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

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No. 3

SERMON AT HARRISTON.

The following sermon was delivered by E. W. Bro. Wm. Beaven, on Sunday last, 27th of Dec., before the members of Harriston Lodge, No. 262, G. R. C. It is an able effort, and we cordially recommend its perusal to every member of the Craft:—

"And He hath charged me to build Him an house at Jerusalem, which is in Judah; who is there among you of all His people? The Lord his God be with him, and let him go up."—2 Chronicles: xxxvi, 23 verse.

In addressing brother Masons, it seems natural to talk of building. The text, as you know, refers to the re-building of the Temple at Jerusalem. This work was to be, to the returning Jews, an important undertaking, difficult and sacred—united and individual. The material Temple they were to build, was, in its outward beauty, to be a symbol of the love and honor which they owed to the Lord their God,—its order and arrangement were to be symbols of great and mighty truths. This is the first idea which men always form of the habitation of God. It is only part of the truth. The Most High is not confined to Temples made with hands. We may seek and we may find God everywhere. This great, glorious world is His Temple. The sky, with its driving clouds, is His; the sea is His, and He made it, and all that moveth therein.. What we see around us, is not what fancied wisdom has often proclaimed to us, dull, dead matter and chance; but the work of Him who layeth His cham-

bers in the waters and maketh the clouds His chariot, and walketh upon the wings of the wind. This world is a grand cathedral of God, and only one of many. The dark and degraded intellect may try to turn the Great Architect out of His own creation, but the fact that there are blind people in the world, does not prove that there is no sun. The materialist may proclaim that there is no light at noon-day, but let him speak for himself,—it is useless to speak thus to a man with good eye-sight. But although the universe be God's Temple, yet He has a nearer and truer temple still. It is only spirit that can know spirit, and therefore "God's truest temple is the upright heart and pure." "Know ye not, every one of you, that your bodies are temples of God who dwelleth in you," temples, brethren, which, as true Master Builders, you should be consecrating as habitations for the Lord of Hosts.

I would dwell for a short time upon three important tools, with which this spiritual temple must be built, viz:—

1. Knowledge; 2. Truth; 3. Charity

Knowledge, dear brethren, is a vain thing when sought out of an unworthy motive, and applied to selfish ends; but it becomes noble and glorious when sought for the benefit of our brother-men and consecrated to the glory of God. "There are some," says, St. Bernard, "who desire to know with the sole purpose that they *may* know, that is base

curiosity, and some desire to know that they may be known, and that is base ambition, and some desire to know to obtain thereby wealth and honor, that is base avarice; but there are some who desire to know that they may be edified (viz., *built up*), and that is prudence; and some desire to know that they may edify others, and that is charity." And yet the ill-instructed Christian may say within himself: "If knowledge be full of difficulties; if, without charity, it puffeth up, then why should we labor for it?" This is a natural exclamation, but the answer is, that to the true Christian, and to the true Mason, every department of knowledge is a school of God. On the great volume of knowledge, rich with the secrets of nature, and the history of the past, the great name of God, the Architect of the Universe, and the Ruler of all things, stands clearly out. The mighty rocks will (to the faithful) have the sacred name carved upon them, and the stars shall sing, and the winds shall blow, to the honor and glory of that Great Name. Each science, each history, each art, shall be a fresh book of revelation. To seek for knowledge where it is possible, is the clear duty of man, to win it is the gift of God. Then, brethren, let each, according to his opportunity, press forward in knowledge. We shall be false to our craft, as Masons, and to our holy religion, as Christians,—we understand neither Masonry nor Christianity,—if we fail to see this truth, and act upon the Apostolic command to "Give all diligence to add to our faith, virtue, and to our virtue, knowledge." And yet, as we shall see, knowledge is by no means the most important tool in this great temple building, which should ever be going on in the heart of man.

God, for whose habitation the shrine is being prepared, is a God of truth. Truth, then, is necessary for the erection of this spiritual building. By truth, I mean not merely truth-

fulness, which is but a part of it, not the mere absence of lying, but true sincerity of character. What a grand thing is a human life built upon the foundation of sincerity. When we know that whatsoever a man's faults may be, there is no sham about him, no dark, sly corners in his character, we must admire him. Such a man may strike the downward blow, but will not use the dagger in the dark. His character may be far from perfect, but it is open; his face may not be handsome, but it does not wear a mask. If we know we may trust his honesty, if we feel "he would rather die than lie," if his enemy might fearlessly appoint him a judge and arbiter, then, "having clean hands and a pure heart, he hath not lift up his soul to vanity, or sworn to deceive his neighbor;" this man "shall receive the blessing of the Son and righteousness from the God of his salvation." And remember

"To thine own self be true, and it shall follow,
As the night the day, thou canst not then
be false to any man."

And to be true to ourselves, is to be true to the voice of God within us.

Knowledge without love "puffs up," St. Paul tells us,—it inflates with pride; truth, also, may dwell largely in a man, and yet, without "love," we have a very imperfect character.

There is one more tool absolutely necessary to the true builder of the spiritual temple; that which is pre-eminently the attribute of God Himself, viz., Charity, or Divine love.

It is related of the beloved St. John (whose memory we to-day celebrate), that when very old and feeble, and incapable of delivering long discourses, he was accustomed to be carried in a chair into the assembly of the faithful; when there he constantly repeated, "Little children, love one another." When asked why he reduced all his teaching to this single precept, he replied, "Because it is the great command of Christ our Lord, and if you truly keep this you

will be Christians *indeed*. Love comprehends the entire morality of the gospel; the end of the commandment, "the fulfilling of the law" and the "bond of perfectness." "The command of love," says Martin Luther, "is a new command and an old command, a short command and a long command, a simple command, and yet a profound command, no command at all, yet all commands in one, for the command of love destroys all commands and establishes all." Yes, I might speak to every nation in its own vernacular, and to all dialects of earth I might add those of heaven, which no human tongue hath ever uttered, or human ear heard, but with all this power at command, if I had not charity, my discourse would be nothing worth; my eloquence no better than the clangling cymbal. I might make the great mysteries as clear as noon-day, and with a faith that makes all things possible, command the very mountains to move from my path, yet lacking charity, I should be of no worth in the service of my God, or for the good of my fellows. Yea, to supply my neighbor's need, I may impoverish myself, and with zeal and devotion unsurpassed in the annals of martyrdom, I might embrace the stake and rejoice in the flames; but such sacrifices are no substitutes for charity, and all my gifts and sufferings would avail me not, in the building of that Spiritual Temple. Without doubt, it is the want of charity "which suffereth long and is kind; which envieth not—vaunteth not itself—is not puffed up—doth not behave itself unseemly—seeketh not her own—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things—believeth all things—hopeth all things—endureth all things—never faileth"—the want of this it is that makes people so fluent and forward in judging others. A little of this heavenly principle will restrain the licentious tongue, and root out bitterness of

heart, and entirely destroy the blasphemous mistake of stepping into the judgment seat of God (who alone can see the heart) and telling a man he is going to hell,—really, one would fancy that some people are in the secret counsels of the Almighty, to hear the easy flippancy with which they deliver themselves of their judgments on their fellow-creatures. Charity puts the best construction upon doubtful or hasty words or deeds, imputes no bad motive where there is room for a good one; attempts not to fathom the heart of a brother-man, which is unsearchable to all but God. It makes due allowance for a fallen nature; takes into account the strength of temptation; casts anxiously around for extenuating circumstances, and throws its broadmantle over the multitude of sins. She is well aware that the fairest rose blooms amid thorns—and that there are flaws in the best of characters. Brethren, where charity is lacking, there is habitual ill-nature and irritability of spirit, if not downright malignity and unmitigated love of mischief. "Thou lovest all devouring words, O thou deceitful tongue." "The poison of asps is under thy lips." No measure is too mean for malice; it watches at windows, it listens at key-holes, and betrays with a kiss. Such a spirit is the opposite of charity, and in league with the worst spirits of the nethermost parts. These, then, are some of our tools; let us use them.

Pray we all, dear friends, that we may all be stones of fair colors, built into the sapphire-founded temple—stones varying in order—in brightness—but all beautiful; all built on the Precious Corner-Stone. Let one represent the amethyst of moderation and temperance; another the pearl of purity; another the red ruby of fiery zeal, but each in his own order, each a jewel of the Lord, each shining with the brightness of the firmament, and as the stars for ever and ever. God has promised, "I will lay thy

stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children."

The Great Master-Buildér is Love. Not knowledge, though His knowledge is of course infinite;—not wisdom, although His wisdom is limitless;—not power, although His power is unbounded—but love, comprehending all His moral perfections; love explains in one word His every attribute. How can I question the goodness that beams in every star, and blooms in every flower, and clothes the fields with golden harvests—by a thousand voices of nature, as by a thousand verses of Scripture, inviting me to prayer, and assuring me I shall not call upon a Loving Father in vain.

Yes, I may doubt everything else; but O, my God, I cannot doubt Thy love! And is not Thy dear Son my everlasting Advocate before Thee! A lamb as it had been slain before Thy Throne, the wounds of crucifixion for ever pleading. O never, with that immortal memorial before Thee, can I question Thy love, or despair of my place in Thy Eternal Temple! Christ crucified perpetually presented in heaven! Christ crucified constantly held forth by the church on earth; this—this—O, my God, is my sufficient assurance, and the crowning glory of Thy love.

"Build, Lord, the mystic walls,
Throw wide the unseen gates,
Fill all the golden halls while yet Thy triumph waits;
Make glad Thy church with light and love,
Till glorified it shines above." AMEN.

Lord Waveney, Provincial Grand Master of Suffolk, England, for the past twenty-five years, is deceased. Eleven of the twenty-one Suffolk lodges were constituted during his Grand Mastership.

QUEBEC.

The date of the session of the Grand Chapter of Quebec, precluded more than a passing reference to the address of M. E. Comp. Noyes, Grand Z., in our last issue. We now propose, however, to turn our attention to that excellent document.

Speaking of the state of the craft in the jurisdiction, he says:—

"There has not been the slightest disturbing question raised during the year. I have not been called upon to give a decision of any kind between members or between Chapters. I attribute this not so much to the excellence of our constitution and the general comprehension of the ancient landmarks, as to the prudent conduct and fraternal spirit which our members possess. Admirable as our constitution is admitted to be, learned as our members are known to be in the written and unwritten law of Masonry, those alone would not prevent friction were it not that the companions are imbued with the true spirit of Masonry. The constitutional "hair splitter," if he exists at all, does not get to the front."

There is plenty of reason for congratulation in these few lines.

Again he says:—

"The increase in membership is sufficiently reassuring, whilst not large, it is in proportion to the increase in the Craft Lodges in the jurisdiction, and the quality of the material received indicates the esteem in which capitular degrees are held by the craft. We are young in years as a Grand Chapter, situated in a territory where many external restrictions operate against us, with a divided allegiance that deters many, no doubt, from allying themselves with us, and yet, year by year, there is a steady advancement, significant of what the future has in store for us, when the Masons of Quebec are ranged under one banner and acknowledge one allegiance."

And we have an abiding faith that the time is not far distant when this desirable consummation will be attained.

He refers in feeling tones to the fraternal dead of the jurisdiction, and also to M. E. Comp. William Timson, P. G. H. P., of Nevada, who was the Representative of Quebec near that Grand Chapter since 1880.

Referring to Foreign Relations, he offers his thanks to the many Grand

Chapters of the United States who have given their sympathy and support in their troubles.

He then refers to his official actions in regard to the Grand Mark Masters Lodge of England, stating that he had communicated the suggestions of P. G. Z. Robinson, duly adopted at the last session, to R. W. Bro. Badgley, Prov. G. Master of England Mark Masons of this Province.

The suggestions related to the status which would be accorded to the Mark Masons, or their officers, in the event of the withdrawal of the English warrants.

In regard to this, Comp. Noyes says:-

"I cordially assured him of our desire for an amicable settlement in that, or any other way, but the basis must be the withdrawal of the warrants and authority of the English Grand Mark Lodge, and the recognition of our supremacy in this Province. In conclusion I wrote: 'I am prepared and desirous to carry out the proposition of the Grand Chapter before mentioned, or any other, within the limit above mentioned, that will satisfy our English brethren. The Grand Chapter of Quebec is prepared to go very far to obtain a peaceful settlement of the trouble, not inconsistent with its dignity, or incompatible with its views as to jurisdiction.'"

Nothing, we think, could be fairer, or more fraternal than the above, or more conciliatory. It stands out in bold contrast to the arrogant treatment to which our Quebec brethren have been subject. Notwithstanding the fraternal offer made above, we learn that the communication was treated with the most supreme contempt, not a line of reply being vouch-safed.

He then quotes, in full, the letter of the Grand Chapter of Pennsylvania, expressive of their sympathy and cohesion, and offering the services of G. H. P. as mediator in the matter.

Replying to the letter, Comp. Noyes accepted the offer, subject to the approval of his Grand Chapter, and then he gives a resume of the attempts they had made for an amicable settlement of the difficulty, showing con-

clusively that they had offered all honorable concessions.

He then goes on to say:-

"I refer to these matters to show that there has always been on our part a desire for the restoration of peace and harmony, upon an honorable basis, upon the principle of our exclusive jurisdiction; but on the part of our English brethren, there has been a continual shifting of position, and a manifest determination to remain in our territory, whether right or wrong.

"In your offer of mediation, you concede in our favor the principle of exclusive jurisdiction. You have admitted our pretensions, therefore I infer that in carrying your proposed mediation into effect, you intended to start upon the basis that we are right and the Grand Mark Lodge wrong, and from that seek to effect a reconciliation. We are willing and desirous for reconciliation, but it can only be effected with us, by the absolute withdrawal of the Mark lodges under warrants from Grand Mark Lodge, by the repudiation, on the part of the Grand Mark Lodge, of all authority in this Province, and by the recognition of our authority therein. We can accept no compromise that will leave our territory common with the Grand Mark Lodge, or will permit of divided authority or allegiance therein. It is a vital matter with us, which we cannot waive even to obtain peace, harmony and reconciliation. The Grand Chapter of Quebec will never recede from that position, but will contend, earnestly and perpetually, for her conceded rights. In that position, she is loyally supported by nearly all the Grand Chapters on this continent, and to abandon that position, would be to act dishonorably towards them, and to waive all considerations of self-respect. We cannot do it.

"But if the mediation is directed towards the honorable retirement of the Grand Mark Lodge from our territory, with as little harm as possible to her *amour-propre*, and to the consideration of the future status of the English Mark brethren here, whether by alliance with us or disbandment, so far as this Province is concerned, we shall welcome the mediation, which, whether fruitful of good results or the reverse, we shall consider as having been made by your Grand Chapter, with the best fraternal intention."

After reading the above, we think there can be no doubt as to the determination of the Grand Z., to maintain the rights of Quebec.

Further on in the address, he refers to his labors with the Grand Master of Masons of Quebec, to have

a unity of purpose between the two bodies, and his failure to enthuse the G. M. to a proper point.

Discovering that he could expect no aid from that quarter, Comp. Noyes felt that it was incumbent on him to proceed in his endeavors to obtain the relief required, by his own exertions, and his reasons for action are fully shown in our next quotation:

"The Masonic press, and our friends in other jurisdictions, showed in many ways that it was expected that we should do something towards the vindication of our sovereignty. I did not well see how we could do otherwise, without abandoning our Masonic manhood, and placing ourselves in a most humiliating and indefensible position. We either had sole jurisdiction in Quebec, or we had not. We were the Grand Chapter of Quebec, or we were not. There was and is no middle ground. If we were such Grand Chapter with sole jurisdiction, and it had been asserted at our convocations time and again that we were, then it was necessary to at least attempt to sustain our dignity, and assert our Masonic rights, by the endeavor to clear our territory of foreign chapters. The only alternative was to abdicate our functions as the Grand Chapter of Quebec, under the implied admission that our recognition had been obtained under false pretences. We had to enter the lists, willingly or unwillingly, to show our good faith, or otherwise be treated as those who had dishonored Masonry, and shown themselves unworthy of being recognized as members of our Grand Brotherhood. In such a conflict we could not be the aggressors. We would only be acting in defence of our Masonic birthright, our Masonic homes, and our Masonic existence. Masonic law and usage was in our favor. The fraternal recognition of the sister Grand Chapters, had invested us with the rights and powers which that law and usage had provided for our continuance as a Grand Body. But that recognition had been given, upon the assumption, not that we were willing and able to make war for our supremacy, but that we were supreme as the sole Grand Chapter of Quebec, and thereby imposed upon us as a sacred duty the necessity of showing that we were worthy of the trust and confidence reposed in us by the sister Grand Chapters, in and by their several acts of fraternal recognition."

"In the consideration of the policy to be adopted in furtherance of the intentions of the Grand Chapter, I gathered from its different utterances, that the instructions given were to direct the Masonic weapons,

not to individual R. A. Masons, or chapters or groups of either of them, but, rather towards the central authority by which their existence was continued. We had grievances, but no war with the English R. A. Masons or Chapters in Montreal, apart from their parent Grand Chapter, or that we could logically distinguish as justifying an attack upon them, distinct from the power that created and continued their existence. If that Grand Chapter withdrew its warrants and authority, there would be an end of the difficulty. The Subordinate Chapters could only exist through its support, and with the cessation of that support, the trouble would cease.

"The evils of concurrent jurisdiction, it is true, were brought nearer to us by those foreign Chapters in our midst, but it would be more wise and just to attack directly the root of the evil, than to endeavor to remove it branch by branch. Nor did I conceive that we could with propriety demand the Masonic support of the sister Grand Chapters to attack isolated Chapters, of which they could have no knowledge, and with whom they could have no communication, except through their mother Grand Chapter. I hesitated to ask them to abide with us whilst we hunted the English Chapters by pairs. If it was a local domestic quarrel, as such a policy would indicate, they would be justified in declining an entrance to so undignified a disturbance. We should be reminded that a Grand Chapter only treated with its equals, and not with sections of that equal.

"After careful deliberation, I wrote His Royal Highness, the M. E. Grand Z. of the Grand Chapter of England, in October last, a letter asking for the withdrawal of the authority of this Grand Chapter from this jurisdiction."

"The letter set forth fully the history of the Grand Chapter, and the grievances complained of; also, the endeavors which had been made to reconcile the differences, and concluded with a notification, that in the event of the refusal of the Grand Chapter refusing to withdraw all warrants from Chapters holding under the G. C. of England before January 1st, 1886, he should declare non-intercourse between the Grand Chapters.

This letter was replied to by the Grand S. E. of England, on the part of the Grand Z., refusing to act as required, and there was nothing left but to carry out the intentions and

instructions of the Grand Chapter.

Accordingly, the proclamation of non-intercourse was issued.

We think we need not add more; the review of the address will convince all right-minded brethren that the Grand Lodge of Quebec has done nothing more than her duty in the matter, and this opinion is further confirmed by the action of the Grand Bodies of these United States.

True, there is some little opposition from a very insignificant few of the brethren on this side, but their power is limited to themselves alone; they cannot impress intelligent Masons that there is either law or equity to sustain the English Grand Bodies. We, therefore, leave the matter for the present, feeling sure that the present year will see the fulfillment of our hopes, in the complete vindication of the American doctrine of Grand Lodge and Chapter Sovereignty.—*Masonic Chronicle.*

GRAND LODGE OF QUEBEC.

The Sixteenth Annual Communication of the M. W. Grand Lodge of Quebec, assembled in Masonic Hall, Montreal, on Wednesday, Jan. 27th.

There was an unusually large attendance of delegates.

M. W. Grand Master E. R. Johnson, having declared the Grand Lodge open, routine business was transacted, after which, the Grand Master delivered his address, in the course of which, he said:—

"Grateful are we to know, that although the clarion notes of war have rung out loud and shrill in our land; that although our citizen-soldier has been called upon to leave his ordinary pursuits and march to the front, peace and quietness now prevail, law and order have been vindicated, the rebel flag floats nowhere over our domain. Some of our brethren from this Province, many from Ontario, shared in the long marches, endured the toils, labors and privations of a soldier's life. A Freemason, in defence of his country, his home and liberty, should ever prove a valiant man. More recently a cloud has rested over this city. A loathsome disease has breathed its pestilential breath, and occasioned much

uneasiness and anxiety. The mist has cleared away, and to-day the bright sunshine of peace, health and happiness, is filling the land with songs of praise and thanksgiving."

He announced that new lodges were being formed at Aylmer and Portage du Fort, and made the following trite suggestion:—

"The wearing of regalia on public occasions, must not become so frequent as to be in any way considered common. A Mason should be known by the life he leads, and not by his apron and scarf-pin."

Reference is made to the initiation of H. R. H. Prince Albert Victor, into the mysteries of Freemasonry, and speaking of the difficulty with the lodges on the English Register, he says:—

"The most friendly feeling exists between this Grand Lodge and the various Masonic Grand Bodies of the world, saving, of course, England. Her occupancy of our territory is maintained, though no feeling of hostility has been expressed, and certainly no overt act has been committed. A large number of prominent brethren in the United States, have, in various ways, fully endorsed the action taken by me last year against the lodges in this city of foreign jurisdiction. Several Grand Lodges have issued edicts thereon, and all Masonic intercourse has been severed with the members of St. Paul, St. Lawrence and St. George, No. 440, lodges."

The Grand Secretary, R. W. Bro. J. H. Isaacs, and the Grand Treasurer, R. W. Bro. I. H. Stearns, presented their reports, showing the finances to be in an exceedingly satisfactory condition.

The reports of the several D. D. G. Masters were all very encouraging, and with the previous reports, were referred to the respective committees.

R. W. Bro. Rev. Robert Ker, of Quebec, Grand Chaplain, in his annual address, referred to the attacks made on Masonry, by persons who professed to know more about it than Masons. The principal charges were, that Freemasonry is dangerous to the State, and antagonistic to religion and morality. Masons had no sympathy with political or religious revolutionists, and to countenance

such, would be to obliterate every landmark of the Order. He would quote, as an answer to the first accusation, the following from the charge to the newly-initiated :—

"As a citizen of the world, I am next to inform you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State, which may for a time become the place of your residence, or afford you protection; and, above all, by never losing sight of your allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your heart a sacred and indissoluble attachment to that country from which you derived your birth and infant nature."

He challenged the production from any source, political or ecclesiastical, of a clearer, more comprehensive, or more philosophic definition of the duties and obligations of citizenship, than that contained in the above Masonic charge. In answer to the accusation of irreligion, another part of the charge is quoted, as follows :—

"As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the Divine precepts which it contains. Therein, you will be taught the important duties you owe to God, to your neighbor, and to yourself:—To God, by never mentioning His name, but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support."

He closed by saying :—

"If any one joins our Order in the hope that he can use the craft for political or selfish purposes, he will find himself doomed to grave disappointment; or, if any one imagines that we are going to sanction public or private hostility to religion, or to any particular form of religion, he will do well to keep outside of our portals; or, if he should accidentally happen to be within them, he will act the part of an honest man, by getting out with all convenient speed."

The afternoon was occupied with receiving and discussing the reports of the various Standing Committees,

on the subjects contained in the above address.

At the evening session, the following Grand Officers were elected for the ensuing year :—

M. W. Bro. J. Fred. Walker, Montreal, Grand Master.

R. W. Bro. A. F. Simpson, Lennoxville, Deputy Grand Master.

R. W. Bro. E. T. D. Chambers, Grand Senior Warden.

R. W. Bro. Albert Mills, Knowlton, Grand Junior Warden.

Rev. Mr. Newman, (Montreal), and Rev. R. Ker, (Quebec), Grand Chaplains.

R. W. Bro. I. H. Stearns, Montreal, Grand Treasurer.

R. W. Bro. Dr. Lovejoy, Grand Registrar.

R. W. Bro. J. H. Isaacson, Grand Secretary.

The following are the D. D. G. M.'s :

For Quebec and Three Rivers Districts,—R. W. Bro. Henry Russell, M.D.

For Montreal District,—R. W. Bro. Dickson Anderson.

For St. Francois District,—R. W. Bro. M. B. Schofield.

For Bedford District,—R. W. Bro. Burnell.

For Shefford and Brome Districts,—R. W. Bro. O'Regan.

For Ottawa District,—R. W. Bro. J. H. Shaw.

At the second day's session, a resolution was adopted, instructing the Grand Master to again request the Grand Lodge of England to withdraw from their unseemly position in holding authority over lodges in the territory occupied by this Grand Lodge; and, if by the first day of July next, they fail to do so, he is to issue an edict of non-intercourse between the two Grand Lodges.

To the fulfilment of the above, the Grand Master pledged himself.

We trust that the G. L. of England will act in this matter from a sense of justice and right, and without further parley, leave the Grand Lodge of Quebec in full possession of their rights.

If they do not, they must rest assured that the American Grand Lodges will see their full duty in the matter, and sustain their sister Grand Lodge.

Already, as we have shown, a number of them have spoken on the subject, and that in a way that cannot be mistaken, and the whole Masonic press, with hardly an exception, have taken the same course.

We are proud to find that the Grand Lodge recognized the services of our esteemed brother, Frank W. Baxter, by making him an honorary member thereof.

Probably no one outside of the jurisdiction of Quebec, has worked harder for their interests, than Bro. Frank. He has been their never weary champion, and sick or well, has lifted up his voice and wielded his pen in their behalf.

The following is a copy of the resolution, in regard to the three English Lodges referred to above, and we think there can be no doubt, it means business:—

Moved by R. W. Bro. John P. Noyes, seconded by R. W. Bro. Jas. Addie,—

That, Whereas, The issue of the edict by the M. W. the Grand Master of this Grand Lodge, forbidding intercourse between the Master Masons of this jurisdiction, and the three lodges in Montreal warranted by the English Grand Lodge, has produced no perceptible effect in the settlement of the difficulty as to the Supreme Jurisdiction of this Grand Lodge in the territory of this Province; and

Whereas, this Grand Lodge cannot honorably recede from its rightful claim to supremacy in Masonic matters in this Province, or leave its future chances of success to the chapter of accidents; and, whereas, the Grand Lodge of England has been requested to withdraw the warrants of its said three lodges; therefore, be it

Resolved, that the Grand Master of this Grand Lodge be, and he is hereby instructed, to issue an edict, in the name and in behalf of this Grand Lodge, severing all intercourse between this Grand Lodge, its Subordinate lodges and members on the one hand, and the Grand Lodge of England, its Subordinate lodges and members thereof, on the other hand, unless the warrants of said three lodges be withdrawn, or unless they affiliate with this Grand Lodge on or before the first day of July next.

"UNDUE PUBLICITY."

An article thus entitled appeared in the *Repository*, of September, 1885. The publication of Masonic information was the subject treated. We gave our opinion that much which is said and done in the expression of Freemasonry, and in the regulation of its affairs, may properly be made public. There is no good reason why Masonic transactions of general interest should not be freely communicated. The objection we sought to urge, was against publishing the details of lodge business, and such matters as relate to the conferring of degrees, and other ceremonial practices. Describing the ordinary work of the lodge, giving the names of candidates admitted, etc., was what constituted the "Undue Publicity" to which we made objection.

The criticism offered was intended for home application. We wrote as we did, believing that there is a growing tendency in this country, to make public through the secular press, and otherwise, many matters relating to Masonic procedure, that had better not be disclosed in such a manner. In order that we might make the ground of our objection clearly to appear, we referred to the practice of some foreign Masonic periodicals in printing the names of the applicants for degrees, the names of candidates initiated and advanced, with various details of lodge work and ceremony. We spoke of such a practice as unwise and unmasonic. It would have been better, perhaps, to have made no such reference—better not to have gone abroad for an illustration. Most certainly we did not intend to "stigmatize" English Masons for pursuing their own course in this matter, nor show any lack of respect for that Masonry which is the mother of us all.

The *Freemasons' Chronicle*, of London, England, having courteously published our article, takes us to task for the opinions therein expressed. Its comments as follows:—

"We should be very dull of comprehension, if we did not assume that some of the remarks were intended for us. The cap fits, 'nd we are prepared to wear it. In sing so, we think a few words may nct be out of order on this subject of 'Undue Publicity.' In the first place, we would impress on the editor of the journal in question, and on all who would write as he has done, that there is a very wide difference between English Freemasonry, and Freemasonry as practiced in the United States, Canada, and other countries outside our 'tight little island.' What we do here, we are not ashamed of publishing to the world; and we fail to see that any harm can come, either to the brethren in particular, or to the Order in general, by any reference to Masonic actions in a public newspaper; while we may also say, that the outside world reaps no benefit from the information thus vouchsafed. Freemasonry in this country, is so essentially a society for extending the principles of Brotherly Love, Relief, and Truth, that we incline to the belief, that the more the actions of its members are published, the better it will be for mankind in general. We know nothing of politics, of differences of religion, or of the thousand and one controversial subjects on which men disagree; and the fact of our publishing to the world reports of our meetings—even 'literal copies of the official records of Secretaries' though they be—is evidence of our desire to challenge contradiction on these points."

Any sting that might come by the affirmation that English Masons are not ashamed to publish their affairs to the world, is in good degree obviated by a later statement, that American Missions are also straightforward, and do not fear to have their doings known outside the limits of their respective lodges. But there is no qualification of the claim, that a wide difference exists between English and American Freemasonry. Will our esteemed contemporary inform us as to the

points which show this marked divergence? In what essential features is the Freemasonry of the United States and Canada unlike that of England? There are dissimilarities of a minor character, we know; but these would seem to have no bearing upon the question at issue. We think Freemasonry on this side of the Atlantic is as free from politics, and controversies respecting religion, as it is on the other side. It has as little reason for concealment. It has no fear of the light because any of its deeds are evil.

The un-wisdom of publishing the details of lodge procedure is not set aside, according to our opinion, by the devotion of Freemasonry to legitimate objects, or by the high character of members, and the doing of such work, and the transacting of such business, only, as tends to the "benefit of mankind." Admit all this, and it is still a question of expediency, if nothing more, how much of the lodge proceedings shall be given to the world. The secrecy that is thrown upon Freemasonry is one of its attractions. We can but think that the organization will be more likely to maintain its strength and add to its usefulness, as it keeps a good share of its affairs to itself.

We used the word "un-masonic" in referring to what we named as undue publicity. On this point, the *Chronicle* has the following:

"But our contemporary says it is un-masonic! Here we have ample official evidence to prove the contrary, unless our contemporary desires to assert that its view is the correct one, and the recognized action of almost every Grand Lodge is wrong. There are very few exceptions throughout the world where the Grand Bodies of Freemasonry do not periodically publish reports of their proceedings, wherein appears everything to which our contemporary takes exception, so far as is possible, in connection with a Grand Lodge as compared with a private one. These reports, or whatever they are termed, are certainly not

issued to the world through the medium of the newspapers, but they are usually printed, and widely circulated, without any obligation, we believe, that the Masons into whose hands they fall are to keep them sacred from outside eyes. Our private lodges have not the means, or the inclination, to follow the example of their rulers, and publish periodical reports of their doings, but they are often as anxious to be able to send details of their work to friends as are the Grand Lodges; and for this reason they avail themselves of the Masonic periodicals, or of such local and other papers as may be willing to afford them the opportunity of gratifying their desire. They are fully justified in doing so; and, if the reports are so worded that the essential secrets of Freemasonry are not disclosed, no harm can possibly arise from the publication, and we fail to see on what ground, unless it be one of mere sentiment, the charge of un-masonic action can be maintained."

A practice may be "un-masonic" even when supported by excellent authority. It is well to enquire frequently as to the spirit and purport of Ancient Freemasonry. What is the genius of our Institution as thus disclosed? Does it favor greater or less publicity than now prevails? Is it really in accord with formal pledges taken, and instructions given, that we should use the daily newspapers, or even the Masonic journal, to announce the names of applicants for Masonic light, or those of candidates advanced, with the general details of the work and ceremony as connected with their reception? Is it altogether justifiable to thus disseminate information of ordinary meetings of brethren, and to enlarge upon unimportant matters of lodge transactions? The line must be drawn somewhere, and the question is by no means an unimportant one—what shall we publish to the world, and what shall we hold back? Opinions will differ. It will not do to assume that one and the same rule will apply

to all localities. Our thought still is, however, that there is a tendency to undue publicity—a trend which does not set in the right direction.—*Freemasons' Repository.*

LE ROI EST MORT, VIVE LE ROI.

Within the last few weeks we have witnessed the departure from our shores of our late worthy Governor, Lord Augustus Loftus, and the arrival of his successor, Lord Carrington, who, according to present appearances, promises to occupy a prominent position in the ranks of our most popular Governors. Masonry in this colony owes a deep debt of gratitude to Lord Loftus, for the interest he took in its charities, notably on the occasion of his opening the bazaar held in aid of the Widows' and Orphans' Fund, under the auspices of the Grand Lodge of New Wales, by which a substantial addition of more than a thousand pounds was made to one of the most noble institutions that could be attached to an order which has always recognized the necessity for extending relief and assistance to the widow and orphan in the bitter moments of their distress; but Freemasonry in New South Wales will be under a deeper debt of gratitude to Lord Carrington, should his advent to the position of Governor of the colony have the happy result of ending the Masonic differences which exist here amongst Masonic circles at the present moment. The condition of Freemasonry to-day in New South Wales reminds us forcibly of the strained relations which existed between our brethren of Canada when the Prince of Wales, the present Grand Master of the Grand Lodge of England, visited that territory. At that period a Grand Lodge in Canada, established upon the same principles as the Grand Lodge of New South Wales, existed in that territory, as well as other lodges, owing allegiance to the Grand Lodges of England, Ireland and Scotland. The brethren under the various

Constitutions were at variance, not that their workings were different, not that they did not practice the true principles of the Order, but that they differed in the opinion as to their form of government. Some desired to owe their allegiance to a local Grand Lodge, and have the power to elect their own officers, while others preferred to leave the appointment of these officers to the Grand Masters of England, Ireland and Scotland, who at a distance of four thousand miles might reasonably be expected to be practically ignorant of the social position and requirements of the craft in Canada. Although our Canadian brethren, owing allegiance to the Grand Lodge of Canada, had applied to the Grand Lodge of England to recognize them as a supreme power, that body for eight years, we believe, owing to misrepresentation of the manner in which the Grand Lodge of Canada was established, declined to extend the recognition requested until the Prince of Wales visited the territory, and from ocular demonstration satisfied himself that the course pursued in establishing a Grand Lodge was strictly in accordance with Masonic law, and that it contained within it many of the prominent residents of the colony, who, although insisting on the right to have local government in Freemasonry, maintained their loyalty and allegiance to the British throne. And be it to the credit of our future king, when he saw the justice of our Canadian brethren in demanding what he considered their right as Masons, with that manly British spirit of fair play which has always characterized his conduct, he represented the actual condition of Freemasonry in Canada on his return to England to the Earl of Zetland, then Grand Master of the Grand Lodge of England, which resulted in a communication from the Grand Lodge of England to that of Canada in the following words: "Although the circumstances under which the Grand Lodge of Canada has been formed have been before the Grand Mas-

ter in an *unofficial form* for some months, the late period at which the *official* notification arrived might have justified some delay, still feeling strongly the desirableness of some conclusion being arrived at without a period of three months, and the tenor of your communication leading to the belief that the new Grand Lodge of Canada was actuated by a spirit of truly Masonic feeling, and enlarged views for the welfare of our cherished craft, the Grand Master did not hesitate to suggest, for the consideration of the Grand Lodge, the following motion which was adopted with a cordial and Masonic confidence, viz.: 'That official intimation having been received of the Grand Lodge of Ancient Free and Accepted Freemasons in Canada, this Grand Lodge recognizes that body as an independent Grand Lodge, having jurisdiction over the Province hitherto known as Canada; and expresses also its desire to entertain henceforth with it such a cordial and fraternal intercourse as will serve to promote the interests of Masonry in both countries.' " This was the result of the Prince of Wales' observations regarding the Grand Lodge of Canada during his visit to that territory, a Grand Lodge which, owing to misrepresentation, had been ignored for eight long years by the Grand Lodge of England; we wonder what will be the result of the appearance of prominent members of the Grand Lodge of England upon the scene in New South Wales. Here we will find a majority of the Order determined to adhere to their form of local government, determined to elect their Grand Lodge officers instead of having them nominated sixteen thousand miles away, and owing allegiance to their local Grand Lodge, already recognized as a sovereign Grand Lodge by thirty-eight others, but for eight years unrecognized by the Grand Lodge of England, and although insisting on local government, Masonically possessing within their breasts feelings truly loyal to the Empire.

The Grand Lodge of New South Wales contains within its folds a large proportion of the influence and intelligence of the community. An ex-premier of the colony, past and present ministers of the crown, many members of Parliament and prominent citizens, are among its warmest supporters and engage in its ceremonies, and all true Masons are anxious to see the happy time arrive when all Masons will live in that manner laid down in the principles of the Order—brotherly love and unanimity. If our recently arrived distinguished brother can promote this object, we feel confident his actions will be recorded in the annals of New South Wales Freemasonry.—*Sydney Freemason.*

QUEBEC AND ENGLAND.

The action taken by the Grand Lodge of Quebec, reported elsewhere in this issue, will meet with a sympathetic response from nearly every American Mason. If the unjust occupation of territory, by the Grand Bodies of England, were to be tolerated by American Masons, then we should have no cause for objection, if they began to plant their lodges over here.

But there is no fear that such a policy would ever be endorsed.

The spirit shown by many of the Grand Lodges here is quite evidence enough, that Grand Lodge sovereignty is the one great idea of Americans.

It does seem strange, that in all this broad continent, there should be one individual holding a prominent position, who set himself up, in opposition to the whole of the brethren, and even in spite of the fact that his own Grand Lodge has spoken out on the subject, this one individual, knowing full well that he is wrong, persists in his opposition, from no other reason than a desire to toady to the Grand Lodge of England. Our brother is too well learned on Masonic matters to be acting in ignorance; he knows his position is untenable,

for "he, himself, has said it," when he, a few months ago, recommended the three lodges in Montreal to come into the Quebec fold, and leave their un-masonic ways.—*Masonic Chronicle.*

FORTUNES IN PRINTERS' INK.

Don't expect an advertisement to bear fruit in one night.

Bread is the staff of human life, and advertising is the staff of business.

You can't eat enough in a week to last a year, and you can't advertise on that plan either.

A thing worth doing is worth doing well. A thing worth advertising is worth advertising well.

The enterprising advertiser proves that he understands how to buy, because in advertising he knows how to sell.

If you can arouse curiosity by an advertisement, it is a great point gained. The fair sex don't hold all the curiosity in the world.

People who advertise only once in three months forget that most folks cannot remember anything longer than seven days.

Quitting advertising in dull times is like tearing out a dam because the water is low. Either plan will prevent good times from coming.

A constant dropping of water will wear a rock. Keep dropping your advertisement on the public and they will soon melt under it like rock salt.

Trying to do business without advertising is like winking at a pretty girl through a pair of green goggles. You may know what you are doing, but nobody else does.

It is a mistaken notion that a fine store in an eligible location surrounded by attractive signs, is a superior advertisement; for the experience of most enterprising merchants is that it pays better to spend less in rent and more on advertising.

Enterprising people are beginning to learn the value of advertising the year round. The persistency of those

who are not intimidated by the cry of "dull times" but keep their names ever before the public will surely place them on the right side in the end.

A man's sign offers a mute invitation to those only who pass his place of business, his circular can only reach those to whom personal attention is given; but his announcement in a newspaper goes into the highways and byways, finding customers and compelling them to consider his arguments.

EDITORIAL NOTES.

BARING THE HEAD AT FUNERALS.—Observing in the religious press some strong allusions to the practice of baring the head at funerals, etc., under sun heat or cold, I join most heartily in the recommendations of Bro. William Ryan and yourself that the custom is better in the breach than the observance. Of late years, I have avoided the practice, first apologizing to the audience for the necessity of remaining covered. A few days since, I presided at a funeral in Eminence. The day was exceptionally bad; the wind cutting, the mud deep, the sky leaden. As a forlorn few of us gathered around the gloomy cavity in whose depths we were about to place a man who had worthily walked his seventy-five years upon earth, I felt that I never had been placed under circumstances more poorly adapted to impart consolation to surviving friends than this. It was necessary to abbreviate as much as possible and to introduce innovations in the ceremony. I began by explaining to the audience the necessity we were under, and that I had instructed not to uncover their heads. I invited the public to imitate us in this. They did so. I omitted the march around the grave. I omitted the singing, and in its place recited the Funeral Hymn. I directed the brethren to deposit the evergreens in the most convenient manner. Instead of waiting as usual

until the sexton and his assistants filled the grave, I led the procession back to the lodge, first apologizing to the audience for the necessity. In this I was imitated by a well known citizen, who addressed the ladies in the same advice, warning them that the mud and the wind together made it very dangerous for them to remain. They all left. So much damage has been done in the way of sunstrokes in summer, rheumatism, bad colds, pneumonia, etc., in cold weather, that I will never again allow the craft under my charge to trifle with health and life for the sake of a mere form.

—*Rob Morris.*

THE UNIVERSAL SYSTEM.—In the universality of Masonry, how uniform and just its system, for no matter where—on earth or sea; on arid plains; in the tropics or frozen regions; in the remotest quarter or corner of the earth, or in the broad expanse and waste of waters, Mason meets Mason, and be he prince or peasant, rich or—be he but a Mason, true and tried—hand clasps hand, breast to breast, hearts beat in unison, and words of cheer and comfort are spoken, and while deference is paid to men and stations, Masonry brings all to the level of brotherhood. Titles, place and power are levelled and forgotten in the broad, pure and perfect democracy of Masonry. The lesson of charity has been taught to all alike, the duties and observance demanded from each, whether clothed in the purple and ermine of riches and royalty, or in the habiliments of honest toil. The privileges and benefits are for all alike—the reward of each commensurate with the toil.—*Voice of Masonry.*

We have received communications from several correspondents relative to the election to the Grand Treasurership, which takes place in Grand Lodge on Wednesday next. No doubt our friends will see, when they have given the matter some further

consideration, that, as the merits of the rival candidates have been for some time already before the craft, it will be better for the craft, in Grand Lodge assembled, to be left to exercise its own judgment and elect the candidate of its choice.—*London Freemason*. This is the one feature we object to having discussed, either in the Society or secular press. The office should seek the man—not the man the office. The services of the best men cannot be secured when a regular election campaign has to be gone through. The best men would shrink from office under these circumstances; and we think the leaders of the craft should frown down the system indicated in the quotation given above.

MEAN MASON.—How Masons can pocket their dimits and escape the burdens of the lodge, is not easily explained. The Great Light in Masonry gives a good solution. First epistle of St. John ii: 19, reads as follows: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." How pat to the subject is that.—*Illinois Freemason*.

BRO. WINFIELD SCOTT HANCOCK.—The death of this gallant soldier, causes sorrow in many a circle in our country, for his soldiers loved him dearly and he was to them true as steel. He was the embodiment of chivalry, and in civil life a cultured gentleman. He had been a true craftsman, a man of his mould could be nothing else. Our nation will cherish his memory with pride mingled with tenderness. Pride that she produced so brave a son, and tenderness because he possessed a heart so loving and generous. Brave patriot, thou hast been borne to thy silent resting place mid the sorrow and regret of a nation that thy sword help-

ed save in its entirety. Among all her brave sons, America has produced none superior to him. Masonry honored him, and he amply repaid the honor. Peace be to his honored ashes.—*Masonic Journal*

CANADIAN MASONIC NEWS.

A new Preceptory, named the Malta, was opened on the 15th inst., at Truro, Nova Scotia, under the able management of E. Fra. L. B. Archibald, of the Intercolonial Railway, as Presiding-Preceptor, to whom a dispensation was forwarded by R. E. Fra. Daniel Spry, Grand Chancellor of the Order for the Dominion of Canada.

The funeral of the late Bro. Chas. Hess, took place from his late residence, on York street, Hamilton, to Burlington Cemetery, on the 11th inst. Deceased was a most esteemed member of Acacia Lodge, A. F. & A. M., and of Hamilton Lodge, A. O. U. W., and there was a large attendance of the members of these Orders, as well as of his private friends. At the grave, Rev. Mungo Fraser conducted the usual funeral services, after which the beautiful Masonic ritual was read by the Worshipful Master, Bro. W. W. Greenhill, assisted by W. Bro. A. R. White, Past Master, and R. W. Bro. David McLellan.

The annual ball of the Masonic brethren of Moosomin, Manitoba, took place on December 31st, and was well attended by all the prominent people of the town and neighborhood. About sixty couples tripped the light fantastic, until six o'clock a. m. January 1st. The ladies' dresses were magnificent, and the majority of the gentlemen were in full dress. The supper was laid out in the second storey, and the tables fairly groaned with the amount of viands, which reflected great credit on the caterer, Mr. Campbell, of the Grosvenor Hotel. The whole entertainment has been

pronounced a decided success by every person who attended it. The Quadrille Band of Moosomin, furnished music for the occasion, and gave general satisfaction.

CLIQUEs.

No Cliques should we be able e'er to trace
In a Freemason's lodge; there all should be
Kind, just, and candid—perfect amity;
Each able an implicit trust to place
In every brother's honor. Are not we
Bound each to aid each other and our race?
To seek in daily practice to embrace
Each virtue that adorns humanity?
Cliques spring from selfish thirst for place
and power,
And are most un-masonic; let them ne'er
Disturb the harmony with which we cheer
The pilgrimage of life. Love is a dower
Too precious to be idly cast away;
And Justice, Mercy, Truth, will blessings
bring for aye.

—New Zealand Freemason.

LIST OF OFFICERS.

KINGSTON

Officers of Ancient St. John's Lodge, No. 3, G. R. C.—W Bro S G Fairclough, W M; W Bro H J Wilkinson, I P M; Bros E H Smythe, S W; J Kinghorn, J W; E R Welch, Treas; W Bro J Sutherland, Sec; Bro J Waddell, S D; R W Garrett, J D; S Sutherland, I G; W H Macnee, D C; F C Heath, O; W J Wilson, S; A Brough, S; E H Ball, T.

Officers of Cataraqui Lodge, No. 92, G. R. C.—W Bro J A Charles, W M; W Bro R V Matthews, I P M; Bros Jas Crawford, S W; G Sommerville, J W; R W Bro Rev J Gallaher, Chap; Bros James Shannon, Treas; D Callaghan, Sec; T X Rogers, S D; W H Carnovsky, J D; C Livingston, jr., I G; Robt Bell, D of C; F G Sharp, Org; John C Metcalfe, S; Thos Moore, S; E H Ball, T.

Officers of Minden Lodge, No. 253, G. R. C.—W Bro A LeRicheux, W M; W Bro Wm Newlands, I P M; Bros L W Shannon, S W; J Hewton, J W; W Bro Rev R J Craig, Chap; R W Bro G M Wilkinson, Treas; Bros R Creighton, Sec; H Mowatt, S D; W Smith, J D; D McIntyre, I G; D Rogers, S; H Hoppin, S; J T McMahon, D of C; E H Ball, T.

Officers of Ancient Frontenac Chapter, No. 1, G. R. C.—Ex-comps S G Fairclough, Z; H J Wilkinson, I P Z; A LeRicheux, H; B T Walkem, J; Comp M Drennan, Scribe E; ex-Comp W M Baillie, Scribe N; R ex-Comp G M Wilkinson, Treas; George

Thompson, P S; J Sutherland, S S; J H Clarke, J S; Wm Lewis, ex-Comp B M Horsey, and Comp L Clements, M of V; E H Ball, Janitor.

Officers of Cataraqui Chapter, R.A., No. 12, G.R.C.—Ex-Comps Richard Bunt, Jr., Z; A Shaw, I P Z; S Angrove, H; John Hewton, J; Comps W Smyth, Scribe E; R V Matthews, Scribe N; R ex-Comp Henry Dumble, Treas; V ex-Comp F Rowland, P S; Comps Wm Wilson, S S; Smith Clixby, J S; S Thornton, J Donnelly, and George Summerville, M of V; E H Ball, Janitor.

Officers of Hugh de Payens Premier Preceptor, Order of the Temple and Malta.—E Fr S G Fairclough, P Preceptor; Frs W Waddington, Constable; R Hendry, Marshal; R E Fr J Kerr, Treas; F Rowland, Registrar; Frs Allan McLean, Sub-Marshall; W M Drennan, Capt of Guard; G Lazier, Almoner; D W Allison, Standard Bearer; E Fr P Bajus, Sword Bearer; Fr Edward Henry Ball, Guard.

COBURG.—Officers of St. John's Chapter, No. 48, G.R.C., installed by R ex-Comp. J. B. Trayes, Grand Superintendent Ontario-District, and R. ex Comp. Chas. Doeblar, P. G. S. Ontario Dist.—Ex-Comps David McNaughton, 1st Prin Z; P J Lightburn, 2nd Prin H; E H Fogarty, 3rd Prin J; Comps Wm Hargrave, Treas; J G Orr, S E; A E Barber, S N; John Miller, P S; Geo Waters, M D, S S; Robt Mcarrow, J S; Jas Clark, Janitor.

ELORA.—Officers of Elora Chapter, No. 49, G.R.C., installed by ex-Comp. F. Daly.—Ex-Comps C P Smith, 1st Prin Z; A Spalding, 2nd Prin H; L E Wissler, 3rd Prin J; Comps G W Browne, Treas; W G, S E; J Clarke, S N; W Elliot, P S; J H Graham, S S; J Mundell, J S; I Kerfoot, Janitor.

MONCTON, N. B.—Officers of Botsford Chapter, No. 39, G.R.C., installed by R ex-Comp. H. Duffett, Grand Superintendent.—Ex-Comps S McKean, 1st Prin Z; G M Jarvis, 2nd Prin H; P A Borden, 3rd Prin J; Comps G B Willett, Treas; Jos A Harris, S E; E L Cowling, S N; Geo Ackman, P S; W D F Ward, S S; G F Atkinson, J S; H B Fleming, Jas Whitehead, and H A Price, M of V; Jas Ritchie, Janitor.

PORT ARTHUR.—Officers of Shunish Chapter, No. 82, G.R.C., installed by ex-Comp. S. W. Ray.—Ex-Comps W J Clarke, 1st Prin Z; R E Mitchell, 2nd Prin H; G R Thompson, 3rd Prin J; J H Bartle, Treas; Comps J A Fraser, Scribe E; W L Bell, Scribe N; P S Griffin, P S; D H McKenzie, S S; W A Preston, J S; R ex-Comp J F Clarke, D of C; ex-Comp S W Ray, Org; Comps Thos Tretheway, Angus Sinclair, J D Casey, and James Bilsland, M of V; W G Smith, Janitor.

The Canadian Craftsman.

Port Hope, March 15, 1886.

QUEBEC AND ENGLAND.

The Foreign Correspondence of the Grand Lodge of Pennsylvania, devotes a great deal of space to the Quebec-England difficulty, giving in full the documents passing between the two Grand Bodies, and also the remarks made by several prominent members of the Grand Lodge of England. We are surprised to find M. W. Bro. Vaux leave the subject without expressing an opinion. We quote the following, though but little new light is thrown on the subject:—

The proceedings of this communication are of deep interest to the Grand Lodges of the United States. So important do we regard them in their relations to Grand Lodges in lands under the dominion of the British Government, and hence by that claim under the dominion of the Grand Lodge of England, that we take much space to present to the craft in Pennsylvania the following correspondence, which appears in full in the proceedings of the September Communication of the Grand Lodge of England:—

The Grand Secretary then read the following letters:—

“THE GRAND LODGE OF QUEBEC,
A. F. AND A. M.,

“GRAND MASTER'S OFFICE,
“STANSTEAD, QUEBEC, 3d Oct., '84.

“To His Royal Highness Albert Edward, Prince of Wales, etc., etc., Most Worshipful Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England.

“Most Worshipful Brother and Illustrious Sir,—With assurance of loyalty, and under the instructions conveyed

to me by the Grand Lodge of Quebec as its chief Executive Officer, I desire to call the official attention of your Royal Highness to the position of Craft Masonry in this Province, as affected by the continuance therein of lodges acknowledging the jurisdiction of the Grand Lodge of England, and repudiating the authority of the Grand Lodge of Quebec as the Sovereign Masonic Power within the territory.

“This Grand Lodge was duly constituted in accordance with the rules prevalent on this continent as to territorial jurisdiction, has been in existence for nearly fifteen years, and has been fraternally recognized by the Sister Grand Lodges of the western world, and generally elsewhere, as the Grand Body exercising supreme power in Craft Masonry in the Province.

“That principle has been generally accepted as fundamental, and has become the rule and guide in matters relating thereto; it was through the acceptance and adoption of that principle that this Grand Lodge was formed; so large a body of Masons have recognized it, that its infraction would cause great disturbance in the Masonic world, and in the interests of peace, harmony, and brotherly love, such a calamity ought, if possible, to be avoided.

“At the time this Grand Lodge was organized, there existed in this Province three lodges, to wit:—St. Paul, No. 374; St. George, No. 440; and St. Lawrence, No. 640, under the jurisdiction of your Grand Lodge, and which have continued without changing their allegiance.

“For many years after the formation of this Grand Lodge, the difficulties and labor attending the same, and the proper shaping of the work so as to procure efficiency, largely occupied its attention.

“Yet at all times and all occasions, has this Grand Lodge in the most positive manner declared its belief in and adherence to that doctrine, and

that it would at the proper time assert its exclusive territorial rights.

"In the opinion of the Grand Lodge of Quebec, the time has now arrived for a settlement of the question; such settlement, it is within my instructions and powers to say, can only rest with any degree of satisfaction upon the withdrawal of the exercise of authority by your Grand Lodge over the said lodges now acknowledging its allegiance, and the unconditional admission of the supremacy of this Grand Lodge over all Master Masons and all Craft Lodges in the territory of the Province of Quebec. Such settlement is in the interest of the craft here and elsewhere throughout the Masonic world.

"Events which have transpired within the past few years, have made it quite evident that, apart from the territorial principle, peace and harmony cannot prevail among Masons in this Province, until it is fully established that there is but one class of Masons here, and but one supreme authority. To assert a healing influence therein, if for no other consideration, it is manifestly certain that one or other of the Grand Bodies should withdraw. Discord has been fermented among Masons, and scandal has been brought upon the fraternity thereby. Two Masonic bodies bidding for support and struggling for supremacy within this jurisdiction, is not a pleasant subject for contemplation. The difficulty has, unfortunately, gained general notoriety, and is likely to bring disrepute upon the craft.

"There is a feeling of uneasiness among Masons, and many causes, more or less grave, render it important that in the Province there should not be two classes of Masons, or 'Quebec Masons' and 'English Masons,' but only one Grand Body and a United Order.

"I need not refer in detail to these causes, as I am sure that they have

not altogether escaped your Royal Highness' notice.

"The bitterness of one class of our population towards Masons, makes it all the more important that there should be no division in our ranks, and the feeling which prevails, that our English brethren rely to some extent upon that adverse sentiment, naturally arouses the indignation of the Quebec brethren.

"I cannot believe that your Grand Lodge desires to build up discord and strife in this Province, or desires to have the idea prevail that Colonial Masons have no rights which English Masons will admit; that whilst Colonial Masons are tolerated, they have no prerogative save such as English Masons permit them to possess.

"Apart from Masonic considerations, the belief that the sentiment of English Masons towards their Colonial brethren is of that character would be fraught with danger, as tending to loosen attachments binding the mother-country and the colonies together.

"In the present situation, probably nine-tenths of the Freemasons in this Province acknowledge allegiance to this Grand Lodge. It has a distinct organization fraternally recognized by the Sister Grand Bodies; it has in its favor the principle of territorial jurisdiction; it is in a position to efficiently perform Masonic work.

"There is nothing which your Grand Lodge can do for its adherents here that this Grand Lodge cannot perform; these are important reasons why the withdrawal should be on your part, aside from the consideration before mentioned.

"Believing, as I do, that the interests of the craft require the discontinuance by you of your authority over Master Masons and Craft Lodges in this Province, as a final adjustment of the unpleasant difficulties created by its continuance here, I am compelled respectfully to convey to your Royal Highness, the M. W. Grand Master of the United Grand Lodge of

England, A. F. and A. M., the request of the Grand Lodge of the Province of Quebec, A. F. and A. M., that such withdrawal should take place on or before the first day of January next, failing which, no other course will be open to me but to declare, according to Masonic methods, a severance of intercourse between this Grand Lodge, its constituent lodges, and all brethren in obedience thereto, and the above-mentioned lodges, to wit:—St. Paul, No. 374; St. George, No. 440; and St. Lawrence, No. 640, and each and all the members thereof.

"I have the honor to be, loyally and fraternally, yours obedient,

(Attest),

"E. R. JOHNSON, G. M., Quebec.

"JOHN H. ISAACSON, Grand Sec.

"G. L. of Q., A. F. and A. M.

"FREEMASONS' HALL,

"LONDON, 27th Nov., 1884.

"To Most Worshipful Bro. E. R. Johnson, Grand Master Grand Lodge of Quebec.

"*Most Worshipful Sir and Brother,*
—I am commanded by the Most Worshipful Grand Master of United Grand Lodge of England, to acknowledge the receipt of your letter to him, of the 3rd October last, on the subject of the three English lodges in Montreal, viz.:—St. Paul, No. 374; St. George, No. 440; and St. Lawrence, No. 640, still remaining under this Grand Lodge, in which you urge, on similar grounds to those put forward by your predecessors in the years 1877 and 1880 and 1881, the supersession of these lodges, and intimate that, in the opinion of your Grand Lodge, the time has now arrived for a settlement of the question, explaining that such settlement, to be satisfactory, involves the unconditional admission of the supremacy of the Grand Lodge of Quebec over all lodges and Masons in that Province. You therefore convey to our Grand Master the request of your Grand Lodge, that a withdrawal

of the authority of the Grand Lodge of England from over these three lodges should take place on or before the 1st January, 1885, failing which, you will declare a severance of intercourse between the Grand Lodge of Quebec and its members, and the three lodges in question, and their members.

"The Grand Master of the Grand Lodge of England does not desire unnecessarily to repeat what has been already communicated in the letters which have been addressed by my predecessor and myself, in obedience to his commands, to the late Grand Master of the Grand Lodge of Quebec; but His Royal Highness must point out that when the Grand Lodge of Canada was formed in the year 1857, and assumed jurisdiction over the territory of Montreal, the three lodges in question were already in existence and working,—the St. Paul since 1824; the St. George since 1836; and the St. Lawrence since 1854; and these three lodges have declined to join the movement which resulted in the formation of the Grand Lodge of Canada, or to sever their allegiance from the Grand Lodge of England. When the former body sought recognition from this Grand Lodge, it succeeded to and adopted the expressed condition that the existing status of these three lodges should be maintained,—this point was stipulated for by the Grand Lodge of England, and was distinctly agreed to by the Grand Lodge of Canada.

"Matters remained on this footing until the year 1869, when the Quebec Masons separated from the Grand Lodge of Canada, and formed themselves into the Grand Lodge of Quebec and declared their independence, which was ultimately acknowledged by the Grand Lodge of Canada; but on the newly-established Grand Lodge of Quebec applying for recognition, they were reminded of the terms previously entered into by our Grand Lodge with that of Cana-

da, relative to the three lodges in question, and were informed that such recognition could only be accorded them on similar terms. To these conditions the Grand Lodge of Quebec declined to assent, and the matter has since remained *in statu quo*, although various letters have passed on the subject between the two Grand Masters. It has been repeatedly explained, that the Grand Lodge of England would offer no obstacle to these lodges entering into allegiance to the Grand Lodge of Quebec; but that is a matter entirely for these lodges to determine. The Grand Master of the Grand Lodge of England has always declined to use coercive measures to bring about this result, holding that the lodges are entitled to act independently without pressure. The request now made, involves the principle that because a Grand Lodge is founded in a territory, lodges therein already lawfully existing, become unlawful if they do not join in adhering to the newly-formed body.

"To doctrine the Grand Master of the Grand Lodge of England cannot subscribe. A Grand Lodge by its mere creation, cannot invalidate actual lodges already legally existing in the territory over which it assumes jurisdiction."

"The creation of the new body does not annul the prior right, indeed, the request to withdraw the warrants, implies that under them the continuance of these lodges is justified.

"The Grand Lodge of England has consistently adhered to the position thus stated. At the formation of the Grand Lodge of Nova Scotia, a lodge under the Grand Lodge of England continued its allegiance, and is still working at Halifax in harmony with the local Grand Lodge.

"The reference in your letter to two Masonic bodies bidding for support and struggling for supremacy, does not appear to apply in any way to the present position."

"His Royal Highness is naturally anxious that peace and harmony should prevail among all Masons; but he does not see that he would be justified in forcing upon these three lodges, against their expressed desire, their extinction. Whilst, therefore, much regretting his inability to comply with the wish of the Grand Lodge of Quebec, he cannot undertake to ask the Grand Lodge of England to reverse its former decision upon the grounds and for the reasons advanced. I have the honor to be, etc.,

(Signed),

"SHADWELL H. CLERKE, G. S."

"THE EARL OF CARNARVON, Pro Grand Master:—Brethren, the correspondence which you have just heard read, will be printed in due form, and it will therefore become accessible to every member of this Grand Lodge, and I hope and believe that the independent opinion of each member of this Grand Lodge will ratify the conclusions to which His Royal Highness our Most Worshipful Grand Master has been advised to arrive in that letter. It is difficult in such a correspondence as this, when read out for the first time, to be perfectly intelligible in all its details to every member in a large chamber like this, and therefore, perhaps I should do that which is acceptable to you, if in two or three sentences I just point out to you what the question is which is now an issue. In the year 1857, after a long contention, which some members of this Grand Lodge may perhaps remember, Grand Lodge of Canada was established, and was recognized by the Grand Lodge of England; recognized cheerfully, fully, frankly, and without any reserve; and, as far as I know, since then there has been no hitch or difficulty in the relations between this Grand Lodge and the Grand Lodge of Canada. But at the time of the recognition of the Grand Lodge of Canada, there was still some few lodges remaining in

Canada, which, for various reasons, preferred to continue to work under the Grand Lodge of England, and it was made part of the formal agreement of that day, cheerfully subscribed to by all parties, that those lodges that elected to retain their allegiance to the Grand Lodge of England, should be allowed to do so without any let or hindrance. In the year 1869, more than twelve years afterwards, the Grand Lodge of Quebec came into existence as an offshoot of the Grand Lodge of Canada. That is a matter with which we had no concern in this country. It was an arrangement effected, I believe, in all harmony and good-will on the spot, and doubtless for very sufficient reasons. But it so happened that in that body of Quebec there were three of these English lodges, who had bargained at the time of recognition of the Grand Lodge of Canada, to retain their allegiance to the Grand Lodge of England. The executive of that time, in accordance with its duty, stipulated for those three lodges the same amount of liberty which had been secured to them at the time the Grand Lodge of Canada was created. The Grand Lodge of Quebec, I am sorry to say, for reasons which I cannot myself appreciate, declined to recognize the freedom of those three lodges to retain their allegiance, and thus it has so happened, that in consequence of our being unable, on the one hand, to obtain from the Grand Lodge of Quebec an undertaking that they would respect the liberty of these three lodges, and on the other hand, because the Grand Lodge of Quebec declined to enter into any covenant for them, there has not been that full and formal recognition of the Grand Lodge of Quebec which we were in this country perfectly willing to give, and which has been only hindered, as I have said, by that particular state of circumstances. Well, now there arrives this letter from the Grand Master of Quebec, which you have

just heard read. On the tone of that letter I do not desire to remark, except to say that it is somewhat broad, curt, and peremptory, and I think is altogether inconsistent with that Masonic unity, which it should be the study and object of every body of Freemasons in every part of the world to cultivate. But still all that may be a subject of warmth and misunderstanding, and I do not desire for a moment to dwell upon it. But the point in question is this, that we are informed in that letter, that unless we, for our part repudiate the allegiance of these three English lodges in the Province of Quebec, the Grand Lodge of Quebec will place both those lodges and ourselves under whatever stress they may, in order to drive them into allegiance to the Grand Lodge of Quebec, and failing that, they threaten to declare a severance of their connection with us. Now, it is not my object to-night to argue this question; it is merely my duty to make the brethren in Grand Lodge fully aware of the bare facts of the case, and I have stated the case without any coloring or any complexion given to it. I will only say in conclusion, that which substantially has been said in the letter of our Grand Master, that we have and can have no selfish or jealous wishes or desires in this matter. Our one object is to promote the welfare of our brethren in every part of Canada and all over the world; but we undoubtedly do contend that the doctrine which is laid down by the Grand Lodge of Quebec would be a very abnormal, and a very dangerous, and a very unjust one, that when lodges enjoy a legal existence in any particular territory it should be lawful for some new body to constitute and connect themselves, and to swamp and declare invalid those lodges which preceded them, and which had that legal existence. No doctrine, it seems to me, could be more unjust and unfair than that, and it appears to me to be our

bounden duty, so long as those lodges of their own free will cling to the Grand Lodge of England, to see that they shall not, so far as we can help it, by any word or act of ours, be driven or compelled into an allegiance which they repudiate and object to, when we have in years previously specially covenanted for their freedom and stipulated for it; and further, I should be disposed to say that when the Grand Lodge of Quebec came into existence as an offshoot of the Grand Lodge of Canada, it inherited the liabilities, and it accepted, and it was honorably bound to accept, the obligations of its predecessor. Brethren, this has been the principle upon which this Grand Lodge has acted hitherto; it is the principle upon which it has acted in other similar questions which from time to time arise; and, however painful it may be to us to see Masonic concord in any way disturbed,—disturbed, I trust, for a very short time, and in a very small degree,—still, I think it is incumbent upon us to maintain the good faith which we have pledged, and to insist, so far as we can insist, upon those stipulations for the independence and the freedom of allegiance enjoyed by these three English lodges being still enjoyed, no matter what Masonic authority comes into existence now or hereafter in the Province of Quebec."

THE ENGLISH MARK LODGE IN QUEBEC.

In the Foreign Correspondence of the Grand Chapter of Wisconsin, considerable space is given to the Quebec-England trouble. Referring to a letter in which the absurd position that a formal recognition does not involve a treaty to respect each other's rights, Bro. Swain says:—

"The claims advanced in this letter are too weak to require an answer: nevertheless, the Grand Z. devotes some twenty pages to a spirited reply, from which it is unnecessary to

quote. The idea that a formal recognition does not involve a 'treaty' to respect each others rights seems somewhat ludicrous, on this side of the water. And the profession of ignorance of the claim of exclusive jurisdiction, comes somewhat late, and has too much the appearance of an afterthought, to have any weight. And the solicitude for the rights of the Grand Chapter and Grand Lodge of England, in view of the fact that neither of those bodies recognize the Grand Mark Lodge, is extremely touching."

Bro. Caswell, in his correspondence in the Proceedings of California, says on the subject of the Quebec invasion:—

"The sentiments expressed by the Grand Chapters of the United States are unmistakable; they have no uncertain sound; and while some have taken radical measures and issued edicts of non-intercourse, others, while sustaining the Grand Chapter of Quebec, are willing to give the Grand Mark Lodge of England every opportunity to repair its error without disturbance of fraternal relations, and have postponed final action until the next Annual Convocation. We must declare ourselves in favor of this latter course, and while we believe that our Grand Chapter should speak its sentiments in language that cannot be mistaken, regarding the sovereign jurisdiction of Grand Chapters, yet we deprecate at this time any hostile action against a body with which we have so long held the most kindly and fraternal relations, hoping that, upon a full review of all the circumstances in the case, a spirit of justice will prevail, and harmony and good-fellowship be once more restored. * * *

"In our opinion, the only thing our companions of Quebec can do, in order to maintain their dignity, is to take a firm and decided stand, demand their rights, and employ every

honorable and legal means to secure them. The law of jurisdictional rights is so clearly defined, and so generally understood and conceded in this country, that, if the rights of one jurisdiction are invaded, the others, as a matter of self-defence, must give aid and sympathy to the injured one."

PUBLIC INSTALLATIONS.

An absurd practice has grown up in some of the jurisdictions of the United States, of installing their officers publicly, in the presence of many not members of the craft. The object is difficult to understand, beyond the fact that the novelty of a Masonic ceremony being open to all who desire to attend, would be likely to attract a "full house." We do not for a moment suppose that any of the secrets of the craft are "given away" at such gatherings, on the contrary, we are confident the secret work is postponed for the privacy of the lodge-room. Still, we believe these public exhibitions injurious, and cordially endorse the opinions expressed in the following article on the subject from the *Freemasons' Chronicle*, which enters on a discussion of the question because some American exchange, on the strength of the assertion of "An English Mason," said that public installations were indulged in in England:

"For some time past, our American contemporaries have devoted considerable attention to the subject of public installations, but so far as our memory serves us, the question has not been noticed on this side of the Atlantic, nor should we have deemed it desirable to refer to it now, had it not been stated, in the columns of

some of the American papers, o the authority of a brother of some standing, that public installations are practised in England. We must admit we are but imperfectly acquainted with the mode of procedure at these public installations, and it may be that our remarks are based on an erroneous view of the case; but we will take the common-sense rendering of the term, and assume that a public installation is the performance of the ceremony of installation in the presence of outsiders as well as of Masons—in the presence, indeed, of any one who chooses to attend, armed perhaps with a regular invitation. We should not have thought it necessary to inform English Masons that such a course is impossible in England; that it would be in direct violation of the laws of our Grand Lodge, or that the members of any lodge allowing such a display would be severely penalised; but the statement to which we refer, made on the authority of 'An English Mason,' proves that there is an idea prevalent in the minds of some contrary to the generally accepted view.

"Our American brethren have taunted English Masons with being fond of display, while we, on our side, have accused them of carrying on their Masonry—especially some of the higher degrees—almost entirely for the purpose of ostentation. In one of our earliest numbers we referred to this subject, and if our opinions are now slightly modified to what they were then, it is because our American brethren—or some of them—have taken steps to infuse a little practical Masonry into their Masonic actions. We will not quarrel with our cousins for saying that English brethren are the more addicted to public displays of Masonry, as we look upon the question as almost too absurd for argument. We will take any of the American Masonic publications, and compare their reports of Masonic displays with the law of England, which forbids any public assemblage

of Freemasons—except, perhaps, the attendance of brethren at church in some Provincial town, or the wearing of Masonic regalia at a brother's funeral, at the laying of a foundation stone, or at a Masonic festival. In all these cases, no part of the lodge-work must be conducted outside the limits of a tyed lodge, much less performed in public, and we must certainly express our surprise that any English Mason could have stated otherwise. We most flatly contradict this statement, and challenge him to produce evidence in support or confirmation of it.

"We are at a loss to understand on what basis public installations could be tolerated, unless it be, as the *Keystone* puts it, as "Shows for vanity's sake;" but there are few brethren in this country who would care to recommend it on such grounds, much less attempt to practice it, even if it were not specially prohibited by the Constitutions of the Order. What would become of our secrecy, if one of the most important ceremonies of the year were performed in public? Would it be possible to prevent non-Masons who attended such gatherings from learning many of the secrets of Freemasonry, or could we, in face of such innovation, keep those who desired it from forcing their way into meetings other than those of installation? We think not; but our American friends may reply we are wrong, and bring for their proof the action of their own brethren, many of whom believe in these public installations, and, as far as we know, practice them.

"It may be that the 'English Mason' who assures our contemporaries that public installations are practiced in this country, simply refers to the semi-public—and we must impress on our readers that they are only semi-public—entertainments which follow our installations; but if he does, he has a very clumsy method of express-

ing himself, as a consideration of the case will prove. If we are to continue the system of following our meetings by banquets, it will always be necessary to have a number of outsiders present in the same room as the members of the lodge, during the actual serving of the repast, for it would hardly be possible—and certainly not politic—to compel every caterer to initiate the whole of his staff simply for the purpose of attending on brethren at Masonic dinners. But what do these non-Masons learn of Freemasonry during their short sojourn in our midst? They may, perhaps, discover that the Master, and the Senior and Junior Wardens, are fixtures at various points of the compass; they may learn the title by which brethren address the officers of the lodge, and their fellow-members, but any knowledge of actual use to them, they will be unable to acquire during the progress of a Masonic banquet, and immediately the banquet is over, the Tyler assumes command of the door, and rigorously excludes all but regularly initiated Masons. The Tyler is as cautious during the time the toasts are given, to exclude outsiders, as he is during the performance of work in the lodge; and the brethren are as careful to keep themselves from prying eyes then, as during any other part of their proceedings. The toasts are not infrequently followed by a song, and although uninitiated vocalists are sometimes engaged, the same care to abstain from Masonry in their presence is practiced as at the banquet, and nothing that would warrant the appellation 'public installation' transpires in their presence. Besides all this, we fail to associate the 'Masonic toast' with actual Freemasonry, any more than we do the Masonic banquet. Both are associated with Masonic gatherings, but really form no part of ancient Freemasonry, the practice of the ceremonies of which is only permissible within the limits of a properly tyed lodge."

QUEBEC-ENGLAND-ILLINOIS.

We take the following from the *Freemasons' Chronicle*:

REPORT OF THE COLONIAL BOARD.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Colonial Board have to report to Grand Lodge, that they have had brought under their notice, an official copy of a circular issued by the Most Worshipful Grand Master of the Grand Lodge of the State of Illinois, United States of America, dated 12th November, 1885, and sent from that Grand Lodge to the Grand Secretary of the Grand Lodge of England.

This edict is addressed to the lodges in obedience to the Grand Lodge of Illinois, and recites a resolution of that Grand Lodge, to the effect that certain lodges existing in the Province of Quebec, and not owing allegiance to the Grand Lodge of that Province, are illegal and irregular; and charging the brethren of the Grand Lodge of Illinois, not to hold Masonic intercourse with such lodges, or with any members thereof, and the Most Worshipful Grand Master of Illinois thereon issues his edict accordingly.

With reference to this announcement, the Colonial Board have to call attention to the Proceedings of Grand Lodge of the 3rd December, 1884, when a correspondence between His Royal Highness the Grand Master, and the Grand Master of the Grand Lodge of Quebec, was laid before the brethren.

It appeared by that correspondence, that the Grand Lodge of Quebec demanded that the warrants of the three lodges holding under this Grand Lodge, which have existed, and were working in Montreal long before the formation of the Grand Lodge of Quebec, should be at once withdrawn, because of the subsequent creation of that Grand Lodge, to which demand the Grand Master replied he was un-

able to accede, so long as these three lodges elected to remain under their original and lawful adherence to the Grand Lodge of England, and the Grand Lodge unanimously approved of the action thus taken by the Most Worshipful Grand Master.

Since the Grand Secretary communicated the reply of the Grand Master to the Grand Lodge of Quebec, no official communication on the subject has been received from that body, but in the Proceedings of the Grand Lodge of Illinois, for the year 1885, an announcement appears in the report of the Committee on Masonic Correspondence, that the Grand Master of Quebec had issued his edict "severing fraternal relations" with the "three recusant lodges holding authority from the Grand Lodge of England," and stating that the claim to have these lodges recognised as legally existing, "does not find any justification in law or common sense," and after quoting the edict of non-intercourse by the Grand Lodge of Quebec, it reports that the committee had requested the Representative of that Grand Lodge at the Grand Lodge of Illinois, to present the subject for consideration.

This having been done, the Grand Lodge of Illinois, at the instance of the Representative of the Grand Lodge of Quebec, requested its Grand Master to issue the edict of the 17th November, 1885, whereby all intercourse with the three lodges in question has been severed.

Inasmuch as the sole ground for thus ostracising the three lodges, is their continued allegiance to the Grand Lodge of England, the Colonial Board feels bound to submit to Grand Lodge, that it would not be consistent that direct relationship should continue to exist between it and the Grand Lodge of Illinois, and that the action of that body in thus intervening, leaves no other course open, than to vindicate the undoubted rights and privileges of this Grand

Lodge, by respectfully recommending to the Most Worshipful Grand Master, that he should withdraw the patent issued by him to the brother representing this Grand Lodge at that of Illinois, and should call on the brother who represents that Grand Lodge here, to return the patent appointing him its representative; and this they submit accordingly.

(Signed),
JOHN ANTHONY RUCKER,
President.

Freemasons' Hall, London, W.C.,
15th February, 1886.

THE TEMPLAR DIFFICULTY.

The *Masonic Home Journal* thus flippantly discusses the subject of the differences between the New Brunswick Scottish Templars and the Sovereign Great Priory of Canada. While our contemporary is so densely ignorant of the facts, it would be better for it not to attempt to discuss so important a question. Such pertly constructed sentences may be in place in a cheap, side-splitting, comic paper, but we are surprised to find so good an exponent of Masonry as the *Journal* indulging in them:—

"We admit that it would be better if Great Priory had jurisdiction over the Dominion territory, but if we have the story straight, the New Brunswick Encampments could not accede to its demands and retain self-respect.

"They occupied New Brunswick territory first, and Scotland could have excluded the English and Irish Encampments, under the rights of possession. It was not done, and years after the Scottish bodies were organized, the others came in, and fraternal feelings existed.

"The English Encampments or Priories became independent by the grace of H. R. H., and met to organize the Great Priory:

"That was all right; now came the trouble. The Scottish Encampments were ignored in the organization of a Sovereign Body, but a resolution passed to invite them to surrender within six months, or a dose of non-intercourse medicine should be forced down their throats by edict.

"We would have surrendered under such circumstances—if we could not help ourselves—not otherwise.

"So far as establishing Canadian bodies in the United States is concerned, the cases are not parallel. We have possession, and obtained it lawfully. The cases would be more nearly parallel, if we, the stronger body, should undertake to absorb Canada, and, after forming the Sovereign Great Encampment of America; pass a resolution inviting Canada to surrender its charters and join us, and in the same resolution threaten non-intercourse, if they did not yield inside of six months.

"That is the way it looks to us. We have no feelings in it of course; no enemies to punish, nor friends to serve in the matter, but give our journalistic views. That's all."

DIVINE SERVICE AT ARNPRIOR.

Madawaska Lodge, No. 196, G. R. C., Arnprior, attended Divine Service, on 27th Dec., in St. Andrew's Church, on which occasion the Rev. Bro. D. J. McLean delivered an eloquent sermon on the text:—"But to do good and to communicate let us forget not." We are sorry we have only space for the following extract:

"One important object of our Society is, in connection with our meeting, to minister instruction; to teach men how to live pure and noble lives; to lead men to feel the importance and blessedness of cultivating moral habits. We seek to inculcate truth as opposed to falsehood in all its forms; honesty and integrity in all

our dealings with our fellow-men, such as will stand the test even when subjected to the scrutiny of the All-seeing Eye. We seek to inculcate purity in thought, word, and deed. We are instructed in such virtues as these, by studying patiently the lessons suggested by the humble and common implements of daily toil; such as the square and compass, but more especially by scanning the perfections of the great Creator, as revealed in His works and words. We speak of the book of Nature, and what a book; every page is full of the glory of God; and well repays our careful study; fitted to inspire our minds with noble aspirations. We speak of the temple of nature; and what a magnificent structure; with the wide expanse of land and sea for its tessellated pavement floor; with the spacious firmament for its vaulted roof; with the everlasting hills for its massive pillars. Is not the contemplation and study of such a structure well-fitted to raise our thoughts in adoring gratitude to the great Creator, saying:—‘All Thy works praise Thee, O Lord, and Thy saints shall bless Thee?’

“But in order that we may interpret Nature aright, and learn the lessons which she inculcates, we must take the God of Nature as revealed in His Holy Word with us. We must hear His voice echoing on every side, and see His glory gleaming from all His works, the smallest as well as the largest. And if we are, as the principles of our Order require us to be, daily, patient and earnest students of God’s works and words, such studies will beget within us virtuous principles, which cannot fail to hollow and bless the world. A pure and virtuous spirit will purify and glorify everything it touches. A meek heart, in which the altar-fire of love to God and man is burning, will lay hold of the most common things in daily life, and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame. Whilst

our Order seeks to inculcate good and noble principles for the regulation of daily life, it cannot but prosper in the future as it has done in the past.

“The only thing which can impair or injure our ancient and honorable Order, is our own unfaithfulness to the principles which we profess. Let us be true to our principles, and let us seek to commend them to the world by our honest, industrious, and moral lives. Our Order has not been weakened by its hoary antiquity. Marble, and porphyry, and bronze, have yielded to the effects of time, but passing years have only consolidated and strengthened our institution. It has generated and grown benevolent energies which have blessed mankind. Our Society needs no eulogy from my poor lips; it needs not that I should sound its praise. Let us only be true members of it—true to the principles which we profess—bound together in the bonds of a loving brotherhood—engaged in labors of love, and deeds of charity—living pure and noble lives; that will be the best eulogy, the best way to sound the praises of our Order.”

HOW TO SECURE ATTENDANCE.

We quote the following by Grand Master Emerson, to the Grand Lodge of Utah; with approval; it is good advice for any Masonic climate:

“The Master of a lodge should be a studious and thoughtful man, and, above all, a man fruitful in resources. Should the energy and zeal of the members of his lodge begin to slacken, and their attendance become more and more reluctant and infrequent, he should be able to devise some scheme, to put into operation some plan, by which he may win them back to their allegiance. The lodgeroom should be made, next to home, the most delightful and attractive place on earth; a pleasant retreat

from the cares and dividing influences of every-day, active business life. Every Mason should regard his lodge as a perennial fountain to which he may come at all times, and have his own moral courage, and his confidence in his fellow-men, increased and strengthened. Does business annoy him, or financial disaster threaten, he here learns that no man should be regarded for his worldly wealth or honor. Is he discouraged and disheartened by the repeated instances of dishonesty and peculation in high places, in the world around him, he is here encouraged and strengthened by the fact that Masonry not only teaches, but demands of her thousands of votaries everywhere, and by a constant symbol, to walk uprightly in their several stations before God and man, and act upon the square in all their dealings. From under such teachings a reflective mind comes out, strong and self-reliant, ready to fight life's battles, and gain honor in the conflict. As means to so desirable an end, I would suggest, that as often as time will permit, when the Masters make the usual inquiry, if any brother has anything to say for the good of Masonry, that it be something more than formally done. Insist upon something being said upon the subject of Masonry. If found necessary, go to some brother before lodge-night, and tell him that you shall call upon him, and he must be prepared if only for a five minutes' talk. Invite others to express either their assent or dissent as to what has been said, and you would soon be surprised at the readiness with which your call would be answered, as well as at the general increase of knowledge upon Masonic subjects. In this connection I have one further suggestion to make. Occasionally, at least, at your regular communications, after the routine business is done, and when there are no degrees to be conferred, let the Master go through with the questions and answers constituting the lectures

of the three degrees, requesting the first brother on the right, or left, to answer the first question, the next the second, and so on around the lodge-room. Invite discussion as to the correctness or otherwise of the answers, the Master, however, being, for the time being, the final arbiter upon the question. If no work offers, exemplification of the degrees and other modes of schooling the members may be substituted, and thus social intercourse stimulated, and attendance upon lodge meetings made interesting and agreeable. Such a course persisted in, although it may be against difficulties and opposition at first, cannot fail to bring work, and will inaugurate a season of great prosperity, while the simple opening, hurrying through with whatever is to be done, closing and hurrying to extinguish the light of the lodge-room, dispersing in the quickest possible time, as is often the case, will leave your minds and hearts as dark as the room you leave behind, so far as any good the meeting together has done you, and will result in depleted attendance, and loss of interest among the membership, and will serve to still further increase the already large army of non-affiliates."

CHARITY—ITS MASONIC IMPORT.

Charity is a word that requires several forms of definition to express its full meaning. In one of its proper uses, it points to that active beneficence which is exercised by those who seek to give help and relief to distressed humanity. It implies a practical ministry to the wants of the unfortunate; a willing service of benevolence performed as opportunity may offer; a giving and doing for the good of others according to whatever are the resources available. Charity, as thus defined, is a virtue specially commended in the teachings of Freemasonry, and its practice is enjoined upon every craftsman.

The word may be used in another sense, however, and given a meaning which signifies vastly more of noble character and true service than is implied by the former rendering. Charity denotes a fundamental principle of generous thought and feeling—a disposition that disposes a man to be kind and forbearing to his associates, to regard their conduct in the best light possible, and to refrain from attributing to them base motives. It is a potential grace of character, always prompting the heart in which it bears rule “quietly to hear, kindly to judge.” Such an one will put the best construction on the acts and motives of others, being moved to take an optimistic rather than a pessimistic view of man and the world.

A brother who has become imbued with the true spirit of Freemasonry, will manifest charity in this form of its expression. He will not exhibit that severity and haste of judgment, which so often cuts to the heart, and accomplishes but little of good. He will remember how limited we are in the knowledge of men—that we cannot read their hearts—that we are unable to understand the motives, purposes and circumstances which may have influenced them, and hence will conclude that much of charitable judgment is demanded. Even where human conduct is clearly wrong—where there are just grounds of criticism and censure—a brother in whom charity has come to be a ruling force, ought to be generous, forbearing, forgiving. He who is hard and unpitying, severe and relentless, in his treatment of those who may have been at fault in some things, is no true representative of Freemasonry. The craftsman who is under the control of enmity and resentment, so that he is pitiless in his judgment, never disposed to palliate offences or forgive the transgressor, and who despises those who fail to meet all the tests of his requirements, partakes more of the spirit of the world, than of the spirit of that fraternity in

which he has taken membership. Most certainly he lacks that queenly grace of charity—to possess which is a better endowment of life than the understanding of all mysteries, for Charity is of God, and the greatest of Heaven’s gifts to man.—Freemasons’ Repository.

SOCIALITY AND CHARITY.

As friendship, morality, and brotherly love, are the chief aims and purposes of Masonry, so correspondingly should that which will best promote and encourage those virtues be regarded by the craft, and if anything will tend more to promote them than the cultivation of the social feature of our fraternity, we would like to know what it is. If a lodge is so fortunate as to have means sufficient to form a separate charity fund, by all means form it, and give all they can spare. But the scheme of lodge organizations, the small amounts paid by the members into the lodge treasuries, in ninety-nine cases out of a hundred, precludes there being any lodge charity fund. Hence, all the teachings with reference to charity, points to the individual charity of the individual Mason. We have frequently heard men talk about Masonic charity, and its beauties, and heaven-born graces, and all that sort of thing, who never in their lives have put their hands in their individual pockets to give a cent of that heaven-born charity. They would be quick enough to take an application to the lodge, and vouch that the applicant was worthy, and in great need, when all the time they well knew that the lodge treasury was empty, and had not a cent which they could honestly so bestow. When they had “turned it over to the lodge,” they felt that they had done all they were called upon to do, forgetting altogether their individual duties and obligations. What does all the talk about charity amount to, when the talkers invariably refer to lodge charity, knowing, as they

well do, that almost without exception the lodges are as poor as the E. A. in the N. E. corner? Let the charity be as the fathers understood it—individual charity—and make the lodge the place where all the moral and social virtues are fostered and promoted; then will brotherly love prevail, and the lodge be truly "a sacred band, or society of friends and brothers, among whom no contention would exist, but that noble contention, or rather emulation, of who can best work and best agree."

—*Chas. Inglesby, Gr. S., So. Carolina.*

NEW YORK MASONIC LIBRARY.

A correspondent in writing of the Masonic Temple in New York, gives the following interesting account of its history:—"Where there are books and records that have no duplicates in this country, one is a three-volume folio work, bound in vellum, printed in Latin with large type in the year 1604. This gives a description of King Solomon's Temple, and has several finely-executed engravings, maps, designs of architecture, and pictures showing the customs of the ancient Jews. The work was gotten up for and dedicated to Philip II. of Spain, by a distinguished member of the Society of Jesus. A 'black letter Bible' of about the same date is in the library. It is supposed to be a copy of the famous 'Breeches Bible,' but the page which should have proved this is absent. With this exception the work is perfect, and has many curious charts. The coarse language of the period is apparent, and its republication would soon be stopped by Anthony Comstock's society. Other curious Bibles are in the collection. An old English work, giving the history of the Masonic Society or Society of Builders, from the time of William the Conqueror to the date of publication—about the beginning of the last century—is a curiosity. It gives the names of all the Grand Masters for

nearly a thousand years. To a student it is both valuable and interesting. The constituents of Freemasonry in England, published nearly two hundred years ago, giving the officers of the twenty lodges then existing in England, form three small volumes. They are dated from 1723 to 1758. When it is known that England now has 2,000 or more lodges under its jurisdiction, without reckoning the United States or any other country, the growth of the institution is surprising. A receipt book, in which the Grand Treasurers of the Grand Lodge of New York recorded the moneys paid to them in early days, is also a curiosity. Many of the receipts are signed by John Jacob Astor, the grandfather of the present owner of that name. Astor lodge, No. 603, is named after him. The history of the transportation of the Obelisk to this country, and the Masonic ceremonies attending its erection here, printed for private circulation by the late William H. Vanderbilt at great expense, is among the volumes, and was presented to the Grand Lodge Library by the late Commander Gorringe, who was a very earnest Freemason. A number of works, published during the exciting times of the anti-Masonic crusade, are also in the library. Both sides of the struggle are therein related. These books were preserved by Masons during that eventful period, and now, when the principal actors have passed away, become objects of historical curiosity. Lots of Masonic magazines, works of distinguished Masonic authors, and encyclopædias, go to make this library one of the most valuable for reference to be found anywhere in the United States."

A MASONIC WARNING.

Bro. Col. Shadwell H. Clerke, Grand Secretary of the Grand Lodge of England, at the constitution of a new lodge recently, uttered these warning words:—"I warn this lodge,

as I have warned others, to be very careful in the matter of admitting candidates, and to 'hasten slowly,' for the more difficult it is to join a lodge, the better class of members there will be in the long run." This is a point we have always consistently urged, and the force of the argument will be readily conceded by all who have watched the progress of Freemasonry during the past few years. It is not always, however, that the indiscriminate admission of candidates is confined to young lodges who have a promising and popular career before them. In how many lodges where, perhaps from lax administration, or the machinations of partisans, do we find that the legitimate roll of members has become "small by degrees and beautifully less," often to such an extent that initiates are eagerly sought after, in order to sustain breath within the body of the lodge, and to save it from a condition of pulmonary consumption? A knowledge of these facts fully justifies us in the expression of the views with which we open this article, feeling assured that, as the records of our benevolent funds confirm, there are many men induced—we were almost about to say, encouraged—to join the ranks of Freemasonry, who should never have become Masons. Before a man is proposed in any lodge, it should be absolutely ascertained why and wherefore he is prompted in the wish to take that important step in life.—*Freemasons' Chronicle.*

MASONIC PINS—WHY DO BROTHERS WEAR THEM?

We have been asked that question several times. Some wear them to let others know that they have been tried by the square, and that they intend to act by the plumb and meet upon the level all who have travelled the same road that they have. It means that they are men, free-born, and more than twenty-one years old,

and have been well recommended; that they are good, law-abiding citizens; dutiful sons, good husbands, kind, indulgent parents, honorable, agreeable neighbors; honest in their dealings with all mankind, and believers in God, the giver of all good.

The Masonic emblem on others, means, I wear this to deceive the world, to use it to cover rascality; to cheat, wrong, and defraud their brothers, backbite and slander them, trade on the square and make you pay twice as much as a thing is worth.

But these kind of people, like Judas of old, sell themselves for less than thirty pieces of silver. They are like water, thin, and always find their level. They need not be afraid to die, for they have no souls to lose. They are generally narrow-minded, close-contracted, pin-headed, poodle-dog men, stingy and mean. They are to the human family what warts are on the human body—excrencences. We have no patience with them. Life is too short to try and make anything of them or out of them.

We fully endorse the above. The strictures are not half severe enough.

—Freemason, Detroit, Michigan.

EDITORIAL NOTES.

BRO. LORD WOLSELEY, in an address delivered at Whitechapel, London, the other night, told a number of amusing anecdotes, the best of which was as follows:—One of his officers, who happened to have a glass-eye, was one day examining a prisoner, a zealous follower of the Mahdi. "Why do you believe in the Mahdi?" asked the officer. "I believe in him," replied the man, "because he can work miracles." The officer immediately took out his glass-eye, tossed it up in the air, caught it, and put it back into its place. "Dy'e think the Mahdi could do that?" he asked. The man was appalled, and could not say another word.

FROM the Foreign Correspondence of the Grand Lodge of the Indian Territory, we take the following:

"NEW BRUNSWICK, 1885.—Just as we are about to wind up our report, here comes a little pamphlet from New Brunswick, which is packed full of sound sense and practical business. Grand Master Ellis' address gives the key-note. His views upon the formation of Grand Lodges, the value of a Grand Lodge Library, finances, visitation, &c., are sound, practical, and well expressed. The report of the Grand Secretary is a complete and clear statement of the doings of his office. The report of the 'Board of General Purposes' shows it too has not been idle; and the Chairman of the 'Library Committee' reports 621 volumes, and 3,691 pamphlets. The legislation was practical and useful. The report on 'Recognition of Sister Grand Lodges,' recommends the recognition of the Grand Lodge of South Australia, but defers action upon 'Federal District of Mexico,' and 'Independent Symbolic Lodge of Spain,' and it was adopted."

PROGRESS IN MASONIC CHARACTER.—A brother who appreciates the meaning and purpose of Freemasonry, will not think he has attained the end when he has taken the degrees and been invested with the secrets of the same. He will have aspirations for continual growth in the essentials of manly character—of true living; and he will regard the organization into which he has entered, as helpful to such true progress. He will not forget the lesson taught by the rough ashlar and the perfect ashlar—the inculcation thus impressively communicated that he should become wiser and better as the days go by, so expanding his mind, restraining his passions, and moulding his whole life, that at last he may stand forth a noble, symmetrical character, according to what is the ideal of highest aspiration.—*Freemasons' Repository.*

PHILOSOPHY OF FREEMASONRY.—It may not be easy, perhaps, to say in what the philosophy of Freemasonry really consists; but we think it may not improperly be asserted that it is built up on love of God, on love to man, on the great intellectual appreciation and moral development of the "homo," as responsible to his Creator, Preserver, and Judge on the one hand, and bound to display charity, forbearance, and benevolence to his brother man on the other. It is in fact, a realization of abstract truth, as well as the performance of the concrete duties. This, we hold to be the true philosophy of Freemasonry; beyond this we do not go; and we certainly, as Craft Masons, know nothing of hermetic reveries or mystical aspirations. We cannot, therefore, hold with those who seem to consider that the philosophy of Freemasonry is to be found in humanitarianism, positivism, intellectualism, Pantheism, or any other "ism"—or "morale independante," or hermetic mystifications. We believe it to be a religious and practical philosophy, alike honoring God and beneficent to man.—*Kenning's Cyclopedias.*

"THE MASONIC ERA AND ANALECTIC" is a new and very handsome publication, the first number of which has just come to hand from New York. Judging it from its appearance, it should be a valuable aid to the craft. We take it for granted that the contents of this new candidate in the Masonic literary field are in keeping with its appearance, want of time preventing us from reading its articles. Bro. Wm. H. Peckham, the editor, has the reputation of being a clever, incisive writer, a painstaking, well-informed Masonic student, and on his name alone we cordially recommend *The Masonic Era and Analectic* to our readers, confident that all who become subscribers will get the worth of their money. The subscription is \$2 a year in advance. Address Wm. H. Peckham, 4 and 6 Liberty Place, New York, U.S.