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### AN ORATION.

BY THE REV. A. F. A. WOODFORD, P. G. C.

*Delivered on the occasion of the Consecration of Chaucer Lodge, No. 1540.*

Most Worshipful Consecrating Officer, Senior and Junior Wardens and Brethren, though I should personally have preferred that some brother more connected with the locality had addressed you on the present occasion, yet as during my 33 years of connection with the good old Order, I have always obeyed my superiors, I felt bound to defer at once to the wishes and command of my excellent and respected friend and brother in the chair. I shall, therefore, venture to address a few words to you to-day, relying on your wonted fraternal kindness and consideration. I congratulate you, in the first instance, on your name of the Chaucer Lodge. Chaucer is so historical a name to Englishmen, that in this locality especially the name of your Lodge suggests many pleasant memories. It is not far from here that the "Tabard" once stood from which Chaucer started in his famous pilgrimages with his goodly companions. The old original Tabard has long since given way to the "encroaching hand of time," but a successor has long existed on the same spot, which is now also doomed to pass away. Chaucer may fairly be denominated the Patriarch of English Poetry. Though not the first in that long roll of illustrious names in point of time, he may be looked upon as the eldest of that great family which has shed such grace and honor on the English language, which has charmed imagination, vindicated honor, aroused sympathy, and proclaimed the right, and which is now read by countless thousands, not only of the Anglo-Saxon race, but of all nations alike, with gratification, admiration, and enthusiasm.

Chaucer is 7th in point of time. He was preceded by Cædmon, by our great King Alfred, by Robert of Gloucester, by Robert de Brunne, by Richard Rolle, by Robert Langlande, though the last is very nearly contemporary with Chaucer.

In his "Pilgrimage" he tells us that

"An Haberdasher and a Carpenter,  
A Webbe, a Dyer and a Tapiser,  
Were all y clothed in a livere  
Of a solempne and grete fraternite;"

and were amongst those who went out from the Tabard.

It is a pity that he has not said also a "Freemason" as we might have learned whether he were also, as some have surmised from stray expressions in his writings, a member of our fraternity. Of this I can say nothing certain. It may be so, but we have no evidence of it, further than this, that he was connected with the operative masons. On the 12th of July, 1389, he was appointed, by patent, Clerk of the King's Works at the Palace of Westminster, Tower of London, and elsewhere. In July, 1790, he was commanded to procure workmen for the repair of St. George's Chapel, at Windsor. Chaucer, as it is believed, married Philippa, the daughter of Sir Payne Roet, a Fleming by birth, and sister of Katherine Roet, first the wife of Hugh Swinford, and then of John of Gaunt, Duke of Lancaster. He died in a tenement leased from Westminster Abbey, in 1400, and was buried in the sacred fane.

Let us now pass on to one or two topics connected with our present assembly.

Agreeing heartily as I do with all that our excellent Grand Secretary and Presiding Officer have so well said in respect of caution as to the admission of new members, I would, after a long membership, point out that some of us take a fallacious view of the subject. I have heard it said if a person can pay his dues and is a good sort of a fellow that is quite enough. I venture to think that such a view is not a true one, nor a Masonic one of the matter. In the admission of members we ought to ask ourselves this question, is the candidate so thoroughly respectable and well principled that we could, if need be, safely introduce him to our own family circle? If we cannot say so, we have no right to admit him into our Lodge, which, remember, is a band of brethren, linked together by the most sacred ties of virtuous and religious sympathies, by a love of morality, honor, loyalty, and truth.

At this moment some, I fear, are tempted into Freemasonry by a sort of idea that they are providing against a rainy day. They treat it, as an enlarged benefit club, which view, as Lord Zetland once most truly said, is utterly opposed to the real teaching of Freemasonry. Freemasonry never was, and never can be a mere benefit society. We relieve our brethren in unforeseen emergencies of calamity and distress; we educate the orphan and we assist the widow, but no one has a right to claim such relief—it is and must ever be the spontaneous expression of pure Masonic benevolence.

I think, too, Worshipful Sir and Brethren, that, like as our Grand Master so well reminded us, "Loyalty and Charity" should be our watchwords just now. Happily for us we know nothing of political discussions, but as Freemasons we are loyal always to the sovereign of our native land, and we pay honest obedience to the laws of any country where we may casually reside.

Loyalty is a wide word, and includes not only loyalty to our sovereign, but loyalty to our own duties as fathers and husbands, as brethren, as citizens. Loyalty, too, to those fair sisters of ours, in the true chivalry of Freemasonry, who shed, let us ever remember with gratitude and devotion, the inestimable blessing of Masonic grace, and faith, and love, and truth, on this hard world of ours.

Bro. Woodford here read an extract from Chaucer called "Praise of Women," which was loudly applauded by the brethren.

He proceeded to say, as to charity I need say but very little; we can fairly point to our great charities when the outer world asks us, either with sincere good will or impertinent curiosity of what good we are.

Bro. Woodford here read another extract from Chaucer entitled "Mercy," which was also greatly appreciated.

And now, brethren, I beg to conclude my short and imperfect oration, thanking you for your attention, craving your forbearance, and reiterating my own hearty good wishes for the progress and prosperity, the harmony and the welfare of the Chaucer Lodge.

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## A MASON'S GRAVE.

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ON turning the corner of a walk, just as I had emerged from the foliage of a magnificent weeping-willow, whose branches, drooping downwards, swept the grass silently in the gentle breeze of evening, I came upon a grave, before which I stood for some moments in wondering admiration; it was so different from anything else I had seen, or indeed expected to see, in the cemetery, that I was thoroughly surprised. A space somewhat larger than usual was enclosed by a neat but substantial iron palisade, within which in front rose two pillars of beautiful proportions and masterly workmanship. That on the left was of the Doric order, its base being ornamented by a level in relief, its capital surmounted by a frieze adorned with triglyphs and metops, and supporting an entablature on which was placed the terrestrial globe. The right hand pillar was of the Ionic order, finished with the same attention to detail, its base ornamented with the square and compass; on its summit rested the celestial globe. The floor of the enclosure was a beautiful tessellated pavement, in colors, in the centre, and in front of the headstone was a perfect ashlar, with a lewis. The chastely canopied headstone stood on an elevation of three steps. On the first were the words "And God said, let there be light, and there was light." On the second, "Behold, I will set a plumb-line." On the third, "We have found." On the plinth of the stone, an anchor in relief. Above it the words, "Be ye also ready." The edges of the stone were worked in the form of a cable. In the centre, under the canopy and over the inscription, an open book, in which was written, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." On the book rested a ladder with three rounds, behind which, as a back-ground, was a sprig of the acacia tree, and immediately above the ladder was an irradiated eye. The inscription ran, "Sacred to the memory of Henry Tucker, who departed this life," &c. The pavement

was dotted over with pots of lovely flowers, whose fragrance seemed to spread silently and lovingly around. As I stood taking in the details of the picture, I thought, "One of the good old Craft lies here. Surely the history of all this tender care and loving memory must be an interesting one." I determined to make inquiry on the first opportunity offering. I here briefly sketch the result:

Captain Stafford and Captain Tucker were "sworn friends and brothers" through many years of adventure. The former was owner and the latter was master of a vessel trading from this port (Wellington, N. Z.) principally to Newcastle, N. S. W. At length death severed the connection. All that Masonic affection could prompt was done by Captain Stafford in paying the last sad offices of respect. The cabin of the vessel which they had both so often occupied was draped in mourning; the deceased laid out, coffined, and canopied, with his Masonic clothing and insignia on its lid. On arrival in port, the Masonic friends of both captains laid the deceased in his last resting-place, and the tomb I had seen was erected by Captain Stafford to the memory of his late friend and brother. The materials (like portions of a building dear to Masons' memory) were brought over sea from Newcastle, N. S. W., the stone being a beautiful dark freestone. Each part was marked and numbered, and the masons who worked the stones came with them and fitted them in their places at a cost of about £1,500. Captain Stafford, in paying this beautiful tribute to the memory of a brother, has shown to the world how Masons love each other.—*London Masonic Magazine.*

## THE DEMANDS OF MASONRY ON ITS CANDIDATES.

A CANDIDATE for Masonry must be "free born." The Grand Lodge of England has, within the last few years, substituted "free man," instead of "free born," thus, in our opinion, striking at a most vital principle which that body was especially bound to protect, and setting an example of the most pernicious tendency. If a Grand Lodge can change one of these fundamental laws it may another, until nothing is left of Masonry but the name, and even that may be bartered away for a more popular and modern appellation. The principle in the text is borrowed from one laid down by the Supreme Architect in the economy of salvation. The world was to be blessed through the "seed of Abraham;" that is, through his lineal descendants a priceless blessing was to be given—the Prince of Peace was to come. Abraham had a son by a woman who was his slave; but not being "free born," that son could not be the channel through which the blessing could be given: and God saw proper to perform a miracle in order that the genealogy of Shiloh might not be tainted with the ignominy of bondage. Personally and morally Ishmael was as good and pure as Isaac; but the prestige of slavery rested on his name and birth, and the high distinction of being the progenitor of the world's Redeemer must be conferred upon another.

So Masonry requires candidates for its honors to have been free by birth; no taint of slavery or dishonor must rest upon their origin;—as unsullied by birth as they are in character. This is a landmark in Masonry, and must not be trifled with by any authority known to the Order. We should remember that it is our duty to preserve Masonry intact; not to alter or modify it to suit the ever-changing views of men.

Persons admitted members, must be of "mature and discreet age." It will be observed that no particular age is named; and for reasons that an arbitrary rule in such a case is not always a sure one. The object aimed at was to prevent young persons whose judgments had not yet matured, and who were not yet of sound discretion, from being admitted. Some persons of eighteen are of riper judgment than others of twenty-five; and hence Washington and Warren, and many in former years, when the old landmarks were more carefully observed than at present, were admitted under the age of twenty-one. Within the last one hundred and fifty years, the age has varied in different countries at different times. Some times twenty-eight was fixed on as the proper age; sometimes twenty-five; and at the present day, twenty-one is generally the period fixed. But in many parts of Europe, persons under the age of twenty-one are sometimes admitted. We should remember that the applicant must be of "mature and discreet age," whether that be eighteen or twenty-five.

"No bondman" must be admitted. He must not only be free by birth, but free in fact; free to go where his inclinations or judgments may lead him; free to judge for himself, to be master of his own time, and to contract and bind himself in obligations to others. If he is not a free man he cannot be made a free Mason, for he can take upon himself no responsibility.

"No woman." Strange, and various, and fanciful, have been the reasons assigned for this prohibition; but to the considerate Craftsmen there is a sufficient reason in the nature of the institution and character of its rituals. It were enough to recall the fact that the Craft at first, and until a comparative recent period, were engaged in an arduous mechanical employment. They were in the forest, felling, hewing, and pre-

paring timber; in the quarries, digging out, squaring, and fitting great stones. These again were to be transported a greater or lesser distance and constructed into buildings—all requiring much rugged exposure and great physical labor. Would it be proper and suitable for women to engage in such a calling? They would be as much out of their natural sphere of action as rugged men would be in superintending the refined and delicate arrangements of the household. Hence, from regard for her natural physical weakness and refined sensibilities, she was exempted from the severe and laborious duties of the ancient Craftsmen.

Again: the rituals and ceremonies of the Order forbid the presence of women. And though there be nothing in them improper for men of the most refined sensibilities, yet the nature of woman, and the relation she sustains to the other sex, render it improper for her to mingle in the mystic labors of the lodge room. Her relations to man as wife, mother, sister, or daughter would forbid her presence. The place and the occupation are both unsuited to her nature. And as Masonry can not be changed to accommodate itself to her condition, the law proclaiming her exclusion is as un repealable as that of the Medes and Persians. If these reasons are not sufficient to satisfy the objection, we must recur to the fact that the law excludes her, and that of itself is enough. It may be retorted that the above reasons are not sufficient—that there is no reason for it; but the answer still holds good—*the law forbids it*. The law was made for us, not we for the law; we are compelled to take it as it is, and abide by it.

They must not be “immoral or scandalous men, but of good report.” This is a plain and sensible requirement, and one that commends itself to the judgment and approval of every well meaning and reflecting man. To admit men who are immoral in their conduct, would be introducing antagonisms into the lodge. It would bring together discordant principles, that, instead of perpetuating peace and harmony in the Craft, would produce confusion and discord. The lodge is no place for an immoral man. The Holy Bible is there as the rule of faith and practice: prayer is heard, and God is recognized there: the most important and sacred duties of life are inculcated; and the glorious doctrines of the resurrection by a redeeming power, and an immortal and ever blessed existence in a future world are taught and enforced there. The solemn responsibilities of man as a social being, and his still higher responsibilities to his Creator, are the themes of the lodge room and the subjects of illustration. The spirit of purified affection and brotherly regard—of charity in its broadest, deepest, highest sense, which ought always to pervade that sacred retreat of disinterested friendship, would repel immorality from its every threshold. Let it never be forgotten, then, that *no immoral man* must ever be admitted.

Nor “scandalous.” This is simply a deeper degree of immorality. Men who are not only immoral, but who glory in it—make their boast of it—before the world, and thereby are properly termed “scandalous,” should have no place in the Craft: they are intellectually, morally, and socially unfit for it. “*Must be.*” Reader, the requirements and prohibitions in this Charge are not optional with us, to observe or violate them. They are imperative—they *must* be observed, for such is the language used.—*Masonic Review for July.*

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## FESTIVE.

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ABOUT this time the weather may be expected to be warm, which is good for the hopes of the husbandman, and suggestive of well-garnered basket and store, when in a few weeks nature once more puts off the livery of rejoicing, and paterfamilias become anxious about the price of coal. Meanwhile, humanity, cooped up between endless rows of seething bricks and mortar, sighs for a lodge in some vast wilderness, and bethinks itself of the poet who said:

“The sun’s perpendicular height  
Illumines the depth of the sea,  
And the fishes, beginning to sweat,  
Cry, hang it, how hot we shall be!”

The most energetic may be excused if now they lose somewhat of their ardor, and turn their faces toward the mountains or the sea. An invitation to assist in conferring the third degree is tantamount to expecting a man to be fire-proof, and competent to rival Shadrach, Meshach, and Abed-nego, for, in addition to the vagaries of the thermometer, we have the certainties of sixteen-candle gaslight—be the same more or less—liberally laid on. Albeit there are plenty whom no excess of the mercury can affect to the melting point, men who could sit unmoved by the furnace door within which iron had yielded to the fervent heat, and being given the chance, would pour forth as living water from a fountain. They will be found at work even when the dog-star rages, and men less firmly constituted are ready to exclaim with

Hamlet, "Oh, that this too, too solid flesh would melt!" Let them; nay, let us admire their courage, and bestow upon them our blessing, for they are but one step short of the martyrs, and when the "antis" come at us in line of battle, we will put them in the fore front, certain that chain-lightning will not affect them, and that red-hot projectiles fall harmless at their feet. But while we are willing to accord them the palm of devotion, we are equally ready to admit that we are not quite equal to the occasion; we back down and out for the present, and cast our longing eyes toward the merry groups who seek the shade of the forest, the music of the purling brook, or the soft whispers of green leaves telling each other the delights of their brief but pleasant existence. Just at present the pic-nic is in order, and in the cool recesses of pleasant groves, up the river, or Sound, or down the bay, the brethren, with their wives and children may cheat "Old Probabilities" for a time and take the full value of *Dolce far niente*.

Since last September the Craft have toiled diligently, and their work is recorded, their wages prepared, and they may be pardoned if they cry out, "Oh, give us a rest!" We are in favor of according the demand, and resting with them—that is, so far as may be possible to one whose toil is always beginning and never ending. To begin the week without reading a Masonic paper would indeed be a mischance beyond all human calculation; hence we must be at our post,

"—— though every orange bud  
Hang languid o'er the crystal flood,  
Faint as the lids of maiden eyes  
Beneath a lover's burning sighs,"

And all from pole to pole is undistinguished blaze; but that need not count in the general estimate, nor prevent us from lying in wait for a cloudy day, and stealing down the bay to exhibit our prowess as an angle.

We sincerely trust that all the out-door festivals of the Craft may be liberally patronized, for the sake of that large class of people in our midst who, like ourselves, can only give an occasional day to enjoyment, as well as that they may be more generally recognized and expected as a part of the year's work in mingling the useful with the agreeable. Finally, we venture to express the hope that some good brother, whose leisure hours have largely enabled him to participate, will take notes, and when the season is closed, "hire a hall and tell us all about it."—*N. Y. Dispatch*.

### THE MASON'S WIDOW.

DURING the Mexican war, a lad of 16, a daring young Virginian, leaped a fence and climbed a parapet some hundred yards ahead of his company, and was taken prisoner, but not before he had killed three Mexicans and mortally wounded a colonel. His mother, a poor widow, but though poor, a lady, heard of his fate, and as he was her only son, her heart yearned for his release. She wept at the thought; but while the tears were streaming down her cheeks, suddenly she recollected that she was a Mason's widow. Hope lighted up in her bosom at the thought—she dried her tears, and exclaimed, "I will go and test the talismanic power of the Order my husband loved and revered so much." She sold some few articles of her furniture, and with the money reached the city of Washington on foot. In her dusty attire she entered the Department of the Secretary of War, and with some difficulty obtained an interview. As she entered the apartment in which he was seated, and he saw how dusty she appeared, "Well, ma'am," was the salutation he gave her; but when she removed her veil, and he saw the visage of the lady in her face, he halfway raised himself in his chair and pointed her to a seat. She told him of her son's capture and her wish to go to him. "I can't help you ma'am," he replied; "a very expensive journey to the city of Mexico. Your son will be released by and by, on the exchange of prisoners."

"Sir," said the widow, as the tear of woe rolled down her cheek, "can you not help me to a passport?"

"Of course," he replied, "that will be granted at the Secretary of State's office; but you are poor, how do you expect to pay the expenses of such a journey? it is a visionary scheme. Good morning, ma'am."

"Sir," said the lady, "will you be so kind as to recommend me to the care of the officer in command of the regiment that will sail from Baltimore in a few days?"

"Impossible, ma'am, impossible," he replied. Then turning to the page, he said, "who did you say was waiting an audience? Tell him I am at leisure."

"Sir," said the widow, "I have one more question to ask before I leave your office, and I pray you answer it,—are you a Mason?"

"Yes, madam," he replied.

"Then sir," she said, "permit me to say I am a Mason's widow, and my poor son in prison is a Mason's son—with this declaration I leave your office."

That moment the Secretary's manner was changed to that of the most courteous interest—he entreated her to be seated until he could write a line to the Secretary of State. In a few minutes he presented her with a note to the Secretary recommending her to his sympathy and friendship. The Secretary of State received her most kindly, and gave her a letter to the commandant at New Orleans, directing him to procure her a free passage to Vera Cruz by the first steamer. Through the agency of the two Secretaries, the lodges placed in her hands three hundred dollars, with a talismanic card from the Grand Master at Washington, and the widow left the city.

When she reached Pittsburg, the stage agent seeing the letter she bore from the Grand Master, would receive nothing for her passage—the captain of the steamer on which she embarked for New Orleans, no sooner deciphered it than he gave the best state-room he had, and when she reached the Crescent City she had two hundred and ninety dollars left of her three hundred. She there waited on the General in command of the station, with the letter of the Secretary of State, who immediately instructed the Colonel in command of the forwarding troops to see that she had a free passage to Vera Cruz by the first steamer. By all the officers she was treated with the greatest politeness and delicacy, for they were all Masons, and felt bound to her by ties as strong and *delicate* as those which bind a brother to a sister, and rejoiced in the opportunity afforded them of evincing the benign and noble principles of the Craft.

After a passage of five days she reached Vera Cruz, and having a letter from the commandant at New Orleans to the American Governor, she sent it to him, enclosing also the talismanic card she received from the Grand Master at Washington. The Governor immediately waited on her at the hotel, and offered her a transport to the city of Mexico by a train that would start the next morning. The Colonel commanding the train kindly took her in charge, and afforded her every facility and comfort on her journey, providing her with a carriage when the country was level, and with mules and palanquins over the mountains. Within ninety miles of the city, they were overtaken by a detachment of dragoons escorting a government official to the General in command. Anxious to get on faster, she asked permission of the Colonel to join the detachment, and though informed of the danger and fatigue of hard rides day and night on horseback, he was willing to brave all, that she might sooner see her son. The Colonel then provided her with a fleet and gentle-gaited Mexican pony, and she assumed her place with the troops, escorted by the officers, and never flagged till the towers of Mexico were in sight.

She reached the city on the second day's battle, and in the heat of the battle attempted to enter the gates. An officer instantly seized her bridle, and told her she must wait until the city was taken. "Oh! sir," she exclaimed, "I cannot wait one hour in sight of the city that holds my son a prisoner—I must see him." "The city must first be taken, madam," he again replied with emphasis. "I cannot wait, sir," she replied, "my son, my only son, may be ill—dying—in chains—in a dungeon—one hour's delay may remove him from me. Oh! I must go to him—I will enter the city." "Madam," said the officer, "you cannot reach it but by crossing the battlefield—you will surely be killed." "Sir," said the lady, "I have not travelled from Virginia to the gates of the city to fear to enter them—thanks for your kindness—a thousand heartfelt thanks for you and the officers who have been so kind to me. I shall always remember these officers with the most grateful feelings of my heart—but don't detain me longer. Yonder is a gate that leads to the city. I will enter it in search of my dear boy." And on she sped, but ere she reached the gate another officer rode up by her side and admonished her of her danger and imprudence. "Sir," she replied, "this is no time to talk of prudence and fear—my son, my only son, is a prisoner in chains. I am told that Santa Anna is in the midst of yon glittering group. I will seek him and place in his hand the talismanic card I bear—he is a Mason, and will heed me." "War destroys all Brotherhood," said the officer, who was not a Mason. She made him no reply, but watching her moment, struck her pony and darted across the field of death. At that moment the masked battery that mowed down one-half of the Palmetto regiment, opened—yet sight across the gory field she was seen galloping on her white pony, avoiding the retreating platoons by a semi-circle around their flank—the next moment she was seen coursing over the ground in the rear, the battery in full play. Hundreds seeing her, stopped, forgetful of the storm of the iron balls that howled around them, to follow with their eyes what seemed to them an apparition. All expected to see her fall every moment, but on she went with fearless air. "The woman's love for her son has made her wild," said the officer who attempted to arrest her flight. "She will surely be killed," exclaimed another. "A mother's love is stronger than the pains of death," exclaimed a soldier. "The god of battle will protect her," exclaimed a Tennessean, "she will reach Santa Anna." The

soldier was right—she went over the field of death and reached Santa Anna unhurt. He received her politely, and when she told him her errand and presented her talismanic card, "Madam," said he, "I am a Mason. When your son was taken prisoner, he mortally wounded my maternal nephew, who is now dead—but he shall be restored; for I will not refuse your request in the face of the letter you bear." He immediately gave her an escort to the city, with an order to restore her son to her arms. The order was promptly obeyed, and that very day, as she promised, she embraced her long-lost boy.

So much for a mother's love—and so much for being a Mason's widow. Yes, and so much for the protecting arm and noble, sympathetic heart which Masonry ever extends to lovely, helpless woman. Oh! if widowhood be the doom of woman, who would not be a Mason's widow? Who would not be a Mason's wife, mother, daughter, or sister, in the hour of peril and need?—*Signet.*

## THE ULTRAMONTANE PRESS.

We deeply regret to note and to realize the "Hysterica passio" which is seemingly coming over the Roman Catholic representatives of teaching, thought, and literature. At the present hour you cannot take up a Roman Catholic journal without finding abundant tokens and the saddest proofs of a most extraordinary virulence of feeling, the most outrageous vehemence of verbiage, alike in things Masonic as in all matters affecting what we may call liberty of thought and freedom of conscience. For in the papers we complain of, we do not find either argument or logic, but simply scolding and abuse; and not only this, but, unfortunately, the Roman Catholic Press seems to us—we hope we are wrong—to be overpassing deliberately the moral restraints altogether of sobriety of expression, of truth, nay, of decency, and above all, of any kindly consideration for others. We have recently perused some bona-fide Ultramontane productions addressed "ad populum," which for open defiance of every rule of fair play, righteous dealing with truth, not only "beat Banagher," as the Irishman would say, but even surpass previous notable specimens of genuine and un-adulterated Roman Catholic Billingsgate. Those of us, unfortunately, who have had to wade through the controversies of the past know too well how violent and how discreditable, how foul-mouthed and how cruel, have been many of the crafty insinuations and the positive assertions of anonymous and open Roman Catholic controversialists; of some of whom it may fairly be said that they "stuck at nothing," to prop up their own weaker cause, or to discredit a stronger adversary. And to-day the same spirit with, perhaps, an even still more vigorous expression, curiously enough, of wordy and revolutionary language, is mournfully manifested by the Ultramontane School. The same readiness of mendacious assertion, the same out-pouring of the wilful libel, the same coarseness of personal invective, are to be seen in countless Ultramontane periodicals. Of one of these papers, vile in its vileness, and false in its falsity, some indignant protestors have used the following concise but startling words, words which, however unpalatable and unprecedented, we can say, are neither incorrect nor uncalled for. They say that the "statements" in the particular article, "singly or wholly," are "outrageous and slanderous lies," that "the article itself" is "a compound of infamous and slanderous falsehoods, vile distortions, and distilled filth, concocted for the spiritual nurture of enervated serfs, according to the notorious maxim, 'the end justifies the means.'" Well, we deeply regret this state of things in the interests of the Church of Rome herself. What possible good can accrue to that generally astute body to-day by this continued and unmistakable evidence of bitterness of feeling and acrimony of language and uncharitableness of disposition, which in no way affects to appeal to reason, and is not apparently bound by the normal restraints of public propriety and personal bienséance? Is there no educated Roman Catholic of intellect and of piety who can or will publicly repudiate or privately remonstrate against the present untoward and melancholy state of affairs? We say nothing now about the angry incriminations of our peaceful fraternity, now so prevalent; we do not even profess or wish to recall to-day ungenerous insinuations and unwarrantable imputations against our generous and innocuous Order; but we feel bound to call attention to and protest against this vehemence of language and this untruthfulness of assertion; nay, we regret to add, this verbiage of an unseemly journalism, which professedly religious and Roman Catholic, is spreading amongst us and around us, and is positively unfit to be placed within the reach of the young, the innocent, and the virtuous minded. It is said that many of the writers of these unworthy articles are Jesuits, who, angry with their expulsion from other countries, are now ventilating their "furious grievances" in the ready columns of the Ultramontane Press. Whether this be so or not we cannot positively say, but certain it is that at no time has the Church of Rome boasted a more devoted band of ecclesiastical gladiators, and we must add unscrupulous writers,

than at the present time. As far as we are ourselves concerned as Freemasons, we care nothing for this noisy Armada, even with all its violence and vulgarity, its illogical arguments, and its hopeless inconsistencies. But, as we said, we are as Freemasons so tolerant ourselves, that we deeply deplore the fact, too patent, alas, just now, that the Church of Rome has to have recourse to the hurtful and hateful weapons of falsehood, libel, and degrading personalities. We are sorry to witness the, to us, always lamentable sight of a great religious body making itself a stumbling block to many and a laughing stock to more by promoting avowedly under ecclesiastical, nay Papal sanction, the undisciplined rhodomontade of fanatical partizans, and the hopeless intolerance of an Ultramontane clique. Deeply distressing is it for every reflecting mind to see before our eyes in 1875 the worst excesses of mediævalism repeated in the untruthful and irreligious tendency of doctrine and decree, of censure and of controversy, of attack and anathema, of the cruel accusation and lying slander.—*London-Freemason.*

## FREEMASONRY IN SCOTLAND—REMINISCENCES OF BURNS.

THE foundation stone of the Public School in Tarbolton, Scotland, was laid on July 17th, by the Lodge St. James Kilwinning, No. 135, R. W. Bro. D. Murray Lyon, S. P. G. W., of Ayrshire, acting as Provincial Grand Master. The members of the Tarbolton Lodge were present in great force, bearing the flag, now sadly dilapidated, under which the Poet-Mason, Bro. Robert Burns, had walked in "grand procession" through the village, with the minute book and other documents containing his signature—the jewel which had hung on his breast while presiding in the Orient being worn by the Acting P. G. M. Two very old Craftsmen honored the ranks with their presence, viz., Bro. Alexander Murchy, of Monkton, navigator, aged 93, and Bro. John McMillan, of Tarbolton St. James, aged 86 years—the former, having been initiated in 1802, is believed to be the oldest Freemason in Scotland. Among the brethren was also Bro. John Sloan, of St. David (Burns' Mother Lodge).

Bro. D. Murray Lyon, Acting Prov. Grand Master, delivered an admirable Address after the laying of the corner stone. Our readers will be much interested in the following extract, containing reminiscences of Robert Burns, and other eminent local celebrities and Masons, which extract we take from the *Ayr Advertiser* of July 22nd, ult.:

Standing as it were under the shade of those woods where

"Summer first unfaulds her robes,"

does not "Mary's Thorn," with its tender memories, and "The Castle of Montgomerie," stir up recollections of Burns' intimate association with this district. So does the appearance of St. James Kilwinning Tarbolton at the head of the procession to day; for it was to the brethren of that lodge he addressed the "heart-warm fond adieu" which has imperishably associated the Poet's name not with that particular lodge only, but with Masonry itself. Burns was strongly attached to the principles of Freemasonry, and shared in its labors—and it was to his relationship to the Craft that he owed his introduction to the brilliant circle of literary and scientific men, whose acquaintance he made on his first visit to the Scottish metropolis, and who did so much to spread the fame of his poetical genius. In referring to Burns and his connection with Tarbolton, I am reminded of the fact that this parish was the birthplace of Thom, the sculptor of the statues illustrative of a scene in the tale of "Tam o' Shanter," which have been admired by thousands of visitors to Burns' Monument at Alloway. In modelling as well as in cutting these and other figures, the sculptor had an apt assistant in his brother Robert. The presence of that gentleman in the Masonic ranks is a pleasing feature of this day's proceedings.

In many respects this locality is rich in its associations. Here it was that, at a remote period of our country's history, the invading Britons were successfully resisted by the Scots and Picts, whose victory was rendered complete through the death of the enemy's chief. A green mound within a few hundred yards of this spot is still pointed to by tradition as the last resting-place of "auld King Coil." In pre-Reformation times, this neighborhood was the seat of a monastery, but little is now known of it or its occupants, save that the convent was founded in the middle of the thirteenth century, and that

"The Friars of Fail drank berry-brown ale,  
The best that ere was tasted, . . .  
And they never wanted gear enough  
As long as their neighbors' lasted.

But, brethren, believing that you will be better employed in viewing the scenery amid

which this village is embosomed than in listening to any further remarks of mine, I shall conclude by thanking you for your attendance here to-day, and the builders of this edifice for the excellence of their arrangements.

## COLORED LODGES.

At the Congress of the "Union of Grand Masters," held at Darmstadt, in Germany, in April last, it was decided to recommend to the German Grand Lodges the recognition of the Colored Lodges of the United States. This is only a preliminary step, as the action of the Congress is not valid until it has been approved by the various Grand Lodges represented by it, to whom its decisions are referred as propositions merely.

It is, however, to be feared that the action of the German Grand Lodges will be in conformity with the recommendation of the Congress of Grand Masters.

It is not surprising that the Masons of Germany, separated from their brethren of America by a distance of many thousand miles, speaking another language, enjoying only an interrupted communication, and differing materially from us on the law and practice of Grand Lodge jurisdiction, should altogether misunderstand this question of colored Lodges as it presents itself in the United States. But it is to be regretted that the usual industry and accuracy of investigation, which on other topics of literature, has always been characteristic of the Teutonic mind, should not have been applied to the resolution of this problem.

Before adopting any further measures in reference to a recognition of the Colored Lodges—measures which may very seriously impair the harmony now existing between the Masonic powers of the two countries—the German Masons should correctly understand what is the status and the pretensions in this country of those who are called "Colored Masons." We commend to their attention the following paragraph taken from the *New York Graphic*, a secular paper, which, however, gives to the German Masons precisely the information on this subject which they need and which they evidently do not possess:

"The Colored Freemasons yesterday (June 2,) held the annual meeting of their Grand Lodge in this city. The public usually mistakes the attitude of the Freemasons towards the Colored Lodges. The latter do not recognize the authority of the Grand Lodge of the State of New York, and hence are a schismatic body with which loyal Masons are forbidden to hold intercourse. That these schismatic bodies happen to be composed of colored men has nothing whatever to do with the refusal of the Regular Masons to recognize them, and they would be treated in precisely the same way were they composed of white men. Unless the Colored Masons will submit to the authority of the Grand Lodge they must necessarily be treated as rebels. This is universal Masonic law, and it is absurd to expect the Grand Lodge and its subordinates to ignore it."

The most learned Masonic jurist could not have stated the argument more correctly. There is no question of race or color implicated. If these men had been the whitest specimens of the Aryan race that ever came from the Caucasus, their position would be exactly the same. They are men practising the rites of Freemasonry without legal authority—opening and holding lodges without charters or warrants of constitution emanating from a recognized Grand Lodge. And although in this free country such things may be done without a violation of the municipal law, in no country where Masonry exists can they be done without a violation of Masonic law.

If the German Grand Lodges insist on the recognition of schismatic and clandestine lodges, they will be inflicting a blow not on the independence and sovereignty of the American Grand Lodges alone, but on the purity and integrity of Masonic discipline.

Such a blow, it need not be said, will be vigorously resisted in the United States, and deplorable as may be the results of such resistance, it cannot be avoided if we would preserve the legal principles of the organization of Masonry in this country.—*Voice of Masonry.*

## THE ORIGIN OF FREEMASONRY, AS TRACED BY ITS TWO HISTORIC SCHOOLS.

BY BRO. ALBERT G. MACKEY.

THE question of the origin of Freemasonry as a mystical association has for more than a century and a half attracted the attention of many scholars of Britain, Germany, France and America, and a body of treatises and essays on the subject has been published, the extent of which would surprise any one not familiar with Masonic literature.

At the present day the historians of Freemasonry who are engaged in the discussion of this question may be divided into two schools, which may be appropriately distinguished as the *mythical* and the *authentic*. The former of these is the older, for the latter has become prominent only within the last three or four decades. Masonic opinion is, however, very steadily, and, indeed, rapidly moving in the direction of thought that has been adopted by this latter school.

The differences between these two schools are very strongly defined, and are, in some respects, entirely antagonistic.

The *mythical school* of Masonic history was inaugurated about the beginning of the last century, by James Anderson and Theophilus Desaguliers, both Doctors of Divinity, and who had been mainly instrumental in elaborating what has been called the revival of Masonry, by the establishment, in 1717, of the Grand Lodge of England. Dr. Anderson was a man of acknowledged learning, the minister of a Scotch congregation in London, and a writer of some reputation. Dr. Desaguliers was recognized as a distinguished scientist, and a popular lecturer on experimental philosophy. But it is Anderson who is really to be considered as the founder of the school, since he first promulgated its theories in the "Book of Constitutions," which he published in 1723, by order of the Grand Lodge.

Unfortunately for the interests of truth, Anderson was of a very imaginative turn of mind, and instead of writing an authentic history of Freemasonry, he accepted and incorporated into his narrative all the myths and legends which he found in the manuscript records of the Operative Masons.

According to this too visionary writer, Masonry began with Adam and extending through the line of antediluvian patriarchs to Noah, was by him communicated to his descendants of the New World. Being transmitted successively through Abraham, Moses, Joshua and David, it at length reached Solomon, who, by the aid of the Freemasons, built the Temple at Jerusalem. After the death of Solomon the Institution was patronized by his successors, and by the kings of Babylon, Assyria and Egypt, until it was finally transmitted into Europe.

Much of the apparent absurdity of Anderson's theory may be explained by the fact that he makes Masonry, geometry and architecture synonymous terms. Hence his history of Freemasonry in the early ages of the world is really nothing more nor less than a history of the art of building during that period. Thus he argues that as "both the families of Seth and Cain erected many curious works," therefore "we may safely conclude the old world could not be ignorant of Masonry." With Anderson, every monarch who patronized the construction of a palace, a temple, or other public edifice in his dominions, was a Grand Master, and the workmen engaged on the building were Freemasons. Especially does he indulge in these speculations while describing the Temple of Jerusalem, where he supposes that King Solomon brought the mystical system of Freemasonry to the highest state of perfection.

The Masonic writers of England who immediately succeeded Anderson have not insisted on that part of his narrative which traces Freemasonry to the Garden of Eden, but they more fully develop his theory of the establishment of the Order at the Temple of Jerusalem, the division of the Craft into lodges, with degrees and officers, and in short an organization precisely such as now exists. This scheme was accepted and continued to be acknowledged as the orthodox historical creed by the Fraternity during the whole of the last and the greater part of the present century. It was incorporated into the ritual, much of which is founded on the assumption that Freemasonry is to be traced, for its primitive source, to the Temple of Jerusalem. The investigations of the more recent or authentic school have very nearly demolished this theory. Scholarly men, at least among the Craft, no longer concede even its plausibility. Yet the influence of its prevalence for so long a period is still felt, and perhaps while the organization continues in its present form will never be wholly overcome. The Temple still holds its place in the ritual as the type of every Masonic lodge, and its master is recognized as the representative of the King of Israel, while important events, transmitted, it is said, by oral tradition, are commemorated as having occurred during the construction of the edifice. But all of this is now explained, not historically, but symbolically. And so important and, indeed, essential to Speculative Masonry is the Temple of Solomon as a symbol, but as a symbol only, that to eradicate it from masonic symbolism would be equivalent to destroying the identity of the Institution. The ground floor, the middle chamber and the holy of holies are familiar places in every lodge, and the brazen columns of Jachin and Boaz, which stood at the porch of the Solomonic Temple, are still indispensable decorations to every room or building which is exclusively devoted to Masonic purposes.

The theory of the origin of Freemasonry that is now beginning to be most generally accepted by intelligent members of the Order is that of the *authentic school* of Masonic history. This school might rather be called the iconoclastic, and indeed its disciples

have not unfrequently been denominated the iconoclasts of the Order, because of the sturdy and effectual blows they have inflicted on the extravagant images of the legendary or mythical school.

The leaders of the *authentic school* in England are HUGHAN and WOODFORD; in Scotland, LYON, and in Germany, FINDEL. If a prodigality of credulity has been the weakness of the mythical school, their rivals may be charged with having sometimes exercised an excess of incredulity. They decline to accept any statement whose authenticity is not supported by some written or printed record, and a few of them have gone so far as to circumscribe the history of Freemasonry within the narrow limits of that period which commences with the revival, or, as they prefer to call it, the foundation of the Grand Lodge of England, in the beginning of the eighteenth century. Others, however, have been more liberal, and now, as a general rule, their theory of the origin of Masonry has been accepted by the more intelligent members of the Fraternity, while the fanciful and legendary speculations of the old writers are gradually giving place to the well supported statements and the logical deductions of the authentic school. By most of the leaders of this school the complex question of the origin of Freemasonry is being solved in the following way :

There existed in Rome from the first days of the kingdom, and all through the times of the republic and of the empire until its final decay, certain guilds or corporations of workmen, which are well known in history as the "Roman colleges of artificers."

Numa, who is said by Plutarch to have founded these guilds, established only nine, but their number was subsequently greatly increased. From the Roman writers who have treated of the form and organization of these colleges we learn enough to show us that there was a great analogy in their government to that of the modern Masonic lodges, and this especially in their character as a secret society and in the initiations and esoteric instructions to which candidates for admission and the younger members were subjected. Of these guilds the one to which Masons particularly refer is that which consisted of architects or builders. The authentic school of Masonry does not claim, as the mythical most probably would have done, that the Roman colleges of architects were lodges of Freemasons. They simply contend that the facts of history exhibit a regular and uninterrupted derivation of the Freemasonry of this day from these Roman guilds, although the course of the succession was affected by various important changes. But these changes have not been sufficient to altogether obliterate the evidence of the relationship. This relationship is thus indicated. From a very early period the Roman people were distinguished by an active spirit of colonization. No sooner had their victorious legends subdued the semi-barbarous tribes of Spain, of Gaul, of Germany and of Britain, than they began to establish colonies and to build cities. To every legion which went forth to conquer and to colonize was attached a guild or college of architects, whose members, taken from the great body at Rome, marched and encamped with the legion, and when a colony was founded, remained there to cultivate the seeds of Roman civilization, to inculcate the principles of Roman art and to erect temples for worship and houses for the accommodation of the inhabitants.

When in time the corrupted empire was threatened with extinction by the invasion of its northern enemies, the legions were recalled to sustain and defend the central power, but the guilds of architects and builders most frequently remained in the towns and cities which they had assisted to erect and whence they had acquired a citizenship that they had probably lost at home.

In the course of time the proud mistress of the world became extinct as a power of the earth, and the colonies which she had scattered over the continent became independent kingdoms and principalities. The descendants of the Roman Colleges of artificers established schools of architecture and taught and practised the art of building among the newly enfranchised people. A principal seat of this body of architects was at Como, a city of Lombardy, where a school was founded which acquired so much reputation that the masons and bricklayers of that city received the appellation of Masters of Como, and architects of all nations flocked to the place to acquire the correct principles of their profession. From this school of Lombard builders proceeded that Society of Architects who were known at that time by the appellation of Freemasons, and who from the tenth to the sixteenth century traversed the Continent of Europe engaged almost exclusively in the construction of religious edifices, such as cathedrals, churches and monasteries. The monastic orders formed an alliance with them, so that the convents frequently became their domicile, and they instructed the monks in the secret principles of their art. The popes took them under their protection and granted them charters of monopoly as ecclesiastical architects, and invested them with many important and exclusive privileges. Discovering the ties which bound them to the monks, these Freemasons (so-called to distinguish them from the rough masons, who were of an inferior grade and not members of the corporation) subse-

quently established the guild of stone-masons, which existed until the end of the seventeenth century in Germany, France, England and Scotland.

It may be observed in passing, that the historical connection between the modern Freemasons and the Craft Guilds of the middle ages, is very strongly pressed by the authentic school of Masonic history, more especially since the researches of Toulmin Smith, Brentano and a few other writers have developed the many points of that connection.

These stone-masons, or, as they continue to call themselves, Freemasons, had one peculiarity in their organization which is necessary to be considered if we would comprehend the relation that exists between them and the Freemasons of the present day. The society was necessarily an operative one, whose members were actually engaged in the manual labor of building, as well as in the more intellectual occupation of architectural designing. This, with the fact of their previous connection with the monks who probably projected the plans which the Masons carried into execution, led to the admission among them of persons who were not Operative Masons. These were high ecclesiastics, wealthy nobles and men of science who were encouragers and patrons of the art. These, not competent to engage in the labor of building, were supposed to confine themselves to philosophic speculations on the principles of the art, and to symbolizing or spiritualizing its labors and its implements. Hence there resulted a division of the membership of the brotherhood into two classes, the practical and the theoretic, or, as they are commonly called, the OPERATIVE and the SPECULATIVE.

The Operative Masons always held the ascendancy in numbers, but the Speculative Masons exerted a greater influence by their higher culture, their wealth and their social position.

In time there came a total and permanent disseverance of the two elements. At what precise period this event occurred we cannot say, but it was somewhere between the middle and the close of the seventeenth century. At the beginning of the eighteenth century there were several lodges in England, but for a long time there had been no meeting of a general assembly. In the year 1717 Freemasonry was revived, and the Grand Lodge of England established by the four lodges which then existed in London. This revival took place through the influence and by the exertions of non-operatives or Speculative Masons, and the Institution has ever since preserved that character. Lodges were speedily established all over the world—in Europe, America and Asia—by the Mother Grand Lodge at London, who, for that purpose, issued provincial deputations or patents of authority to introduce the Order into foreign countries. No important change has taken place in the organization of the association since that period. As soon as a competent number of lodges had been established in any independent State, a Grand Lodge was at once constituted; and now, in every kingdom of Europe, with two exceptions, in every State of the American Union, in the Dominion of Canada and other British Provinces, and in each of the South American republics, there is a Grand Lodge exercising sovereign Masonic power, while in some colonies which have not attained political independence Provincial Grand Lodges have been instituted, with slightly inferior prerogatives.

Such is the theory of the origin of Freemasonry as a mystical organization, that has been adopted by what I have called the authentic school of historians, and which is now very generally accepted by masonic scholars.

It is evident from what has been said, that the Freemasonry of the present day is a philosophic or speculative science, derived from, and issuing out of an operative art. In denominating it a science, we should be more precise were we to say that it is a science of symbolism. This science of symbolism, once so common as to have been deeply studied by the ancient philosophers, and by the modern Gnostics, Rosicrucians and Alchemists, is now maintained and cultivated in all its perfection by only two institutions—the Roman Catholic Church and the Order of Freemasonry. One of the authoritative definitions of Freemasonry is that it is “a science of morality, veiled in allegory, and illustrated by symbols.” But a more correct definition would be that it is “a system of morality developed and inculcated by the science of symbolism.”

Its original descent from an association of builders has given to its symbolism a peculiar character. All the labors of operative or stone masonry, its implements and its technical language, have been seized by the Speculative Freemasons and appropriated by them as symbols, each of which teaches some important moral or religious truth. The cathedrals which their predecessors erected, some of which still remain as proud monuments of their surpassing skill in architecture, have been replaced, for esoteric reasons, by the Temple of Solomon, which has become, with one exception, the most important and significant of the symbols of the Order.—*Voice of Masonry.*

## A HEART MOVING SCENE.

ONE of the Grandest spectacles we ever witnessed was put upon the stage of the Masonic Temple, Louisville, during the session of the Grand Lodge of Masons. The hour of adjournment arrived, and Grand Master Jones announced that the body would adjourn without signs, as he had reason to believe eaves-droppers were behind the scenes. He urged the members to remain, and all retained their seats. The gavel sounded, the bell tinkled, the curtain uprose, and before the astonished Grand Lodge sixty orphans stood, wards of Masonic charity. The effect was electric. The very sight of these fatherless ones moved strong men to tears, and many eyes unused to tears rendered a tribute to this silent appeal. A welcome song was sung, the sentiment of which touched every heart, and tears fell down manly cheeks like rain. There were other exercises—speeches, dialogues, songs, etc., all of them adapted to the occasion, and each in succession intensifying feeling until the pent-up hearts could obtain no longer, and sobs were audible all through the vast hall. When the exercises concluded there was a spontaneous call, loud and prolonged, from six hundred brethren in the auditorium to send the girls down for a collection. It was taken, and the treasurer of the "Home" was handsomely reinforced. All opposition to this institution was disarmed, and every one turned away resolved to do something to build up and render permanent an institution whose first fruits were so rich.—*Kentucky Freemason.*

## THE FUTURE OF MASONRY.

MASONRY on this globe has a great and glorious future, and the day is not far distant when every clime shall witness its assembly in Grand Lodge. It has spread with unheard-of rapidity all over the civilized world, and has, and is, making immense strides in the domain of the heathen. Take our own jurisdiction of New York, with its enormous muster-roll of *over eighty thousand* Masons, no small army for the command of one man—the Grand Master. Take our sister jurisdictions with their armies of Craftsmen, and who says that the world is not growing better *very fast*? Hundreds of thousands of strong, able-bodied men, arrayed upon the side of virtue, and pledged to brotherly love; the number is simply *immense*, and "still they come." Masonry will some day act like a good influence upon the mass of mankind; her numbers and influence will rule the world; kings shall acknowledge her wisdom, and the ancient Craftsmen of Solomon resume their places among the nations. In every part of the world her devotees are to be found, and will ere long, plant her banner there. Here, in this country, it has thriven well, and lodges are in healthy existence, even among the Indians. In South America Masonry has much to contend with, but is bound to over-ride all obstacles. The South American countries are mostly priest-ridden, and these harpies in the name of religion, try their best to hinder the Craft from doing their work. But with much of its ancient fire, it has managed to "march on" in spite of opposition, and has planted its banner within the very stronghold of the enemy. As the people of South America learn to love light and liberty, so the Masons will receive encouragement, and their country thrive in proportion. The king of Italy saw this when he relieved Italy of its curse, and suffered the brethren to enjoy freedom from molestation; his country has *doubled* in commercial prosperity since, and his people are happy and contented. Had Masonry nothing to do with it?—*The Square.*

## FREEMASONRY IN PERU.

ALLUING to the Masonic festivities on St. John's Day, the Callao correspondent of the *Opinion Nacional*, of Lima, writes the following:

CALLAO, June 25, 1875.

Yesterday, while the Masonic lodges of Lima assembled at the sumptuous saloons of the Exhibition to celebrate the festival of their patriarch and protector, those of this jurisdiction also met together at their Orient with the same object. This affords proof of the interests that animate these institutions, while it eloquently proves that Freemasonry in Peru, as in the rest of the world, ever performs the good mission it has imposed on itself. Laying aside all preambles, we will pass on to give a rapid sketch of the festival celebrated at this port by the Princes of Jerusalem, the Rose Croix Knights, and, in a word, all the worthy imitators of Frederick II. and the Duke of Leinster. At half-past twelve, p. m., a deputation from

THE SUPREME COUNCIL OF PERU.

arrived from the capital; it was composed of the following brethren: Dr. D. Francisco

Javier Mariategui, (thirty-third degree); Jose A. Pinto, (thirty-second); and Manuel Accri, (eighteenth). They were

RECEIVED BY A COMMISSION

from the Cruz Austral, and proceeded in a body to the building belonging to the Hijos de la Vinda (widows' children). The outer hall, as well as the Temple, was simply but elegantly adorned. The square, compasses and trowel, in handsome symbolic trophies, decorated the walls of the temple. The number of brethren present was more than eighty; all of them wore on their breasts the badges and decorations which they had acquired by the faithful performance of their solemn duties.

The following deputations were present at the meeting from their respective chapters; Rosa Cruz, Regeneracion, Pernana, Numero 1, Lima; Boveda Sagrada, Estrella del Orden, Numero 3, and Logia Simbolica Estrella Polar. The Lodge Concordia Universal, as the oldest, opened the work according to the old Scottish rite.

The minutes of the last meeting were then read, and ordering the Master of Ceremonies to inquire what visiting brethren were in the outer hall, entrance was given to the brethren of the Chapter, the deputation of the council and the visiting brethren.

THE INSTALLATION OF THE LODGE.

Cruz Austral was then proceeded with in the customary form. The Venerable for last year gave into the hands of the President of the commission his insignia or badge of authority; he then read an extensive memoir which was applauded by the brethren, and earned for its author the sincere felicitations of the Inspector-General, Senor Mariategui. The speaker pronounced also a brilliant speech, which was applauded.

The Cruz Austral, faithful to Masonic traditions, could not close its labors without performing their customary charitable work. The offerings of the brethren were presented to two poor families whose misfortunes had sunk them into misery. Happy those who thus carry in this world the principles of Christian charity; honor to them, humble imitators of the martyr of Golgotha.

The concourse now passed into the banqueting hall, where a handsome repast was displayed with great taste. The most fraternal amity reigned throughout. The delegate of the Supreme Council of Peru, Dr. Mariategui, proposed several toasts in harmony with the order established in that Institution. These were: "To the aggrandizement of the Republic of Peru;" "To the stability of the Supreme Council of Peru;" and, finally, "For all those Masons scattered over the surface of the Globe." Several other brethren spoke, and it was five o'clock in the afternoon when the Master closed the work.

The different deputations, accompanied by the brethren of this Orient, returned to Lima by the quarter to six train.

GRAND CHAPTER OF CANADA.

THE Eighteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada was held in the town of St. Catharines, on the 11th August.

PRESENT :

M. E. Comp. James Seymour, Grand Z., R. E. Comps. W. H. Weller, Grand H., R. Kincaid, Grand J., Grand Council; and a fair number of Officers and Representatives. After routine business, the Grand Z. delivered the following

ADDRESS :

*To the Most Excellent Grand Chapter of Royal Arch Masons of Canada, Greeting :*

COMPANIONS,—In welcoming you to St. Catharines for the second time—your last Grand Convocation here having been held nine years ago—permit me to remind you, that whilst many features of a congratulatory nature surround the present Convocation, there is yet one source of deep-toned sadness that casts its sable mantle over our deliberations, in the reflection that he whose lofty genius guided the initiatory steps which led to the formation of this Grand Chapter—he under whose able presidency we last assembled in this town—will meet with us no more. The memory of

OUR HONORED DEAD

should ever be dear to all true Masons; and in recording the demise of M. Ex. Comp. Wm. M. Wilson—which occurred at Simcoe on the 16th of January—a feeling of profound grief wells up within me, that touches the most tender chord of the human heart, creating the most mournful emotions. It seems as it were but yesterday, that in the full vigor of health and strength, he was mingling with us in our sorrow over the grave of our late revered Grand Scribe E.; and yet but a brief period elapses, ere he also is shorn of his strength; fell disease lays him low; and after three short weeks illness, his noble spirit wings its flight to the Omnipotent God who gave it! Com-

panions, the admonition conveyed in this sad loss, should not be thrown away upon us; but rather serve as another solemn warning, to prepare for that great change which must soon overtake us all, ere we are fitted for an inheritance in the Grand Chapter above, where the World's Great Architect liveth and reigneth for evermore!

Although it is not my purpose in this address to indulge in any elaborate biographical sketch of the deceased, yet a quarter of a century of active labor devoted by him to promoting the advancement and elevation of Canadian Freemasonry in all its branches, at home and abroad, demands more than a mere passing notice at my hands. Called by the Craft to preside over its destinies at a critical period in its history, his sagacious judgment and skillful elucidation of the cause he had so much at heart, speedily enabled him to secure for the Grand Lodge of Canada a measure of respect from sister Grand Bodies, which soon ripened into solid friendship and good will as time rolled on. His earnest, unflagging interest in all that related to the firm establishment of an independent governing authority in this country, manifested itself in so many ways—in voluminous correspondence and in visitation; in conference and in the cultivation of the social virtues—that it was not surprising to witness year after year his re-election to the Grand Mastership, an office filled with honor to himself and signal benefit to the fraternity at large. Thus it was, that having displayed rare administrative capacity in all that he undertook to accomplish, he was unanimously chosen First Grand Principal of this Grand Chapter at its inception in 1857, the duties of which exalted station he continued to discharge until 1859, when more urgent claims upon his time and means, compelled him to resign the sceptre into other hands. At that period he was enabled to witness the success which had crowned his many years of arduous toil for the welfare of the Craft, in the prosperous growth, not only of Symbolic Masonry, but likewise in the steady advance of the Capitular Order; and when he retired from active duty in 1860, he carried with him the proud consciousness of having deservedly earned that necessary repose, of which he then really stood so much in need. His return to the Oriental Chair in 1866-67, showed how strong an appreciation was entertained for his past services; and again, in 1872, when he was similarly honored with re-election—a confidence he continued to hold until death terminated his invaluable life. Though never but once actively participating in the work of this Grand Chapter after his retirement in 1859, he nevertheless watched with interest its onward progress, and frequently expressed himself well pleased at its success.

In presenting this cursory review of the zealous labors of the deceased in the cause of Freemasonry, it may be here mentioned that he was the recipient, in 1863, of a very substantial testimonial from the Craft and Grand Lodge—which testified in more tangible form than mere words, the high sense in which his unceasing exertions and person:al worth were regarded. And later, when it became known that those near and dear to him were scantily provided for, Grand Lodge generously placed at their disposal an annuity that will secure them in comparative comfort for the remainder of their days. In M. Ex. Comp. Wilson's death his family have lost a fond, indulgent protector; the Masonic fraternity a distinguished chieftan; the Bench an upright Judge; society at large a generous-hearted citizen; and the country a patriotic defender, whose life was ever at its service when danger threatened. Full of years, at the age of sixty-two, and full of honors, he has gone hence, to be no more seen of men! His remains were followed to their last resting place in the Simcoe Cemetery by one of the largest gatherings of the Craft and other friends ever assembled in that part of the country; and the sad scene at the grave, when the impressive burial ceremonies of the Order were being performed, will not soon be forgotten. Long may his memory be enshrined in our hearts, for many years may pass before we meet his like again!

In addition to this severe loss, death has also taken from us R. Ex. Comp. T. F. McMullen, P. G. Supt. London District; V. Ex. Comp. M. F. Shaler, P. G. Standard-Bearer; and Comp. R. M. Wilson—all zealous Craftsmen and efficient officers. And outside this jurisdiction, I observe that the Grand Chapter of Ireland has to deplore the death of his Grace the Duke of Leinster, who for sixty-one years was the honored head of the Order there. These Companions now rest from their labors, and their works follow them.

#### THE MOST EX. GRAND Z. OF ENGLAND.

Having thus recurred to the dark shadows of the year, it will doubtless be a relief to change the theme, by reference to events of a more cheerful character, and more particularly to one of marked significance in the Masonic world at the present time, viz., the election and installation of His Royal Highness the Prince of Wales, as Most Worshipful Grand Master of the Grand Lodge of England, and *ex officio* as Most Excellent Grand Z. of the Grand Chapter of that important jurisdiction. This prominent identification of the Heir Apparent to the British Throne with the leading Orders of Freemasonry—now specially honored by the patronage of Her Most Gracious Majesty the Queen—was fittingly made the occasion of one of the most imposing and

gorgeous pageants witnessed during the present century. And well it might be, under the peculiar circumstances which caused the vacancy that led His Royal Highness to accept the honorable position—peculiar circumstances indeed, which it is devoutly to be hoped may never arise again! It therefore occurs to me as opportune—seeing that so distinguished a scion of the reigning dynasty of our Empire now wields the sceptre, so worthily held by many of his noble ancestors—that the occasion should be improved, to convey to His Royal Highness the hearty congratulations of this Grand Chapter, in the form of a suitable address, on his auspicious assumption of a position that he will dignify and adorn with resplendent lustre, as did Zerubbabel of old, when the kingly power of Israel was restored in his royal person. I throw out this suggestion for such action as the Executive Committee may see fit to commend, and confidently leave the subject in their charge.

#### SISTER CHAPTERS.

Our relations with Sister Grand Chapters, I am happy to state, continue of the most friendly kind; nothing having transpired during the year to mar the genial friendship that it has ever been our most anxious desire to foster, strengthen and perpetuate. The interchange of representatives with the Grand Chapters of California, Wisconsin, and South Carolina, will also serve to cement more closely the fraternal ties that bind our common family together. The credentials received for the eminent Companions selected to represent these bodies near this Grand Chapter, will be presented by them, and I doubt not they will obtain at your hands the cordial approval to which their abilities and worth are justly entitled. The name of R. Ex. Comp. Richard D. Pulford, of Mineral Point, having been recommended to me by the M. Ex. the Grand High Priest of the jurisdiction, as an estimable representative for this Grand Body near the Grand Chapter of Wisconsin, I caused credentials to be forwarded to the worthy Companion, and learn with pleasure that he has accepted the trust in courteous terms, and will see that the interests confided to him will be faithfully served.

In examining the transactions of several Grand Chapters, I notice with regret that two or three fail to see any advantage to the Royal Craft in these appointments, considering them merely honorary and comparatively useless. Though the duties in general are not arduous, nevertheless, occasions have arisen where the kindly offices of a recognized ambassador near a Sister Grand Chapter proved of great value, in correcting misunderstandings and settling petty differences, which might otherwise have imperilled friendly relations. Hence, could no other cogent reasons be assigned, I see in those stated, amply sufficient to justify the system, which has proved of decided reciprocal advantage; while I know of no instance where harm has ensued from it. Regarding the "expense the system may entail for printing and postage," urged in one Grand Body, the accruing benefits so far outweigh any paltry consideration of this kind, that I am astonished to see such an objection raised.

As to our representative near the Grand Chapter of the District of Columbia, the matter continues as at our last Convocation, except that fresh correspondence has ensued, which will be laid before you.

#### FOREIGN CORRESPONDENCE.

The carefully prepared report of R. Ex. Comp. Henry Robertson upon this subject—a duty heretofore discharged by him with much discrimination and ability—will afford an instructive insight into the workings of other Grand Chapters, the cullings from whose proceedings always furnish a rich fund of information, that cannot be too highly appreciated. Knowing from practical experience the labor required, and the vast quantity of reading matter to be digested and condensed, I can freely bear testimony to the wise judgment exercised in the present compilation.

#### A RETROSPECT.

Looking at the rapid strides made by our neighbors, naturally suggests the taking of a retrospective glance at the work accomplished by this Grand Chapter since its organization in January, 1857—now over eighteen years ago—when but *three* subordinate Chapters participated in the preliminary proceedings. It therefore cannot but be gratifying, not only to its surviving founders, but also to the Companions since added, to learn that *sixty-three* warranted Chapters now yield cheerful obedience to its authority, and *six* others under dispensation stand knocking at its portals for fraternal recognition. Many of these have united their means with those of the Craft Lodges in their neighborhood, to erect convenient halls of their own for meeting in; and notably of this class is the spacious and costly building in which we are now assembled, the erection of which shows the vitality that animates the membership of this vicinity. The financial affairs of the Grand Chapter are in a most healthy state, the nominal yearly contribution of twenty cents per enrolled Companion, more than sufficing to cover current expenses, leaving the fees derived from certificates, registrations, dispensations, constitutions and warrants, to produce a respectable reserve fund for benevo-

lence and unforeseen claims. Fortunately, the calls upon our charity have so far been very light; but as time rolls on, and our numbers increase, we must expect to do more in that way.

## NEW CHAPTERS.

During the year, I have granted Dispensations to open the following new Chapters, all of which were well recommended, and give promise of vigorous growth, viz :

Wilson Chapter, Welland; Ontario Chapter, Yorkville; Seaforth Chapter, Seaforth; Enterprise Chapter, Harristo; Maitland Chapter, Maitland; Grimsby Chapter, Grimsby.

Entertaining serious misgivings of the latter two becoming permanent, owing to their limited sphere of action, and to the petitions being signed by only four resident Companions, the remaining eight or ten signatures on each, being of Companions who reside at considerable distances from the places proposed, I hesitated some time before deciding to authorize the Dispensations. But having received the strongest assurance that the work in prospect will be amply sufficient to creditably sustain both, I consented to their formation, so that they might apply for Warrants at this Convocation.

Yet, close observation has shown me that too great caution cannot be exercised in encouraging new Chapters, of the endurance of which there is any doubt. Better far that they should be checked for a year or two, or nipped in the bud altogether, than be permitted to spring up like mushrooms, only to wither and die when the evanescent purpose of their creation has been attained.

## DISPENSATIONS FOR PRINCIPALS.

Numerous applications have reached me for the exercise of the dispensing power permitted by the constitution, to enable Principals to be installed who were otherwise ineligible. Where good grounds were shown, I complied with the applications; but in several instances the reasons urged proving unsatisfactory, no alternative remained but to decline compliance. Heartily approving of the principle laid down by an esteemed predecessor for dealing with these Dispensations, I have in all cases required reasons to be given before granting any of them; and I am strongly of opinion that were greater care exercised in installing only companions to chairs who are known to be qualified to fill them, these applications would decrease from 50 to 75 per cent., saving much correspondence, and at times perhaps preventing discipline of a painful nature.

Discovering that no convenient record of these Dispensations is in use, and that it is a tedious operation to find out to whom and for what purpose they were issued, I have prepared a form for a book, which will be submitted during this session. Its design being to show at a glance the details connected with every application, whether granted or refused, one line serving to exhibit each transaction, its value will be appreciated by all who have to consult it, and by none more than the Grand Scribe E., whose reference to it for authoritative purposes will be greatly simplified, as compared with the present hide-and-go-seek want of system.

## JURISPRUDENCE.

In the matter of jurisprudence, I have had five questions presented during the year, which possess special interest. The rulings thereon should be confirmed, if approved, for future guidance. They are as follows, viz :

1. What is the position of a Principal who fills a chair in a Chapter for only four or five months, and is then succeeded on election by another Companion. Does he retain past rank, with full privileges, or does he forfeit the right of sitting and voting in Grand Chapter?

*Ruled*,—That a Principal must discharge the duties of his office for twelve months to be entitled to past rank; and unless he so serves, he can only sit in Grand Chapter during his service as such Principal. After vacating his chair, he loses all rights and privileges that would otherwise follow, except that of being present at Council openings or installations as far as his rank will permit.

2. Is it according to constitution to advance a 3rd or 2nd Principal to the next chair when he has not performed his work, nor made any attempt to get it up, although a regular attendant at every Convocation?

*Ruled*,—That, while the constitution is silent upon the promotion to chairs of unqualified Companions, the practice governing installations of Principals, clearly prohibits such advancement. Hence, no Z. or P. Z. should take part in a Council of I. P.'s for installation purposes, unless well satisfied that the P. elect is qualified to perform the duties accepted. It is clearly irregular for an installing Council to take it for granted that Comp. A. or B., having been elected to a chair, is mentally competent to discharge its duties. Careful examination is the only recognized test of competency without which proving satisfactory, no installation should be allowed.

3. Is a Chapter regularly assembled or legally constituted for business or work, at which a less number than nine members are present, the balance being made up of say four or five visiting Companions, who can neither vote nor perform any duty at the Convocation, except by courtesy or sufferance; and is it proper to hold any Convocation, regular or emergent, unless at least nine *bona fide* members are present?

*Ruled*.—That while custom and occasional necessity have tolerated the permitting of visitors at Chapter Convocations filling offices and otherwise aiding a less number than nine members in disposing of business and work, a strict interpretation of the constitution (*vide* sec. 1 and 2 of "Subordinate Chapters,") settles it very clearly to my mind, that a Chapter is not legally constituted nor assembled if nine subscribing members be not present. Visitors of superior skill may be invited to "assist in carrying on the Lord's work," instead of unskilled officers; but unless so invited, they become simply spectators, without authority to do other than look on. Therefore, any ballot passed, money vote taken, or other business done, unless nine *bona fide* members attend and remain present during the Convocation, would be liable, on protest, to be quashed.

4. When a summons has issued for a regular Convocation, containing the names of several candidates to be balloted for, has the Z. a right, upon his own mere *ipse dixit*, to defer to another Convocation any of such ballots?

*Ruled*.—Yes. The Z. being supreme in his own Chapter, and subject only to higher authority, may, for cause which to him appears sufficient, defer any and all ballots so notified; provided that when the ballots are subsequently taken, due notice is given to every member (*vide* sec. 1, "Proposing Members.") There would of course be a limit to deferring ballots in this way, which a superior officer would deal with, when his interference is sought, as the circumstances might require.

5. Is a Master Mason who lost his arm, hand, or leg, in boyhood, an eligible candidate for Chapter degrees?

*Ruled*.—That physical defects of this nature not only disqualifies any applicant for capitular advancement, but would also violate a well-known landmark, by which Chapters as well as Lodges are bound. A candidate so disabled would be incapable of doing the work of a Craftsman, and consequently unable to prove himself to be one when called upon so to do.

A number of other questions of minor importance, relating to By-laws and usage, have also received attention, but to which it is unnecessary here to give prominence. Those cited, however, have more than common interest; and I must regret that want of time has prevented me from preparing, as I fully intended doing, an intelligent synopsis of similar rulings, decisions and resolutions of Grand Chapter, passed since its formation and still in force, to be published as an addenda, for general reference. I hope next year may see this needed compilation completed.

#### REPORTS OF G. D. SUPERINTENDENTS.

The reports to be presented by those pains-taking assistants of your chief officer, the Grand District Superintendents, will exhibit the present condition of our subordinate Chapters, most of which are well-worked and flourishing. A few, however, are not in that vigorous state that I should like to announce, owing chiefly to the selection of Companions as Principals who fail in qualifying themselves after installation, which exerts a depressing influence upon the members, whose attendance is thereby chilled and thinned. This evil has a practical remedy in making the Grand District Superintendent responsible for the efficiency of all Principals installed; to ensure which I would recommend a thorough preliminary examination, either by the Superintendent in person, or by some experienced P. Z. named by him for that duty, without whose certificate of competency no candidate elect should be installed. The extra supervision thus enjoined would possibly render the Superintendents' duties a little more onerous, but when they reflect upon the trouble to be afterwards saved, and the effectual cure this course will supply for a chronic disease, I feel certain they will cheerfully give the attention required to carry out so salutary an improvement.

#### OFFICIAL VISITATIONS.

It would have afforded me much pleasure during my term of office to have visited all the Chapters in the jurisdiction; but that being impossible, I had to content myself with such opportunities as other engagements permitted. In October, at the regular Convocation of Mount Moriah Chapter, No. 19, I installed R. Ex. Comp. H. Carlisle, as Grand Superintendent of the Hamilton District; on which occasion I also discharged the agreeable duty of presenting R. Ex. Comp. E. Goodman with a beautiful P. G. Superintendent's jewel, the gift of the Chapter, in recognition of valuable services rendered. In December, I attended the festivities connected with the dedication of the well-appointed new Masonic Hall, Hamilton—a building that reflects upon the Craft of that city the highest credit, for its substantial erection and the tasteful design

of its entire outfit. In January, I had the melancholy duty to perform of attending the funeral obsequies of M. Ex. Comp. W. M. Wilson. In March, I visited the new Chapter at Welland, witnessing its constitution and start under encouraging auspices. In April, on invitation, I visited the new Chapter Hall in Hamilton—the finest and most perfect in Canada—which I had the honor of dedicating to the purposes of Capitular Masonry, in the presence of a large assemblage of Companions from all parts of the country. In conducting this impressive ceremony I was ably assisted by R. Ex. Comps. Carlisle and Mitchell, as associate members of the Grand Council, by the Grand Treasurer, G. Scribes E. and N., G. P. Sojourner, and other Grand Officers, all of whom participated in the long-to-be-remembered proceedings, with a joyousness almost akin to that which inspired the Companions of old, when dedicating the Temple at Jerusalem. After the dedication, I was much impressed with an exemplification of work creditably conducted by Ex. Comp. Despard, Z. of Hiram Chapter, assisted by Ex. Comp. Gibson, Z. of St. John, No. 6, as H., and Ex. Comp. Mason, P. Z. No. 6, as J.; Ex. Com. Stewart, P. Z. No. 2, acting as P. Sojourner. All the duties on this interesting occasion were discharged by past officers, who acquitted themselves most satisfactorily, leaving an impression upon every spectator that will not soon be forgotten. In June, while the volunteer force was encamped at Niagara, I visited the Chapter there, witnessing work and enjoying a pleasant reunion with many Companions from a distance. In July, I visited McCallum Chapter, Dunnville, with the G. D. Supt., and there also was profited by the evidences of true companionship that marked the occasion. I need scarcely add, that at all these gatherings the most hospitable kindness was shown me.

## FINANCES AND STATISTICS.

The statements of the Grand Treasurer and Grand Scribe E. will be found satisfactory, exhibiting an excess of receipts over expenditure for the year of \$173-73, viz :

Cash balance in Bank, 1874.....	\$2,110 75	
Receipts of year .....	1,970 52	
	<hr/>	\$4,081 27
Invested in Dominion Stock.....	\$1,000 00	
Expended, current account.....	1796 79	
Balance in Bank, 1875 .....	1,284 48	
	<hr/>	\$4,081 27

The statistics collated by the G. S. E. from the returns of subordinates, also indicate a fair increase in work and membership, as compared with previous years. And here I must bear testimony to the efficiency of the Grand Scribe E., whose judicious and prompt attention to duty has proved him to be worthily chosen for the position. His facilities may be much improved by a small outlay for an office, where all records and books of the Order could be properly kept, and where he could be consulted upon Masonic business with more propriety than in his own apartments as at present. The extra cost involved deserves consideration; but it must be apparent, that we cannot secure proper accommodation without paying for it; the only question being, whether it is desirable to effect any change at present, or permit matters to continue for another year as they now are.

## GRAND CHAPTER REGALIA.

Several Companions having intimated that a full set of regalia should be procured, to be worn by officers at Annual Convocations and other necessary times, I have obtained from two leading manufacturers estimates of the probable cost, which will be laid before you. They are so vague, however, and based upon different principles of calculation, that no reliable idea can be formed as to the relative cost of the same quality of articles. If it is the wish of Grand Chapter to deal with this matter, I would suggest its reference to a carefully selected committee, who can procure tenders from reliable dealers, and then be in a position to accept the one best adapted to our wants, taking care to have the set ready for use whenever needed.

## AMENDMENTS TO CONSTITUTION,

Notices of motion having been given, the following proposed amendments to Constitution will claim your attention, viz :

1. By R. Ex. Comp. Menet,—To amend Article 3, by abolishing nominations and substituting direct ballot for elections. While something may be said on both sides of this question, I am decidedly of opinion that a practice that has worked well for eleven years needs no change, and should be let alone.
2. By R. Ex. Comp. Toms,—To divide the present Huron District of ten Chapters into the Huron and Wellington Districts, with five Chapters each. This proposal seems reasonable, as the territory supervised is very large and inconvenient to visit.

3. By Ex. Comp. Henderson,—To add all P. G. Z.'s to the Executive Committee. This proposal speaks for itself, and needs no comment.

4. By R. Ex. Comp. Weller,—To strike out Templar and Malta jewels, as now worn in Chapters, and confine the jewels proper to those of Symbolic and Capitular Masonry. This motion has my cordial approval, the Templar and Malta Orders, as now defined in England and Canada, being no longer treated as Masonic.

In frankly giving my opinion of these proposals—which I do solely from a sense of duty—I may say that your will regarding them will be my pleasure.

#### MODEL BY-LAWS.

The want of a simple code of By-laws, to serve as a guide to new Chapters, has long been felt, and I placed this duty in the able hands of R. Ex. Comp. Spry for preparation. But want of time having prevented his completing the work for adoption at this convocation, I hope next year will see the duty carried out.

#### FORMS OF TRIAL.

This matter I also hoped to have ready for report to-day; but the Grand Scribe E. has had his hands too full to complete the revision in time for presentation. It will, however, be finished for publication with the proceedings, so that all Chapters will have the proper forms when difficulties arise that cannot otherwise be accommodated.

#### CONCLUSION.

And now, Companions, having briefly noticed the chief events of my official term that will engage attention, with such suggestions as experience seems to call for, it only remains for me to hope that my efforts to advance your interests have proved successful. Your kind partiality in favoring me with so responsible a trust, and your cheerful compliance with every ruling given upon controverted points, more than compensates for the time devoted to your service. May the sacred principles of Royal Arch Masonry tend to make us better members of society, and more imbued with love to the human family; that the communities in which we move may learn from the example we set that our high pretensions are not unmeaning—that what we profess we practise. And may the labors of this Convocation have the approbation of the Most High, redounding not only to His honor and glory, but also to the welfare of our beloved Order; for without divine approval, we toil in vain, and the work of our hands cannot prosper.

JAMES SEYMOUR,  
Grand Z.

### REPORTS OF THE EXECUTIVE COMMITTEE.

#### FINANCE.

The Executive Committee report that they have examined the books and vouchers of the Grand Scribe E. and Grand Treasurer, to the 31st July, 1875, and found the same correct.

The Receipts were .....	\$1,970 52
The Expenditure.....	1,996 79
	<hr/>
Surplus for the year .....	\$173 73
The Capital Account is as follows :	
Dominion Stock.....	\$3,000 00
Cash in Bank .....	1,284 48
	<hr/>
Total.....	\$4,284 48

Accounts amounting to \$192 40 were recommended for payment.

#### CONDITION OF MASONRY.

The Executive Committee reported as follows :  
Reports have been received from the Grand Superintendents of the London, Wilson, Huron, Hamilton, Toronto, Ontario, Prince Edward, Central, and Montreal Districts. From these reports Capitular Masonry continues to progress favorably throughout this jurisdiction. The Chapters are reported to be working in a harmonious and efficient manner, so far as visited by the Superintendents, and no complaints of any consequence are reported.

Some of the District Superintendents have visited all the Chapters in their Districts and information has been had from nearly all Chapters not visited. It is strongly recommended that District Superintendents should try and visit those Chapters that have not been visited during the previous year.

## WARRANTS.

The Executive Committee reported, recommending that Warrants be granted to the following Chapters :

Wilson, Chapter, Welland; Ontario Chapter, Yorkville; Seaforth Chapter, Seaforth; Enterprise Chapter, Harriston; Maitland Chapter, Maitland; Grimsby Chapter, Grimsby.

A petition for a new Chapter at Waterloo, Ont., to be named "Grand River," was recommended to be laid over for the consideration of the Grand Z.

## ON ADDRESS OF GRAND Z.

The Executive Committee respectfully submit the following report on the Address of the M. E. the Grand First Principal :

Your Committee unite with the M. E. the Grand Z. in his expression of sorrow at the great loss the Grand Chapter and Masonry generally have sustained through the death of the late M. E. Companion William Mercer Wilson, First Grand Z. of this Grand Chapter, who had devoted the best years of his life and his fullest energies to the advancement of Masonry, and whose name had become familiar as a household word throughout the Dominion. The Committee also regret that during the year death has taken from our midst other able and zealous Companions, who in days gone by held honorable positions in Capitular Masonry, and would recommend that memorial pages respecting them be prepared and published with the proceedings.

Your Committee concur with the M. E. the Grand Z. in his estimate of the importance that is to be attached to the installation of H. R. H. the Prince of Wales as Grand Master Mason of England, and *ex-officio* as Grand First Principal of that Grand Chapter.

Your Committee are glad to learn that our relations with sister Grand Chapters continue to be of a pleasant character, and that representatives have been appointed by Grand Chapters not hitherto represented in this Grand Chapter, and they cordially recommend the confirmation of the appointment of R. E. Comp. R. D. Pulford, as our representative near the Grand Chapter of Wisconsin.

Your Committee rejoice with the M. E. the Grand Z. at the rapid progress this Grand Chapter has made since its organization in 1857, and at the great interest that is evinced in Capitular Masonry throughout the jurisdiction.

Your Committee agree with the M. E. the Grand Z., that dispensations to install Principals otherwise ineligible should only be granted upon very strong grounds, and that great care should be exercised by members of Chapters in selecting Companions to fill these high and honorable positions. Your Committee also approve of the suggestion that a tabulated record of all dispensations granted should be kept for reference in the office of the Grand Scribe E.

Your Committee regret that they cannot endorse the third ruling of the M. E. the Grand Z., as mentioned in his address, as they do not think the Constitution requires that nine actual members of the Chapter are required to be present to open, and do work in a regular or emergent Convocation.

Your Committee observe with great pleasure that the M. E. the Grand Z. has been enabled to pay a number of official visits during the past year and to devote a large portion of his time in the interests of the Royal Craft.

Your Committee regret that inasmuch as the expenditure of Grand Chapter during the past year has so nearly equalled the income, they cannot recommend at present the appointment of a committee with reference to the purchase of a set of Grand Chapter Regalia.

Your Committee agree with the M. E. Grand Z. in the desirability of having a set of Model By-laws and a Code of Trials prepared for the use of subordinate Chapters, and recommend that the Executive Committee be requested to draft the same for presentation at next Convocation of Grand Chapter.

Your Committee are glad to observe that the M. E. the Grand Z. bears testimony to the faithful manner in which the Grand Scribe E. has discharged his duties during the past year; and also notice with pleasure his remarks with reference to the painstaking and satisfactory manner with which R. E. Comp. Harry Robertson has prepared the report on Foreign Correspondence,

## FOREIGN CORRESPONDENCE.

R. E. Comp. Hy. Robertson submitted the report on Foreign Correspondence, which was ordered to be printed as an appendix to the proceedings.

## ELECTION OF OFFICERS.

The election of officers resulted as follows: M. E. Comp. L. H. Henderson, Belleville, Grand Z.; R. E. Comps. I. H. Stearnes, Montreal, H.; C. L. Beard, Woodstock, Grand J.; R. P. Stephens, Toronto, Grand Scribe E.; E. R. Carpenter, Collingwood,

Grand Scribe N.; Gavin Stewart, Hamilton, Grand Principal Sojourner; David McLellan, Hamilton, Grand Treasurer; Wm. Kerr, Ottawa, Grand Registrar; Comp. Benjamin Dacre, Montreal, Grand Janitor.

## DISTRICT SUPERINTENDENTS.

R. E. Comps. G. E. Murphy, London District; Chauncy Bennett, Wilson District; I. F. Toms, Huron District; W. D. Hepburn, Wellington District; Henry Carlisle, Hamilton District; J. W. H. Wilson, Toronto District; Peter Begg, Ontario District; Wm. Doctor, Prince Edward District; Wm. Summerville, Central District; F. Edgar, Montreal District, Dr. Woods, Eastern Townships District.

## ELECTED MEMBERS OF THE EXECUTIVE COMMITTEE.

R. Ex. Comps. D. Spry, Toronto; Henry Robertson, Collingwood; Henry Macpherson, Owen Sound; W. H. Weller, Cobourg; and Ex. Comp. J. J. Mason, Hamilton. It was decided to hold the next Annual Convocation at Montreal.

## GRAND PRIORY FOR THE DOMINION OF CANADA.

THE annual Assembly was held in the Masonic Temple, St. Catharines, on Thursday, the 12th August.

## PRESENT:

V. E. Frater S. B. Harman, Grand Sub-Prior, presiding; V. E. Fraters Rev. V. Clementi M. A., Grand Prelate; E. M. Copeland, Grand Marshal; Hugh A. MacKay, Grand Treasurer; Fraters J. J. Mason, Grand Vice-Chancellor; E. Goodman, Grand 1st Herald; W. C. Morrison, 1st Standard Bearer; Daniel Spry, 1st Aide-de-Camp; R. J. Hovenden, 2nd Captain of Guard; G. S. Birrell, Sword Bearer.

## PROVINCIAL PRIOR.

V. E. Frater James A. Henderson, Eastern Division, Ont., and Representatives from the following Preceptories:

Hugh de Payens, Kingston; Geoffrey de St. Aldemar, Toronto; Godfrey de Bouillon, Hamilton; Richard Cœur de Lion, London; King Baldwin, Belleville; Richard Cœur de Lion, Montreal; Sussex, Montreal; Plantaganet, St. Catharines, Hurontario, Collingwood; Moore, Peterboro'; St. John the Almoner, Whitby; Gondemar, Maitland; Odo de St. Amand, Toronto; Palestine, Port Hope; St. Bernard de Clairveaux, Dunnville.

The V. E. the Grand Sub-Prior explained that the absence of the V. H. and E. the Grand Prior was attributable to an illness from which he had not yet entirely recovered, and then read the following

## ADDRESS.

*Officers and Members of the Grand Priory, Fraters of the Canadian Branch of the United Orders of the Temple and St. John of Jerusalem—Greeting:*

The high confidence and respect of which I have been the proud recipient at the hands of the Templar Body in Canada from the period of my introduction of the Order twenty years ago, and during my presidency ever since, would, I feel at this juncture, be ill repaid did I hesitate to reciprocate that confidence and respect by entering into a calm and dispassionate view of our position, and any further action it may be advisable to take in view of certain difficulties and anomalies that undoubtedly surround us, and especially as relating to our status as a Grand Body in relation to the other Templar organizations on this continent, they were most fully set forth in our memorial to the Convent General of England and Ireland in 1873. I purpose, therefore, at this meeting to lay before you unreservedly my own impressions, confidently trusting that from a wise and temperate course on our parts may result conclusions calculated to promote the advancement and stability of the "Militia" of the Temple in Canada. I cannot but be sensible that you have every reason to complain of the manner you have been treated by the neglect of the Chancellerie in England in bringing forward a plain matter-of-fact memorial, the granting of which we plainly shewed was in the best interests of the Order, and was clearly provided for by the Statutes of the Convent General, (see pages 17 and 18); and that such complaint should be followed by impatience, and a desire that definite and conclusive action should at once be taken on the matter in England.

The resolution adopted at our last Grand Priory, asking H. R. H. the Grand Master to assent to the prayer of the memorial, I duly forwarded to His Lordship the Great Prior of England, to be laid before His Royal Highness. In addition to an official acknowledgement, I have had the pleasure of receiving communications from the Great Prior, Lord Limerick, written with his characteristic courtesy and friendly

expressions of interest in all that relates to this Grand Priory, naming that he had written to the Grand Arch-Chancellor agreeing with what was sought for by us; and he explains with regard to the delay which has taken place, that the protracted absence of the Grand Master on the continent of Europe prevented his signature being obtained to the message relating to the petition; while the lamented death of the Duke of Leinster, the Great Prior of Ireland, immediately before the last Convent General met in Dublin, had caused considerable difficulties to arise in the way of the transaction of any important business, but he assures me that at the next Convent General, to be held this year in London, he would see that there was no further delay, and that he had no doubt that a satisfactory result would be arrived at. Under these circumstances I am sure that you will agree with me that no further steps can be taken until a reply is received from the Convent General. I may add that I have myself written to the Vice-Chancellor in London requesting he would send us the earliest information of action being taken, availing himself, if necessary, of the Atlantic cable; and I have just received through this channel intimation of the meeting of Convent General being definitely fixed for the 29th of October.

I am aware that total separation from the Order in England has been mooted by members of this Grand Priory, caused, no doubt, by irritation at the contemptuous negligence in attending to our reasonable request, but I have always contended, and still maintain, that our proper position is to continue firm in our allegiance to the Supreme Head of the Order in England. It is not only the most natural, but where else could we find so honorable a banner to serve under as that of the Heir to the Throne, who rules us with the sanction and approval of H. M. Gracious Majesty the Queen. Separation would place the Templars of Canada in a very secondary position, as a mere adjunct to the Masonic body, attached to and tolerated on sufferance only, whereas we are now an integral part of an Order, Great per se. Desiring a continuance of our connection with the parent stock, at the same time, I fully concur in the steps taken by this Grand Priory, and contend that we are entitled to hold the position of a National or Great Priory co-equal with those of the nationalities of the empire, and under the direct rule of our Royal Grand Master. We feel that it is not consistent with the dignity of this vast Dominion, or the high position the Order now holds in Canada, and the confidence and self-reliance of its members in their own ability to sustain its prestige, to be recognized merely as a subordinate body of the Great Priory of England; and I am fully prepared to assist in attaining this end by using every lawful means in our power, while discountenancing any hasty movement that would tend to rend asunder ties we have always been taught to consider sacred, nor can I consistently take part in any action for independence unless sanctioned by constitutional authority of the parent body who may themselves desire this separation.

I regret to find that amongst some of the Preceptories in England much discontent and dissatisfaction prevails at the recent changes in the Constitution: objections being made principally to the omission of the word *Masonic* in the title of the Order, the abolition of Past Rank, and change in the officers' titles; and memorials have been forwarded from some of the Provincial Priorities to the Great Priory expressive of their disapprobation, and complaining that the changes had been adopted without time being allowed for a full discussion by the members of the Order at large. It appears to me that, in great part, such complaints in England as to the working of the new Statutes are founded on erroneous ideas and want of proper information. The mere non-insertion of the word *Masonic* in the title of the Order is in no way an alteration of the Constitution, and there has been no severance of the Masonic connection but the reverse, as the recent rule extends the masonic qualification, and no change was made in the old law. It is useful to remember that the word *Masonic* has not been dropped, it has simply not been inserted in the new title of the Order, which was necessary because the official titles in England, Scotland, and Ireland all differed; in the same way no new names of officers have been created, the commissioners appointed to revise the Statutes having only made a choice, out of titles already used in England, Scotland, and Ireland, of those which seemed most in consonance with the spirit of the Order, taking what seemed best from all, and desiring not to favor any one of the nationalities. Unfortunately the union of the Grand Body of Scotland has been delayed; but the Committee had no reason to suppose this would be the case, and took what was good from the Scottish branch of the Order as well as from the others. As regards past rank the number of officers, who, in the course of years, carried such rank, rendered the Order simply ridiculous, and which might be likened to an army of officers and no soldiers; the expressed wish in this case has not, however, been ignored, and the proceedings of the Grand Priory in May last, recently received, notify that a partial restoration of past rank has been recommended by the Council, and the subject remains open for further discussion. My own opinion is, that some other way of rewarding National and Provincial Officers for their services during the terms of

office might be devised, such as conferring a distinguishing badge for all past officers, and this, I believe, has already been under consideration.

Among other objections raised against the present titles a prominent one is, "That the Order, under the present designation, tacitly assumes an identity with the Templars of old, which deprives it of its legitimate claim to be treated as an integral portion of the entire system of Freemasonry." Should this claim to represent the Ancient Order be set aside, the Craft, at the same time, ignoring it as a degree of masonry, what does it represent? It seems almost a sufficient and conclusive answer to such objection in England to refer to the last clause of the Articles of Union of the Grand Lodges of England in 1813, which provides for meetings of the degrees of Chivalry according to the constitutions of the said Orders, clearly implying that the Templar degree was then considered one of the Orders of Knighthood, albeit in connection with Freemasonry. As this objection goes to the very foundation of the present organization of the Temple, it is of the greatest importance that you should have the fullest information, and I will, therefore, briefly trespass on your time and patience by giving you a short sketch of the Order, which I trust will not be uninteresting, with my own impressions, gathered from my very varied readings and researches on the subject.

The Order commonly known as "Knights Templar" in connection with the Masonic Society, represents, and has always been admitted to represent the Ancient Order of Knighthood of that name which had its rise in the Crusades, and was instituted in 1118; violently but only outwardly suppressed in 1313 by Philip Le Bel, King of France, and Pope Clement the 5th, the Order was not entirely abolished; its formal dissolution by the Pope and the confiscation of its property could not and did not destroy all the brave and noble spirits who had been so long associated together; uniting themselves to other existing Orders of Knighthood they perpetuated their own, and thus preserving the memory, as well of their greatness as of their misfortunes, continued their assemblies without attracting attention. The accusations by which the suppression of the Order was sought to be achieved by the Papal power, united with nearly all the monarchs of Christendom, was but a cloak to conceal the actual motives which influenced their persecutors, and the pretences under cover of which they were arranged were utterly false and without foundation. When the holy land was lost and abandoned after the capture of Acre, the Templars, returning to their numerous wealthy preceptories spread over Europe, seemed to have given up all further thoughts of fighting for the Holy Sepulchre. The Order was no longer of use as a military body, and it was felt that their day was past. Between them and King Philip of France a bitter and undying hatred had been engendered by numerous acts of arrogance and insubordination against his authority. Their enormous wealth and great military power inflamed his avarice and roused his jealousy, as leading them to aspire to a jurisdiction independent of kings, considering themselves superior to monarchs and other potentates. On the other hand they arrogated to themselves a higher degree of knowledge in all things, and taught in their secret conclaves,—where none but the most trusted members were admitted, being careful to exclude all those who had entered the Order impressed only with its ancient and simple principles,—that the Papal power was a false and dangerous assumption of authority over the minds and consciences of men, and that very many of the dogmas of Rome were gross and childish superstitions; they also cultivated and assumed more liberal views of faith and religion than those current at the time, being well acquainted with the ancient mysteries, the learning, legends, and traditions of the people they had come in contact with in the East—hence the Order of the Temple was felt by both King and Pope to be highly dangerous to the perpetuation of their despotism over the souls as well as the bodies of mankind, and was followed by the most ruthless attempts utterly to destroy it.

Attempts have been made at different times to revive the Chivalric Order of the Temple and restore it to its former recognized position amongst the Orders of Knighthood, but without any satisfactory result, and various theories have been brought forward to account for the connection that exists between it and Freemasonry. The origin of this connection has always been, and I believe will continue, one of those enigmas which will never be satisfactorily cleared up, for there is no real connection between the Order and Freemasonry as regards aim, object, and ceremonial, still the Order as now known requires that Freemasons and Freemasons only can be admitted to its Chivalry, but it is an error to class it amongst the purely Masonic degrees, a classification for which there is no warrant, its Christian and Trinitarian character is sufficient proof of this, it merely claims to have traditionally preserved the dogmas and rites of the Templars from oblivion, perpetuating in a symbolic form the idea on which the original Order was founded. Amongst the many theories set forth as proofs of that legendary claim, some writers confidently assert that the Order in its present

form was preserved and handed down through what are called the *Hautes Grades*, a system of rites and degrees principally derived from the ancient mysteries and secret societies of the middle ages, to which attention was first directed on the continent of Europe at the beginning of the last century. Many of them had long previously existed, although, from their secret nature and the absence of written records of their proceedings, they were but little known. The Templar ritualistic ceremonies were most probably introduced into the speculative system of this high grade masonry by some of the continental members of the Chivalric Order of the Temple, now obsolete, which it is said had been revived and continued from the time of the martyrdom of De Molai, and that the Order thus preserved was afterwards grafted on the English York Rite of Freemasonry. There appears to be some foundation for this theory, as the English modern Templars conferred for many years, in the body of their Encampments, the degrees known as the "Rose Croix," now the 18th degree of the A. and A. S. Rite, and the "Kadosh," the 30th degree of the same Rite; and it was only a few years since, that these grades were surrendered by the greater number of the Encampments in England to the A. and A. S. Rite, on its establishment there, while they are still retained by a few of the most ancient of the bodies of English Templars. The Order called "Knight Templar Priest," or "Holy Wisdom," was also a grade conferred in the Encampments, claiming to have been instituted in what was called the Year of Revival, 1686, and was the religious ceremony constituting Chaplains of the Order. The "Rose Croix" taught the Templar his faith—the greatest and most important truths of Christianity—that by Christ and by His name only can he be saved. The "Kadosh" was instituted to keep in perpetual remembrance the constancy, courage and sufferings of the Templar Knights, and the martyrdom of their Grand Master, Jacques De Molai, at Paris, in 1313. The reception of the Templars was always in secret, none but members of the Order being present; and their formulas were hidden from the vulgar eye. We have, therefore, reason for supposing that many of the features of the esoteric communications at receptions have been preserved and handed down to us in the ritual of installation, by its association with Freemasonry as a secret society.

The Order of Malta, originally known as The Knights Hospitallers of St. John of Jerusalem, was a distinct society from that of the Templars. This grade keeps in remembrance this once famous Order and its amalgamation of a portion of the Templars, and the union that took place in Scotland between these two Orders. The old Order of St. John and Malta never had a secret system of initiation, or any connection whatever, legendary or otherwise, with Freemasonry until the degree called Knights of Malta appeared during the last century, connected with the Templars in the York Rite, but quite distinct in its organization from the military and political Order of Malta then occupying that Island, and has so continued to the present time. The combined Orders are now known as the United, Religious and Military Orders of Knights Templar and Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes and Malta. The assumption of the name "Palestine" is only to be accounted for as the Templars and Knights of St. John resided there for several years. "Rhodes" and "Malta" from the Hospitallers of St. John, not the Templars, having held possession of those islands—that of "Rhodes" for 200 years after they left the Holy Land, and the Island of Malta, which was given them in 1530 by Philip V. of Spain, and where they remained until it was surrendered to the French in 1796, and the political power of the Order abolished.

The installation of H. R. Highness as Grand Master of the Templar Order, and the careful revision of the statutes, in accordance with ancient usages, has materially tended to restore it to its proper position. Few can deny, excepting those determined to find fault, that a thorough revision was required. If the Order is to be considered (and what else is it?) as representing the Templars of the Crusades, it was surely necessary to follow out the original organization as nearly as the usages of the present age would admit. My own conviction remains unshaken as to the legitimacy of considering ourselves as representing the ancient Order of the Temple; and in this I am certainly not singular, for at the installation of H. R. Highness as Grand Master, the Arch-Chancellor, in his beautiful address, speaks of the Prince having been admitted a Templar under the auspices of a Sovereign who claimed to be a lineal successor of the ancient Grand Masters of the Order, alluding to Sweden. There, it is asserted, one of the original members of the "Order of Christ," in Portugal, the name assumed in that kingdom by the Templars after their dispersion, had received authority to disseminate the Order, and had introduced it into Sweden, where it was incorporated with Freemasonry.

In concluding this subject, I cannot help commending strongly upon what I consider a most uncalled for remark, made by some of the objectors to the new statutes: "That there is neither foundation or historical legends to support the numerous

changes;" and, "The newly created honors of 'Grand Crosses' and 'Commander,' being only attainable at the pleasure of the Grand Master, will only be an excuse for exclusiveness and favoritism." I am afraid the old adage holds good here: "That we are apt to despise in others what we do not possess ourselves." This was scarcely the return to be expected from the praiseworthy efforts of the framers of the new statutes to raise the status and dignity of the Order. H. R. Highness, being next to the Crowned Head, is the fountain of honor, and, did he wish to follow the example of the Swedish branch, could cause "the decoration" to become civil—recognized by the State. Hailing, as we do, from that grandly romantic period of English history, the time of the Crusades, the Order cannot be questioned as to its objects and history. I will only add here, and that most impressively, that while thus endeavoring to give you some insight into its history and present position, it must not be supposed there is a desire on my part or that of any true Templar to ignore the obligations the Order owes to Freemasonry, which has so long fostered it, or weaken a full allegiance to that most honorable and time-honored institution.

It becomes my painful duty to announce to you that during the short period that has elapsed since our last annual meeting, the hand of the fell destroyer has again weighed heavily upon us. I respectfully refer to three of our brethren who are now at rest, and have passed from our sight forever. The Grand Master of Canada, Judge William Mercer Wilson, ended his earthly pilgrimage at Simcoe, Ont., on the 16th January of this year; and will be long mourned and remembered by the whole Masonic body in Canada; few have been more esteemed and looked up to as a ruler of the Craft, or deserved the high reputation he enjoyed as an upright judge, a loyal subject, and a true Mason. He was born in Scotland, in 1813, and settled in Canada in 1832. He held the rank of Colonel in the Militia, and did good service during the rebellion in command of a troop of Cavalry. In February, 1862, he was installed a Brother Templar in the Richard Cœur de Lion Preceptory of London, Ont., and was subsequently elected E. Commander of the Godfrey de Bouillon Preceptory, Hamilton; was appointed to the rank of Grand Marichal in the former Grand Conclave of England, and held the office of District Provincial Grand Prior of Western Ontario at the time of his death, a very few weeks before which he wrote to me expressing his anxious wish to fill satisfactorily his office of Provincial Prior, and advance the prosperity of the Order in Canada.

The Rev. Canon Septimus Ramsay, M. A., of Newmarket, Ont., a scholar of high and varied attainments, a divine of powerful eloquence, and a deeply read Mason, who was admitted into the Order in the Mount Calvary Encampment, Orillia, Ont., and held the past rank of District Provincial Commander of the former Grand Conclave, and Sir Knight Arthur M. Sowden, a member of the Richard Cœur de Lion Preceptory of Montreal, and a Past Grand Officer of Grand Conclave, have also died within the last few months, both English by birth, who had made Canada their home. Sir Knight Sowden was a promising and most talented Civil Engineer, and held the office of City Engineer of the City of Ottawa; on his death the municipal authorities of that city passed resolutions, paying a handsome and well deserved compliment to his talents and indefatigable attention to the duties of his office.

"That we shall die, we know; 'tis but the time,  
And drawing days out, that men stand upon."

At the meeting of the last Great Priory of England, a very important addition to the Statutes was made, "That no candidate be received who is a non-resident of the jurisdiction of the Preceptory to which he seeks admission, unless he sign a declaration whether or not he has been rejected from any other Preceptory whatever, and present a recommendatory certificate from the Chief Officer of the jurisdiction in which he had resided." Attention was also directed to Section four of the Great Priory Statutes, and ruled by the Great Prior, that all members of Preceptories in arrears were disqualified from voting in Grand Priory.

I am happy to say that the Acting Grand Chancellor of Grand Priory, reports that all the Preceptories of the Dominion are in good standing, and arrears paid up, with the exception of "Mount Calvary," of Orillia, and "Harington," of Trenton, the former, I am led to understand, is making every exertion to be again placed on the active roll, the latter is virtually extinct, in as much as it has never made returns since the warrant was granted; but, in this case, also, advice has been just received of a meeting being held with a view to reorganization; both these Preceptories, must, however, remain under suspension until full returns and payments are made. The "Sussex" Preceptory of Dunham, Que. I have removed to Montreal, in consequence of its being found impossible to assemble a quorum to open the preceptory for the last twelve months, owing to the retired situation of the village, and its distance from the residences of the members. It was understood at the time I consecrated this Preceptory,

that if unsuccessful, I should remove it to Montreal, where the present and past Preceptors as well as the Registrar reside, and where there are some six Royal Arch Chapters, and more than twenty Craft Lodges.

In conclusion, I again say how entirely I agree with this Grand Priory in the feeling of disappointment and regret at the delay, however unavoidable, which has taken place in obtaining the decision of the Convent General to our memorial; and the more so, as I am anxious to propose certain changes, which, I trust, will be acceptable, as soon as we are in a position to regulate our own affairs and make our own statutes. I have long had it in contemplation to surrender into your own hands my prerogative of the election of officers, which I feel this Grand Priory is entitled to, and by doing so, I am satisfied the object of my ambition to see a greater interest taken in the Order, will be accomplished; but we cannot do so under the present statutes; and I only ask you therefore for the present to take the will for the deed. In full anticipation of our immediate change of organization, I do not purpose at this meeting, unless in compliance with an expressed wish of Grand Priory, altering the roll of the present Grand officers, with the exception of filling up the vacant office of Provincial District Prior for Western Ontario, and that of Grand Chancellor. In the latter office, we have trespassed too long and too heavily on the kindness and time of our esteemed Grand Sub-Prior, who so promptly volunteered his valuable services on the death of our late Grand Chancellor, to act until a successor was appointed; and this at a time when he was suffering under great family affliction, and was fully occupied by his important and responsible public duties as Treasurer of the City of Toronto. Nothing but his untiring zeal for the good and prosperity of the Order, and his well known thorough business habits, could possibly have enabled him to carry on the duties, and give his attention to the constant calls on his time, in the office of Grand Chancellor, which he has so ably performed; and I beg he will accept my warmest thanks for the kind and able manner in which he has assisted me and conducted the affairs of the Grand Priory. I know you will all cordially join in my expression of thanks and wishes for his future happiness and prosperity.

Finally, Fellow Soldiers of the Temple, may I hope the remarks in my last address, as to the purpose and practical use of these Orders, so warmly concurred in by the Committee on that address, will not be lost sight of. Bearing ever in mind the ancient Templar motto, taken from the 1st verse of the 115th Psalm: "Not unto us, not unto us, O Lord, but unto Thy name give the glory in all things."

With every kind wish, I am, Fratres of the Temple,

Faithfully and fraternally Yours,

† W. J. B. MacLEOD MOORE,

Grand Cross of the Temple,

Grand Prior of the Dominion of Canada.

The foregoing address was referred to the Executive Committee, who reported thereon as follows:

REPORT OF THE GRAND COUNCIL ON THE GRAND PRIOR'S ADDRESS.

V. E. Sir Knt. The Rev. Vincent Clementi, M. A., Grand Prelate, on behalf of the Grand Council, brought up the following report on the address of the V. H. and E. the Grand Prior.

The Grand Council to whom has been referred the address of the V. H. and Eminent Sir Knight Col. W. J. B. MacLeod Moore, Grand Prior of the Dominion of Canada, beg to give expression to the feeling of regret they experience, a feeling in which the Grand Priory will participate, at the unavoidable absence of the Grand Prior at this their annual assembly, more especially as that absence has been caused by indisposition.

Your Committee most entirely reciprocate the opinion entertained by the Grand Prior with respect to the neglect of the Chancellerie in England to take definite and conclusive action regarding the memorial forwarded by the Grand Priory of Canada to the Convent General of the Order, and the subsequent resolution adopted unanimously at the last assembly of this Grand Priory, conveying our express wishes to H. R. H. the Grand Master. While feeling surprise that the meeting of Convent General has been so long delayed, they are glad to notice that its assembling has been definitely fixed for the 29th day of October, and that the Grand Prior has received assurances from the Earl of Limerick, Great Prior of England, that the matter will then be considered, and have his support, and they venture to express a hope that on an early day, subsequent to such meeting—should no reply be, in the meantime, received from England—the Grand Prior will summon an emergent assembly for the purpose of taking such action in the premises as may be deemed most conducive to the honor and the welfare of the Grand Priory of Canada, suggesting that the annual meeting of the

Board of General Purposes of Grand Lodge, to be held in Cobourg next February, be selected as the occasion of such emergent assembly.

The paragraphs embodied in the address having reference to the various Orders of Chivalry are regarded as a valuable and interesting addition to the history of those Orders, and are highly appreciated.

The installation of H. R. H. the Prince of Wales as Grand Master, as well as of the Templars, as of the Masonic Orders in England, has been a most important event, and will doubtless prove beneficial to the progress and status of the same.

Your Committee sympathize most emphatically in the feeling remarks contained in the address with reference to the well nigh irreparable loss sustained by the Craft at large by the demise of the late Judge W. M. Wilson, Grand Master of the Grand Lodge of F. and A. Masons of Canada, and Provincial Prior of Western Ontario, and note with regret the death of the other esteemed fraters mentioned.

They rejoice to learn that the Acting Grand Chancellor of the Grand Priory has been enabled to report favorably of the various Preceptories of the Dominion, and they cordially endorse the well-deserved eulogium passed upon that Very Eminent Frater, whose valuable services were placed at the disposal of the Grand Prior at a time when such services were of the utmost importance to the Order.

Your Committee, while aware of the unquestioned right of the Grand Prior to direct the removal of a Preceptory, still, having learned that there are conflicting elements which render it apparently doubtful whether the removal of the Sussex Preceptory to Montreal will be conducive to the good of the Order, and feeling assured that his one object is to promote the same, would request the Grand Prior to consider the expediency of confirming said removal.

Fully appreciating the suggestion submitted by the Grand Prior as to an alteration in the mode of appointing the officers of the Grand Priory, so soon as such alteration can be legally made, your Committee beg to recommend that the Grand Prior be requested to abide, this year, by the system hitherto pursued, and, at his earliest convenience, to frame a Roll for the current twelvemonth.

They conclude with an expression of thanks to the Grand Prior for his continued interest in all that pertains to the advancement of the United Orders of the Temple and Hospital.

The following resolutions, amongst others, were adopted :

1. That the sum of \$100 of the funds of Grand Priory be annually placed at the disposal of the Grand Vice-Chancellor, for services it will be understood he will henceforth render in discharge of the active duties of the Grand Chancery, and that the vote of 1873 to the Grand Chancellor be now rescinded.

2. That the thanks of the Grand Priory are due and hereby tendered to V. E. Frater S. B. Harman, Grand Sub-Prior, for the courteous and efficient manner in which he has presided over our deliberations, in the absence of the Very High and Eminent Grand Prior.

3. That the Grand Prior be requested to issue a temporary warrant for a new Preceptory "Kent," at Chatham.

4. That the report on Foreign Correspondence by Frater G. H. Dartnell, be received and printed with the proceedings.

5. That the following be the elective members of the Grand Council: V. E. Fraters T. D. Harrington, Ottawa; James Seymour, St. Catharines; L. H. Henderson, Belleville; D. Spry, Toronto; and James Moffat, London.

#### RESOLUTION.

The above report has been unanimously adopted, the following resolution was moved by V. E. Sir Kt. James Seymour, seconded by V. E. Sir Kt. Daniel Spry, and carried unanimously:—

That with a view of enabling the several Preceptories in Canada to give an intelligent expression of opinion on the valuable address of the V. H. & E. the Grand P. io., and the report of Grand Council thereon, copies be at once forwarded to each Preceptory for consideration therein, so that its qualified representatives may be instructed to intimate its views, at the proposed special Assembly of this Grand Priory, to be held after the approaching Session of Convent General.

## GRANDEUR OF MASONRY.

FREEMASONRY to-day is one of the great moral levers of the world. It penetrates every impulse of man's better life, and is diffused in every noble action of the soul. The cycles of the nineteenth century, as well as past ages, ring with its utterances. Passing the bridge of time, its fraternizing principles marche on with increasing majesty, and its great task widens with its strength into new conceptions and nobler

institutions. Bearing the spirit of Faith, Hope and Charity, it stalks on, ever proclaiming in lofty tones the purpose of God! Let the sublime principles of Masonry be acted out, and the world will be conquered—the widow and the orphan, the suffering and distressed, will proclaim in trumpet tones the excellency of its plans, the utility of its triumphs. In a word, it presents to the eye the whole moral history of the human heart, and the time cannot be far distant when its fraternizing principles will embrace the world, as the glorious rainbow, based on ocean, spans the sky.—*Courant.*

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## EDITORIAL DEPARTMENT.

### MORE NEED OF SUPERVISION.

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There is a demand just now for a stricter exercise of Masonic duty than formerly, fears having been expressed in some quarters that it may not be altogether for the good of the craft that we have recently had such a great deal of enthusiasm exhibited both in the old and new worlds, in connection with Freemasonry. It is certainly gratifying to every member of the fraternity that so much progress should have been made as there has been occasion to record of late; but it may be necessary to be more guarded, for the simple reason, that many may be induced to seek admittance on the mere strength of the fact that Masonry has been making such marked progress, without at all considering what a serious undertaking it is for an initiate to assume the solemn obligations imposed upon those seeking for light within the precincts of a Masonic lodge. It is just possible that profanes may look upon the late demonstrations in England and the United States as affording evidence of a desire to be showy rather than useful. To dispel such a notion should be the object of all true Masons, and we trust it will not gain a sufficient hold upon the public mind to induce the belief that Masons as a body are fond of show. Were such an idea to prevail among non-Masons generally, the Order might well be considered in danger. Let all then do their utmost to discourage the thought that Freemasonry is made up of show and parade.

Because now and again a demonstration takes place in honor of some remarkable Masonic event, that is not to say that Masonry takes this method of recommending itself to public attention, on the contrary, there is nothing it is more persistent in than showing by good deeds and the blameless conduct of its members, that benevolence and morality form the groundwork of the grand superstructure it has reared to win alike the sympathy and admiration of the world. To lose sight of the true principles of the Order would destroy the object all must have in view when becoming members; and to prevent such a thing should be the constant endeavor of all good men and true within the ranks. In order to secure such an end, it is needful that there should be a closer supervision on the part of those who are living up to the right principles of Masonry. We have little doubt that some persons would wish to treat lightly the serious business of becoming a Mason, but that is because they do not understand the importance of the step they are about to take; hence it is desirable that the greatest caution should be observed with initiates. We do not think there is any ground for complaint in so far as Canadian lodges are concerned; we but give a word of warning lest there might be a relaxation of duty. We would earnestly entreat our brethren to be careful. It has been found necessary to warn the brethren elsewhere, on account of the largely increased accessions of applicants for membership, and we repeat that too much

watching cannot be done. The New York *Square* puts the matter very pertinently in this wise :

"The quarries are full of rough material which will be presented for the labor of the Craft. Beware of curiosity-seekers ; of such as desire initiation, not from any resolve to practise the virtues for which the Craft is renowned, simply to gratify their idle curiosity or vanity, love of titles or fine dress. Such material is better thrown aside, for it will not prove serviceable towards completing the Temple. Stand firm at your post, and, if you *know* that the applicant is unworthy, *prevent* him from joining the fraternity ; once inside, he can do incalculable mischief ; therefore, meet him at the *door*. Do not let foolish sympathy for the man stay your hand, for "mercy to the one is cruelty to many." Be firm. Do your duty as a Mason.

Have a care that quarrelsome man gains not admittance. Once within the precincts of your lodge, he will change that abode of peace to a bear garden. He will be continually full of arguments. Nothing can transpire but what *he* must take up the time of the brethren in foolish talk, and no motion can be made but what he must object to it. Prevent this mischief maker from troubling you by simply *keeping him out*. Keep an eye on the profane man, for he would pollute any society, however oid or honorable. There is no honor in *him*, and he casts discredit upon the Craft. A simple remedy for this evil : *Keep him out*. Beware of the drunkard. Here is a class of applicant not to be desired *at all*. He will disgrace a tavern, and cannot reflect honor upon a Masonic Lodge. He will go from the lodge room to a dram shop, and be the cause of foul slanders. *Keep him out*. We need not mention the immoral applicant, for no man who lives up to his profession would allow such a man to come into the fraternity. Keep your eyes and ears open, brethren, for there will be lots of material, but not all desirable."

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#### THE WANT OF TOLERATION.

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There is a vast deal of intolerance in the world, and those who practice it tell us that the world is likely to be ruined if they ever become tolerant. It is principally in religious bodies that the want of tolerance is so apparent. For instance the Roman Pontiff and his bishops have for some time past been doing their utmost to put down "secret societies," as they profess ; yet they really fix their attention solely upon Freemasons. Why they should show their hatred of one institution only, passes our comprehension, while in fact there is nothing either in the principles or conduct of Masons to excite their hatred. Of a verity they attack the Order on false grounds, and condemn it without reason while assailing it for what it never does. Were the Romish priesthood merely to denounce Masonry, that would amount to little, but they have invoked the whole power of the Church, and in South America have persecuted without stint.

We cannot for the life of us see what the enemies of Freemasonry have to gain by attacking the Order. It does nothing to interfere with their rights—Bishop Dupanloup to the contrary, notwithstanding—and we are sure that the conduct of Masons generally is fully as good as that of their assailants. It were well if the latter understood what it is to be tolerant rather than tyrannical. The Roman Catholic denounces because he considers his church in danger from the insidious actions of the Masonic body, and the being called an "anti-Mason" endeavors to make himself ridiculous by charging that Freemasons take horrible oaths, have terrible secrets and abominable practices. Both are doubtless concerned for the general welfare, and imagine they are doing good service in the attempt to exterminate all secret societies. It is a pity some of them do not look nearer home, where charity is said to begin. If they were to practise more tolerance and less bigotry, they might win esteem in place of displeasure ; and we really cannot understand why they fail to do as they would be done by. We suppose, however, that such people are necessary to make up a world.

## THE LODGE IN JERUSALEM:

A NON MASONIC journal, the *Springfield Republican*, attempts to be witty over what the *New England Freemason* calls "this non-descript"—the Royal Solomon Mother Lodge, No. 203, of Jerusalem. We fail to see the wit, however, and in its stead there is something savoring of untruth. For instance, the *Republican* says: "There are Masons in Jerusalem, also in Joppa, also in Damascus, but not a lodge in all the land." Were this so, then Bro. Dodge of Ohio must have been romancing when he said that the Masonic lodge of the Holy City "is in every way healthy, and the members are a good set of boys." The jocularity of the *Republican* might be excused, but there is no reason why the *New England Freemason* should assist that journal in casting odium upon those engaged in establishing the Order in Palestine, simply because the charter for Royal Solomon Mother Lodge went from Canada.

As if it were not enough for the non-Masonic press to ridicule the chartering of the lodge in question, the Grand Secretary of the Grand Lodge of Montana had to have his say, because he wanted to hit Bro. Rob. Morris under the fifth rib. What matters it whether the petitioners for the lodge resided in Palestine or not, the charter was granted at the request of Masons interested in spreading the benefits of Masonry; and it is satisfactory to find that the good work is progressing in the Holy Land. The accounts received are highly encouraging, and those who now sneer at what they term one of the acts of the Grand Master of Canada, may yet have occasion to see the folly of the course they are pursuing. We are surprised at the fact of Masons in high standing endeavoring to belittle the efforts of one so earnest in his work as the Past Grand Master of Kentucky, who certainly does all he can to sustain the Order and extend its benefits.

## MASONIC BRIEFLETS.

THE *Masonic Tidings*, published at Suspension Bridge, N. Y., has ceased to exist for want of proper support. What a reflection on the brotherhood, that hardly a journal in the interest of the Craft can live. The *Journal*, also published by Bro. Ranson, is hereafter to have a column every week devoted to Masonry.

THE *Masonic Token*, issued quarterly, at Portland, Maine, is sent to all Grand Secretaries and Recorders free of charge. This is certainly very liberal. The *Token* is a valuable publication, and we should think must be a favorite with the brethren of Maine.

THE second number of a new paper called the *Citadel*, and purporting to be the organ of the "Knights of Carthage," has reached us from Milwaukee. The *Citadel* says.

"The tenets of the Order commend the worship of one God, and a life in accordance with the golden rule, or the two great commandments. The Order gives great satisfaction wherever it has been introduced, it being semi-military in its character; and having a rich, though inexpensive regalia, it is calculated for those who have a taste for such an order.

The side degree business is evidently on the increase. The *Portland Token* says.

"Bro. Macoy has just completed a new degree, to be known as *Queen of the South*, formed on the event of the visit of the Queen of Sheba to King Solomon. The officers are twelve ladies, styled Princesses, and two brethren, and the place of meeting is

styled Palace. The Queen of Sheba was nice if she was naughty, and this degree may be very interesting, as claimed, but cannot be popular in this State."

BROTHER MACKAY is severe on Bro. Hyneman in the last number of the *Voice of Masonry*, accusing him of falsehood and branding him as a slanderer. The cause of the offence is the assertion by Bro. Hyneman, in the *Jewish Record*, that Bro. Mackay is a "great corruptor, inventor and interpolator of mythic fables, false narrations of history, inventions of imaginary traditions, mythical and legendary tales, in the ritual and teachings of Masonry." Harsh as the language of Bro. Mackay is, he may well be excused for getting angry. It is really a pity that Masonic writers cannot agree to differ without calling each other hard names. The *Voice of Masonry* and *Keystone* are now both down upon Bro. Hyneman.

BRO. HUGHAN, of England, has undertaken a reply to Bro. Hyneman, with reference to the doubts expressed by the latter on the subject of the first Grand Lodge. Having called for "contemporary proof" of the establishment of the premier Grand Lodge in 1717, Bro. Hyneman answers by saying that he fails to see why that which was written six years subsequent to that period should be considered untrue, as Bro. Hyneman alleges.

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## MASONIC RECORD.

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### ABROAD.

DURING the past winter the Lodge *Thémis*, at the town of Caen, in France, made a distribution of soup from the kitchen attached to its place of meeting, under the supervision of several of the Brethren. Each member of the Lodge received six tickets for distribution. The holder of one of these was entitled to receive a pint of nourishing and palatable soup, every day for six months. This relief to the suffering poor, which is a custom with the Lodge, costs it annually from six to eight thousand francs—twelve to sixteen hundred dollars. The same Lodge gives, every year, a theatrical representation for the benefit of the poor of the town, which is always very successful.

WE note, in the *Ayr Advertiser* of June 10th, ult., the death of a faithful and honored Scottish Freemason—Bro. Andrew Glass. For thirty-five years Bro. Glass was actively engaged with the fraternity in Ayrshire, having been W. M. of two Lodges at one and the same time—Lodge Ayr, and Lodge Renfre-Militia St. Paul; and of the last named Lodge he was W. M. for seventeen consecutive years—the highest possible tribute to his ability and zeal as a Craftsman. He was also First Principal of Ayr R. A. Chapter, and Em. Com. of the Ayr Encampment of the Knights Templars. Outside of the Fraternity he was widely known and respected, as the host, for twenty years, of the Tam O'Shanter Inn. We may add to this mention of him, derived from the *Ayr Advertiser*, a fact fraternally communicated to us by letter, by Bro. D. M. Donald, Superintendent of Police, Ayr, Scotland, and which will interest not a few of our readers. It was Bro. Glass who conferred all three degrees of Ancient Craft Masonry upon Bro. D. MURRAY LYON, the eminent Masonic Historian of Scotland. We learn that Bro. Glass always referred to this with pride, because no other of his Masonic sons ever reached so honorable a position in the Craft as Bro. Lyon.—*Keystone*.

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## MASONIC CHIT-CHAT.

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THE Masonic celebration at Memphis, Tenn., on the 24th of June, was the largest ever witnessed in that city. The orator of the day was Bro. N. P. Banks, perhaps better known as General N. P. Banks, from Massachusetts.

A MASONIC Lodge in any community, if the Fraternity be true to its code of morals, and perform with fidelity the moral duties, as enjoined in the Lodge, can not fail to prove a blessing to that community.

AN exchange says: "Masonry is the popular excitement now-a-days in England. Many Lodges have been obliged to raise the price of admission to keep people out."

BRO. WILLIAM A. HENTZ, of Philadelphia, distributed several thousand loaves of bread among the needy of that city on the fourth of July, which was certainly better than squandering a like amount of money in gunpowder and noise, as many do.