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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

"The Queen and the Craft."

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No. 4

MIXED PROCESSIONS, and CONNECTION BETWEEN CRAFT MASONRY AND THE CHRISTIAN ORDER OF THE TEMPLE.

BY COL. MACLEOD MOORE, GREAT PRIOR OF CANADA.

To the Editor of the CRAFTSMAN.

R. W. SIR AND BROTHER,—In your issue of the CRAFTSMAN for this month, I read with much interest the very excellent letter of R.W. Bro. Otto Klotz, on "Mixed Processions." Whilst admiring the ability shown by our Bro., and fully appreciating his desire to preserve the Craft in its purity, also agreeing with him as to the unadvisability of permitting any innovations on the established usages and prerogatives of Ancient Craft Masonry, I must take exception to the opinion he has formed and expressed, in asserting "that as Chief of the Templar Order, I disclaim any connection with the Craft, and that the members of the higher degrees look down with an air of superiority upon those who are mere Craft Masons." In this assertion—no doubt carried away by his zeal—our good brother has erred, and evidently put a mistaken construction on what I did say. The address to which I presume he alludes, was read before the Great Priory at Toronto,

in August, 1872, reference being made to a wish on the part of some of the Templar brethren in Canada, to adopt a change in the authorized costume, to admit of their taking part as Templars in Masonic processions, &c., &c., using the argument,—“That the Templar costume was not a suitable dress to appear at the laying of foundation stones, or other Masonic ceremonies.” I distinctly stated, this could not be applicable to the Templar Order, such demonstrations being entirely within the province of the Craft degrees, and never could have formed part of the duties of the Templars; nor was it intended they should appear before the public in the mediæval costume of the Order, neither be represented in Craft ceremonies. My own conviction has always been, that no degrees or orders, beyond that of the Master Mason, can lay claim to appear in the distinguishing badges of the degrees they represent, or take part in the legitimate and old established ceremonies of the Craft, unless

as Master Masons, to which degree they all must necessarily belong. W. Masters of Craft Lodges, and the Grand Master himself, may not have gone beyond the Craft degrees, and are not supposed to be cognizant of, or recognize in Craft ceremonies, any but Craft Masons. I am as much opposed as Bro. Klotz can be to any deviation or innovation on long established usages, and look upon all pagantry and show, when carried to the extent it has now assumed, as detrimental to the true interests and object of Masonry, considering them as the offspring of childish vanity, unworthy the serious attention of the Masonic brotherhood, detracting from its legitimate purpose and entailing a lavish expenditure, which ought to be better applied.

Our Bro. Klotz is entirely wrong if he supposes that I, as head of the Templar Order in Canada, wish to disclaim all connection with the Craft, and had he paid sufficient attention to the history of the modern Order he could never have fallen into such a mistake. Although Templary is not derived, or its ceremonies at all connected with the Craft, it has been permanently attached and fostered by it, and is the ally of speculative Masonry, and so engrafted as to require that all its postulants must be Master Masons as well as members of the Royal Arch degree. Craft Masonry being the foundation on which all other rites, degrees and orders of the Masonic system are built up, to strike at the foundation, by ignoring the Craft, would place the whole structure in danger of being dissolved, and as in our pure old English rite of Masonry, the Christian Order of the

Templars completes the system, it would necessarily be included in the ruin.

I am fully aware of the objections raised to the degrees of Christian Masonry that follow the Royal Arch, as being considered inconsistent with genuine and ancient Masonry, and it has been said they are contrary to the probationary degrees, it being pretended that with the Royal Arch the science of ancient Masonry is complete.

It must be admitted that Masonry had its origin in Egypt, and was afterwards patronized by the Princes of the House of David, and tribe of Judah, but what became of it after the destruction of the second temple? for neither the Hebrews nor Egyptians followed up the Rites of Freemasonry, —but we do know, that in the dark, as well as the middle ages, the Ecclesiastics were the only learned and scientific body, and who amongst themselves preserved the mystical knowledge of Freemasonry. To whom, then, are we indebted for the remains of genuine Freemasonry?—They, within their cloisters exercised the Rites of that noble institution, and admitted those only of their brethren who were deserving, and with equal caution as the ancient philosophers communicated their mystical knowledge to their disciples.

These Monks or Priests also studied and practised *operative* as well as *speculative* Masonry, and promoted its original design—the noble and magnificent temples of worship erected by them bear witness to the present day of their devotion and zeal. Still further, in the hour of need forming themselves into distinct fraternities,

it was from our Ecclesiastical brethren, who joined the Crusades, emanated the Knights Hospitallers of St. John of Jerusalem, who attended the sick and wounded, thereby evincing that Masonic characteristic, "Brotherly Love and Relief;" then followed the great Order of the Knights Templar, who joined themselves into a band of Warrior Monks, to protect the Pilgrims journeying from Europe through the desert to the Holy City, bearing the cross as the emblem of "Truth," which they had pledged themselves to support.

From this it will be seen that Freemasonry owes its present existence to Christian Masons alone, and as Masons we, in the observance of our Masonic anniversaries, honor the names of the Saint Johns', who were the first and last of Christ's personal attendants,—the one his forerunner, the other the latest inspired messenger on earth. The Royal Arch degree being considered the completion of the Craft, so is the Order of the Temple the cope-stone of the whole Masonic edifice, but Templar Masonry does not force itself on any brother. The Jew who adheres to his Talmud, let him stop with the Royal Arch Degree. The Mohammedan who adheres to his Khoran, let him also be satisfied with that excellent Degree;—neither do we find fault with our Unitarian or Universalist brethren, if they are satisfied with their own convictions, we do not invite them to join us; but we do insist that all Christian Masons, who wish to enrol themselves in our ranks, and arrive at the pinnacle of the English Rite of Freemasonry, must profess a firm belief in the Holy and Undivided Trin-

ity, the basis and corner stone upon which the Order of the Temple was formed. The very name of Knights Templar implies: a Soldier of the Cross, acknowledging the divinity of Christ, and declaring a devout belief in an essential spiritual christianity. Thus we follow up our earthly career, represented by Masonic gradation, trusting that while we wear as Knights Templar the whole armor of the Gospel, we may wear it profitably, and in charity with all our Masonic brethren.

I have penned these few remarks to show what my Masonic creed is, and to dispel the erroneous impressions of our good Bro. Klotz, or others, that it ever was my wish or intention to disclaim any connection with the good old peaceful Craft, or look down upon it with an air of superiority,—consequent on being a member of the higher degrees.

Before closing this letter I cannot help referring to the pleasure I lately experienced, when attending a District meeting in Montreal of the Grand Lodge and Grand Chapter of the Province of Quebec, presided over by that learned and popular Mason, the Grand Master and Grand Z., Dr. J. H. Graham, M. A., at which I was gratified and instructed by listening to the most interesting and erudite explanatory lectures on the degrees of the purely English Rite of Freemasonry it has ever been my good fortune to hear. In his remarks to the Craft and the Royal Arch Companions he fully and clearly explained the nature of each degree, pointing out that the only legitimate and purely ancient degrees of Freemasonry was comprised in this rite, composed of

the Craft and Royal Arch, including in the system adopted throughout Canada, the Past Master, Mark and Most Excellent degrees—the propriety and necessity of their adoption he most fully and satisfactorily explained, and also showing that to Christian Masons the Templar Order, as established in Canada, and practised in Great Britain and Ireland, was the final completion of the Rite, concluding with the remark, that the Masonic Body of the Province of Quebec fully intended loyally to adhere to and uphold the system derived from the Mother county; for however interesting and instructive the various other existing Rites might be to the Masonic student who had time and means at his disposal, they possessed no greater practical utility, or indeed information, and had no authority beyond their own immediate sphere.

There cannot be a doubt that the inauguration of a system of District meetings, such as this, will be of incalculable benefit to the Craft in the Province, by giving an impetus to research and free discussion on all points of Masonic interest, and to this end the Grand Master strongly and particularly recommended the CRAFTSMAN, our only Masonic organ, in the most complimentary terms, as a Masonic periodical to be supported, patronized and read by the whole Masonic body of Canada.

Apologising for the length of this letter.

Very faithfully yours,

W. J. B. MACLEOD MOORE, 33°,
Great Prior K. T. of Canada.

Laprairie, Q., March 24th, 1880.

Masonic Ceremonies at St. Thomas.

Thursday, the 19th March, 1880, was a gala day with the Masons of St. Thomas and vicinity, the occasion being the consecration and dedication of the new Masonic Temple recently erected in that town. There are in St. Thomas two Lodges, St. Thomas, No. 44, and Elgin, No. 349; the former, one of the oldest in the western part of the Province, being constituted in the year 1853, under Charter from the Grand Lodge of Ireland, the Duke of Leinster being at that time Grand Master. The Hall is described as one of the finest in the country, and the furnishings and general appointments are all first-class, no expense having been spared to provide every necessary to comfort. The entrance to the Temple is from Talbot street. At the summit of the spacious stair-case is a large ante-room, 58x18 feet, which, by means of folding doors, ingeniously contrived, can be converted into three rooms when desired. The Hall, or Lodge room, is 64 feet long, 32 feet in width, and 16 feet in height. The Master's chair is a piece of splendid workmanship, in black walnut and oak, and finished in blue leather. The carpet which covers the floor is of suitable design, manufactured to order by the Crossley firm, Yorkshire. The ceiling is divided into four different panels, and from the centre hangs a magnificent gasolier with twenty-four lights. The walls are frescoed in the Japanese style, and, owing to the skill and taste of the designer, the Hall presents a magnificent and attractive appearance.

The ceremony of consecrating and

dedicating the new Temple was performed by M. W. Bro. James A. Henderson, D. C. L., Grand Master, assisted by the following Grand Officers:—

R. W. Bro. James Moffatt, London, D.G.M.
 " " " R. B. Hungerford, " D.D.G.M.
 " " " J. Cascaden, Iona, as G.S.W.
 " " " J. Wilkinson, Kingston, as G.J.W.
 " " " G. W. Morgan, St. Thomas, as G. Chap.
 " " " J. J. Mason, Hamilton, G. Sec.
 " " " W. B. Idsardi, St. Thomas, as G.S.D.
 " " " John Midgley, " as G.J.D.

About 200 brethren from the various Lodges in the London District were present.

At the conclusion of the ceremonies, W. Bro. Robert Mackay, W. M. St. Thomas Lodge, presented to the Grand Master, as a memento of the occasion, a handsome rosewood Gavel, inlaid and ornamented with silver, bearing the following inscription:—
 " Presented to James A. Henderson, Esq., Q. C., D. C. L., Grand Master of Canada, by the Fraternity of St. Thomas, on the dedication of their new Hall, March 18th, A. L. 5880."
 In each of the rosewood ends were inserted medallions. On one was engraved the jewel of Grand Master, viz., the compasses extended to 45°, with the segment of a circle at the points, an eye irradiated within a triangle also irradiated; on the other medallion, an emblem of the order of Knights Templar, a passion cross and crown, a rosewood handle inserted in a socket of silver and finished by a richly chased silver ferrule.

In presenting the gavel, W. Bro. Mackay said:—

MOST WORSHIPFUL SIR.—The members of the fraternity of St. Thomas have assigned to me a very pleasant and agreeable task, that of offering to you a small token of their regard and the high esteem they have for you and the excellent position you now occupy, for which your high social position, grand attainments, and profound knowledge of the grand principles of our vener-

able Order so admirably qualify you to fill. We are not insensible to the many urgent and important demands on your valuable time, or the long distance you had to travel in order to be with us to-night, nor can we lose sight of the hearty manner in which you responded to our invitation to honor us by your presence, and perform for us the ceremonies of dedicating and consecrating our new Temple, and we cannot too highly estimate the value of your services or the influence and good effect on the craft your advent amongst us must produce. As a token of remembrance of your visit to us, and the happy associations connected therewith, we present you this gavel, the emblem of the Master's office. I need not remind you, Most Worshipful Sir, that the gavel is an important instrument of labor, and highly esteemed as an implement of art. Though recognized by various artists under different appellations, it is admitted by them all that no work of manual skill can be completed without it. But as speculative Masons, we apply this emblem to our morals. In this sense it teaches us this important lesson:—that skill without exertion is but of little avail,—that labor is the lot of man. The heart may conceive, and the hand devise in vain, if the hand be not prompt to execute the design. It also teaches us, Most Worshipful Sir, to correct irregularities, and reduce man to a proper level, so that by an upright deportment he may, in the school of discipline, learn to be content. What the gavel is to the workman, enlightened reason is to the passions; it curbs undue ambition, depresses and moderates anger, and encourages good dispositions. Hence arises that comely order amongst good Masons which nothing earthly can give or destroy—the soul's calm sunshine, the pure and heartfelt joy. In placing this gavel in your hands, we do so in all confidence that the great knowledge you possess of the art, the generous and wise measures you adopt and carry out for the benefit of the institution and the welfare of its members, entitles you to their trusting gratitude and esteem. And may you (though the day, we trust, be far distant,) when the great Master of the Universe shall sound his gavel to summon you from this sublunary sphere, be ready to ascend to that Celestial Lodge, that Spiritual Temple not made with hands, eternal in the Heavens, where the great Master rules and shall forever reign supreme.

The recipient in responding, thanked the brethren for their handsome present. The manner in which it had been given showed the truly generous spirit which promoted the offer, and which spirit, imbued with

Masonic zeal, had urged the brethren to rear and embellish this hall dedicated to Freemasonry. It would be retained by him as an evidence of the friendly feeling extended to him by the brethren of that town. He concluded by congratulating the members on the possession of so fine a Temple.

In the evening the Hall was thrown open to the public, and a conversation held. A large number of invitations were issued, the result being that between 400 and 500 people assembled to listen to the addresses of the M. W. the Grand Master, and other distinguished brethren, and also to the musical part of the programme which had been carefully prepared by Bro. G. K. Creighton. W. Bro. Mackay, W. M. of St. Thomas Lodge, occupied the chair. The proceedings opened with the "Grand Masonic March," which was followed by a vocal duet. The Chairman then introduced the Grand Master, who delivered the following address:—

BRETHREN, LADIES AND GENTLEMEN,—I thank the brethren of St. Thomas for the very handsome present of this gavel. The manner in which it has been given shows the truly generous spirit which prompted the offer, and which spirit, imbued with Masonic zeal, has successfully urged the brethren to rear and embellish this hall dedicated to Freemasonry. The gavel will be retained by me as an evidence of the friendly feelings exhibited by my brethren of this town, and will ever remind me of this pleasant visit. I must congratulate them on this handsome temple, and it is one of the evidences of the growing and advancing spirit of Freemasonry that the new halls in which the precepts of our Order are inculcated, should be worthy of our time-honored institution. I am happy to meet so numerous and respectable an assembly, not only of the brethren of the mystic tie, but of those who, not belonging to the Order, I may fairly claim as being friendly to our ancient fraternity. On this occasion I have been called on to make a few remarks explanatory of that Society of which in this

Province I have the honor to be the head, but those remarks must of necessity be not only general but brief, for while some would appreciate speeches eulogistic of the Order, yet I must consider the wishes and feelings of others who do not desire any encroachment on the musical entertainment of this evening, which our brethren of St. Thomas have so thoughtfully provided. So far as our rules will permit, I will endeavor to explain "What is Freemasonry," that we may not be misunderstood by those who do not rank under our banners, and that we may not be held in disesteem by the loveliest and fairest of the works of the Almighty Architect. Freemasonry is an art, more properly a science, founded on the principles of geometry, and directed to the service and convenience of mankind; its end, moral and purpose is to subdue our passions—not to do our own will—to make a daily progress in a laudable art, to promote charity, good fellowship, good nature and humanity, all of which may be summed up in the words—Religion and Philanthropy. Its lessons are, for the most part, veiled in allegory and illustrated by symbols, and with the Holy Bible, ever open, it has been well termed "the handmaid to religion." It is an ancient institution, where men of all shades of opinion in religion and politics may meet and exchange the right hand of fellowship, may pursue their mental researches into the regions of science and morality without fearing any collision from hostile opinions which may sever the links of harmony and brotherly love by which their hearts are cemented and knit together. Wealth, power and talents are not necessary. An unblemished character and a virtuous conduct are the only qualifications which are requisite for admission into the Order. Freemasonry is divided into three degrees or stages of advancement, which have an apt and obvious reference to the progressive state of man. The first degree is emblematical of the darkness of the chaos which preceded man's creation, of the night by which his mind was obscured after his original transgression till the light of natural religion first beamed into his soul. The second degree is characteristic of our advance into the dawn which ushered the refulgence of the light which revealed the Creator; whilst in the third degree the brother is brought to the bright blaze of the fullest revelation, to that bright star whose rising brings peace and salvation to the faithful and obedient of the human race to attain the ends for which the Order was originally formed. Every candidate must pledge himself never to divulge the mysteries nor communicate to the outside world those important secrets with which he is entrusted and by which he is enabled to distinguish his brethren from the uninitiated, and convince

others that he is entitled to these great Masonic privileges should he be in distress, and when found qualified by diligence and assiduity he is advanced to higher degrees until he has received that Masonic knowledge which enables him to hold the highest office of trust to which Freemasonry can raise its members. It is an organized society by which, although a brother may be in distress among a people whose language he cannot speak, of whose manners and customs he is ignorant, he is in possession of a universal language which is no sooner expressed by the lips than it is responded to by the heart, his distress is relieved, and if need be, his life is saved. Let me relate an incident in corroboration and which tells more in favor of Freemasonry than a score of eulogistic theories: During the battle of Waterloo, a victory which for so many years secured peace to Europe, a French officer engaged in the conflict was severely wounded, and in that situation was discovered by a British Dragoon, who with his blood-stained sword, his teeth clenched and his eyes flashing fire, put spurs to his horse and galloped up to dispatch the officer, but just as he was on the point of striking the fatal blow, the officer gave that recognition which was well understood by the astonished Dragoon whose giant arm was immediately unnerved, love and sympathy were depicted on his countenance, and as he turned his horse and rode off to the thick of the conflict was heard to say, "The Lord bless and protect thee, my brother." Brotherly love is the first attribute of the Order, and in that bond men of varying creeds and opinions may cordially unite in promoting individual and general good. Charity in its broadest extent is the rock and bulwark. I do not mean the mere almsgiving, but brotherly love, which not only doeth but thinketh no ill of his neighbor. This is the definition of charity as it is taught by the volume of the sacred law conferring peace on earth and good will towards man. The popularity and usefulness of the Order can only be maintained by the conduct of the brethren in their transactions with the world. Freemasonry does not necessarily superinduce the practice of virtue, although it strongly, and at all times, recommends it, and believe me, were the brethren to act up to the principles inculcated on their admission into the Order, and continually brought before them in the proceedings in Lodge; were they to discharge their duties with freedom, fervency and zeal, the craft would grow faster in the appreciation of the moral world. To have a son a Mason would be a mother's joy, and to have a Free and Accepted Mason a husband would be to our fair sisters an assurance of happiness. We are pleased to see here this evening so many of those whose approbation has in all

ages, in every civilized clime, formed the chief delight of man. We are by no means personally opposed to the presence of the fair sex, but the founders of our Order made certain laws by which they were excluded from our mysteries, and these laws are unalterable. It has been said the reason of their exclusion is because they could not keep a secret; this could not be true, as I know that the ladies can keep secrets as well as some Masons. Were it in my power the ceremonies of dedication of this beautiful Hall would have been graced with the presence of our wives, sisters, and, may I add, sweethearts. Such are the general features of an institution which instructs us in our duty to God, our neighbors, and ourselves, the honorable incentive to the practice of every social and moral virtue. I will now address a few closing words to the brethren. Remember, the strength of the Order is in its principles, and its prosperity in the character of its members. Preserve then, inviolate, the landmarks which have been so carefully handed down pure and unimpaired; and never omit the practice of forbearance and brotherly love. Endeavor to rear to the honor of the Great Architect of the world a structure whose pillars are wisdom, strength and beauty, so that wherever Masonry flourishes, wherever it works its way according to the principles inculcated by our illustrious predecessors, it will tend to the civilization of humanity, to the diffusion of universal philanthropy and to the making of all men into one universal brotherhood.

This address was followed by other vocal and instrumental selections, and brief addresses were also delivered by R. W. Bro. Col. Moffatt, D.G.M., and R. W. Bro. Dr. Cascaden, P.D.D.G.M.

At the termination of the conversation, the brethren were conveyed by a special train to the dining rooms at the station of the Canada Southern R. R., where a grand banquet was to take place. The chair was occupied by W. Bro. Mackay, W.M. St. Thomas Lodge, and the vice-chair by W. Bro. D. McLarty, P. M. of the same Lodge, and W. Bro. J. A. Bell, W. M. of Elgin Lodge.

The usual loyal and patriotic toasts having been proposed and duly honored, the chairman proposed "The Order," coupling with it the name of

the Grand Master of the Grand Lodge of Canada.

M. W. Bro. Henderson in reply, thanked the brethren for the hearty manner in which the toas. had been drunk. The reason the Grand Lodge of Freemasons had proven such a success was that it had always before it the great principles of charity. Thousands of dollars had been voted for deeds of benevolence. It did his heart good to see it, and he had a great respect for individual members who were ever to the front in relieving the afflicted and distressed. So long as the principles already mentioned permeated the Order, so long would it continue to flourish. In conclusion, he stated that he would always bear in kind remembrance the hospitality extended to him by the brethren of St. Thomas.

The health of the "Grand Lodge Officers" was drunk with enthusiasm.

R. W. Bro. Col. Moffatt, D.G.M., in reply, reviewed the growth of Masonry in this country. Twenty-five years ago the brotherhood had started out as an experiment in Canada, and the success it had attained was unparalleled. No other lodge in the world could exhibit such a successful result, not only in numbers, but financially as well. The total membership in Ontario was now nearly 20,000, while the Treasury held some \$60,000; and this large balance was not owing to any display of niggardliness. The contrary had been the case. The Order had a benevolent fund, and the funds of this had been distributed with a liberal hand, something between \$7,000 and \$8,000 being paid out each year among the widows and orphans of the Province. The prospects of the continued growth of the Order were very encouraging. The speaker eulogized the Grand Master and expressed his thanks to the brethren for electing him to the position of D. G. M.

R. W. Bro. Hungerford also responded. He felt proud to be among the Masons of St. Thomas for several reasons. There were at present 38 Lodges with 2,000 members in this District alone. It was his intention to have two Lodges of instruction, one of which would be situated in St. Thomas, the other in Strathroy, and he hoped to see the G. M. present at the court of instruction, which he purposed establishing here. The Western District was not behind any other in Ontario, as to finances, membership and progress.

R. W. Bro. J. J. Mason, or Hamilton, Grand Secretary, referred to the extreme cordiality with which he had been received by Masons generally throughout Ontario. He considered that the present high standing of the Order was attained by the wise selection of the rulers of the Grand Lodge. Bro.

Mason made commendable reference to the Grand Lodge, more particularly in regard to its system of benevolence. Its present reserve fund, \$60,000, was larger than that of all other societies in America combined. This was due to the course of husbanding the resources which had been steadily pursued. In the United States the delegates to the Grand Lodge were allowed mileage and so much per diem during the session, and this was what left them in their comparatively impoverished condition. He considered the plan a bad one. When visiting St. Thomas a couple of years ago, the speaker said, he little thought the town would progress so rapidly. The Hall which the Masons had erected was not only creditable to themselves, but was a credit to the Craft in Canada. He had an opportunity of visiting more lodges in his official position than any other brother in the Grand Lodge, and he could say in his honest judgment that very few Halls, if any, throughout the jurisdiction, could be found better adapted for the purpose for which it was constructed. He expressed the hope that the brethren of the mystic tie would increase in numbers at the same ratio as the town advanced, and continue to prove, as in the past, the envy and admiration of other lodges in the neighborhood.

Bro. Dr. Henderson proposed the health of the Brethren of St. Thomas, which was responded to by Bros. Robt. Mackay, and McLarty.

Other toasts followed, Bro. D. Cascadden, M. P. P., replying to the toast of the "Ontario Legislature"; and the banquet was brought to a close shortly after 1 a. m. The brethren of St. Thomas are to be congratulated on the success of the dedication ceremonies, and the pleasant termination of the day's proceedings.

Grand Lodge Sovereignty.

There is no question that is now exercising, not to say exciting, the minds of American Craftsmen, that can compare in interest or importance, with that of the alleged invasion of the territory of the Grand Lodge of Quebec by the Grand Lodge of Scotland. The two Grand Lodges of the United States, those of Illinois and Nevada, have even gone so far as to discontinue their fraternal relations with the venerable Grand Lodge of

Scotland on account of its action in the premises; another Grand Lodge, that of Tennessee, has requested Scotland's Grand Representative near the Grand Lodge of Tennessee—R. W. Bro. Geo. S. Blackie—to admonish the Scottish jurisdiction that if it persists in its present course, the disruption of the fraternal relations of the two Grand Lodges will ensue; and the Grand Lodge of Kansas has passed a resolution of fraternal remonstrance with Scotland, "in the hope that she may be induced to reconsider her action, in the true interest of Masonry." So other Grand bodies (including the Grand Lodge of Pennsylvania), through their Committees of foreign correspondence, have fraternally called the attention of the Grand Lodge of Scotland to the danger that imperils the continuance of her fraternal relations with their several Grand bodies. The fact that so many Grand bodies have adopted analagous action in the Scotland-Quebec question, is sufficient cause why not only Masonic jurists, but thinking Masons everywhere, should examine into the merits of the matter in dispute, in order that it may be determined in their own jurisdiction, when it comes up for action, in accordance with the teachings of sound Masonic reason and justice. There is a principle involved of vital importance, which we shall endeavor to make patent to our readers.

First, let us state the facts in the case. The Grand Lodge of Canada was organized in the year 1855, at a time when Lodges were at work under warrants from the Grand Lodges of England, Scotland, and Ireland, in the territory over which it claimed jurisdiction. The Grand Lodge of Canada was, after some time, recognized by the Grand Lodge of Scotland, but with the stipulation that the Scotch Lodges might, if they should so elect, continue to work subordinate to Scotland. This was a conditional recognition which Canada accepted. We ourselves do not think that any such recognition should be accepted because

it is a contradiction in terms—asserting, "we acknowledge your Grand Lodge as a sovereign Masonic power, and at the same time we assert the right to govern one or more of the Lodges that are in your jurisdiction. Such action is self contradictory, and the contradicting condition we think is *void*. But let us proceed with the facts. The British Parliament in the year 1867, divided Canada into two *quasi* independent Provinces, Ontario and Quebec. The result was that a sufficient number of Lodges in the Province of Quebec (being 21 Lodges out of 37), in 1869 lawfully organized the Grand Lodge of Quebec, and it was in process of time generally recognized by the Grand Lodges of the United States.

The Grand Lodge of Scotland also recognized Quebec, and *without any stipulation*. At that time there was one Lodge of Scotch Constitution, Elgin Lodge, of Montreal, in the territory of the Grand Lodge of Quebec, which had been independent of the old Grand Lodge of Canada, and claimed the same status with reference to the Grand Lodge of Quebec. This Quebec denied, on two grounds; (1) that the Grand Lodge of Quebec had been fraternally recognized by Elgin's mother Grand Lodge of Scotland, and (2) that under the Masonic law of Grand Lodge Sovereignty generally recognized on the continent of North America, and popularly known as the "American doctrine," aside from any recognition by the Grand Lodge of Scotland, no subordinate Lodge in the territorial jurisdiction of Quebec could continue lawfully at work, unless it resigned its Scotch warrant, and accepted one from the new local Grand Lodge. Now let us examine this question in the light of principle.

First, however, we would state, that the question that is in dispute (among others) between the Grand Lodge of Scotland and the Grand Lodge of Quebec, is the identical question at issue at the present time

between four of the Grand Lodges in the United States, to wit: Between Missouri and New Mexico, and Minnesota and Dakota. There is now one Lodge in the territory of the Grand Lodge of Dakota, namely, Bismarck Lodge, No. 120, at Bismarck, which continues its affiliation with the Grand Lodge of Minnesota, the latter having resolved that she "will support, defend and maintain its rights, and execute authority and control over it, till such time as by its own free will and accord it shall desire to withdraw its connection with the Grand Lodge of Minnesota." In like manner there are two subordinate Lodges, at Silver City and Cimarron, in the territory of the Grand Lodge of New Mexico, which were chartered by the Grand Lodge of Missouri, and which refused to join the new local Grand Lodge. The Grand Lodge of Missouri *advised* them to affiliate with New Mexico, but they have *refused*. The Committee on Correspondence of Missouri said on this subject:

"The Grand Lodge of Missouri is the mother of all the Lodges that united in that formation of the Grand Lodge of New Mexico. She loves her children, and very cheerfully give them her blessing when they 'went to housekeeping.' She regrets that all did not heartily unite in the organization. We think it mistaken policy for *just two* Lodges to refuse co-operation, and after the organization is an accomplished fact. The mother Grand Lodge will not force (if she could) the two Lodges into undesired union with the new Grand Lodge; nor will she leave them like

"Mary of the wild moor,"

to freeze and die out in the cold. They are her children still; but they can live longer and far better by uniting their fortunes with the Grand Lodge where they are located. Certain it is that the Grand Lodge of Missouri will do nothing to disturb the harmony and comity already established and recognized between the two jurisdictions. Silver City and

Cimarron Lodges will be allowed to board in new Mexico, but we cannot do much for them. We take the liberty of advising them to unite with the Grand Lodge at home, receive charters and numbers therefrom, and terminate a seeming division where unity alone can secure strength. Our Grand Lodge having formally recognized the sovereignty of the Grand Lodge of New Mexico, will not recede from her position by encouraging the above named Lodges in any act that will contravene the rights of her foster-child and (now) youngest sister.

Now as to principle. As we understand the Masonic law applicable to all of these cases, it is the law of the legal formation of a new Grand Lodge. This law we believe to be as follows: Whenever a number of subordinate Lodges (whether chartered by one or more lawful Grand Lodges) exist in unoccupied territory, that is, in territory where no independent Grand Lodge exists and has jurisdiction, any number of Lodges *not less than three*, and constituting a *majority of the whole number* of subordinate Lodges in the State, territory, or *quasi* independent province in question, may lawfully combine together and organize a Grand Lodge. After being so organized, and demonstrating for a time the continued Masonic character of her proceedings, such new independent Grand Lodge will be entitled to receive fraternal recognition from the various Grand Lodges of the world. But what is the status of those subordinate Lodges which, located in the territory of the new Grand Lodge, refuse to join it? They were, undoubtedly, lawfully warranted. Having been so, do they lose their lawful warrants by the force of so called Masonic international law? This is the vital question at issue.

In 1878 the Grand Master of Missouri (one of the Grand bodies above named) while discussing the status of the Grand Lodge of Quebec *quo ad* of the Grand Lodge of Scotland, said:

"It has been a settled principle

with all American Grand Lodges, that each State Grand Lodge holds exclusive jurisdiction within the State, and that no other Grand Lodge can grant dispensations to form new Lodges in said territory, *nor even exercise control over such Lodges as may originally have belonged to them, after a Grand Lodge has been recognized by sister Grand jurisdictions.*" And again he says:—"The American Grand Lodges should protest against this *qualified independence*, as its endorsement, and even their silence upon the subject, will be disastrous to international comity." "There seems to be but one course to pursue in this matter, to protect our own jurisdictional rights from invasion. We must sustain the Grand Lodge of Quebec. The M. W. Grand Lodge of Missouri should make a deliverance upon this subject which should be plain and unmistakable, and if such a course be persisted in, let the Grand Lodge of Scotland be isolated." The present action of the Grand Lodge of Missouri towards its own Masonic offspring in New Mexico, shows how easy it is to see the mote in your neighbor's eye, and how difficult it is to cast the beam out of your own! We confess that we have, at times, leaned towards the doctrine that no Lodge could be lawfully or Masonically *required, against its will*, to resign its allegiance to its mother Grand Lodge, and accept a new warrant from the Grand Lodge formed in its territory; but after considering the question in all of its bearings, it is clear to us that Masonic harmony and Masonic law both make it necessary that there should be no co-ordinate jurisdiction in occupied territory. That Grand Lodge is no *sovereign* Grand Lodge which has subordinate Lodges within her boundaries that pay honor and tribute to a foreign body. To term such a body an Independent Grand Lodge is to misname it. It is but a fractional body—an anomalous Provincial Grand Lodge. It is the creature of circumstances not a sovereign and indepen-

dent entity. *Every Grand Body in Masonry must be sovereign.* This is the rightful doctrine of American Masonic law. The Grand Lodges of Minnesota and Missouri in the United States, and the Grand Lodge of Scotland, abroad, are now acting in direct contravention to this doctrine, and the sooner they cease to do so the sooner they will restore that fraternal harmony which should exist between all the Grand Bodies in Freemasonry. We cannot doubt that Minnesota and Missouri will soon see their error, and amend it and we wish we could say the same of Scotland. But that venerable and respected jurisdiction has not only given aid and comfort to its daughter Lodge of Elgin, at Montreal, in the territory of the Grand Lodge of Quebec, but it has done that which no Masonic jurist will defend—chartered *two new* Lodges in Quebec's jurisdiction, and organized therein a Provincial Grand Lodge of Scotland. Should this course be persisted in, the unhappy result will be that fraternal relations will eventually cease between all of the American Grand Lodges and the Grand Lodge of Scotland. They have already ceased between both Illinois and Nevada, and Scotland, and it is only a matter of time as to when fraternal intercourse will be cut off between the Ancient Scottish Grand Lodge and all the Grand Bodies of America. Scotland, after having once recognized Quebec, could not, by subsequently withdrawing its recognition, thereby become empowered to grant warrants for new subordinate Lodges in Quebec's territory. Such a claim is without excuse, and a palpable absurdity. As Bro. Past Grand Master Simons, of New York, lately said in the N. Y. *Dispatch*:

"The moment the Grand Lodge of Quebec was established and recognized as it has been—by a majority of the Grand Lodges of the world, there remained no possible justification for an invasion of its jurisdiction by any other power what-

ever, and the acts of Elgin Lodge itself only add to the wrong side of the question." We cannot however, after mature reflection, agree with him that Elgin Lodge should be recognized as lawful by the Grand Lodge of Quebec. In our view, Scotland's *first* recognition of the original Grand Lodge of Canada, subject to the stipulation that it reserved its jurisdiction over all subordinates emanating from it which did not choose to join the Grand Lodge of Canada, was contradictory, and either a full recognition, or no recognition at all; but Quebec accepted it as a full recognition, and Scotland's *second* recognition of Quebec was *without* qualification, and hence complete. But even if it had been *with* qualification, it would have been *quo ad* such qualification inoperative and void.

In conclusion we would add, that it appears to us there is no way out of difficulties such as these, except by the exercise of mutual and fraternal good will; and most probably the services of a "mutual friend" of both Grand Lodges will be needed, to restore the harmony that should prevail between them, and not only between them, but as well among the Masonic Grand P. lies of Free and Accepted Masons throughout the world.—*Keystone.*

Processions and Advertising.

The masonic procession dates back to a sufficiently remote period to receive the stamp of antiquity. We propose, however, not to state the history of these public exhibitions, but to question the advisability of the show and display which they involve. The occasions which have seemed to legitimize these public displays have not been many, and the reasons for them have been of some weight. Of these occasions perhaps the most prominent is that of laying the corner stones of public edifices by Grand Lodges, at which time the whole strength of the craft is called forth,

and an imposing spectacle is presented to the public eye, the best part of which, in our opinion, is the moral strength of a line composed of good citizens and men of character. That, however, which chiefly appeals to the eye of the onlookers is the regalia and jewels, which to the uninformed means merely a peculiar uniform, and too often excites ridicule rather than respect. The custom of laying corner stones by masons is ancient, appropriate, and entirely correct, and the ceremonies allotted thereto are sufficiently serious and imposing in themselves without the show of aprons, symbols, jewels, banners, knightly regalia, brass bands, and the various accompaniments, which make the greatest part of the impression on the minds of the spectators, and it is to be feared on those of the craft. If an order should be sent forth for the craft to assemble without regalia or insignia of any kind, to assist the Grand Master in laying a corner stone, the sick list we fear would be largely increased and an immediate revival in business might be expected. But what a noble sight it would be to see a procession made up of a goodly portion of the solid character of the state, entirely unadorned by that which in public becomes, in the eyes of many, frivolous and unmeaning. The clothing of masons is not for the purpose of giving uniformity of appearance to their assemblages, but has symbolic meanings which should give uniformity to their purposes.

The burial of a deceased brother is also made the occasion of a procession. That the lodge should attend the funeral of a member, when so requested, is eminently proper, and it is the only time when the public wearing of masonic clothing and emblems has an especial sanction of propriety. It is the last earthly lodge in which we can meet our brother, and perchance, while we are bidding him farewell in the body, his soul influenced by bonds of friendship, may stay its course; and, during the mo-

ments in which duty and brotherhood pay their solemn tribute to the great change from life known to life unknown, may mingle in spirit with our work; then, floating forth into the unknown, present at the door of the Celestial Lodge the white parchment of good intentions engrossed with the golden characters of acts performed. No man may say that the scroll is barkened with blots. Death is an alembic of whose distillations we know nothing. But in consideration of the highest propriety and especially of the feelings of surviving friends, would it not be better that masons' funerals should be attended in a semi-private manner. The officers and members of the lodge might be conveyed to the house and grave in carriages, or if obliged to walk might assume their aprons and jewels only at the grave when they are about to open what might be termed a public lodge.

The dedication of masonic halls is often preceded by a procession in all the glory of adornment; but we see no reason for such display. We doubt whether the dedication ceremonies of King Solomon's Temple opened with a long and showy parade.

The two accounts of the dedications given in the Bible certainly lend no encouragement to the practice.

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem that they might bring up the ark of the covenant of the Lord out of the city of David which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast in the month of Ethanim, which is, the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle, the congregation, and the holy vessels that were in the tabernacle, even these did the priests and the Levites bring up. And King Solomon, and all

the congregation of Israel, that were assembled unto him were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude."

Here is no mention of a procession through the principal streets with brass bands and a throng of idle spectators, gazing at a spectacle of which they understood little, if anything; but the people of a whole nation in line for a purpose well understood by them, led by the high priest, wearing the simple symbolic clothing which he always wore on ceremonial occasions and which was familiar to the eyes of the people. They were to dedicate a temple, the building of which they believed to have been directly commanded by the Lord; and the acceptance of which was to be shown by a visible sign from Him who had given the command. They did not tarry by the way, or reach the temple by a circuitous route. There was no occasion to display the beauty of their raiment to the spectators, because all were participants. All were content to go on foot, for there were none to admire, from sidewalks and windows, the grace of their horsemanship and their exaltation above their more humble brethren. The ceremonies of dedication were wholly within the temple. It would seem much more decorous in the brethren of to-day if they would follow this example, and repair to a new temple with as little show as possible and there, withdrawn from the public eye, perform the appropriate ceremonies, with the pleasant consciousness that they have not given occasion for ridicule, and for the charge of a desire for personal display, or of a still worse motive, that of bidding for candidates.

That masonic processions have been the subject of ridicule not only by word of mouth, but by mock processions, doggerel verses, and other writings, is well known. The mason will reply to this by pointing to the growth of the craft, and saying that Masonry

can withstand ridicule. This is true; but brethren should not bring the craft into a position where it is obliged to withstand it. Nor do we think that Masonry has had a healthy growth from material attracted by the glitter of a masonic procession. This is in fact one of the forms of masonic advertising, which, with the rest, should be cut off with an unsparing hand. The publication of masonic matters in newspapers is thoroughly reprehensible, but is of daily occurrence; and business that concerns the craft alone, even that which should be kept most sacredly secret — masonic charity — is read in the public prints. There is somewhere in many a jurisdiction a masonic "Jenkins" who delights to write long accounts of dedications and public installations and to publish them in the daily papers. The whole practice is in direct opposition to our principles, and in many cases is in violation of positive law. The various masonic publications furnish ample space for all legitimate masonic news. It would seem to the ordinary mind that sufficient means of notification of meetings exists without resorting to the daily papers. Each lodge distributes to its members cards on which are printed the dates of regular meetings, and the same information is given in this jurisdiction in the official organ of the Grand Lodge. Special meetings should be notified by the secretary of the lodge through the mails. Advertisements are for the uninterested brethren, who will not take the trouble to get a list of meetings or consult it if they have one.

Let us hope that the time will come, and that it is near at hand, when all masons will be so in truth as well as in name; giving a reasonable part of their leisure time to the study of the principles of Masonry, rather than endeavoring to make it the means of projecting themselves against the public eye by a singularity of dress which leaves no impression of their individuality. When an excellent brother and plain citizen appears in

the street as Knight or High Priest there is danger that his enemies will smile and his friends will mourn.—*The Warden.*

Freemasonry Attacked and Defended.

Outside adverse criticism of Freemasonry is usually founded upon both ignorance and prejudice. Those who attack the Masonic Fraternity are unacquainted with its purpose, its methods, its history, and its character, and, added to this, they are stimulated to underrate it by a prejudice, which a few unwise men are continuously striving to spread abroad in the community. Certain religionists among whom the Reformed, and United Presbyterians are chief traditionally, if they do not formally, teach that all "secretism," and secret societies, are born of the devil, and hence that Freemasons must be children of the devil, and doing his work. And they do not merely assert this as their opinion, but they strive to substantiate it by pretending to expose what Freemasonry is and teaches; but their exposure is simply a travestie, without the shadow of a basis of truth. We will give a fair example of this unfair method of criticism, and ourselves expose a recent exposure.

A Brother has sent us a copy of the *Reformed Presbyterian Advocate*, for September, 1879, a monthly published in Philadelphia, which purports, on its cover, to be edited by two reverend gentlemen. He has, further, called our attention to an editorial article in it entitled "Masonry," and asked us to answer its false and malicious charges. This we shall briefly do, and in doing so shall simply and fairly state facts, which we, and all Freemasons, know to be true. The first libel is, that "Masonry is an immoral, ungodly institution." Now Masonry, according to its own showing, is "a beautiful system of morality, veiled in allegory and illustrated by symbols," and every Brother knows (and no other can know) that throughout Freemasonry the purest morality

is taught in the working of all degrees. The language of the Holy Bible, and especially of the New Testament, is continually upon the lips of the Master of the Lodge, and is spoken reverently, impressively, and with the best effect upon candidates. We assert, without fear of contradiction from any one who knows, that the morality of Masonry is the morality of the Bible. But then, ours, if not an immoral, our enemy says, "is an ungodly institution." Pray how could; this be? The word of God always lies open in both our Lodges and Royal Arch Chapters, when *they* are open; God is openly worshiped in prayer, reverently said, at the opening and closing ceremonies; our Lodges are dedicated to God—how then can Masonry be ungodly? When white is black, and chalk is cheese, it may be, but not until then. Freemasonry is ostensibly and really, theoretically and practically, a godly institution.

The second libel is, that "it claims to be a religion, a saving religion." It claims nothing of the kind. It is religious, but not a religion. It aims to make men better and happier; and recognizing that only the good can be truly happy, it seeks to plant the seeds of virtue and morality in the minds and hearts of all of its initiates. It uses the Bible because the Bible is an efficient ally—the most efficient ally—to that end. Freemasonry lacks every element of a religion. It has no formal creed, no ministering priests, no sacrifices, and no religious ritual. It does aim to make "good men and true," and so far is the "handmaid of religion," but it aspires to be no more than that. Will not the Reformed Presbyterians allow us to be their servants? Has jealousy reached this point? Instead of being *zealous* of good works, these people are *jealous* of good works.

The third libel is, that Masonry "is an unchristian institution." This is equally untrue as the previous assertions; and it is untrue in all senses. First, Freemasonry is not in any

sense adverse to Christianity; nor is it adverse to any form of religion. For the reason that it stands neutral between all religions, it is often falsely charged with being irreligious, and unchristian. It was never designed to be a religion, but it was intended to comprehend in its membership good men of *all* religions. It has accomplished this result, happily, and it has subserved a glorious purpose in making men of different religions to live together in peace, in the Lodge, and as a necessary consequence, afterwards in the outer world. Masonic Lodges during the middle ages (as we learn from our old Charges) were distinctively Christian and Roman Catholic, but at the so-called "Revival" in England in 1717, the Craft broadened its platform; and became, what it remains to this day, positively pro-religious, but unsectarian, because it was designed to be cosmopolitan and comprehend in its membership good men of all nations and creeds upon the face of the whole earth. Its broad principles of charity may well emulated by sectarians of every name—Reformed Presbyterians and Baptists, Episcopalians and Methodists, Roman Catholics and Jews, Trinitarians and Unitarians. All of the liberal spirited in these denominations will admit, that those who truly love and serve God below, will be welcomed to the bliss that awaits the servants of God, in heaven in the great hereafter; but these are far from mingling together, or living peacefully, here below—it is *only in the Masonic Lodge that these differing religionists can sit as it were in heavenly places*, with words of fraternal regard on their lips, and mutual love in their hearts. It is exactly true that the peace and harmony which reign in a Masonic Lodge make it, so far, "like a little heaven below." Freemasons, then, are not unchristian, but they are filled with the spirit of Charity, which is the very spirit of Christ and of Christianity.

The fourth libel is, that "there is no Christ in Masonic prayers." In answer to this we would remark, all are familiar with the "Lord's Prayer," which is known as the "model prayer,"—is Christ's name mentioned in it? Notwithstanding which we presume it is acceptable to God, and answered in mercy as quickly and effectually as though it were formally offered in Christ's name. In the first place we say, then, in reply to this fourth libel, that even though Christ were not named in Masonic prayers, these prayers are offered to the one only true and living God, and will be heard and answered by Him as certainly as will the Lord's Prayer. But, in the second place, prayer *may* be offered up in a Masonic Lodge in the name of Christ. It is not usual because it is not necessary, but there is no Landmark to prevent or forbid it.

The fifth libel is, that Masonry "teaches that all Masons will be saved, whether believers or unbelievers, Christians or Pagans, &c., &c." It teaches nothing of the kind. It asserts nothing whatever of the future. It deals with *the now*, not with the hereafter, excepting indirectly. If making men better here will make them happier hereafter, then probably it accomplishes lasting good; but it does this only incidentally. Freemasonry holds up no scheme of salvation, professes to supply or supplant no religion, and is simply its servant and handmaid. Under this head we may notice the allegation, that "at death Masonry removes its members from the Lodge below to the Grand Lodge above." To which we remark, "which things an allegory." It is true that obituary eulogists love to use the phrase, "the Grand Lodge above," yet it is but a pretty figure of speech, which has very little meaning in it. It is the language of panegyric, of benediction, of trust and hope, rather than of belief. Nothing can be argued from it, for

it is but a complimentary figure of speech, used, and rightly used, on the principle of *nil nisi bonum*.

The sixth libel is that Masonry "is a soul-destroying institution." The reader may well ask—*Can* this be so, when clergymen of almost all demonstrations are active Freemasons? Then have the souls of many of the world's greatest benefactors, and most exemplary Christians, been destroyed! Then does the immortal Washington now lift up his eyes, being in torment! Who has constituted these Reformed Presbyterians an "inquisition," to misrepresent, vilify and sit in judgment upon their fellow men? Freemasons leave *them* to be judged by their God, and let these slanderers and libelers follow our charitable example.

We need say nothing more; we would rather not have said so much. We always reluctantly say a word in defence of Freemasonry. Its works are its best defence. But when it is openly, persistently and falsely maligned, and that, too, in "the city of Brotherly Love," we cannot but tell the truth, and shame the allies of the—other side.—*Keystone*.

IN MEMORIAM.—At the regular meeting of St. George's Lodge, No. 42, G. R. C., London, held on the 3rd inst., the following was unanimously passed:—

To the widow of our late lamented Worshipful Brother John Campbell Bennet:

DEAR MADAM,—It is the universal wish of St. George's Lodge, No. 42, A. F. & A. M., G. R. C., to tender you their sincere sympathy in the irretrievable loss you have sustained in the death of your beloved husband and our revered Worshipful Master. You knew his worth as a husband and a father; we knew his merit as a man and a Mason, and trust that his conduct and behaviour on this earth will be a bright example for his fellow men and fellow Masons to follow. We feel assured that he has won his reward on high, and trust that the Great Architect of the Universe will so mark your life here below that you will be enabled to say, "His will, not mine be done."

Signed on behalf of the lodge,
A. Ellis, W. M.
T. H. Brunton, Sec.
London, March 3, 1880.

The Canadian Craftsman.

Port Hope, April 15th, 1880.

Mixed Processions.

Many of our readers will no doubt dissent from the views of R. W. Bro. Otto Klotz, as expressed by him in his communication in last month's CRAFTSMAN, on the subject of "Mixed Processions." And while we do not agree *altogether* with our learned Bro., yet we must admit that his opinions are based, to a certain extent, on reason and sound sense, and his arguments are supported by Masonic principles. Bro. Klotz is rather hard, and unreasonably so, on the Templar Order when he classes it among the multitudinous side or *spurious* degrees which have, of late years, been added to Freemasonry; nor are we prepared to accept his statement that the "Knights Templar are a kind of spurious Freemasonry," and that the Oddfellows and Orangemen are more allied to Freemasonry than the latter are to Knights Templar. The connection indeed between Freemasonry and the Templar Order is not very clear, but according to some of the best Masonic authorities, a connection did exist in mediæval times, and there is evidence, of a strong character, of the Masonic origin of the Knights Templar. And according to Col. Macleod Moore, Great Prior of Canada, (a very excellent authority) the Templar Order is part of the Masonic body, and as at present constituted and engrafted on Freemasonry.

But we heartily agree with Bro. Klotz in his objection to "mixed pro-

cessions" on those occasions only when Masonic processions are legitimate, viz: at funerals, attending Divine service, and laying corner stones. We are strongly opposed to display, and we believe that a growing love for the pomp and show of a Masonic "turn-out" draws many men into the Order who make poor Masons. Such men are seldom seen at the Lodge; rarely, if ever, contribute to the relief of a distressed brother; and take little or no interest in Masonry, until an Emergency is called to attend a funeral, or join in some public demonstration, and then they are on hand decked in full regalia. That this desire to air their regalia before the profane, is the great attraction with many Masons, may be proved by the fact that very few brethren will be seen attending the funeral of a deceased brother who may also have been an Oddfellow, and where the obsequies are, by request, under the direction of that Body. It being contrary to the rules of the Masonic Order that the brethren in such case should appear as Masons, that is, in regalia, an opportunity of "showing off" is not open to them, and having no stronger attachment than the outward adornment, they fail to discharge a duty of respect which they owe to the remains of a deceased brother, and to his family.

Of the three occasions on which public processions are legitimate, the Constitution does not provide for other than Craft Masons, except in the case of funerals; and in prescribing the order then to be observed, the place to be taken by Royal Arch Masons is laid down. And we may infer, as Bro. Klotz suggests, that Royal Arch

Masons are only allowed to take their place by an act of courtesy, and as visitors; for it will be observed by reference to the Book of Constitution, that although provision is made for their position in the procession, following members of sister Lodges, and immediately preceding the Lodge of which the deceased was a member, no order of precedence to be observed by them, is laid down. On the occasion of a funeral, all unnecessary display should be avoided; and at a Masonic funeral, no regalia is so suitable as that of the Master Mason, the officers wearing the collar of their office, the jewels, and tassels of the apron covered with crape. If the brethren are dressed in black, with white gloves, and thus clothed, they present an appearance appropriate to the mournful occasion for which they are assembled, and the solemn duties in which they are engaged.

Somewhat similar reasons may be urged against any other regalia than of the Blue Lodge, when a procession is formed for the purpose of attending Divine service. The custom prevails in the United States, among the Knights Templar, of attending Divine service on Good Friday, Easter Sunday or Ascension Day, when the ceremonies observed are of a very striking and emblematic character; but the costume of the Knights Templar is the only regalia worn, and the eye is not distracted by a diversity of dress. We fear however that our American Fratres are like many of our Craft Masons, too fond of display. It is not for us, however, to criticise our neighbours.

On the only other occasion on which Freemasons appear in public as such,

the laying of a foundation or corner stone, the presence of other than Craft Masons would be ridiculous, for reasons which are apparent to all.

We agree then with Bro. Klotz, that when Masonic processions are formed for the three purposes to which we have referred, it were better to confine the regalia worn to that of the Blue Lodge. Royal Arch Masons and Knights Templar are, must be, Master Masons, and if they are ashamed of, or not content with the honorable badge which they are entitled to wear, their absence on these occasions is preferable to their presence.

In conclusion, we call attention to a communication which appeared in the CANADIAN CRAFTSMAN of July, 1879, from "one of the Council of the Great Priory of Canada," in which our correspondent calls attention to the fact that the General Statutes and those of the Great Priory of Canada lay down that the distinctive costume of the old Templar Order is to be worn at meetings of Preceptories, but there is no provision made, or is it intended that it should be *paraded in public*, or that the British Association of Templars should assume any rank or precedence *whatever outside* of the meetings of such Preceptories. And at the last Annual Assembly of the Great Priory of Canada, Col. W. J. B. Macleod Moore, Great Prior of the Dominion, stated in his address, that his views were expressed in that communication. Knights Templar therefore, as such, should have no place in Masonic processions.

THE CANADIAN CRAFTSMAN.—A very ably edited Masonic Magazine. We always read it with pleasure.—*London Freemason.*

Masonic Correspondence.

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

Masonic Dedication in Manitoba.

WINNIPEG, April 12, 1880.

To the Editor of THE CRAFTSMAN.

Tuesday evening, the 7th instant, witnessed the riveting of the last bolt, to speak figuratively, in the circle of Brotherly Love which has once more drawn within its circumference the recently divided Craft of this Province. I allude to the union of the four city Lodges, viz.—Prince Rupert's, No. 1; Ancient Landmark, No. 3; St. John's, No. 4; and Northern Light Lodge, No. 10, in the joint occupation of a new, large, and commodious Hall, situated in the third storey of Harris' Block, opposite the City Hall, and which was solemnly dedicated to Freemasonry on the evening in question by the M. W. Grand Master, Bro. John Headley Bell, assisted by Past Grand Masters M. W. Bros. W. N. Kennedy, and G. F. Newcomb; Deputy Grand Master E. G. Conklin, and the other Grand Lodge officers.

The Hall is the finest this side of St. Paul, Minn. The Lodge room is 25x60, and 15 feet high. There is a spacious refreshment room, waiting room, visitors' test room, and preparation room, all comfortably furnished in a style that but a short time ago the most hopeful of the fraternity would have deemed impossible, but where union holds sway, what cannot be accomplished? The assemblage was the largest of the kind ever witnessed in our Province, and the cordial feeling and good-fellowship that prevailed plainly showed that all memories of the late unhappy differences were buried in oblivion.

After the impressive dedication ceremonies were concluded, the M. W. Grand Master delivered the following eloquent address:—

BRETHREN,—In this Province, as elsewhere, Masonry has seen many vicissitudes. I call to mind the first time it was my privilege to meet with the craft in this Province, in 1871,—a small band of brothers in a very small room—not half as large as the refreshment room adjoining this hall. There were only about enough to open an E. A. Lodge. Shortly afterwards a second Lodge was organized, and a larger room obtained. In about two years after a still larger hall became necessary, and since that time two more Lodges have been warranted, and now a still larger hall has just been dedicated to the mysteries of Masonry, and I trust that ere another decade elapses the craft will be in a hall of their own, receiving instead of paying rent. I am satisfied that it only needs energetic action, shall I say on the part of the Masters of the four Lodges, and the thing could be accomplished. I said a moment ago, Masonry has seen many vicissitudes in this Province, and the outside world as well as some, perhaps many, of ourselves have had occasion to ask, Is there any virtue or power in Masonry?

Brethren, have we not all seen and felt the power of Masonry? We have known numerous instances in the early history of the Province where brethren from other Grand Lodge jurisdictions have come amongst us, and instead of long life and prosperity, sickness overtook them, but at their bedside were found faithful and true brethren attending to their wants, and when, as was the case in several instances, they were cut off by the cold hand of death, the members of the craft conveyed them to their last resting place.

And again, we have seen the power of Masonry when the necessities of a public institution were great. At the solicitation of one of our Past Grand Masters, the brethren nobly responded, and over \$400 was donated to the Winnipeg General Hospital.

And again, we have seen the same power exerted when a respected brother was cut off in his early manhood, the craft cheerfully provided a home for the widow and orphan child.

And yet again, we have seen the power of Masonry in another direction. We have seen the cloud, not larger than a man's hand, appear and spread over the Province. The cloud became black, and lowering, and threatening destruction to our loved institution in this Province; but the memory of the duties we owed to the craft were upon us, and the exercise of charity and brotherly love dissipated the cloud like the mist before the rising sun, and it has rolled away, I trust, I hope never again to appear on the horizon.

(Here the speaker related an incident which occurred in Missouri, and which attested fully the power of Masonry.)

Brethren, let us as Masons to-night pledge ourselves anew to stand by the grand old institution that has stood by us through the storms of past centuries; let us stand by the institution that from its origin has stood by the distressed of every land, and pledged its support to the helpless widows and orphans of every nationality.

Ours is an aged institution, and yet not too old to do good; still its mission has not yet been accomplished, nor will it be until sorrow and suffering have left the world. We delight in its antiquity, because there is an irresistible enchantment about everything that is hoary-headed and aged. The good old Mason whose head is silvered o'er with the frosts of many winters, and whose body is curved by the weight of years, is more to be respected than at any other period of life. The old arm chair and the old family relics all scarred and torn are treasured all the more because of their scars, their age and their history. Thus it is with Freemasonry. We revere it because it is the oldest secret society on the globe, and its age alone should make it honorable. Let us see to it, my brethren, that we so act that we may bring no discredit upon Ancient, Free and Accepted Masonry. The institution is old and hoary from the dust of many centuries. The old battle flag shot asunder by the bullets of the foe is revered and loved by every true soldier as he loves country, yea, more than he loves his life. Decay and death are written upon everything in nature. Nations, thrones, kingdoms and governments have yielded, and are now yielding to this law. The grand cities, temples, towers and obelisks of antiquity, which were intended to immortalize the names of their builders, have nearly all crumbled into dust, notwithstanding Masonry still endures. Still the attentive ear receives the sound from the instructive tongue, and still our mysteries are lodged in the repository of faithful breasts, and the names of S. K. of I., H. K. of T. & H. A. are not forgotten, and our glorious temple of Freemasonry grows stronger and brighter with the roll of years. May it be our aim to add to its strength and aid in its brightness.

Then around this altar chosen well
Brothers with fraternal hail
Gather in your mystic ring
Mystic words and joyful sing:

Round this hall may PLENTY reign,
PEACE with spirit all benign,
UNITY, the golden three
Here their influence ever be.

Round this altar where now we stand,
Soon will be another band;
We to other worlds must go,
Called by Him we trust below.

Happy indeed shall we be, if not only our foundation stands, but if the superstructure of individual character which we have reared proves acceptable to the Grand Architect and is found worthy of a place in that temple not made with hands, eternal in the Heavens.

Rev. Bro. Canon O'Meara delivered a most eloquent address, to which I regret to say, my space will not permit me to do justice. He referred to the dedication of this hall as a meeting place for the brethren, and said it would give them an opportunity of working heart to heart. From this lodge Freemasonry would go on and conquer. But they must not stand still. Masons should gird themselves up for renewed efforts. We stand in the vista of future events. We are taking our share in the formation of a mighty new nation, a nation which shall yet take its part in the history of the world. And in developing that great future, shall not Masonry be a great factor? What power is there more potent? Hand in hand shall go the church, the school-house and the lodge. People are coming to us from all over the world. We must be prepared to lend them a helping hand. Out of the diverse mass we must evolve one grand nationality. The speaker here dwelt on the benefits of Masonry in the production of such results. He believed that Masonry was destined to be a real power in the future history of this country. In conclusion, he referred feelingly to the great services to the craft of the present Grand Master, Bro. John H. Bell. The speaker was frequently and heartily applauded.

The next feature of the evening was a song from Bro. D. B. Murray, which, it is needless to say, was excellently rendered and much enjoyed.

The Hon. C. P. Brown, A. M. Sutherland, M. P. P., and Hon. A. G. B. Bannatyne then spoke, each of them briefly but pointedly, after which a musical interlude varied the proceedings.

Rev. Bro. German was then called upon. He spoke of the attraction of Masonry. It was impossible to explain the attraction of the steel and the magnet; no more can we explain the Masonic tie. But we can rejoice in the fact that so it is. All its principles are based on charity. The speaker dwelt forcibly on this idea of the necessity of charity, not only as manifested in giving to the poor, but also in looking with leniency upon the faults of others. If we expect charity, we must give it. The sun shines on royalty, but on the poor, too; and such should be our charity.

A recitation from Bro. Jno. McBeth, entitled "The Level and the Square," followed. It was delivered in a most spirited manner, and the audience appreciated it heartily.

At the close of the proceedings, a gold watch was presented to M. W. Bro. Geo. F. Newcomb, by R. W. Bro. A. J. Belch, and a few other friends of the former. Although the sentiments of the address were by no means those of the majority of the brethren assembled, still it was thought that on such an occasion it would be better not to stir up any feeling by adverse criticism; I would like further to say, that the reply as published in the local press *was not* the reply which was given at the time by M. W. Bro. Newcomb. Had it been so, it would have been impossible for the brethren present to have allowed it to go unchallenged, reflecting as it does, so seriously, upon the happy settlement of the Masonic difficulties in this jurisdiction, said settlement having been approved by the Grand Lodge.—After the Grand Lodge had been closed in ample form, the brethren departed, well pleased with the evening's entertainment.

Fraternally yours,

WM. G. SCOTT,

Grand Secretary,
Grand Lodge of Manitoba.

"Grand Lodges of Quebec and Scotland."

To the Editor of the CRAFTSMAN.

DEAR SIR & BRO.—The opening question in the article under the above heading in your March number is one calculated to arrest the attention of every live Mason in the Province of Quebec, and no doubt the remedy suggested by the respected writer is one that appears to be perfectly reasonable and feasible to the mind of the English or Scotch Mason who has not as yet digested the, on this continent, well understood doctrines that "Masonic and political boundaries are coterminous," and that "When a Grand Lodge is established in a territory hitherto unoccupied, it becomes the duty of all the Lodges in that territory to transfer their allegiance to the new Grand Lodge, or surrender their Warrants to the Grand Body from which they were derived. I do not believe that the writer of that article intended to be offensive in suggesting the remedy he did, but I sincerely trust such a thing will never again be even hinted to the fraternity in the Province of Quebec, and that the CRAFTSMAN will not be the medium of conveying a proposition fraught with so much dishonor. Such an idea, if carried out, would destroy the Constitution of our Grand Lodge, which declares that "In the Grand Lodge alone resides the power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them, always taking care that the ancient landmarks are preserved. The Grand Lodge has also an inherent power of investigating, regulating and deciding all matters relative to the craft or to particular bodies, or to individual brothers, which it may exercise either of itself or by such delegated authority as in its wisdom or discretion it may appoint; but in the Grand Lodge alone resides the power of erasing Lodges, and expelling brethren from the

craft." And in another place, "As the Grand Lodge when congregated is a representative of every individual member of the fraternity, it necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the craft. Any Lodge or brother, therefore, who may feel aggrieved by the decision of any other Masonic authority or jurisdiction, may appeal to the Grand Lodge against such decision. The appeal must be made in writing specifying the particular grievance complained of, and be transmitted to the Grand Secretary. A notice and copy of the appeal must also be sent by the appellant to the party against whose decision the appeal is made." Now, it will be easily seen that just as long as any Lodge exists in the territory not only not recognizing, but in defiance of the authority of the G. L. of Q., her Constitution is violated, and she is not supreme in her own jurisdiction,—her supremacy exists only on paper, and ends there. No doubt from the resolutions recently passed by various Grand Lodges anent this subject, they carefully counted the cost before according to Quebec recognition as a supreme Grand Lodge, and they have thereby re-affirmed their determination to back up Quebec in the struggle even to the bitter end. It does not seem as if England and Scotland fully took in what this means, or they would hardly persist in defying the rest of the Masonic world, as they have done, and are now doing. Our Masonry in Quebec would be of no avail to us unless we were recognized outside our own territory, no matter how well we did our work in that territory. Then again, there were English and Scotch Lodges who joined the movement for the formation of the Grand Lodge of Quebec, in consequence of the assurance that the Grand Lodge of Quebec was to be the supreme authority in the Province, and faith must be kept

with their brethren, and it would be much better for these Lodges to resume allegiance with their Mother Grand Lodges, which are bona fide Grand Lodges, than to be a constituent portion of an abortion. It might also be reasonably expected that those Grand Lodges who have recognized Quebec would as promptly withdraw their recognition, should she attempt to compromise the principle at stake in this matter, and it must not be overlooked that England has weakened her never tenable position materially by her recognition of the legality of Quebec, although she attached to that recognition conditions that she should have known right well that Quebec could not, and would not accept. The fact of England still retaining Lodges in Egypt and Nova Scotia, is simply an aggravation of her wrong doing in the case of Quebec, and renders it more imperative still, if such were possible, that with Quebec there must be no surrender of the principle involved,—it must be, do or die. England and Scotland must withdraw their subordinate Lodges.

COSMOPOLITE.

Jurisprudence Department.

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

QUERY.—On a Lodge or Chapter being suspended for failing to make regular returns, and pay usual fees to Grand Lodge or Chapter, what is the *status* of the members of the suspended Lodge or Chapter? Are they also suspended, and unable to visit? If so, those members who regularly paid their dues would really be unjustly dealt with.

ANSWER.—The law on this subject is determined by the local regulations of each Grand Lodge, or the decisions of Grand Masters, which have been approved by Grand Lodge, or the decisions of the Grand Lodge itself.

One general rule is that when a Mason is suspended for any cause whatever, he is, for the time of such

suspension, debarred from all the rights and privileges of the order.

In Massachusetts, some years ago, it was held that the suspension of a Charter was not a suspension of the members of its Lodge. In 1858, a case occurred where the Grand Master arrested the Charter of a Lodge, and the Grand Lodge suspended the Lodge for one year, and at the end of the time, restored the Charter to a part of the original members, on petition; it was held that the suspension did not apply to individuals, but to the Lodge, *as such*; that the members not included in the restoration of the Charter were simply non-affiliated Masons, and could be re-admitted to membership only in the usual manner.

But the Grand Lodge Constitution of Massachusetts now provides that if at any time the Warrant or Charter of any Lodge under this jurisdiction shall be suspended or cancelled, for Irregular or un-Masonic conduct, the members of said Lodge, at the time of its having incurred such penalty, shall be disqualified to visit or join any other Lodge, without special permission of the Grand Lodge, obtained on memorial.

And in 1871, Grand Master Gardner decided that brethren, whose names are omitted in the restoration of the Charter of a Lodge, which has been cancelled, cannot, under the above provision of the Constitution, visit or join any Lodge without special permission of the Grand Lodge, obtained on memorial.

In Maine, the law is slightly different, and the penalties only attach to those members who took part in the improper conduct. Their rule is that when a Charter of a Lodge is suspended, or annulled for un-Masonic conduct, its members implicated in such conduct cannot join or visit any other Lodge, without special permission of the Grand Lodge, obtained on memorial therefor. Also, that all working or assisting in the work of a Lodge, whose Charter has been sus-

pended or cancelled, are liable to expulsion.

In New York, the suspension of a Lodge carries with it the suspension of all its members, unless they are specially excepted at the time of such suspension.

In Illinois and Ohio, the suspension of a subordinate Lodge, by the Grand Lodge, only affects the standing of the individual members so far as they participate in disregarding the edicts of the Grand Lodge after the first information thereof comes to their knowledge; provided that such individual members, by their acts, shall not have been the cause of the suspension of the Lodge by the Grand Lodge.

This question was before the Grand Lodge of Canada in 1861. A brother had been initiated in a Lodge at G., and was compelled to leave before he could obtain the second degree. Several months after, he returned, and found that during his absence his Lodge had been suspended for improper conduct. He could only remain a short time in the country, and he proposed to join and take his remaining degrees in a Lodge at T., in another District. The D. D. G. M. of the latter District, on application, granted a dispensation for that purpose, and in his report he says:—

"The only question which arose in my mind was, whether the mother Lodge of the brother, being under suspension, placed him also under Masonic disabilities until the suspension was disposed of; but, after much consideration, I decided to give him the benefit of any doubt on the subject, under the very peculiar circumstances of the case, he had paid his full fees to his mother Lodge, which entitled him to receive his three degrees; he immediately leaves, and during his absence, from conduct on the part of the Lodge in which he could have no participation, the Lodge is suspended, and as the removal or otherwise of that suspension must necessarily be a matter of time, he, being about to leave the country, must

either suffer for the sins of the Lodge, and leave without his degrees, or seek them elsewhere. The case was manifestly one of peculiar hardship, and seemed to me to be a fitting one for the exercise of the dispensing power."

The D. D. G. M. of the former District thought that the dispensation should not have been granted, and the case was referred to the Committee on Constitutions and Regulations. Their report said:—

"Your Committee feel that it was well to give the brother the benefit of the doubt in the absence of any express directions in the Constitution governing the case, but your Committee consider that the precedent should not govern, but that for the general order and good government of Masonry, the rule should be laid down, *that a suspended Lodge places all its members under Masonic disabilities, except by special dispensation, to be granted by the M. W. Grand Master only!*"

This report was adopted by the Grand Lodge, and the rule as there laid down may be taken to express the present state of the law on this subject, in this jurisdiction.

Dual Membership.

The scourge of dual membership is upon us, and this is a sample of how it works: Our Lodge had been going on for many years, peaceably engaged in its work, but at length the evil day came. Disappointment at the result of a election caused certain brethren to apply for a charter, and in due time the warrant was granted and a Master elected and installed. Before recommending the application for a dispensation, a written guarantee was placed in the hands of the D.D.G.M., that in the event of a warrant being granted certain brethren of the new Lodge would retire from membership in the old one. That this pledge has not been carried out the sequel will show. In the old Lodge our Past Masters have certain special duties

to perform. Under the By-laws they are members of the permanent committee. The Brother who got his rank as P. M. in the new Lodge, claims to be a member of this committee. Many of us dispute this claim on the ground that he is not a Past Master of our Lodge, but a Past Master of another Lodge, and a simple ordinary member of ours. We claim that, as he never was our Master, he is not our Past Master,—that he might never have become Past Master in our Lodge, but was made P. M. in spite of all we could do to prevent it in our own elections. Of course he exercises his rights as P.M. in the Lodge in which he got his degree, as well as in Grand Lodge. With these things we have nothing to do. You would much oblige by submitting the matter to your much esteemed juris-consult, and requesting him to give us through THE CRAFTSMAN his well digested opinion on the legal aspect of the case, as such matters are of interest not only to our Lodge but many others in like circumstances. A reply to the following queries (growing out of this matter) would be interesting:

1. Who is the W. M. of a Lodge?
2. Who are its Past Masters?
3. Should Past Masters be announced as hailing from the Lodge in which they obtained their degree, or the Lodge in which they are affiliated members?
4. Has a P. M. who is a member of two Lodges, in one of which he took his P. M. degree, the right to be announced as Past Master of the Lodge in which he is only an ordinary member?
5. Should the P. M. of another Lodge enter the Lodge of which he is an ordinary member, hailing from the Lodge in which he obtained his rank (as P. M.), can he claim to exercise member's privileges?
6. Does a P. M., in affiliating, take rank as to seniority in the Lodge of which he becomes a member (by affiliation) from the date of his reception

of the degree or from the date of his affiliation?

7. What steps can be taken to compel these brethren to take their dimit as promised by them in the letter of guarantee which procured the recommendation of the D.D.G.M., and without which the dispensation would not have been issued?

SPHINX.

ANSWERS TO "SPHINX."

1. The W. M. of a Lodge is its presiding officer. He is the brother who has been regularly elected to that office, and duly installed as such.

2. The Past Masters of a Lodge are those brethren, being members of the Lodge, who have "passed the chair." All brethren who have held the office of Worshipful Master for twelve months are Past Masters, and are entitled to rank as such. It is not necessary that they should have held the office of W. M. in the Lodge of which they are members. The rank is a personal matter, belonging to the individuals themselves, and they carry it with them, wherever they go. In 1875, the Grand Lodge of Canada decided that a member of a Lodge, who has been a Master of another Lodge, and properly returned, is entitled to his rank according to seniority, both in Grand Lodge, and in the Lodge with which he is affiliated. A Past Master from a foreign jurisdiction, who affiliates with a Lodge in this jurisdiction, is equally entitled to his rank.

3. Past Masters should be announced as hailing from the Lodge in which they are affiliated members. It is a matter of no consequence where they obtained their rank as Past Masters, or in what Lodge they held the office of W. M.

4. A Past Master, who is a member of two Lodges, in only one of which he actually held the position of W. M., has the right to be announced as a Past Master of the other Lodge.

5. When a brother, who is a member of two Lodges, attends either of them, he should not be announced as hailing from the other Lodge. He could not be a visitor to his own Lodge. Nor is it necessary that he should be announced as from the other Lodge, in order to take his rank as a Past Master. He is entitled to place among the Past Masters of that Lodge, just the same as if he had filled the chair in it. Any member of a Lodge can, of course, claim and exercise all a member's privileges.

6. The seniority of Past Masters among themselves, is determined by the dates at which they respectively became Past Masters. The oldest takes precedence, except in cases where the Constitution provides

otherwise, such as the preference given to the Immediate Past Master, to take the chair, in the absence of the Master. A Past Master, in affiliating, takes rank as to seniority in the Lodge of which he becomes a member, (by affiliation) from the date at which he became a Past Master, and not from the date of his affiliation.

7. We doubt if any brother can be compelled to take his dimit, but if these brethren have violated the promises, which were made in order to obtain a recommendation which they would not otherwise have obtained, we think that charges of un-Masonic conduct could be preferred against them, and they suspended, if proved guilty.

We presume that the special duties which Past Masters have to perform in this Lodge are regulated entirely by the By-laws of the Lodge. These By-laws can be altered, if found necessary, by the Lodge. They could be made to provide that only those Past Masters who had actually held the office of W. M. in that Lodge, should be members of the permanent committee.

Masonic Benefit Association,
Kingston.

At the last regular monthly meeting of this Association, Bro. George W. Andrus was elected Secretary. The Association was reported in a prosperous condition. It was decided to extend the benefits of the Association to a new class of insurers, and the following circular has been issued:—

"The Directors contemplate opening a new class, to be known as class B, provided a sufficient number of the brethren join it. The objects of this class will be to do away with the system of death calls by paying an annual fee at the commencement of each fiscal year; also to ensure to each member's family on this class the sum of \$500—no more, no less.

Annual fee of member under 25 yrs..	\$ 5 00
" " " 30 " "	6 00
" " " 35 " "	7 00
" " " 40 " "	8 00
" " " 45 " "	9 50
" " " 50 " "	11 00
" " " 55 " "	12 50
" " " 60 " "	15 00

Also, on joining, a fee of, say \$4, for preliminary expenses. The Directors are of opinion that the number of subscribers to this class should be 500, and that on any death, applications will be received to fill up the vacancy. But with a view of introducing it the Directors will open the class as soon as 250 members have announced their

intention of joining and on passing the requisite medical examination, have paid in their fees. The Directors call the brethren's attention to a comparison to the rules for a similar insurance in an ordinary insurance company without profits, taking the standards recently adjusted for the use of Canada and other countries where the interest on money rules higher than in England and Europe.

	Standard.	Proposed.
Under 25	\$ 9 11	\$ 5 00
" 30	10 44	6 00
" 35	12 05	7 00
" 40	14 09	8 00
" 45	16 71	9 50
" 50	20 33	11 00
" 55	25 70	12 50
" 60	33 00	15 00

"This class may be sub-divided into as many sections as there are applicants; that is, supposing 1,000 applicants are received, section 1 would be numbered from 1 to 500; section 2 from 501 to 1,000; and any brother who may desire to make more provision for his family may become a member of both or more sections, each having an equal benefit. By this means the Directors endeavor to put it in the power of every brother to make due provision for those 'nearest and dearest to him' in such a manner as his circumstances in life may fairly warrant, so that when the Gavel of Death descends to summon him into the presence of the G. A. O. T. U. he may be able to feel that he has not neglected his duty in this respect. No anticipation or provision is made for what are called 'profits' by insurance companies, the Directors' object being to give the fraternity for the smallest annual payment the largest possible death insurance. Members of class A are eligible for class B on passing the requisite medical examination, but the Reserve Fund of class A is no way applicable to class B."

Obituary.

On the 24th ult., V. W. Bro. Chas. Sharpe, of the City of Guelph, was called to his rest. Our deceased Brother commenced business in that city in 1863, and has always occupied a prominent position amongst his fellow citizens. Bro. Sharpe was a charter member of Speed and Guelph Lodges, both of which he helped to organize, and some years ago was made an honorary member of Guelph Lodge, No. 258; he was also a Past Grand Director of Ceremonies of the Grand Lodge of Canada. The de-

ceased was buried with Masonic ceremonies, the band of the Volunteer Battery being in attendance.

We have to record this month the death of an old and esteemed Brother, W. Bro. James Wilson, P. M. of Ancient St. John's Lodge, No. 3, Kingston, and Past Z. of Ancient Chapter in that city. Our deceased brother, who had attained the age of 76 years, has been residing in Toronto for nearly twenty years, and was buried on the 1st instant with Masonic honors. The Masonic ceremonies at the funeral were conducted by R. W. Bro. Thomas Sargent, D.D.G.M. The pall-bearers were:—R. W. Bro. John Nettleton, Collingwood, D. D. G. M. Georgian District; R. W. Bro. James Greenfield, Grand Registrar, Kingston; V. W. Bro. Geo. Hodgetts, P. G. S. D.; V. W. Bro. John Paterson, P. G. S. D.; R. E. Comp. Jas. Adams, P. G. S. Terauto District; and W. Bro. John Ritchie, P. M. Among other Masons present were, R. W. Bro. Bain, P. G. S. W; R. E. Comp. R. J. Hovenden, P. G. S.; R. E. Comp. Jas. Wilson, P. G. S., and the Principals and Masters of the Chapters and Lodges in the City of Toronto, in all about two hundred Craft Masons, eighty Companions, with twenty Past Masters, and fifteen members of Grand Lodge, and of Grand Chapter.

Presentation.

The following address to Mr. S. Rogers has been presented by the Prince of Wales Lodge, Ottawa, beautifully engrossed by Mr. Medlow, and in a heavy gilt frame:—

*Very Worshipful Brother Samuel Rogers,
Immediate Past Master Prince of Wales
Lodge, No. 371, G. R. C.*

DEAR SIR AND VERY WORSHIPFUL BROTHER,
—The brethren of Prince of Wales Lodge, the formation of which may be ascribed to your Masonic zeal and perseverance, desire on this, the anniversary of the patron saint, to testify to your ability and worthiness as a Master Mason. Many of them have for several years experienced great kindness at

your hands during your occupancy of the chief position in the East as Worshipful Master. As apprentices, they remember your words of encouragement so often and kindly spoken. As craftsmen, they acknowledge the advantages derived from your skill; and, as Master Mason, your probity of character. To expatiate at any great length on the many excellent qualities you possess, both of head and heart, would appear fulsome and might prove distasteful to you. They are widely known and fully appreciated. The brethren request your acceptance of the piece of plate which accompanies this address, and earnestly pray that the Great Architect of the Universe may perfect you in every good work, and at length receive you into His heavenly temple.

Signed on behalf of the Lodge,—festival of Saint John the Evangelist.

A. H. TAYLOR, W. M.
WM. NORTHWOOD, S.

The silver salver was engraved by Bro. George Cox, and had the following inscription thereon:—

Presented to Very Worshipful Brother Samuel Rogers, I. P. M. of Prince of Wales Lodge, No. 371, G.R.C., as a mark of esteem and fraternal regard.

BY THE OFFICERS AND BRETHREN.

Editorial Notes.

ACCORDING to the last annual report of the Grand Lodge of Illinois, there are in that jurisdiction 691 Lodges, with a membership of 36,374.

THE Freemasons of Hong-Kong, China, gave a grand ball in that city on the 15th January, ult., at which nearly eight hundred persons were present. It is described as one of the most enjoyable and in every way most successful balls ever given in Hong-Kong.

THE London *Freemason* of the 3rd inst., comes to us in an enlarged and improved form. Instead of sixteen pages there are now twenty, besides a colored wrapper. The paper in the new issue is better, and new type is used. For those who take an interest in English Masonic news, we recommend the *Freemason*. The annual

subscription, which covers postage, is 15s. 6d. The *Freemason* is issued weekly.

WE understand that a Preceptory of Knights Templar is about to be established in the City of Quebec, under the most favorable auspices, and that Sussex Preceptory has been transferred to Stanstead, in the Eastern Townships, with every prospect of having a prosperous future. The Christian Order of the Temple may now be considered as firmly established throughout the Province of Quebec. Fratre I. H. Stearns, of Montreal, Sub-Prior for Quebec.

THE foundation stone of the new Cathedral in Truro, Cornwall, is to be laid by H. R. H. the Prince of Wales, M. W. Grand Master, on the 20th May, with Masonic ceremonies. The Princess of Wales will also be present, and it is expected that the demonstration will be the most brilliant ever witnessed in the West of England.

THE Quarterly Communication of the United Grand Lodge of England was held in Freemasons' Hall, London, on Wednesday, the 3rd ult., the Right Hon. the Earl of Carnarvon, Pro. Grand Master, presiding. There was a very large attendance of the officers and members of Grand Lodge. H. R. H. the Prince of Wales was unanimously re-elected Grand Master; and Colonel Creaton was re-elected Grand Treasurer. Grand Lodge by an unanimous vote granted £500 to the relief of the Irish distress.

A New Hampshire craftsman, in blasting an immense granite boulder, is reported to have discovered a section of the solid rock on which appear the distinct outlines of the compasses and square. Here is food for the antiquarian thought; for this emblem carries the mind back to the earliest period, and in its far-reaching sug-

gestiveness even outranks the discoveries of Commander Gorringe.—*Repository*.

WE have received from the Grand Secretary of the Grand Lodge of Quebec, a pamphlet, issued by command of the Grand Master, containing extracts from the Proceedings of several Grand Lodges, regarding the invasion of the jurisdiction of the Grand Lodge of Quebec by the Grand Lodge of Scotland. The opinions of some thirty-three Grand Lodges on this question are given, and all concur in condemning, in more or less strong terms, the action of the Grand Lodge of Scotland. Some of these Grand Lodges have severed fraternal relations with the Scottish Grand Lodge, owing to its illegal invasion of the territory of Quebec; others again have passed resolutions refusing to recognize as regular Masons those who have received degrees in any Lodge in the Province of Quebec which does not acknowledge the authority of that Grand Lodge; others suspend immediate action, while they express the hope that the Grand Lodge of Scotland will withdraw from the illegal position which it has taken, and are ready to unite with other Grand Lodges in a general remonstrance with the Grand Lodge of Scotland. We have reason to hope that before many months have elapsed there will be a settlement of the present difficulty.

Canadian Masonic News.

GUELPH.—The Masonic fraternity of Guelph gave a ball on the evening of the 8th inst., which was an "extremely enjoyable affair." Although there were not so many present as had been expected, the rooms were comfortably filled, and there was no crush. The dancing room was tastefully decorated with bunting, pictures and flowers. The Chapter room was devoted to the purposes of a drawing room, and supper was served in the Lodge room.

From the *Colborne Express* we learn that complimentary farewell entertainments—one by the Masonic fraternity, the other by the citizens—have been given Bro. J. G. Webb, prior to his departure for Manitoba. He has for many years been one of the leading and most successful merchants of that village and a prominent citizen in local affairs generally. All join in wishing himself and family a long, happy and prosperous career in their western home.

MASONIC VISIT TO PICTON.—The *Picton Gazette* contains a lengthy report of the recent visit of Grand Master Henderson, accompanied by Bros. Wilkinson and Nuttall, to Prince Edward Lodge, Picton, and of the banquet which took place after. The brethren of Prince Edward Lodge have lately fitted up their hall in a superior manner, and their visit was in connection with the re-opening. After "labor" in the lodge-room, the brethren entertained the visitors at the Wilson House, where a capital supper was spread by the Proprietor. In response to the toast of his health, the Grand Master paid a high compliment to the members of the Prince Edward Lodge on their newly furnished room. The Brethren of Picton were highly honored by the visit of the Grand Master and the other distinguished brethren from Kingston.

SWEETSBURG, P. Q.—The M. W. the Grand Master of Quebec recently paid a visit to this place, when a District meeting of the Craft was held. The Grand Master delivered an able and interesting address to the assembled brethren, in which he referred to the various duties of the members, and also gave a vast amount of information in regard to the Craft throughout the world. Brief addresses were also delivered by other brethren. In the evening the brethren to the number of seventy-five sat down to dinner, at which the usual toasts were proposed, and a very pleasant time was spent.

SUTTON.—An entertainment, under the auspices of Georgina Lodge, No. 348, was held in this Village, on the evening of the 12th ult. Refreshments were served at 6.30, and after all present had been refreshed, V. W. Bro. Williams was called to the chair and a varied programme of music, readings, &c., was carried through with credit to all taking part. R. W. Bro. Frazer, of Georgina Lodge, and Bro. Bourgasser, of Sharon Lodge, delivered excellent addresses on the subject of Freemasonry, the latter alluding in his remarks to the harmony between the sacred decalogue and the Masonic ritual, in both precept and example. At the conclusion of the programme, the party indulged in a little dance, and the evening's entertainment was brought to a pleasant termination.

MILTON, Ont.—At the regular meeting of St. Clair Lodge, No. 135, G. R. C., held on the 25th ult., W. Bro. John Leslie was presented by W. Bro. J. H. Harrison, on behalf of the members of the Lodge, with a very appropriate address, on the occasion of his departure to take up his abode in Manitoba. Bro. Leslie replied in a feeling manner. The brethren, as well as a number of invited guests, then adjourned to the Wallace House, where a supper had been prepared. Bro. D. W. Campbell, Mayor of Milton, occupied the chair, and W. Bro. Dr. Harrison, the vice-chair. The usual patriotic and other toasts were drunk, and responded to in brief and witty speeches, with appropriate songs. All present testified to the high character and many good qualities of Bro. Leslie, and heartily joined in wishing him every success in his new home. After spending a very enjoyable evening the party sang "Auld Lang Syne" and dispersed. "Happy to meet, sorry to part, happy to meet again."

The following is a copy of a resolution passed at a regular meeting of Leeds Lodge, A. F. & A. M., No. 201, G. R. C., and held in their lodge room,

at Gananoque, on the 27th day of January, 1880:—

It was moved by W. Bro. John Ormiston, seconded by W. Bro. W. B. Carroll, and

Resolved,—That the Worshipful Master, Wardens and Brethren of Leeds Lodge, No. 201, G. R. C., desire to record their thorough appreciation of the courteous and able manner in which the D. D. G. M., upon the occasion of his official visit, performed the arduous duties devolving upon him,

And that while wishing to express their appreciation for the interest evinced in Masonry generally, they desire especially to return their thanks for the brotherly and kindly advice, the timely and acceptable hints for the internal management of Lodge matters, offered by the D. D. G. M.

And that the Secretary be instructed to place a copy of this resolution on the minutes of the Lodge, and also to transmit a copy of the same to the R. W. Bro. Rich. T. Walkem, D. D. G. M. of St. Lawrence District.

JAMES HAYWARD, Secretary.

GEO. TAYLOR, W. M.

The following correspondence speaks for itself, and we may be permitted to congratulate R. E. Comp. R. J. Hovenden, on the honor conferred upon him. Our native modesty precludes comment on the other appointment, beyond expressing our warmest thanks to M. E. Comp. D. Spry, Grand Z., for selecting us for such distinction, and particularly for the kindly words accompanying the commission:—

GRAND CHAPTER,

ROYAL ARCH MASONS OF CANADA.

Office of Grand Z.,

BARRIE, Ont., 2nd March, 1880.

R. J. Hovenden, Esq., Past Grand Superintendent, Toronto.

MY DEAR AND R. EX. COMP.,—Some little time ago I informed the Grand H. Priest of Oregon, that I would be pleased to exchange Representatives with him, and that your appointment as their Representative would be very acceptable to me, and I have now the pleasure to enclose your credentials and to extend to you my heartiest congratulations on this honor, so richly deserved, which has been conferred upon you. Believe me, my dear Hovenden,

I am yours,

Faithfully and fraternally,

DANIEL SPRY, G. Z.

GRAND CHAPTER
ROYAL ARCH MASONS OF CANADA.

Office of the Grand Z.;
BARRIE, Ont., 9th February, 1880.

J. B. Trayce, Esq., Port Hope.

DEAR SIR AND EX. COMP.,—I have much pleasure in enclosing your credentials, as Representative of the Grand Chapter of Rhode Island and Providence Plantations, near the Grand Chapter of Canada, and heartily congratulate you on the appointment, as I am well aware that the Body that has appointed you has done itself honor in selecting a representative who is so highly esteemed and entirely acceptable to the Grand Chapter of Canada. May you long be spared to enjoy this additional honor.

I am yours,

Sincerely and fraternally,
DANIEL SPRY, Grand Z.

MONTREAL.—In accordance with a previously announced plan, the M. W. the Grand Master of Quebec has been attending meetings of the craft in the several Masonic Districts of this Province, and on the evening of Wednesday a very large assemblage of the brethren of Montreal district took place in the Masonic Hall, Montreal. Accompanying the Grand Master were a number of the most distinguished brethren in the order, among whom were M. W. Bro. W. B. Simpson, P. G. M. Grand Lodge of Canada; M. W. Bro. M. M. Tait, P. G. M., G. L. of Q.; R. W. Bro. C. Judge, of Quebec, D. G. M.; R. W. Bro. Col. Macleod Moore, of Laprairie, P. G. W., G. L. of C., and Great Prior of the Order of Knights Templar of the Dominion of Canada; R. W. Bro. W. M. Lemesurier, D. D. G. M.; R. W. Bro. Rev. John Scrimgeour, Grand Chaplain, &c., &c.

The Grand Master, M. W. Bro. John Hamilton Graham, of Richmond, delivered an able and instructive address, in the course of which he dwelt upon the importance of the duties devolving upon the Brethren in the selection of materials for the building up of their Lodges; a faithful adherence to the land marks of the order; a careful, persevering, and systematic study of the symbolism of the order as exemplified in the

ritual, and especially in the lectures of the several degrees; he discussed also the historical data of the craft, with special reference to recent discoveries in Egypt, and sketched in clear and forcible language the evidences of the universality of the order from east to west, and from pole to pole. A brief allusion was made to the present difficulties with the Grand Lodge of Scotland, which he hoped ere long would be amicably and honorably adjusted towards both parties, and announced the probability of his being able to visit the mother land during the coming summer, when personal intercourse would, doubtless, accomplish that most earnest desire of all good Masons, viz.: harmony in the craft in this jurisdiction. A cordial vote of thanks was accorded to Brother Graham for his able and instructive address, after which Brothers Simpson, Tait, Judge, Moore, Scrimgeour and others briefly addressed the meeting, all eulogizing the sentiments embodied in the Grand Master's address, and a strong desire was manifested for a continuance of such meetings.

On Thursday evening Brother Graham—who is also Grand Z. of the Grand Chapter of Quebec—met the Royal Arch Companions of the District, and discussed with them matters pertaining to Capitular Masonry, to the edification of all who were present.

Many of the brethren met Brother Graham for the first time, and likewise Brother Macleod Moore, and great pleasure was evinced by all in thus enjoying personal intercourse with the rulers of the craft in this jurisdiction.

PARKDALE.—Alpha Lodge, A. F. & A. M., in this village, was constituted on Thursday evening, the 1st April, by R. W. Bro. Thomas Sargant, D. D. G. M., through a dispensation from the Grand Master of the Grand Lodge of Canada. The meeting was held in the Masonic Hall, corner Bathurst

and Queen streets, Toronto, the use of the hall having been kindly placed at their disposal until their own building is ready in Parkdale. A large number of city brethren visited them during the evening. The following officers were appointed:—W. Bro. George Tait, W. M.; W. Bro. Wm. Walker, I. P. M.; Bros. John Gray, S.W.; Wm. J. Turner, J. W.; Chas. P. Sparling, Secretary; T. W. Rawlinson, Treasurer; Wm. Fahey, S.D.; J. E. Verral, J.D.; A. Stuttaford, D. of C.; John Bryce, S.S.; Alex. Craig, J.S.; and Wm. Rankin, I.G.

The Masonic District meeting held at Sweetsburg on the 4th ult., was a very pleasant social affair. The members of the craft assembled in the Lodge during the afternoon and listened to a masterpiece of eloquence in the shape of a practical address from the M.W. Grand Master, M. W. Bro. J. H. Graham, who in the course of an address of one hour and a half, touched upon the various duties of the members, and also gave a vast amount of information in regard to the craft throughout the world. Remarks followed by several brethren from different parts of the District, and also from R. W. Bros. Stearns and Milton, of Montreal. In the evening about seventy-five of the brethren sat down to a bountiful repast at Batchelder's hotel, and after ample justice was done to the very enticing viands, the chairman, W. Bro. John Massie, Jr., proposed the usual loyal toasts of "the Queen," "the Prince of Wales and Royal Family," "the Governor-General," and "the Army and Navy," which were drank right loyally, after which R. W. Bro. H. D. Pickel, in a few well chosen remarks, proposed "The M.W. the Grand Lodge and the Grand Master of Quebec," which was also drank most enthusiastically and responded to in a feeling manner by the Grand Master. "Our Visitors" called for remarks by R. W. Bros. Stearns and Milton, of Montreal. "The Dis-

trict Deputy Grand Master and P. D. D.G.M's," was responded to by R. W. Bros. J. P. Martin, C. P. Taber, H. Hoskin; and "The Ladies" were ably represented by R. W. Bro. H. D. Pickel, and Bro. C. L. Cotton.

Officers of Prevost Chapter, R. A. M., G.R.Q., Cowansville: R. E. Comp. H. W. Wood, 1st Prin.; V. W. Comp. C. A. Hill, 2nd Prin.; Comp. H. L. Fuller, 3rd Prin.; Comp. John Massie, Jr., Scribe E.; Comp. G. R. Longeway, Scribe N.; Comp. Hon. Thomas Wood, Treas.; Comp. A. S. Kemp, Prin. Soj.; Comp. W. B. Seeley, Janitor.

Wellington Chapter, R. A. M., No. 47, Chatham: 1st Prin. Z., Ex-Comp. W. L. Tackaberry; I. P. Prin. Z., Rt. Ex-Comp. T. C. MacNabb; 2nd Prin. H., Ex-Comp. W. H. Sparling; 3rd Prin. J., Ex-Comp. T. W. Jackson; Scribe E., Comp. James Birch; Scribe N., Chas. Dunlop; Prin. Soj., Thos. Scullard; Sen. Soj., James Holmes; Jun. Soj., J. N. Peel; Treas., James Marquand; Master 1st Veil, M. Houston; Master 2nd Veil, W. J. Howard; Master 3rd Veil, J. R. Gemmill; Sword Bearer, J. B. Pike; D. of C., R. O'Hara; Organist, F. Bates; Jan., Thos. Reynolds.

Huron Chapter, No. 30, Goderich, installed by Ex. Comp. Furgeson: First Principal Z., Ex. Comp. I. F. Toms; Second Principal H., Ex. Comp. Henry Cooke; Third Principal J., Ex. Comp. Richd. Radcliff; Treas., Comp. James A. McKay; S.E., Comp. James Addison; S. N., Comp. Henry Glucas; Prin. Soj., Comp. F. F. Lawrence; S. S., Comp. Edward Hosker; J. S., Comp. C. E. Robertson; D. of C., Comp. Wm. J. Harris; Master of Vails, Comp. A. Kerly; Janitor, Comp. Malcolm McPhail.

ST. JOHN, Nfld.—At an Emergency meeting of Tasker Lodge, No. 454, R. S., held in the Masonic Hall on St. Patrick's Day, at High Noon, for the purpose of installing the R.W.M. and

officers for the year 1880, there was a good attendance of brethren of St. John's and Avalon Lodges. The R. W. P. G. M., A. M. MacKay, Esq., R. S., assisted by D. G. M. Hon. W. V. Whiteway, R. E., installed the office-bearers as follows:—Bro. James Jardine, R. W. M.; Bro. Alfred Simms, S. W.; Bro. G. M. Johnson, J. W.; Bro. J. R. Hughes, Treasurer; Bro. R. Wright, Secretary; Bro. P. G. Tessier, jr., S. D.; Bro. A. Lumsden, J. D.; Bros. J. Gordon and H. Mabin, Stewards; Bro. John Martin, I. G.; Bro. Henry Earle, Tyler.

Corner Stone Lodge, No. 37, G. R. Q., installed by R. W. Bro. J. P. Martin, D. D. G. M., B. D., assisted by R. W. Bro. C. P. Taper, P. D. D. G. M., and W. Bro. John Massie, Jr.: W. M., W. Bro. Wm. Stevenson; S. W., Bro. Jas. Dryden; J. W., L. M. Call; Treas., John Humphrey; Sec'y, Wm. Macfarlane; S. D., G. K. Nesbitt; J. D., M. O. Hart; Stewards, Jas. Mackinnon, C. L. Cotton; D. of C., W. Quackenboss; I. G., L. Vineberg; Tyler, Jno. Woods.

Wawanosh Chapter, No. 15, Sarnia, installed by R. Ex. Comp. J. A. Mackenzie: First Prin. Z., Ex. Comp. E. A. Vidal; Second Prin. H., Ex. Comp. Thos. Ellison; Third Prin. J., Ex. Comp. Wm. F. Taylor; Treas., R. E. Comp. J. A. Mackenzie; S. E., Comp. James Woods; S. N., D. McDonald; Prin. Soj., John Chester; S. S., Wm. Abernethy; J. S., Edward Bassett; Janitor, R. S. Oliver.

Corinthian Royal Arch Chapter, No. 36, G. R. C., Peterboro', held its regular Convocation on the 20th inst., in the Masonic Hall. The installation of officers occupied the largest portion of the evening. R. Ex. Comp. Chas. Doebler, G. Supt. of Ontario District, Port Hope, officiated. He was assisted by Ex. Comps. H. C. Winch, H. Rush, and V. Ex. Comp. R. H. Green. After the ceremonies of installation were concluded, a vote of thanks was unanimously given to R. Ex. Comp. Doebler, for the valuable services he

had rendered the Chapter during the past three months. The following are the officers of the Chapter for the ensuing year.—Ex. Comp. E. H. D. Hall, Z.; Ex. Comp. H. Winch, P. Z.; Ex. Comp. J. Jardine, H.; Ex. Comp. D. Fraser, M. D., J.; Comp. John Hull, S. E.; Comp. W. Paterson, Jr., S. N.; Ex. Comp. H. C. Winch, Treas.; Comp. John Munro, P. S.; Comp. J. E. Hammand, S. S.; Comp. L. C. Fisher, J. S.; V. Ex. Comp. R. H. Green, D. of C.; Comps. G. L. Mitchell, R. Mead, C. E. Stewart, and R. S. Davidson, M's of V.; Comp. T. B. Collins, St'd B.; Comp. R. K. Connell, Sw'd B.; Comps. G. L. Sheppie and W. Reynolds, Stewards; Ex. Comp. H. Rush, Janitor.

Moir Chapter, R. A. M., No. 7, Belleville, Ont.: Z., V. E. Comp. Jas. Smith; H., Comp. G. D. Dickson; J., W. L. Hamilton; S. E., D. McLean; S. N., J. J. Farley; Treas., James Macoun; P. S., S. A. Spangenburg; S. S., A. A. Farley; J. S., Wm. Davis; Janitor, D. Urquhart; Master 1st Veil, Wm. Doctor; Master 2nd Veil, A. Ellis; Master 3rd Veil, W. H. Ponton; Stewards, W. J. Palmer, Thos. Lockerty; Auditors, R. Newbury, I. P. Thompson; Finance Committee, G. D. Dickson, G. H. Pope, H. Corby, Jas. Macoun, and D. McLean.

At the regular assembly of the Hugh de Payens' Preceptory of Knights Templar and Priory of Knights of Malta, held on Saturday evening, March 13th, 1880, the following officers were installed for the current year by V. E. Sir Knight †Jas. A. Henderson, Q. C., D. C. L., Grand Sub-Prior:—E. Sir Knight W. D. Gordon, Eminent Preceptor; Sir Kt. Hy. Nuttall, Constable; Sir Kt. G. W. Andrews, Marshal; Rev. Sir Kt. John Gallagher, Chaplain; V. E. Sir Kt. John Kerr, Treasurer; Sir Kt. S. W. Scobell, Registrar; Sir Kt. F. Rowland, Sub-Marshal; Sir Kt. John Munro, Capt. of Guard; Sir Kt. G. D. Adams, Almoner; Sir Kts. G. Lazier and T. Smeaton, St'd-Bearers; Sir Kt. E. Ball, Guard.