters on her roll, and a membership of about five hundred.

Cryptic Masonry in the Dominion is not flourishing; the Mother Grand Council of Royal and Select Masters is that of New Brunswick, from which sprang the Grand Council of Ontario, exercising jurisdiction over that Province, and having ten Councils on her roll, M. Ill. C. Joshua Burns, 18°, Toronto, Grand Master.

The Constantinian Order is not in a prosperous state. There are eight subordinate bodies on the roll of the Grand Conclave of Canada; the majority of these are not, however, working. Ill. Sir Kt. F. J. Menet, 32°, Grand Sovereign.

The same may be said of the Royal Ark Mariners, for, although there is a Grand Lodge for the Dominion of Canada, with twelve Lodges on the roll, there is very little interest taken in the same, M. W. Bro. D. McLellan, Grand Master.

We now turn with great satisfaction to the Templar Body. The National Great Priory is presided over by the venerable Col. W. J. B. MacLeod Moore, G. C. T., 33°, the beloved Great Prior of Canada, and really the founder of Templary in the Dominion; he is ably supported by his officers, and especially by the Grand Chancellor, that energetic Mason, V. E. L. Fratre Daniel Spry, 32°,

who is also Grand Z. of the Grand Chapter of Canada, and Grand Secretary and Past Grand First Master of the three preceding Grand Bodies. There are nineteen Preceptories on the roll, although three or four are not at present working. All but three are in the Province of Ontario, although we understand others are likely to be organized in the Province of Quebec.

The Templar body in this country is exclusive, and acknowledges His Royal Highness the Prince of Wales, the Heir Apparent to the Throne, as its Sovereign Grand Master, and, differing from the American Sir Knights it insists upon the acknowledgment on the part of its aspirants to a belief in the doctrine of the Holy and Indivisible Trinity. There are two encampments on the registry of Scotland working in New Brunswick, to the detriment of Templary in that province, they receiving candidates at nominal fees in comparison with the Canadian.

The Ancient and Accepted Rite is now firmly established in Canada, Ill. Bro. T. D. Harington, 33°, being Grand Commander of the Rite. There is a Consistory in the cities of Hamilton, Province of Ontario, Montreal, Prov. Quebec, and St. John's, New Brunswick, six Rose Croix chapters and four lodges of perfection; membership over three hundred.

In addition to these bodies there is the Supreme Grand Lodge and Temple of the Swedenborgian Rite of Freemasonry of Canada. Col. MacLeod Moore is Grand Master; T. D. Harington, Deputy Grand Master; Geo. C. Longley, G. S. W., and John Moore, Grand Secretary.

The Rites of Memphis and Mizraim, together with the Ancient and Primitive Rite, are also established in Canada, and under the control of the Sovereign Sanctuary of the Dominion, Ill. Bro. Geo. C. Longley, 33°, being Senior Grand Master, and Ill. Bro. Robt. Ramsay, 33°, Grand Secretary.

The Rosicrucian Society has a Coun-



oil, its authority being received direct from H.I.H. Prince Rhodocanakis, IX., 33°, Suprem Majus for that kingdom. Bros. Col. Moore, IX., T. D. Harington, IX., and Geo. C. Longley, IX., are respectively Supreme Majus, Senior Substitute, and Junior Substitute Majus, with rank as President, Vice-President and Secretary and Treasurer.

There is one college under its authority, with, including the Chiefs or Past Chiefs of every Grand Masonic Body, Rite, and Order in the Dominion, a membership of thirteen. The Society is peculiarly exclusive, none but prominent brethren being admitted.

The Ancient Arabic Order of the Mystic Shrine, the pre-requisites to membership in which are the possession of the grade of Knight Templar or the Thirty-second Degree of the Ancient and Accepted Rite, has recently been introduced into Canada by the appointment of V. Em. Frater Robert Ramsay, 33°, as Grand Representative and Deputy-at-Large for the Dominion by the Imperial Grand Council of the United States, in which country it is making very rapid progress.

The Royal Order of Scotland was established in Ontario some years ago, and Ill. Bro. H. A. Mackay, 33°, of Hamilton, is Provincial Grand Master. The Royal Order like the last two mentioned, is decidedly exclusive.

The Adoptive Rite of the Eastern Star and innumerable Side Degrees, including the Order of St. Lawrence and Knight of the Palm and Shell, also exist in the Land of the Maple Leaf.

In addition to these many degrees, grades, rites and orders, there are several members of the Oriental Order of Apex or Sat B'hai, but of course, the number of these is limited.

It will thus be seen in the vast Dominion of Canada, with an area of three million three hundred and thirty thousand square miles, bordered on the south by the great American Re-

public of the United States, and extending northward to the frozen regions of the Pole; washed on the east by the billows of the stormy Atlantic and kissed on the west by the gentle waves of the Pacific—we reappear in this vast tributary of the British Crown there are seven independent Sovereign Grand Lodges, with an aggregate membership of twenty-seven thousand.\* Three provinces have independent Sovereign Grand Chapters, viz., Ontario, Nova Scotia, and Quebec; two Grand Councils of Royal and Select Masters, viz., New Brunswick and Ontario; whilst the authority of each of the Rites and Orders of Les Hautes Grades respectively extend over the whole Dominion—as the Templar, the Ancient and Accepted Rite, the Ancient and Primitive Rite, the Swedenborgian Rite, &c. The Templar, of course, is nominally under the Convent-General of England. H.R.H. the Prince of Wales is acknowledged by Canadian Fraters of the Temple as Sovereign Grand Master, whilst necessarily the Royal Order of Scotland owes allegiance to the land of its nativity.

Masonic harmony and peace prevail in every province, except Quebec, where the differences caused by the formation of the so-called District Grand Lodge of Montreal, under the authority of the Grand Lodge of Scotland, still causes some trouble. Let us hope, however, that the silver lining of the cloud is now breaking forth, and that, under the reign of the erudite, M. W. Bro. J. H. Graham, M.A., LL.D., G.M. of the Grand Lodge of Quebec, and G.Z. of the Grand Chapter of Quebec, the light of Masonry will so shed its resplendent rays as to break up the clouds that now darken the sky of Freemasonry in that fair province. Let us also extend the hope that the Scottish Encampments in St. John and St. Stephen's, New Brunswick, will at an early date ally themselves with the Great Priory of Canada, and then

Templary in the Dominion will be even more prosperous than it now is. There are also still three lodges working in Montreal on the English registry, but they are on friendly terms with the Grand Lodge of Quebec, and there is one lodge at L'Orignal, Ontario, on the roll of the Grand Lodge of Ireland. The sooner all these bodies give in their allegiance to the Sovereign Bodies of the country in which they are located the better it will prove for all parties concerned.

Take it as a whole, however, Canadians have a right to be proud of the Craft in the Dominion. Their Charities are liberal, their working excellent and the administration of their laws is carried out with justice and dignity.

\* The following are statistics compiled by M. W. Bro. Drummond for year ending May last:—

British Columbia.....	312
Canada (Ontario).....	17,418
Manitoba.....	324
New Brunswick.....	2,317
Nova Scotia.....	3,424
Prince Edward Island.....	586
Quebec.....	2,873
Total for the Dominion.....	27,251

#### Swearing Masons.

Oaths from a Mason's lips are about as consistent as from a Christian's. For a Christian to swear is to at once arouse the indignation of every believer in Christianity. Some people, not realizing that no one man is the embodiment of Christianity, are thus at once turned against the grand thought of the Redeemer's Gospel. Disbelievers in Masonry realize the thought that if the public teachers of the Fraternity teach the truth in regard to the Bible principles of the Order, no Mason should swear, and if a Mason does swear, they at once turn their batteries of ridicule upon the Order. Is this right? Suppose we compare the facts in the case. Take first the character of the Jewish religion. It is well known that by the Jews the name of Jehovah was considered so sacred

that it was pronounced only upon the most sacred occasions, and then in the most solemn manner, and that no Jew would utter that holy name in any irreverential manner. Christ condemned swearing in the most severe language. Throughout the New as well as the Old Testament, there is a thorough condemnation of the practice. The Jew embraces the Old Testament doctrine; the Christian embraces both Old and New. Hence, if the Jew is bound by one obligation, the Christian is bound by two; therefore, it is generally considered that neither should ever utter an oath, and either is justly condemned in the act. If, now, we take the Mason, we find that he accepts the truth of this Holy Word as certainly as either Jew or Christian, and, under a more solemn and binding obligation than either, he enters into a pledge to make it his rule of faith and practice. To make it such a rule to oneself is to accept its obligations, commands, and directions for a well-ordered life, and in that sense a Mason is very strongly bound by it. Masonry admits of no mental reservations in anything, much less in a matter of such importance as this, and for a Mason to swear, is to violate his obligations. How is that? Does Masonry say: "Thou shalt not swear?" No. But Masonry accepts as its rule of faith and practice, a book which does say so. Accepting that carries with it the implied obligation to obey its rules and follow its precepts. Inasmuch, as Masons are thus bound, there should always be a strong guard upon their lips.

Is it not wrong for any one to swear? Certainly, but doubly and trebly so for a man bound by laws which imply a command against it. Like Christianity and the Jewish religion, the main principles of Masonry are generally understood, and when a violation of its rules is seen by those who are not members of the Order, they at once raise the cry against it. No one man is the embodiment of

Masonry any more than one Jew or one Christian embodies all there is of the respective faith of each. No one should turn against a great doctrine because one believer proves recreant to its principles. Neither should any turn against Masonry for similar reasons, but they do, hence every Mason should be on his guard in regard to this matter. Masonry is a principle as well as a fact, and to violate any provision of that principle is to make others discountenance the fact. We are generally so jealous of the principle of the Order that for any one to inveigh against is it to arouse our elements of defense. But if Masons are swearers it is not really inveighing against the Order far more than any arguments of others could ever do? Men who have never been in the Order may write, read, and speak against it. Others who declare they were once Masons may, on the rostrum, undertake to expose and subject it to the ridicule of the masses, but they do not do as much against the Order as the man who goes out upon the street and in the presence of others engages in using oaths. It is said that once a man swore very profanely in the presence of a Christian who kindly reproved him, and advised him, if he must swear, to lock himself up in a room where none but God could hear him, and then swear to his heart's content. The swearer thought he could do it, but the Christian doubted. The effort was made, but when the man realized that he was directly in the presence of his God, his heart failed. He could not do it, and gave up the practice, and became a Christian. Now, suppose we have a case where it is an absolute necessity for a Mason to swear. Let us recommend that he go to the lodge and place himself in the form to receive the obligation. How many men would be guilty of this practice under such circumstances?

But this is not all. There arises the question, what good does it do? The saw runs crooked; does swearing

make it go straight? The round stick slips under the axe; does swearing make it lie any better under the foot? The horse is unruly; does the oath quiet him? The tool is lost; does the oath in any way assist in the finding? Swearing is the vent of rage. Does it betoken any of the character of a man to give way to rage? Or is it not rather more manly to conquer every element of rage that may arise in the mind? It does not comport with the character of a man any more than it does with a Christian, Jew, or Mason.

A man who swears always loses a large degree of self-respect. He does not consider his moral power of the value he did before he used the oath. If he is a man of any sensibility at all, or has any respect for the principles of the higher power of moral law, he always suppresses the oath in the presence of a Christian or of a lady. Now, is not the spiritual element, the soul, of a swearer of as great value to God as that of the Christian? That being so, why should he not be as careful of offence against his own virtue as against that of those who advocate the principles of religion? The act of swearing by the older gives license to the younger members of community. They learn by imitation. They learn bad acts quicker when they see or hear them from men who claim the higher principles of morality, because they know that morality declaims against such things, and they say, "he is a moral man, yet he swears. If he does it, why not I?" A Mason, by the obligation of his Masonry, has assumed the very highest morality known among men; then if he gives way to this thing, he gives license to every younger member of society to imitate his example.

But this is not all. Bro. A. is a prominent Mason and a noted swearer. When the procession is solemnly moving toward the grave of a deceased brother, Bro. A. is seen carrying the Holy Writings; the youth and child

cries out at once: "Oh, see there! Mr. A. is carrying the Bible, and I heard him swear like everything the other day." At the grave Bro. B. stands, and in solemn manner performs the ceremony over the dead. The people stare and say "sacrilege! sacrilege! There stood Rev. C.; why did they not call upon him? Mr. D. was there, a man noted for piety; both of them Masons. Why did they not give this solemn part to one of them? That man will swear like a trooper before night." Now, if we consider such facts as these, which often occur, would or should one, under the mere principles of manhood, accept such positions while his lips are known to be stained with foul blasphemy? Is it not beneath the dignity of a man, not to say a Mason? No man can be guilty of an oath and assume the duties of such position without violating Masonic honor and Masonic vows.

Whoever heard a Mason swear in the lodge-room? And yet why should the lodge-room be a place more sacred than to be in the presence of a moral and eternal human soul, or in the presence of the Almighty?

Then let us take the children who gather around the hearth-stone. The boy says: "Pa, don't Masonry teach good habits?" "Yes, my son." After awhile he again asks: "Pa, is it wrong to swear?" "Yes, my son." A little later he asks: "Pa, should not Masons be good men and have good habits?" "Certainly; what questions you do ask." Again, hearing the oath from the boy the father punishes, and in the moment of pain and rage the boy cries out: "You said Masonry taught good habits, and it wasn't right for a Mason to swear, and you swear, and you're a Mason; and I'd like to know what harm it is for me?" The father did not know the boy had ever heard his oath; he was careful of that boy's moral principle, hence of his presence when he swore. That boy's logic is powerful. He was laying a trap for the man whom he has

now conquered. If the man was careful of the boy's morality, why was he not of his own?

In the presence of his lover, the man utters no oath. So with other ladies, but he gives vent to his anger in oaths in the presence of his wife. Why not be as careful of offence to the moral sensibility of the wife as of other women?

Now it is a well-known fact that many Masons are guilty of swearing. Charity demands that we consider they have not properly weighed the obligations upon them in this matter. Is it not well for those guilty of the habit to consider the ground upon which they stand, and reform?—*Voice of Masonry.*

#### The Butterflies of Masonry.

We have often noticed, in our daily walk and conversation, newly fledged Brethren whose sole ambition seems to be on the surface rather than in the soul. Bedecked with gew-gaws, Masonic insignia, and tawdry wrappings, they mark their consequence among the Craft by what may be justly termed a garish display of "fuss and feathers." This is certainly anything else than a proper and discreet appreciation of their admission into our noble Order, and gives but poor promise of future usefulness. In this connection we have, with approving pleasure, received a communication from that ripe scholar and distinguished Craftsman, Ill. John M. Miller, 32°, of Baltimore, and which is so *apropos* that we extract largely from it, as follows:—

"Is it possible for any person or persons skilled in human lore, or sufficiently well acquainted with the vagaries and eccentricities of that creature commonly designated 'man,' to dispense some of his knowledge in ventilating the subject of Masonic knick-knacks as continuously and so ostentatiously shown off by so great a number of people, who are either Masons, or else have a most intense

desire to make others believe them to be such? The very manufacture of these ornamental badges, many of them exceeding in size and 'beauty' even those of a police officer, or car conductor, must be a perfect Godsend to the multitude who supply the Fraternity. It looks as if about one half of the Order had been taught to believe that they were not Masons unless they carried with them their entire set of emblems—the larger the better—and that they must display them so as to be observed by every one. To see that great number of squares, compasses, key-stones, and various other what-not, sported by every third man we meet, ought certainly to convince the most skeptical that our Order is indeed 'universal.' Who will gainsay the fact that half of our initiates and members sport their gilded pins or heavy ornaments before they are far enough advanced to even say where they were 'first' made Masons, let alone possessing any knowledge of the meaning of their show-cards?

"Too often we blame the female sex for their love of display, their brooches and their ear-rings, their fingers clustered with diamonds, or something equally as useful, so easily obtained from the dollar stores, scarce remembering that it has ever been one of the characteristics of the fair sex to adorn themselves and add to their too numerous charms, that of personal adornment; and yet, at the same time, we must confess that those who wield the implements of the Craft, and who belong to the sterner sex, very often eclipse them in the exhibition of their ornaments. This emblem-wearing mania, so strong at present, is not too highly calculated to elevate us in regard and esteem of those not numbered with us. The true Freemason requires no outside badge or sign to proclaim himself as such. He who can not make himself known without converting his body into a walking sign post, had best begin afresh to study up his forgotten

knowledge—provided he ever had any to forget—and then he may feel disposed to have the size of his decorations slightly curtailed. Regalia and decorations are beautiful in themselves, when properly and appropriately worn, but they have their proper time and place for exhibition. How soon does anything lose the charm of novelty and beauty by constant exposure to our every day gaze? It is a bitter truth that the public displayers of Masonic emblems are the very ones who are the least often seen in their Lodge rooms, and who know, least of all, those things which really make the good and true Mason, or solve the meaning of the 'emblems' so largely displayed."

If these remarks will induce even a few Brethren to go to the Lodge and there show off their massive jewelry, and afterward quietly lock it up, and then appear like men before the public gaze, they will not have been written in vain.—*Hebrew Leader.*

#### "Knights Templar" or "Knights Templars."

An amusing controversy has cropped up again in the United States as to which of these expressions is the right one! We have never taken part in it before, because at first sight it seems to the serene philosopher, or the calmer by-stander, as the difference between Tweedledum and Tweedledee. In our opinion, both usages are allowable, and as we ourselves always use—just as it is put in Bro. Kenning's Cyclopædia—the words "Knights Templar," we are, of course, with those who advocate the use of the words Knights Templar, and especially with Bro. Drummond, who has written in the *Voice* on the subject. In the first place, the words Knights Templar are simply the converse of Templar Knights, and as such seem to represent both the common law of terminology and common sense. Like courts-martial, maid-servants, Master Masons, Fellow Craft Ma-

sons, Entered Apprentice Masons, and numerous similar instances which might be quoted, they certainly are not incorrect, *par se*. If we take Templar as a pure adjective (it is, we think, incontestable that such is its right use), it is, in fact, Knights of, or belonging to, the Temple. But Templar is also a noun, and may be used as a noun adjective. Its derivation, probably, is from *Templier*; "*Templarius*" is the Latin, is only, of course, of mediæval use, but might be used in correct Latin—as of or belonging to the Temple. We meet with the word often "*Templarii*," while the word is partly adjective, partly substantive. The Latin is "*Eques Templi Salomonis*." "*Eques Templarius*" is not really good Latin, but monastic and chivalric, if ever it was used, about which we have some doubt. Our English word Templar seems to denote, in its early use, one living in or belonging to the Temple, and is generally used as a noun. But it is not impossible that a use might be found of it; as Templar students, though, we ourselves do not remember at this moment any such use. It appears to us that if it is used as an adjective, its proper form is *Templar*; if as a noun—following much common usage—Knights Templar also; and certainly one point must be admitted in the discussion—whether rightly or wrongly, grammatically or ungrammatically, the precedents in England are in favor of Knights Templar. We also think that for the sake of euphony, this is the best and most agreeable use, though that is, of course, a matter of taste. We are rather inclined, as on other occasions in past and present, and probably in as many in the future, to plead for the "liberty," not indeed of "prophesying," like eloquent Jeremy Taylor in dark and dangerous days, but of the use of the Queen's English, our noble Anglo-Saxon vernacular. There is clearly no positive rule either way; both are to some extent right.—*London Masonic Magazine*.

### The Craftsmen of St. Clair.

The following poem was dedicated to the brethren of St. Clair Lodge, No. 135, G. R. C., Milton, by our late Bro. Wm. Panton.

Dear brethren of the "mystic tie,"

Assembled here once more,  
Beneath the great *All-Seeing Eye*,  
Upon the *chequer'd floor*,—  
We, mighty symbols recognize,  
We, matchless wisdom share;  
And signs and secrets keep and prize,  
As "Craftsmen" of St. Clair.

Benighted wand'ers on life's way,  
We'll guide to Light and Love;  
Those glories of eternal day,  
In the Grand Lodge above.  
We'll teach them how their work to prove  
By *Level, Plumb, and Square*,  
With knowledge, nought can e'er remove,  
From Craftsmen of St. Clair.

Pure *Faith*, shall point to, joys to come;  
Sweet *Hope* shall cheer us on,  
To bring bless'd *Charity* to some,  
Whose faith and hope have gone.  
With *Wisdom, Strength, and Beauty's aid*  
We'll build a Temple fair;  
And crowds will ask, could such be made,  
By Craftsmen of St. Clair?

Our three great *Steps* shall soon be past,  
Our winged sands have sped;  
Our Ark be anchor'd safe at last,  
Beyond life's tempests, dread,  
But, may our *Columns*, broken here,  
Up-raise their chaptrcls, rare,  
And in the Heavenly Lodge appear,  
As Masters of St. Clair!

Still may we Masons, safely keep  
Our secrets, while apart,—  
Still, comfort bring to those who weep;  
Still, soothe the broken heart.  
Still, may we on the *Level* meet,  
Still part upon the *Square*,  
And long enjoy communion sweet,  
As Craftsmen of St. Clair.

Milton, Oct. 26, 1860.

### A Masonic Dream.

BY BRO. HIRAM AFIB.

BRO. EDITOR:—I had been to a Masonic banquet, where everything in the shape of good things to eat had been duly consumed. The menu consisted of oysters raw, stewed, fried, and scalloped, creams, confections, etc., too tedious to mention, though not too tedious to transfer from the outside to the inside of a good eater. In a word, not to take as long to tell about it as we took at the banquet, so much was transferred from outside to inside, that, as the homeward way was wended about eleven o'clock, it was necessary to let out a considerable reef in the back strap of the masculine integuments, to avoid, or at least postpone, the apoplexy which seemed imminent.

Duly arrived at home, Bro. Editor, your correspondent found all as still as a mouse, and needed no invitation to seek the arms of the blessed god, Morpheus, which Homer styled half-brother to Death. With that enormous banquet aboard, Morpheus was a little more than Death's half-brother. The city might have been stormed, and sacked, and taken, and I all unconscious, so heavy a spell of Lethean opiate had fallen upon me.

But by that subtle law of Nature, by which she seeks revenge on all who transgress her wholesome laws, that Lethean slumber was not healthy repose for the brain. I was in the land of morbid dreams, and found myself wandering at midnight through the deserted streets of the city, on one of those nights when the economical gas company does not light the lamps; because, by the almanac, it is supposed to be moonlight, though the moon may have gone down an hour before. This night the sombre clouds, portending a storm, had shrouded up every star in a pall of darkness. Stumbling on in the darkness over

broken pavements, and across unseen alleyways, I was suddenly grasped by two strong men, one on each side, with a Herculean grip. In the blackness of darkness I had not seen them until they were upon me. At first I thought they were highway ruffians, bent on robbing me; but one of them, in a stentorian voice said: "You are wanted!" I knew what that meant; I was arrested.

Instantly there came flashing across me everything I had ever done; the marbles I had "hooked" when a boy; the hard bargains I had made in trade. But after all, I thought, what crime had I committed that I should be seized in the dead of night and hurried off to justice or injustice? It must be a mistake, thought I; I have been arrested by mistake for some other person; I shall soon establish my innocence before the tribunal.

All these thoughts went like lightning through my brain, for in truth there was not much time for thought at all. In the strong grip of these two stalwart officers of justice I was rushed through a door of some great building, which, in the darkness, I could not make out; and up a staircase so steep as to quite take my breath away. Presently we were ushered into a dimly lighted room, which began by degrees, as I became accustomed to the doubtful light, to take shape as the main hall of the Scottish Cathedral. The only light came through a few gas burners, turned down and strained through glass shades, ornamented with skulls. Before me sat two or three men masked in sombre black, whose features were entirely undiscernible. No one else was visible.

Under ordinary circumstances this would have been sufficiently alarming, but to your correspondent was somewhat assuring. He had "been there before," and so thought to himself: "I guess it's all right; I am in the hands of friends after all. But what upon earth does it all mean?"

Presently a voice came from the black-robed judge at the head of the table, deep and sepulchral: "Guards, whom have you there in charge?" I recognized the voice as that of the old Patriarch Enoch, the same that built the famous vault of nine arches, and hid away the golden plate for posterity to find.

The guards thus challenged, answered in firm, decided tone, "A Mason who is accused of violating his masonic obligation!"

"A Mason who has violated his masonic obligation. Can it be possible? Knowest thou not, unhappy wretch, that no crime of which a man can be guilty is deeper or more damning than this? Stand forth and answer!" All this, from the deep, sepulchral tones of the Patriarch Enoch, struck down deep into my soul, and made me feel pretty serious. Still, thought I, there must be some mistake; what have I ever done to bring me here before the judges? and I tried to brace myself up in conscious integrity, and wrap about me the mantel of injured innocence.

"Chancellor," said another voice, "read from the book of doom the principal crimes of Masons, who have gone over the gulf of perdition; and let the accused answer, as if he stood at the bar of the eternal judgment."

That voice began: "O unhappy mortal! hast thou ever unlawfully revealed the secrets of Freemasonry?"

"Never," I answered with the quickness of an electric telegram. I began to be sure they were after the wrong individual.

"Art thou not still in the habit of using the name of God profanely, notwithstanding all thou didst promise at thy initiation into the solemn mysteries of Masonry?"

"No, sir," I replied with firmness, "never since I have been a Mason have I been guilty of that vulgar and gratuitous vice. When I was made

a Mason I broke short off, and never have been guilty since. I straightened myself up in conscious rectitude, and I could plainly see that my deportment was making a favorable impression on those cowed judges, who held in their hands my Masonic, if not my earthly fate.

One judge whispered to another, and I could just make out: "there must be some error about our information. This respondent has the air of an innocent and upright Mason."

"But," said the President, "Chancellor, is there not still another question?"

"There is yet one," said that voice.

"Read it."

"Hast thou ever wilfully defrauded a brother Mason?"

"Not wilfully, I hope," I answered more humbly. "If I ever have done so, I trust it has been done through carelessness, or forgetfulness, or thoughtlessness, and not maliciously or intentionally."

"Pause and reflect!" said the sepulchral tones of all the cowed heads at once. Then after a long pause, came this:

"Thou hast been accused of having taken the *CANADIAN CRAFTSMAN* for two full years, without paying a cent, and of having been placed by its publishers on the *Delinquent List!* Is that charge true?"

The last question was spoken with awful solemnity, as if it came from a yawning tomb. I heard no more. I could not speak, for my palsied tongue refused its office. The cold sweat, as of death, stood in chilly beads, glistening in the sepulchral gloom of that dim light on my brow. The blood rushing to the heart gave my face an ashy paleness, and my limbs refused their office. I felt myself falling, and struck out my arms wildly, and groaned aloud.



In an instant I was awakened by my wife's screams. "Why, Hiram, what is the matter? are you ill?" as she sprang out of bed, and turned up the gas, which we usually keep burning in a little blue flame at the bureau.

"Where am I?" I asked, sitting up in bed, and rubbing my eyes. "O, I guess I must have had a bad spell of nightmare. I ate too much supper last night, I suspect."

"Yes, and I am afraid those late suppers will be the death of you Masons yet. And then to think that you don't invite your wives. I know you Masons would behave much better if you always had your wives with you. If I were a Mason, I would introduce a resolution never to have a banquet without inviting the ladies."

Mary was a little excited by my attack of nightmare. She is not usually given to curtain lectures, a la Caudle. But I was very sleepy, so I drawled out: "Yes'm—I'll offer—such—a—reso—"

I knew no more till next morning, and might have forgotten all about the dream, and its moral. But at the breakfast table my wife said: "Hiram, you had a bad spell of nightmare last night. What in the world were you dreaming about?"

That called it all up. I told her as well as I could that I dreamt I was arrested, and accused of betraying my masonic obligations, about owing a bill to the publishers of the CANADIAN CRAFTSMAN; and moreover I was afraid it was all true.

As soon as I got to my counting room that morning, I hailed Jones, my bookkeeper; "Jones, am I owing \$3.00 to the CANADIAN CRAFTSMAN?"

"Yes, sir, that is so," said Jones.

"Why have you not reminded me of that, Jones? You know I have a great many things to think of, and am very forgetful."

"I have repeatedly spoken of it," said Jones, "when the bills have at

various times been received; but you have forgotten it. You thought it, I guess, a small matter, which you could attend to at any time."

"It is possible?" penitently said I. "Well, Jones take this \$6.00 instantly, and hand it to the publishers, with my humblest apology; and hereafter I authorize you, whenever the first of January comes to send \$1.50 to THE CRAFTSMAN in advance for the coming year. You need not ask me. You have *carte blanche*. I shall hold you responsible after this."

So, Bro Editor, as their may be some others in the same boat, I have written out my dream, and hope you will publish it and oblige,

Yours Fraternaly,

HIRAM AFB.

During the month of November, 1843, a clergyman and an atheist were in one of the night trains between Utica and Albany. The night being cold, the passengers gathered as closely as possible around the stove. The atheist was very loquacious, and was soon engaged in a controversy with the minister. In answer to a question of the latter as to what would be the man's condition after death, the atheist replied: "Man is like a pig; when he dies, that is the end of him." As the minister was about to reply, a red-faced Irish woman at the end of the car sprang up, the natural red of her face glowing more intensely with passion, and the light of the lamp falling directly upon it, and addressing the clergyman in a voice peculiarly startling and humorous from its impassioned tone and the richness of its brogue, exclaimed: "Arrah, now, will ye not let the baste alone? Has he not said he was a pig? and the more ye pull his tail, the louder he'll squeal." The effect upon all was electric, the clergyman apologized for his forgetfulness, and the atheist was mute for the remainder of the journey.

## The Canadian Craftsman.

Port Hope, May 15th, 1880.

### Divine Service at the Opening of Grand Lodge.

Among the notices of motion given at the last Annual Communication of the Grand Lodge of Canada, is the following, by R. W. Bro. Rev. C. W. Paterson,—“That the order of proceedings at the Annual Communications of the Grand Lodge shall include the attendance of Grand Lodge at Divine Service, at such time and place as the Grand Master and Grand Chaplain shall arrange.” This motion will come up for consideration at the Annual Meeting of Grand Lodge in July next, and as it proposes an important addition to the usual proceedings at the Annual Communications, we think it well to call the attention of members of Grand Lodge to the proposition, in order that they may have time to “think it over.”

The principle suggested by the motion is a good one, especially at the present time, when there is a disposition to overlook the religious character of Freemasonry, which is based upon the fundamental truths of God's revealed word—the Great Light of Masonry. That there are difficulties in the way, we are ready to admit, but not that they are of an insuperable character, or even so weighty that it is useless to consider the proposition. In England, it is the practice for the Provincial Grand Lodges to attend Divine Service on the occasion of their Annual Meetings, and the effect is a good and wholesome one.

The motion proposes to entrust the arrangements to the Grand Master and Grand Chaplain, who will of course be the preacher on the occasion; and the service would be held, if possible, in the place of Worship of that religious body of which the Grand Chaplain is a minister. Should the Grand Chaplain not be willing to undertake the duty, or should there be any difficulty in the way, the Grand Master might be authorized to arrange with one of the Past Grand Chaplains for the service as provided by the resolution.

It may be objected by some members of Grand Lodge, that having come a long distance to attend the Annual Communication, and time being limited, it is not well to occupy any portion of that time in the manner proposed. But the attendance of Grand Lodge upon Divine Service would occupy but a short time—no more than two hours; and it could be so arranged that the service would be held at a time when it would not interfere very materially with the regular order of business. The time appointed for meeting of Grand Lodge might, for instance, be fixed an hour earlier; *punctually* to the time, Grand Lodge might be opened and then immediately proceed to the Church, and upon its return the business of Grand Lodge could at once be taken up. And of course it would be a matter of choice with the individual members of Grand Lodge whether they attended the service or not, although, should the proposition be adopted, all members of Grand Lodge who could attend should feel it their duty to do so.

### Ancient Lodges in Canada.

From a carefully prepared paper by Bro. Wm. James Hughan on "Modern and Ancient Lodges in America, on the roll of the English Grand Lodge A. D. 1813," which appeared some time ago in the *Voice of Masonry*, we glean the following interesting facts, and for the information of the brethren we might state that until the year 1813, there were two rival Grand Lodges in England, distinguished by the names of "Moderns" and "Ancients," but in that year a union took place, and the English Grand Lodge, for that reason, bears the name of the United Grand Lodge of England. According to the Register of the Grand Lodge "Moderns," there were in Canada in the year 1813 the following Lodges:

IN QUEBEC.—Merchants Lodge, No. 151, constituted 1762; St. Andrews, No. 152, constituted 1762; St. Patrick's, constituted 1762; Select Lodge, No. 155, constituted 1762.

IN MONTREAL.—St. Peter's Lodge, No. 154, constituted 1762; St. Paul's Lodge, No. 424, constituted 1787; Select Lodge, No. 428, constituted 1787; St. John's Friendship Lodge, No. 522, constituted 1793.

AT FORT WILLIAM HENRY.—Lodge of Unity, No. 426, constituted 1787.

AT CATARAQUI—James Lodges, No. 427, consecrated 1787.

AT NIAGARA.—St. John's Lodge, No. 430, consecrated 1787.

AT CORNWALL—Union Lodge, No. 521, consecrated 1793.

NOVA SCOTIA—Halifax 82, No. 1, consecrated 1749.

NEW BRUNSWICK—Fredericton, No. 450, consecrated 1789.

On the Register of the English Grand Lodge, "Ancients," 1813, we find the following:—

HALIFAX, N. S.—Provincial Grand Lodge, F. M. H., No. 65, consecrated 1757. No. 66, consecrated 1757; No. 67, (King's Arms) 1857; St. Andrew's Lodge, No. 153; St. John's Lodge, No. 211.

And the following are included in the list of Lodges in "Ahiman

Rezon" of 1807, their number being local, but are entirely omitted in the Register of the "Ancients" of 1813:

No. 1, Prov. Union Lodge, Halifax; No. 2, Virgin Lodge, Halifax; No. 3, Paris Lodge, Shelburne; No. 6, Digby Lodge, Digby; No. 7, Temp's Lodge, Guysborough; No. 9, Chester Lodge, Chester; No. 10, Hiram Lodge, Shelburne; No. 11, St. George's Lodge, Cornwallis; No. 19, St. George's Lodge, Mangerville, N. B.; No. 21, Zion Lodge, Sussexvale, N. B.; No. 22, Solomon's Lodge, Fredericton, N. B.; No. 25, Annapolis Royal; No. 26, St. John's Lodge, Charlottetown; No. 27, Hibernia Lodge, Liverpool; No. 29, St. John's Lodge, N. B.; No. 30, Trinity Lodge, Halifax; No. 31, Midian Lodge, N. B.; No. 32, Wentworth Lodge, Yarmouth.

Nearly all of these Lodges connected with the "Moderns" and "Ancients" were removed from the roll immediately before the Union in December, 1813; what has become of these Lodges thus struck off the register of English Freemasons, would form an interesting subject for investigation. If any of our readers can supply us with any information regarding these old Canadian Lodges, we will appreciate the favor, as, no doubt, facts connected with their history would be most interesting to Canadian Masons.

ST. JOHN'S, NEWFOUNDLAND.—On Wednesday evening, 18th Feb., Shannon Chapter, St. John's, Avalon and Tasker Lodges assembled in the Masonic Hall, preparatory to attending services in St. Andrew's Church. After the opening of the several lodges, the body moved in procession to the Church, where they had the pleasure of listening to an edifying sermon from the Rev. Bro. C. Ladner who must have impressed upon the minds of his hearers the beauty of charity. At the close of the sermon a collection was taken up in behalf of Tasker Educational Fund, which amounted to a liberal sum. This noble Charity, (called after a man whose name is revered throughout the length and breadth of Newfoundland) has done, and is doing incalculable good ever since its foundation. May it continue to prosper, and all kindred Charities.—*Times, St. John's, N. F.*

### Grand Lodge of New Brunswick.

The Thirteenth Annual Communication of the Grand Lodge of New Brunswick was held in the Masonic Temple, in the city of St. John, on Tuesday, the 27th April, ult.

After the usual preliminary proceedings, the M. W. the Grand Master, the Hon. Robert Marshall, delivered his address, from which we give the following extracts:

*To the officers and members of Grand Lodge,*

#### GREETING:

It affords me deep gratification, my Brethren, to meet you on this our Thirteenth Annual Meeting. Since the formation of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, we have passed through many changes, yet, in the midst of all this change, the good work which it is the object and aim of our institution to extend and advance—not only in this City of Saint John but throughout the length and breadth of the Province, from the Restigouche to the Saint Croix—has prospered, and to-day peace and harmony prevails, and an abiding faith animates our membership as to the success of our endeavors to give point and force to the work which we all so deeply love. I suppose at no time during the existence of the Grand Lodge has there been so much real quiet in our fraternity; indeed, it perhaps may not be improper for me to notice the comparative absence of any "hum" in Masonry; and perhaps that is not to be regretted, for, to my mind, our work is of such a character, and is so deeply grounded, that its interests are best advanced by steady, unobtrusive, persistent effort.

During the year the Grand Master has not been called upon to make any decisions of great importance, but such decisions as have been made have been readily acquiesced in by the fraternity. Agreeably to the authority granted by Grand Lodge at its last Annual Session, I had the honor, with Officers of Grand Lodge, of proceeding to the City of Fredericton on the 5th day of June last, and, on the evening of that day, duly constituted "Hiram Lodge, No. 6." It is pleasing to know that the union of Solomon's Lodge, No. 6, and St. Andrew's Lodge, No. 29, under the title of "Hiram Lodge, No. 6," has proved so exceedingly satisfactory to our brethren of the City of Fredericton.

In accordance with vote of Grand Lodge in April, 1879, Albert Lodge, which had for some time been working under a dispensation at Hopewell Corner, in the

County of Albert, was, on the evening of the 17th of June last, past, constituted under its warrant by myself, being ably assisted and supported by Officers of Grand Lodge, and members of the Fraternity who visited Hopewell Corner for the purpose of meeting the members of Albert Lodge, No. 34. The occasion was most enjoyable and long to be remembered. "Albert Lodge" promises well, and I feel assured that the zealous brethren of Hopewell will succeed in their good work, and prosper in it, even beyond my sanguine expectations.

I have received a circular announcing the formation of "The Grand Orient of Louisiana," and asking our recognition. I have not examined the documents upon which the demand for recognition is based, nor is it necessary to do so. We are in fraternal relations with "The Grand Lodge of Louisiana," and we have exchanged representatives with it. That Grand Body is represented in this Grand Lodge by our R. W. Brother Edwin J. Wetmore, and our relations with it are in every way most cordial and satisfactory. We cannot recognize any other Masonic authority in that State to its prejudice.

I have also received a communication informing me that there has been established in France a symbolic Grand Lodge of the Scottish Rite, in which 12 Lodges have united. There are in France two Supreme Masonic authorities which are generally recognized—the Grand Orient of France and The Supreme Council of France which latter has under its control various bodies of the so-called higher degrees, and many symbolic Lodges. This new organization is a movement to take from under the control of the Supreme Council its subordinate Lodges, and to give them a Grand Lodge of their own. With the object we may sympathize, but we are bound not to do anything to weaken the principle of authority. We are not on terms of amity with the Grand Orient; but we have recognized it as a legal head of French Freemasonry. We do not know its attitude to the new power. I would recommend Grand Lodge, therefore, not to take any action in the matter.

In regard to the differences in Cuba, I am glad to say that some approach to a settlement has been reached. Two of the rival powers, the Grand Lodge of Colon and the Grand Lodge of the Island of Cuba, have united their fortunes, making a Jurisdiction of sixty-five Lodges, and more than five thousand members.

I have sent these papers to the Committee on Recognition of Sister Grand Lodges, who will, no doubt, report on them.

The application of the Grand Lodge of New South Wales is still before us, and there has been some progress made. The correspondence will be laid before you.

During recess I had the gratification of receiving a circular from the M. W. the Grand Master of the Province of Manitoba, stating that all difficulties in that Jurisdiction have been settled, and all suspensions of Lodges and members have been removed. This information will doubtless be most pleasing to the members of this Jurisdiction, who have not failed to watch with deep interest the progress of Freemasonry in our sister Province of Manitoba.

My brethren, it is with deep sympathy that I now attempt to discharge my solemn and melancholy duty of officially recording the death of our well beloved Brother,

WORSHIPFUL CHAS. F. BOURNE, P. M.

Northumberland Lodge, No. 17, and Past Junior Grand Deacon of this Grand Lodge, which sad event occurred in Newcastle, in the County of Northumberland, on the first day of September last. Our departed Brother gave early evidence of true piety, and few, if any, within our Jurisdiction, evinced more untiring devotion to Freemasonry.

“ Life’s labor done,  
Serenely to his final rest he passed.  
While the soft memories of his virtues yet  
Linger, like sunlight hues, when  
That bright orb has set.”

In the month of October last, the Most Worshipful Grand Master, Israel M. Bulloch, of the M. W. Grand Lodge of Connecticut, was called to his eternal rest in the Celestial Lodge above.

The death is announced, although I am not officially informed of it, of R. W. Bro. David B. Bruen, our representative at the Grand Lodge of New Jersey. Brother Bruen was an old and venerable Mason, who—though eighty-five years of age—never ceased from his labor until the gavel fell which summoned him to his final rest. He had been Grand Master of his State, and had faithfully discharged the duties of many Masonic stations. In the dark days of what is known as the Morgan trouble he never shrank from duty; his zeal never slackened even in age. Honored as a soldier, as a citizen, as a Mason, active in the discharge of every duty, there is much in such a well-spent life for us to emulate and to follow.

The following facts are taken from the Grand Secretary’s report.

The receipts of the Grand Secretary’s office since the last Annual Communication have been \$1,128.75; while the income of Grand Lodge amounted the previous year to the sum of \$1,420, a diminution of nearly

\$300. This may be accounted for in the depressed state of business and the consequent scarcity of funds with those who might otherwise feel disposed to join our ranks. Fewer applications were consequently made for initiation in the several lodges, and a large falling off in the receipts for lodge fees was the inevitable result.

“ At the last annual communication I reported the annual dues to amount to nine hundred and forty-seven dollars and sixty cents; this year, as will be observed by the above financial statement, they are one hundred and eighteen dollars less, the result, in a great measure, of the large number of suspensions reported in the annual returns of lodges in the jurisdiction. In one lodge nineteen were suspended, in another fourteen, in another thirty, in another twenty, in another seventeen, in another eleven, and so on. One lodge with a membership of forty-eight, by using the pruning knife quite freely, decapitated twenty members. A mania seems to have taken possession of the craft in this wholesale work of depleting our ranks. Lodges have an undoubted right, under our constitution, to suspend or exclude delinquent members, nevertheless it is presumed that the greatest care and forbearance are to be exercised in placing brethren under the ban of the fraternity. This great slaughter (not of the innocents we hope) causes one to consider, that either much leniency must have been exercised in the past, by these lodges in dealing with members in arrears of dues, or that an undue desire, in the year just ended, has taken possession of them, to relieve themselves of the delinquent brethren. These frequent and, in many cases, inordinate suspensions for non-payment of dues, may possibly be all right, and may also be strictly masonic, on the other hand, quite the contrary may be the case. It might, however, be pertinent for grand lodge to give the whole matter careful consideration, either by a full discussion in open lodge or by referring the question to a committee to make report upon. Is the suspension for arrears of dues a fulfilling the mission of our great fraternity? or the carrying out of the principles of brotherly love. And in thus ostracizing brethren do we really possess and practice that “charity which suffereth long and is kind?”

The returns for 1879 from all the lodges, with the exception of two, have been received, and show the following particulars:

Initiated .....	89
Passed .....	90
Raised .....	95
Joined .....	26
Re-instated .....	8
Withdrawn .....	89
Suspended .....	131
Excluded .....	13
Died .....	20
Total Membership .....	2,176

The Library continues to receive much of my time and attendance, and active interest as well. The material for filling the shelves in pamphlets and bound volumes is being continually received, for many of which we are indebted to zealous and warm hearted brethren in other jurisdictions principally.

The publishers or proprietors of the following masonic periodicals very generously contribute them to the library:

Voice of Masonry, published at Chicago, Illinois.

Freemason's Monthly, published at Kalamazoo, Michigan.

Liberal Freemason, published at Boston, Massachusetts.

Canadian Craftsman, published at Port Hope, Ontario.

Masonic Token, published at Portland, Maine.

Masonic Advocate, published at Indianapolis, Indiana.

Masonic Monthly, published at San Francisco, California.

The Masonic Newspaper, published at New York City.

Corner Stone, published at New York City.

The Grand Treasurer's report shows the following as assets of the Grand Lodge:

Balance in Bank of B. N. A.....	\$	21	28
Fund of Benevolence, invested...		1,160	00
"                    "          cash.....		6	37
Masonic Hall Stock, paid .....		3,000	00
		\$4,187	65

The Board of General Purposes in submitting their annual report had great pleasure in informing Grand Lodge that the past year has presented for their consideration no cause of irregularity or un-Masonic conduct.

"That masonic work throughout the jurisdiction of grand lodge still holds its honored position, and there is reason to believe

that with a return of commercial prosperity the work in lodges will receive an impetus, which will enable grand lodge more satisfactorily to deal with the financial necessities arising out of the masonic work within its jurisdiction."

The undertakings and objects of Grand Lodge immediately involving monies have had the earnest consideration of the Board from time to time during the past year, and discussion thereof induced the Board to direct the Grand Secretary to prepare a notice to be presented to Grand Lodge at the ensuing annual communication to amend the constitution as follows:

"1st. To amend sec. 17 under title "Private Lodges," whereby lodges in the City of St. John and Town of Portland shall charge not less than twenty-five dollars initiation fee to candidates, and lodge in all other parts of the jurisdiction an initiation fee of not less than twenty dollars.

"2nd. To amend the section under title of "Fees," whereby the fee payable to grand lodge for every person initiated in a lodge shall be four dollars instead of two dollars, the present fee. The Board recommend these amendments to the attentive consideration of grand lodge."

The following are the elected and appointed grand officers for the ensuing year:

- Grand Master—M. W., Bro. Hon. Robert Marshall, St. John, (re-elected.)
- Deputy Grand Master—R. W. Bro. Rev. Francis Partridge, Clifton.
- G. Senior Warden—R. W. Bro. George F. Stickney, St. Andrew's.
- G. Junior Warden—R. W. Bro. George Todd, Fredericton.
- Grand Chaplain—R. W. Bro. Rev. Donald Macrae, St. John.
- Grand Treasurer—R. W. Bro. James McNichol, St. John.
- Grand Secretary—R. W. Bro. W. F. Bunting, St. John.
- Grand Deacons—V. W. Bros. George E. Fairweather and W. I. Logan, St. John.
- G. Dir. of Ceremonies—V. W. Bro. W. F. Wisdom, St. John.
- G. Sword Bearer—V. W. Bro. Archibald McDean, St. John.
- G. Standard Bearer—V. W. Bro. Barclay Boyd, St. John.
- G. Organist—V. W. Bro. George DeVine, St. John.
- G. Pursuivant—V. W. Bro. C. A. Hanford, St. John.
- G. Tyler—Bro. D. Scribner.
- Grand Stewards—V. W. Bros. J. Meloin, C. H. Masters, A. Mc. N. Travis, Hiram G. Betts, W. B. Howard, Robt. B. Emmerson,

W. B. Wallace, Gains S. Turner, Ernest Hutchison, Edmund L. Street, Arthur Everitt.

After the Installation, the Grand Lodge was closed in ample form.

#### Editorial Notes.

The *Keystone* is responsible for the statement that at the last communication of the Grand Lodge of Scotland, measures were taken which will in a short time, it is hoped, bring about peace and harmony between the Grand Lodge of Quebec and the Grand Lodge of Scotland. With the *Keystone*, we sincerely trust that the matter will be speedily consummated.

We are in receipt of the second number of the *Gavel*, a superbly got up Masonic periodical, published at Danville, Ky., by Rt. Em. Sir Kt. De La Rue Thomas, 32°, P. G. Commander and Deputy Grand Master of that jurisdiction. Our distinguished Brother certainly deserves the highest praise for so ably an edited journal, and we wish him the greatest success, especially since we find he has engaged the services of one of our own well-known Canadian Fraters, R. W. Bro. Robert Ramsay, who in this issue comes out with one of his excellent editorials on the Templar Order. Like all effusions from his pen, it is chaste in language, and decided in tone. As our readers are aware, Bro. Ramsay has for many years been a contributor to THE CRAFTSMAN. We again wish much prosperity to the *Gavel*.

A NEW Masonic Hall in Milwaukee was dedicated with most impressive ceremonies by the M. W. the Grand Master of Wisconsin, on the 30th March. The rooms are considered to be the finest used for Masonic purposes in America. Our thanks are due to Bro. Robt. Sherin, a former resident of Port Hope, for a copy of a Milwaukee paper containing an account of the ceremonies.

THE Council of the Grand Orient of France is said to be preparing an appeal to the Grand Lodge of England against the exclusion of its members from the English Masonic Fraternities. The exclusion rule of the English and Scotch lodges is represented to have been felt by French Masons in many parts of the world, the ruling having application in almost every English-speaking lodge. Many Complaints have reached the Grand Orient, accompanied in some instances by applications for charters to start lodges. Unwilling to widen the breach in the Masonic circle, the Grand Orient has hitherto declined those charters, but should the English Grand Lodge continue to refuse fellowship, the Council of the Grand Orient will grant those charters. The English body will, of course, refuse to admit the validity of a right which excludes the recognition of the Deity, and we shall then have established in London several lodges under the jurisdiction of the Grand Orient.

THE *Masonic Newspaper* gives the following anecdote of the Morgan epoch, which is apropos also to our time: "In the days of the Morgan excitement, one of those specimens who was giving a public exhibition of the pretended Masonic secrets, was holding forth in a quiet country village to a gaping assembly, at which a venerable old Mason happened to be present. After concluding the exposure, an opportunity was given for any one to ask questions, whereupon the following dialogue took place.

"Old Mason (rising in his seat)—'Did I understand you to say that you had passed through the ceremonies of the Masonic Lodge, and taken the obligations as you have exhibited them here to-night?'

"Exposing Specimen (with great confidence)—'Yes, sir!'

"Old Mason—'Then will you be kind enough to tell those here assem-

bled whether you lied then, or have lied here to-night?"

"Exposing Specimen failed to come to time, and the meeting dissolved.

THE Annual Festival of the Royal Masonic Institution for girls, was held on the 16th April, at Freemason's Tavern, London, under the presidency of Bro. H. R. H. Prince Leopold, when nearly 500 brethren were present. After the usual loyal toasts had been proposed by H. R. H. Prince Leopold, Bro. the Right Hon. the Lord Mayor of London, W. M. of Grand Master's Lodge, No. 1, proposed the health of the chairman, H. R. H. Prince Leopold, who he said was not merely an ornamental Mason. Initiated in the Apollo, University Lodge of Oxford, he served the subordinate offices in the lodge well and faithfully, and in 1876 was duly installed into the chair of W. M., and in the same year became Provincial Grand Master of the Province of Oxfordshire. His Royal Highness has also for the past three years been W. M. of No. 2, the Lodge of Antiquity, and also three years since he received the collar of Grand Warden of England, and each and all of these important positions he has filled with zeal and fidelity. His Royal Highness has always evinced the liveliest interest in our Benevolent Institutions and in the genuine principles and the active practice of Freemasonry. But not merely as a Mason do we esteem His Royal Highness; his scholarly attributes and well-known love of the arts and sciences entitle him to receive, as he most undoubtedly does enjoy, our warmest admiration and regard. The manner in which H. R. H. had filled the chair this evening has added much to our enjoyment, and I have the greatest possible pleasure in proposing his good health, and wishing him in his intended journey to Canada and the United States a bon voyage, and a safe return to his native land when he so de-

sires it. H. R. H. made a suitable reply, and gave the toast "Success to the Royal Masonic Institution for girls." In the course of his remarks he said that although most of our rites and observances are shrouded in mystery from the gaze of the uninitiated, we make no mystery whatever of our devotion to the great principles of philanthropy and charity. These we proclaim to all the world to be articles of our faith, of which we are most justly proud. Nor do we content ourselves with mere theories of charity, but we insist that our professions shall take a visible and practical form. Thus it came about that our great Masonic Charities—the Benevolent Institution for Aged Freemasons and the Widows of Freemasons, the Institution for Boys, and the Institution for Girls—were founded by our predecessors, and having once been founded will, I venture to say, command the hearty support of the great Masonic body so long as these realms shall endure. It is for the welfare of the Institution for Girls that we are especially concerned this evening. The objects of this Institution, brethren, are well known to you, and, that you may be sure that these objects have been and are being faithfully carried out, I may mention that since its establishment in 1788, 1,198 girls have been educated, clothed, and maintained there, and there are now 285 girls in the School. Bro. Hedges, the Secretary of the Institution in reply read the list of subscriptions for the year, amounting to £18,626, with eight lists to come in, exceeding by £1,500 the subscriptions for last year. The subscriptions for the Masonic Benevolent Institution amounted to over £11,000, and it is expected that those for the Royal Masonic Institution for Boys will swell up the contributions to a total of £40,000, (\$200,000), for the three Masonic Institutions—a very handsome sum, and shows that in England, the great principle of Masonry is practised by the Craft.



WE learn that a most interesting event has recently taken place in the family of our M. W. Grand Master—an addition to the circle, not in the course of nature, but in the course of true love, which, in this instance, has evidently run smooth, since it has terminated in uniting together in the bonds of matrimony a fair daughter of Bro. Henderson and the man of her choice, Lieut. Drury of A. Battery, Canadian Artillery. This little affair came off on the 20th inst., and the ceremony was performed in St. George's Cathedral, Kingston, and was witnessed by a large assembly of people. The usual *dejeuner* afterwards took place at the residence of our M. W. Brother, at which a large number of invited guests were present. The usual toasts were proposed, and the happy couple departed on their wedding tour amid the loving and hearty wishes of their relatives and friends—and a shower of old shoes. If we had been there we would also have cast our old shoe—mentally we do so, and wish the young couple a long and happy life. A pleasing incident happened while the wedding party were assembled at the house, the disclosure that the same day was the tenth anniversary of the marriage of Bro. Henderson's eldest daughter, whose husband is the D.D.G.M. of the St. Lawrence District, Bro. R. T. Walkem; and much amusement was caused by the various assortment of *tinware* which was presented to them by their numerous friends.

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**R. W. Bro. Judge Badgley, Montreal.**

One of the oldest, (if not the oldest) and most esteemed Masons in the Province of Quebec is R. W. Bro. Judge Badgley, Past Provincial Grand Master, who has been a Mason for fifty-six years.

In honor of the fiftieth anniversary of his first election to the Master's chair in St. Paul's Lodge, Montreal, which happened on the 29th ult., the Freemasons of that city tendered to

R. W. Bro. Badgley a banquet, which took place in the St. Lawrence Hall, and was attended by a large number of brethren. The chair was occupied by R. W. Bro. Hutton, who, after the usual loyal toasts had been proposed and duly honored, proposed the toast of the evening, "Our Guest," and in the course of his remarks, which were most kind and energetic, he stated that R. W. Bro. Badgley first saw the light of Masonry on the 10th February, 1824, years before most of us had seen the light of day. He has consequently been fifty-six years a Mason—and during the whole of that long period an active and zealous craftsman of the Royal Art. For thirty-four years he was a subscribing member of St. Paul's Lodge, and in 1858 the Lodge, recognizing his eminent services, made him an honorary member with all rights and privileges. Between the years 1829 and 1844 he was nine times Master of St. Paul's Lodge, and the year 1880 is the 50th anniversary of his exaltation to the chair of King Solomon, and I only give expression to the opinion of every one of his Masonic subjects when I say that he has proved a worthy successor to that great and wise king. On St. John's Day, 1842, is dated his patent as Provincial and District Grand Master, and from that date to the present time, a period of thirty-eight years, he has governed the craft with such zeal and wisdom as are rarely united in one individual. Whilst occupying his exalted position, Masonry in Canada has undergone many changes, but throughout them all R. W. Bro. Badgley has maintained a loyal and unswerving allegiance to the dear old Grand Lodge of England, the mother of all modern Masonry, and if we, brethren, are permitted to assemble to-night round this board as English Masons, we owe it entirely to the steady perseverance with which he has encouraged and upheld that connection. I see around me many prominent Masons of other jurisdictions, and have no

desire to say one word that will open a delicate subject for discussion; we meet but with one object in view, and that is to express our feeling of love and veneration for one who, during a Masonic career of 50 years, has not only not made a single enemy, but has succeeded in winning the love, respect and esteem of all who love him. Brethren, I call upon you to drink with all the honors to "the health of Right Worshipful Bro. Badgley."

R. W. Bro. Badgley, who was enthusiastically cheered on rising to respond, after returning thanks for the compliment paid to him spoke at length in vindication of the character of masonry. He showed "the prodigious extent of the Society at present, and its constant increase, so far as we know from the number of lodges on English registries, with those of the sister registries of Scotland and Ireland, is but little imagined by those who are not called upon to consider its numbers. The English register numbers above 2,000 lodges, to which Scotland, everywhere following England, has added above 700 more, making the number of British masons almost incredible and extending their lodges over the four quarters of the globe—and it cannot well be otherwise. Wherever British commerce and civilization, or British intelligence and adventure, or even British arms are carried, the great principle of philanthropy upon which our Masonic Institution is chiefly based, there establishes British lodges, whether in the wilds of Zululand or the mountain barriers of Afghanistan, introducing by degrees love to God and goodwill to man. No other human institution or society has ever been permanent or universal; whatever were its laws, however excellent its systems, it could not be extended into every age and every country; it had chiefly in view victories and conquests and the elevation of one people above another, and could not be made congenial to the interest or

fancy. Philanthropy was not the ground upon which these institutions were founded; the love of country frequently destroyed the love of humanity; mankind are not essentially distinguished by the difference of the language they speak, the garb they wear, or the dignities with which they are invested. The whole world in the spirit of philanthropy is one great Republic, of which every nation is a family, and every individual a child; to revive and spread abroad these principles, drawn from the nature of man, is one of the great principles of our institution of philanthropy, and thus on earth are our principles identified by all mortals, and hence the boundless extent, increasing duration and remote antiquity of our Order."

A number of other toasts were proposed, interspersed with songs, and a most pleasant evening was spent; and may our venerable Brother live long to bear with him the pleasant association of that evening.

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FOR THE CANADIAN CRAFTSMAN.]

"Freemasonry Purifies the Man."

BY VIELA MEA.

An earnest searcher after more light once stated that "Freemasonry purifies the man," and we have frequently since thought how truly that would be the case if we taught our neophytes more thoroughly, and based their Masonic edifice upon a more practical foundation than we do; if, in a word, we made the Freemasonry of to-day more worthy of the study of great and good men, and taught our students the true philosophy of the Order, then, truly, we could say, "Freemasonry purifies the man," whereas now we so often let the candidate run through the legitimate degrees, and "valse" through an innumerable quantity of so-called grades, that he frequently really knows little or naught of the very alphabet of the Order. This is not

as it should be. The man entering the portals of the Lodge room should (if properly instructed,) be truly impressed with the idea that "Freemasonry purifies the man." Study the lessons taught by the Working Tools alone, and it is impossible that a Brother can pass between the pillars, ascend the winding stairs and penetrate the Sanctum Sanctorum, or kneel before the altar of Almighty God as the martyr did thousands of years ago, without being impressed with the solemn character of our fraternity, and the holy truths advocated by our institution. Truly, "Freemasonry purifies the man."

We trace our history back to the remote ages; we can easily (in fancy) connect our present organization with the mysteries practiced by the philosophers of ancient times, and in all, through all ages and under all circumstances, secret societies existed in which the purest theories of a theo-philosophy were propounded, discussed and studied,—in all of them the true teachings of the Craft were exemplified, the holiest principles of our Order practiced, and the creed that "Freemasonry purifies the man," illustrated by the purity of the lives of those adherents to these Theo-philosophic Secret Associations, to which our present system owes its origin.

"Freemasonry purifies the man,"—how can it help doing so? Before the neophyte can enter the Lodge he must declare his belief in a Supreme Being, a future reward for virtue, and punishment for vice. Before he is brought to light he must again acknowledge that in times of difficulty and danger he places his faith in the Great I Am, and all through the ceremony of the initiation the infiniteness of the Creator overshadows the puny finiteness of the created. He beholds the three great lights of Masonry. He is surrounded by symbols that all typically point Godwards; every lesson apparently is inspired by the Author of his being;

every sentence is pregnant with the thought of that Vitalized and Deified Essence of Divine Truth, which man calls GOD. "Freemasonry," therefore, truly "purifies the man."

It can be taken for an admitted axiom that there is no degree in Freemasonry proper that is not pregnant with the most sublime principles and the holiest tenets, throughout all which exists a theo-philosophy, which is vitalized by a spirit of Divine Truth, that like an artery sends its vitalizing currents, with its endless ramifications, throughout the whole body of the Craft. Such being the case, the true Freemason necessarily learns to contemplate the power of the Divine Being, and permits his mind to rest in contemplation upon the wisdom of His ruling, the strength of His power, and the beauty of the sympathy and purity of His holy teachings. "Freemasonry" must necessarily, therefore, "purify the man," because it draws him closer to the God of nature; through the surroundings of nature, every leaf, and bud and blade of grass *speaks* to the Freemason of God. This is the theo-philosophy of The Masonic Creed.

The Freemason must be a true and moral man, upright in his dealings, honorable in his character, and pure in thought and deed. If he is not so, he has never studied the principles of the Craft, and understands not the principles of the Order. A Mason must *practice* charity, exemplify brotherly love, and be as firm as adamant with regard to truth, then "Freemasonry purifies the man."

It is consequently true that if a Brother properly studies the principles of the Craft, and practices the tenets taught in the Lodge room, he must necessarily become a better and purer man. He cannot be faithful to his vows, and adhere strictly to his obligation, unless he becomes a moral man, relying upon Divine assistance for guidance and protection. We do not, cannot, recognize a Mason

as *honest* who neglects his sacred duties, and is regardless of the wail of the widow and the cry of the orphan, who forsakes those that are near and dear to him, and desecrates the name of his Maker, by violating His holy laws, and breaking His hallowed commandments. Such a man is no true brother, and is unworthy of the respect of the fraternity. Such men Freemasonry does *not* purify, because they do not understand, and never will comprehend, what Freemasonry signifies. Its allegories to them are veiled in midnight darkness, and the sun of righteousness never penetrates its gloomy covering. Such men are to be pitied, and the members of the Craft are culpable for ever having admitted such creatures within the precincts of the Lodge. True men, and honest men alone, should ever be admitted, and such men, when once they join us, soon appreciate the God-inspired principles of our institution, and by their daily lives shed a halo of truthful glory around their everyday acts, which prove to the world that "Freemasonry" indeed does "purify the man."

The real fact is, that if Freemasonry fails in its purifying influence on the mind of man, it is because we do not practice *outside* our Lodge rooms that we nightly teach *inside* our halls. The earnest endeavors of every workman in the quarries should be to prove he is interested in his work, and anxious to prepare perfect Ashlars for the Temple of the Lord. By so doing, Freemasonry advances in her glorious march, and illustrates to all that her mission is a holy one, her principles pure, and her tenets holy, and what a mission her's is! It is worthy of the attention of the finest intellects of the age, because by the study of the science of Freemasonry, man is brought nearer to his God, and by the contemplation of that study his mind is emancipated from the thralldom of bigotry, the wretched narrow-mindedness of sectarianism; he comprehends

at last that the Very God of Very Gods is indeed the true and gentle Father of his race, and that the honest man is in truth and reality a Brother. When Brethren understand this, and appreciate this grand theory of the Fatherhood of God, and Brotherhood of man, then, indeed, we can truthfully say that "Freemasonry purifies the man."

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#### Obituary.

Bro. James Henry, of Clarksville, was called to his rest on the 24th ult. Our deceased Brother came to Canada from Ireland in the year 1841, and settled in Clarksville, which, from being the business centre, has since changed into a suburb of Napanee. He has never changed his residence since settling there, his family growing up about him, the proprietors of the Napanee *Standard* being his sons. Bro. Henry was made a Mason at Belfast, Ireland, before coming to this country, and had taken 28 degrees, and he was an honorary member of Union and Mount Sinai Lodges, Napanee. He was buried with Masonic honors, and in addition to the Lodges with which he was connected, representatives from the Lodges in Bath, Belleville, Kingston, and Odessa, attended. The Masonic service at the grave was conducted by W. Bro. Hinch, W. M. of Union Lodge.

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#### Jurisprudence Department.

EDITED BY R. W. BRO. HENRY ROBERTSON,  
P. D. D. G. M.

*To the Editor of THE CRAFTSMAN.*

DEAR SIR AND R. W. BRO.—In the CRAFTSMAN of December and January I notice a communication from R. W. Bro. Otto Klotz, re. Suspension for Non-payment of Lodge Dues. He would have me to believe that all subordinate Lodges are constitutionally bound to pay to Grand Lodge, dues, for all members suspended for N. P. D. Now, if this is the case, what is the use of suspension as a penalty, as the Lodge (to which

such members belonged,) would be in just the same position (financially) before the suspension as after. It would be making the Lodge pay the penalty, as the Brother that would allow himself to be suspended would not care whether anyone paid it or not. As you have a column for the answers of correspondents, would you please enlighten me in the next No. of the CRAFTSMAN, in this column. By so doing you will oblige,

A LOVER OF THE CRAFT, Clarksburg.

ANS.—In our opinion, Lodges are not constitutionally bound to pay dues to Grand Lodge on members suspended for non-payment of dues. It is only in cases of restoration that dues become payable to Grand Lodge, for the period of suspension. Grand Lodge dues are then exacted, because the Constitution provides that a member suspended for non-payment of dues shall be immediately restored by the Lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended. So that if Lodges choose to remit any of the dues of a suspended member, and restore him, they must nevertheless pay the full amount of Grand Lodge dues.

As we understand the rule, it is that Grand Lodge dues cease on members suspended for non-payment of dues from the time the suspension is returned; but if these members are afterwards restored, or restore themselves, then Grand Lodge dues become payable, not only from the time of the restoration, but also for the time during which they were suspended.

LAMBETH, CNT.—On the evening of the 21st instant, W. Bro. D. G. Jarvis, P. M. of St. Paul's Lodge, No. 107, was made the recipient of an address and a Past Master's Jewel by the members of his Lodge. To the address W. Bro. Jarvis made a most appropriate reply. After the proceedings, Bro. Jarvis entertained the members of the Lodge at a supper, and a very happy time was spent.

### Masonic Correspondence.

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

Bro. H. R. H. Prince Leopold.

To the Editor of THE CRAFTSMAN.

SIR,—As our distinguished Bro. Prince Leopold, who is Past Grand Warden of England and Provincial Grand Master for Oxfordshire, is shortly to visit Canada, would it not be possible to tender him a Masonic reception. His Royal Highness is an enthusiastic and devoted Mason, and takes a great interest in the Craft, and no doubt would be pleased to meet his Canadian brethren. He will probably visit Toronto on his tour through Canada, and that city would be a central place in which to assemble the Fraternity. I commend the suggestion to the M. W. the Grand Master.

Yours fraternally,

P. G. C.

To the Editor of THE CRAFTSMAN.

SIR AND R. W. BROTHER.—In the editorial of your April number, as also in Bro. Moore's article in the same number, I have read with gratification both yours and Bro. Moore's approval of the principle upon which I disapprove of "Mixed Processions," and of public processions in gaudy costume. You say that I am rather hard, and unreasonably so, on the Knights Templar Order when I class it among the multitudinous side or spurious degrees which have, of late years, been added to Freemasonry; on this subject, my dear Brother, you give a different construction to my words than I intended to convey. I do not think that the passage you refer to bares your construction. I said: "Oddfellows and Orangemen have as much in common with Freemasons regarding Ritual as the Knight Templars have, in fact they are a kind of spurious Freemasonry." This is the only passage in which the word "spurious" occurs, and in that passage the pronoun "they" can only be applied to "Oddfellows and Orangemen," but not to Knight Templars.

That you are not prepared to accept the statement that the Oddfellows and Orangemen are more allied to Freemasonry than the latter are to Knight Templars does not concern me, for I did not make that unqualified statement; my remarks, as above quoted, refer to "Ritual" and whoever is acquainted with those different Rituals will not contradict me when I say that numerous passages in the one are almost identical with those in the other. For my part I hold that the Oddfellows and Orangemen have borrowed or taken considerable out of

the Freemasons' Ritual. The similarity which I hold to exist between Freemasons and Oddfellows in principle is, that both claim Charity as their highest aim, the difference is only in degree, for while the chief exercise of Charity with the latter is in the form of aid to sick brethren, to widows and orphans, the association itself being a benefit institution; the former, *i. e.*, the Freemasons apply Charity in its most exalted degree, without at the same time neglecting in case of need, its lower degree, aiding their needy brethren, their widows and orphans. And as regards the similarity in principle between Orangemen and Knight Templars, I hold that both bodies have a special religious character; the former are united for the purpose of defending the Protestant religion against the inroads of Popery; while the Knight Templars of the middle ages were those who banded themselves together to free the Holy sepulchre and the Holy land from the Saracenes, and to protect and assist the pilgrims on their way to Jerusalem. The present Knight Templars are the adherents to and defenders of the Holy Trinity, and numerous other Christian dogmas.

I am glad to observe that you admit that the connection between Freemasonry and the Templar Order is not very clear; I am glad of that, because this gives me the assurance that you will not blame me when I say that I have not yet found among the numerous articles which I have read upon that subject any single one which is supported by sound logic, or which cannot easily be disproved by historical facts. But there is no occasion here to enlarge upon this subject, which I take as a mere matter of belief, which, dogma like, has either to be taken for granted without further enquiry or test, or it must be rejected as not able to stand the test of history, of logic and facts. I may, however, at some future time reply to Bro. Moore's assertion upon that subject; for the present purpose, I am quite satisfied with your concluding sentence quoted as the sentiment of Brother Moore. Great Prior of the Dominion, viz: "Knight Templars, therefore, as such, should have no place in Masonic processions." In that view I fully concur, as already expressed in my article on "Mixed Processions." That worthy Brother Moore while agreeing with me upon the chief arguments in my article just quoted, takes exception to my opinion asserted "That as Chief of the Templar Order, he (Bro. Moore) disclaims any connection with the Craft, and that the members of the higher degrees look down with an air of superiority upon those who are mere Craft Masons. As regards the latter assertion, I have to say that I even added that "they often in their expressions give words to their thoughts;" and that what I have thus said my own ears have frequent-

ly heard in unmistakable language, and that I invariably treat such brainless vanity and self-conceit with commensurate contempt. As regards Bro. Moore individually, I have never even supposed him guilty of that conduct. The former assertion, which refers to Bro. Moore directly, is not drawn by inference from his address at Toronto, in August, 1872, as he supposes, but from his two preceding addresses in August, 1870 and 1871 respectively, and in order to avoid any misunderstanding, I will quote both paragraphs verbatim.

On page 373, Vol. IV., CRAFTSMAN, Brother Moore is reported to have said: "The question of wearing the apron or surcoat in Encampments, was lately referred to me. The present regulations in England leave it optional, but in my opinion the apron, the clothing of 'care and toil,' should be entirely laid aside; the white surcoat which was anciently worn over the armour of Knights is the most appropriate. Its color represents a pure life and the red cross patee, the emblem of our faith and Order. It may not be uninteresting to know the old Heraldic explanation of this Cross, which derives its name patee from the Latin word patulus, implying spread or open, and has its extreme ending broad. It has also allusion to the opening wings of a bird who covers her young, and thus protects them from injury; it also represents the opening virtues of the Christian soldier who has shielded the weak and innocent from oppression and wrong. It has been argued that the adoption of the apron points to our dependence on Freemasonry, but as an organization, the Templar Order is entirely independent of Masonry, although we can only claim by adoption to represent the ancient order of Knighthood, and whatever enthusiastic writers may assert it never could have had any connection with Speculative Freemasonry, a comparatively modern institution. Our constitutions only require that candidates be Royal Arch Masons, (in England the climax of the craft degrees) such association with the Masonic Fraternity insuring as far as possible well known and eligible members, and the best and surest means of testing the character of men and their moral fitness to become members of the exalted and Christian Order of the Temple."

And on page 761, Vol. V., CRAFTSMAN, Bro. Moore is reported to have said: "The Statutes of the Temple provide only that its ranks be filled by Freemasons who have attained the grade of the Royal Arch, which is in England the climax of the 3rd degree; further than this, no other connection exists between the Masonic Body and the Temple Order. Our English Templar system is but a revival of the Chivalric Order, attaching itself during the last century to the

Masonic fraternity, with which it still continues to be allied."

Now, my dear Brother editor, can English language be plainer for my assertion that Bro. Moore, as Chief of the Templar Order, disclaims any connection with the Craft, when he himself, as above recited, most emphatically states that the Templar Order is entirely independent of Masonry, and never could have had any connection with Speculative Freemasonry. Bro. Moore informs us there why a candidate for the Knight Templar Degree must be a Royal Arch Mason. It is not because he is a Freemason, possessing a knowledge of the Royal Art, acquainted with its history, its ritual and laws; no, but simply because according to Masonic rules and laws, there is strict enquiry as to a person's moral character before he is admitted, and this fact the Knights Templar took as the best and surest guarantee that a person who once had passed through that severe ordeal, would be a fit and proper person to be admitted into their ranks. And this reason, as given by Bro. Moore, being a fact, which I do not doubt in the least, he was quite consistent in saying that the Templar Order has no connection with Speculative Masonry. But I hold that I also have the right to quote that assertion, and especially so when a year after that assertion was made by Bro. Moore, he repeated the same in the next address as above quoted, "further than this no other connection exists between the Masonic Body and the Templar Order." How Bro. Moore can reconcile these broad and emphatic assertions that "no other connection exists between the Masonic Body and the Templar Order, than that their candidates must be Royal Arch Masons, because as such their character as to morality has been severely tested," and his last assertion above quoted: "that the English Templar system attached itself to the Masonic fraternity, with which it still continues to be allied," I fail to see. According to Bro. Moore's own explanation as to the qualification of a candidate for the Templar Order, it is not out of respect for the Masonic Order as such, neither for Speculative Freemasonry nor Capitular Masonry as bodies, but by reason of the ordeal and test as to moral character which the individual had to undergo, and did pass successfully, that he was allowed to be made a candidate for admission. Probably if there had been, at the time the Knight Templars made that law for admission, any other association of men whose test in reference to moral character had been even more strict than that of the Masonic Body, the Knight Templars would have made a law that only members of that association can become candidates for the Templar Order.

For my part, I cannot imagine the possi-

bility that an alliance and an attachment can exist between two bodies, when no connection exists between them.

Bro. Moore, no doubt, is correct in saying that "in Encampments the apron should be entirely laid aside;" in so doing it would remove even the only semblance to Masonry among those bodies, for as Speculative Freemasons, it is the most valued of all our emblems; it is not with us the clothing of care and toil; it is such with Operative Masons, who wear it during working hours to protect their garments from spot or stain. Our ritual teaches us that we, as Free and Accepted Masons, use it for a more noble purpose: "From its whiteness and the innocence of the animal from which it is procured, we are constantly admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to stand before the G. A. O. T. U. unstained by vice and unspotted by sin." Whatever value other associations lay on any garment as the emblem of a pure life, the apron is for a Freemason, the emblem of the highest purity of life. Although we do not claim to possess the "opening" virtues of the Christian Soldier, in fact we do not know anything about either "opening" or "closing" virtues, but we know that a Freemason's solemn duty, among numerous others, is to protect the innocent and the weak, to defend truth, to honor virtue and oppose vice, and we abhor bloodshed and murder; but especially the murdering of human beings under the garb of religion, as has been the practice in all wars that in history are termed religious wars. The cosmopolitan nature of our institution prompts us so long as we remain truly and purely Speculative Freemasons to be tolerant, and to abstain from quarreling or fighting with others for reason of their difference in religion to that which we profess.

I do not deny, my dear Bro. Editor, that my zeal for true, genuine Freemasonry is great, and can probably not easily be defined by exact metes and bounds, but I do not think that I have allowed it to carry me so far away as to err in putting a mistaken construction on the plain English words used by Bro. Moore, as quoted above and upon which he accuses me of misconception.

Again thanking you and Bro. Moore for your hearty concurrence in the principle enunciated in my article on "Mixed Processions," and hoping with you that the chances of "airing our regalia before the profane" will gradually yet speedily be greatly curtailed by the good common sense of the reflecting members of our noble fraternity, I remain,

Fraternally Yours,  
OTTO KLOTZ.

Preston, 4th May, 1880.

**The Expelled Mason, Burt, in Canada.**

To the Editor of the CRAFTSMAN.

DEAR SIR AND R. W. BRO.—My attention has been drawn to the following editorial in the journal of the American Legion of Honor for March, and when we consider that this man, Calvin C. Burt, has been exposed time and again by every Masonic journal in the United States and Canada, it seems almost incredible that any Brethren could be imposed upon by one who years ago was expelled by the Grand Lodge of New Jersey, and only re-instated through a technical error, and who subsequently was expelled by his own Lodge in Michigan, and on appealing from the decision of his own Lodge, to that of his Grand Lodge, was *unanimously expelled in January last by the Grand Lodge of Michigan, from all the rights, titles, and privileges of Freemasonry.* I repeat, it appears inexplicable that any intelligent Brethren in Canada could have been so imposed upon as the following proves:—

A VISIT TO CANADA.

Our Supreme Commander recently made a visit to London, Ont., Canada, where he was received with royal honors. On his arrival he was met at the depot by a delegation from the Masonic Fraternity, and conducted to the Tecumseh House, one of the best hotels in Canada, which had been assigned him as headquarters.

After supper he was escorted to one of their large fraternity halls, where it had been arranged for him to hold a Masonic reception. Here he had the honor to shake the hand of many of the most distinguished Masons of Ontario, some of whom he later made 90° Masons of the Egyptian Masonic Rite of Memphis, and constituted a Rose Croix Chapter, to be known as Jesse Chapter, No. 301, with about 40 charter members, and the following officers: W. D. McGloighlon, M. W.; Ambrose B. Powell, S. W.; B. W. Greer, J. W.; A. B. Graer, O.; Rev. J. T. Wright, P.; L. G. Jarvis, C.; John W. Priestly, T.; Jos. S. Site A. or S.; Peter Grant, C. of G.; Geo. Cottrell, G. of T.; John Bryer, Org.; Peter Thursly, S.

He also conferred upon some of them the distinguished title of C. L. H., and instituted a council of the American Legion of Honor, to be known as Royal Council, No. 97, with the following officers: Dr. Oronyateka, C.; Dr. Street, V. C.; W. Hawthorn, O.; W. D. McGloighlon, P. C.; L. Jarvis, Sec.; Geo. McFroom, Coll.; G. Parish, T.; C. S. Colwell, G.; Thos. Peel, W.; M. D. Dawson, Sen.

When not engaged in his official capacities, he made visits to, and was visited by, the elite of the city. Banquets, suppers and receptions were gotten up by the

citizens regardless of expense. This gave him an opportunity to see something of the best society of Canada (we mean the ladies of course). The ladies in Canada are peculiar, that is, peculiarly beautiful and young. They retain their youth and beauty wonderfully. There appears to be no old women in Canada. At least, none were visible to our S. C., and he flatters himself that he saw about everthing, that is everything worth seeing. During his entire visit he was treated with great kindness and respect by all, and had showered upon him such honors as only the representatives of one great and good nation can confer upon a citizen of another. In return for all this, Canada, Great Britain, and her citizens will ever be most kindly rembered by our Supreme Commander.

This editorial, evidently written by himself, must prove most gratifying to all Canadian Masons, since this self-appointed Supreme Commander, who is expelled from Craft Masonry, actually intends "in return for the cordial reception given him, to ever remember Canada, Great Britain, and all her citizens." This, however, is not to the point. What I desire to call the attention of your readers to is this: that the notorious expelled Mason, Calvin C. Burt, has imposed upon a number of honest Brethren in London, Ont., and granted them a bogus Charter, that cannot be recognized anywhere on the face of the earth, for two reasons:—

1st. The Ancient and Primitive Rite of 33°, the Oriental Rite of Misraim of 90°, and the Egyptian Rite of Memphis of 96°, are duly under the control and jurisdiction of the Sovereign Sanctuary of Canada, established 1878, and consequently no foreign authority can possibly, according to the American Doctrine of Exclusive Grand Sovereignty, establish without its consent any Rose Croix Chapter, or any other body of any of these Rites within its jurisdiction. Ill. Bro. Geo. C. Longley, 33°, of Prescott, Ont., Supreme Grand Master, being the only Brother within the Dominion who could lawfully grant dispensations for the same.

2nd. Calvin C. Burt being expelled from Ancient Craft Masonry, is consequently expelled from all the grades of the Rites of Misraim and Memphis, together with those of the Ancient and Primitive Rite, and consequently possesses neither the power nor authority to confer any such degrees either in Canada or elsewhere.

Regretting our Brethren in London have thus been swindled out of their money by so notorious a Masonic adventurer as the expelled Mason, Calvin C. Burt,

I am, Sir & R. W. Bro.,

‡ ROBERT RAMSAY, 33°.

Supreme Secretary General of the Sovereign Sanctuary of Canada.



### Canadian Masonic News.

A Masonic Lodge was instituted at Rockwood, Manitoba, last month, under the name of Stonewall Lodge, with the following officers: W. M., Angus Fraser; S. W., Andrew Mitchell; J. W., Wm. Mann; S. D., F. Hamell; J. D., D. Guthrie; S., George Laing; T., A. G. McKenzie; Stewards, E. Good and J. Sutherland; Tyler, W. McDougall.

Officers of Mount Horeb Chapter, No. 20, G. R. C., Brantford, installed by Ex. Comp. Curtis, on April 20th, 1890: First Principal Z., Ex. Comp. S. W. McMichael; 2nd Prin. H., Ex. Comp. John Bishop; 3rd Prin. J., Ex. Comp. E. Kester; Treasurer, Comp. H. Davis; S. E., Comp. Robt. Morton; S. N., Comp. John V. Weinsug; Prin. Soj., Comp. James Tutt; S. S., Comp. S. W. Cornell; J. S., Comp. T. W. Holme; Janitor, Comp. Wm. Bould.

At the Annual Meeting of the Grand Commandery of Missouri, held in St. Louis on the 4th inst., Sir Sol. E. Waggoner, of Macon, Grand Commander; Sir Wm. G. Hall, of St. Joseph, D. G. Com.; Sir Wm. J. Terrall, of Harrisonville, G. Generalissimo; and Sir Wm. H. Mayo, of St. Louis, Grand Recorder, were elected.

Our thanks are due and are hereby tendered to M. W. Bro. J. A. Henderson, Q.C., M. W. Grand Master of the Grand Lodge of Canada, for a very handsome photograph of himself in Regalia, and to M. W. Bro. J. Headley Bell, M. W. Grand Master of the Grand Lodge of Manitoba, and R. W. Bro. Emra Holmes, of Fowry, Cornwall, England, for similar favors.

The semi-annual meeting of the Board of General Purposes of the Grand Lodge of Quebec, was held on the 18th ult., in Montreal. Delegates and members of the Board were in attendance from Three Rivers, Sweetsburg, Stanstead, Sherbrooke, Richmond, Lennoxville, Hull and other places. The usual business was duly transacted.

Our clever little contemporary, the representative of the Freemasons of Canada, —THE CANADIAN CRAFTSMAN—has just published a long poem by Mr. Emra Holmes, author of "Amabel Vaughan," called "Æ., the Mark Mason's Story." It is a little love tale in verse, and will prove, no doubt, of special interest to the members of the Craft—the brethren of the mystic tie—*Penzance (Eng.) Cornish Telegraph.*

ESTABLISHMENT OF SCOTTISH RITE MASONRY IN VICTORIA.—The introduction of the Scottish Rite of Masonry in the Province of British Columbia has long been regarded as desirable by many Brethren belonging

to what is commonly known as the "York Rite," and its consummation during the past few days is a matter of rejoicing among the more distinguished members of the Ancient Craft. The Steamer "Dakcta" brought over from the Sound Capt. James L. Lawson, 33°, Inspector General and active member of the Supreme Council for the Southern Jurisdiction of the United States, with special commission as Deputy of the Supreme Council for the Dominion of Canada, and with full authority to constitute bodies of the Rite. He was accompanied and assisted by Maj. Jas. R. Hayden, 33°, Hon. Inspector General, and Rev. John F. Damon, 32°, K. C. C. H., and on the evening of Monday, April 12th "Lawson Lodge of Perfection, and "Khurum Chapter of Rose Croix" were duly constituted, and their officers installed. The event was celebrated by a sumptuous repast, and we bespeak for the institution in this Province a successful and useful career. —*Victoria (B. C.) Standard.*

The following were installed as officers of St. John's Lodge, No. 2, Halifax, on the 5th ult., by W. Bro. Martin, assisted by M. W. Bro. J. Wimburn Laurie, Grand Master, and R. W. Bros. W. Taylor and A. H. Crowe, Past Deputy Grand Masters, and R. W. Bro. B. Curren, Grand Secretary:—W. M., W. Bro. Duncan Robertson; S. W., Bro. Geo. H. Fielding; J. W., Rev. Riddall Morrison; Treas., Wm. Wilson; Secretary, J. Harvey Frith; S. D., Lt. C. C. Carter; J. D., Major J. L. Tweedie; I. G., S. Rutherford; S. S., Major M. Tweedie; J. S., L. E. Dodwell; Tyler, W. Bro. J. M. Taylor. After business, the brethren adjourned to refreshments, excellently catered for by W. Bro. Martin, and a very pleasant hour was spent, enlivened with speeches by distinguished members from all the city Lodges, which were largely represented. St. John's Lodge seems to be entering its second century with every prospect of success and prosperity. There are few Lodges now in existence who can boast of more gallant and distinguished members than St. John's during the last hundred years. Being the old Naval and Military Lodge of Halifax, it has on its rolls the names of almost every distinguished sailor and soldier who has been stationed there, beginning with Sir John Moore, who was Senior Deacon in 1783, down to His Excellency Admiral Sir Ed. Inglefield, K. C. B., who affiliated in 1879. The Lodge had the pleasure this year to forward to their old member, Bro. Lord Chelmsford, an address of sympathy and congratulation at the termination of the Zulu war, to which His Lordship returned a most interesting reply. W. Bro. Robertson was unanimously re-elected, and presides over the Lodge during this its centennial year.