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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

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PORT HOPE, ONT., AUGUST 15, 1882.

No. 8.

Written for THE CANADIAN CRAFTSMAN.

THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amable Vaughan," "Notes on the United Orders of the Temple and Hospital," etc., etc.

(Continued from last Number.)

The Lodge of Harmony was eminently hospitable, and welcomed all and sundry to its feasts; and, as on the present occasion, there were many vocalists present, as well as clever musicians, and excellent speakers, like our friend the Director of Ceremonies, or Sir John, the London civic functionary, it may readily be surmised that the candidates' first impression of Masonry was an eminently favorable one.

They were certainly not teetotalers, neither did they believe in thrusting total abstinence principles down each other's throats; yet no one was pressed to drink wine if he did not wish to do so; and if a brother preferred his modest tankard of bitter ale, or a bottle of lemonade, he was free to have exactly what he liked, and no man said him nay, or looked askance because he did not drink just as much as his neighbor. Then there were the toasts with Masonic and musical honors; and then the Entered Apprentice's song given by the Secretary (as good a fellow as ever lived), for the special benefit of the neophytes; and they could not help noticing how pleasant and harmonious it all was. Sometimes some one would

begin a little pleasant chaff with a neighbor opposite as to the ritual at St. Mary at Axe, or the probable success of the Liberals at the next election; but he would be immediately called to order by the Worshipful Master, whose word they saw was law, and who was quite autocratic in his authority, and scrupulously obeyed. He would then explain to the newly-made Masons that politics and religion were expressly excluded, and never on any pretence allowed to be discussed within the tessellated borders of a tyled lodge, and also that nothing that took place there was allowed to transpire. Before they left, the candidates were tested and reminded in a forcible way, which of course cannot be divulged, of the obligations they had entered into their mysteries to keep; and when at near midnight the Deputy Provincial Grand Master's carriage was announced, and young Lord Esme, who was to be his guest, rose to go, the party broke up and sauntered home in the lovely June night, the nightingales singing in their ambush near the river, and making night vocal with their sweet melody.

"Well, Pen, old man," said Rowatt

as they left the Masonic Hall and strolled through the church-yard into Silent-street, "and how do you like Masonry?" Bro. Rowatt was in a friendly, not to say familiar mood, a good dinner and excellent champagne having something to say to it, no doubt.

"Well, of course the ceremonies are strange, and perhaps a little meaningless, though with a certain impressiveness about them which sets one thinking; but I can hardly give an opinion yet until I have taken the third degree."

"Right you are," said Rowatt; you are as cautious as a Scotchman."

"But I think—pray understand me"—added Penhaligon, "that you are all a very good set of fellows, and I am very much obliged to you for admitting me amongst you."

CHAPTER III.

ASELLYA PENHALIGON.

It was, taken altogether, a fortunate day for Dr. Penhaligon when he was initiated as a Freemason in the Lodge of Harmony, No. 101 on the roll of the Grand Lodge of England. It introduced him at once to the society of the leading people in the town, for all the members of the lodge were men of very good standing in Gippingswick, and, finding him emphatically a gentleman, they one and all invited him to their houses. The Deputy Provincial Grand Master, who had several marriageable daughters, much given to croquet and lawn tennis, persuaded him to come out to his rectory in the country now and again, and, altogether, he had no reason to regret he had become a Mason; for, let it be understood, the people in East Anglia are clannish to a degree. If you do not hail from their counties you are called "a foreigner," and, as coming from the shires, you are beneath contempt. But for Masonry, Henry Penhaligon might have waited till Doomsday to get into Society. It has been said,

that in Gippingswick you might live and die without your next door neighbor at No. 9 caring a jot. Probably, when you were buried, he would come to his window, rising from dinner, with his toothpick in his mouth, and remark casually that there must be some one dead at number one, as he saw a hearse standing at the door. A well-known authoress has contrasted, very unfavorably to the South Folk, the difference of treatment strangers receive in East Anglia and Devonshire. On the east coast they have long since lost, as some think, all belief in the apostolic doctrine of being given to hospitality, knowing very well that the days have long gone by when they might possibly entertain angels unawares. In the sweet western country it is different, and every courtesy is shown a stranger, and simply because he is a stranger. "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

I read this in a very old book just as I have penned the above lines, and it set me thinking whether we, in England, have not somehow forgotten this.

Where are the friendly gatherings of one's younger days? The pleasant dropping in at one's neighbor's, and staying, with hearty welcome, to take pot luck.

"Pot luck! good heavens," I think I hear one say. "Do you think we care for such vulgar friendliness as that?"

Alas, in these days of making haste to be rich, of striving for a better place in the social scale, we are nothing if we are not pretentious. To give a grand party now and then, and outdo in lavish display anything your neighbor may attempt; to strive for petty distinctions, in which, after all, you have no claim; to give up the old-fashioned idea of contentment with the position in which Provi-

dence has placed you, and to toady to the rich and great, simply because they are rich and great. This is what England is coming to.

Each class is suspicious of that below and envious of that above it. The old feudal attachment of lord or squire and his tenantry, or master and servant, is dying out. The servant apes the master, and serves him grudgingly and not often loyally, and the nobleman is openly told he is only so by sufferance. The very existence of the House of Lords is threatened the moment its members courageously throw out any bill, which, if passed, would probably be inimical to the well being of the commonwealth; and the Crown, itself, is coolly informed by the press, that it is only the ornamental head of a virtual republic. But I am sadly digressing and led away, because old English manners and customs, old English loyalty to the Throne, and the ancient institutions of the country in Church and State, and above all, old English hospitality, are dying out and being cast away into the limbo of the past, as no longer necessary or desirable in the present.

St. Mervin rectory is a very quaint two-storied house, on the brow of the hill, above the little town of St. Mervin, in Cornwall. There is a long verandah in front of it, and under the verandah the geraniums are trained against the wall, and grow to a height of six feet and more, flowering sometimes in the depth of winter, so mild is the climate in this sheltered bit of East Cornwall. There is a long bed of flowers outside, and beyond that a wide stretch of green sward, and then the little garden ends.

It is quite shut in from the road—a sweet sequestered spot. It faces south, and looking across the lovely little land-locked harbor, you see the ruins of St. Salvador's monastery on the opposite hill, and have just a peep of the English Channel, the prospect seaward being somewhat circum-

scribed by the imposing Elizabethan Grammar School on the high ground, a little to the right, which shuts out the view. Looking over the garden wall, you see below you the stately battlemented tower of St. Mervin, with its crocketed pinnacles, the gilded fanes gleaming in the sun this lovely August day. The lofty towers of the castle may be seen through the trees close by, and past the great elms, which arch over the castle tower, to your left you see in the distance King Charles' Walk, on the opposite hill over the river, where the ill-fated monarch used to saunter and admire the view of St. Mervin and the beautiful harbor at his feet.

A comely lady is sitting in the large, old fashioned, low-ceiled drawing room, with the French doors opened to the ground, on to the verandah, whilst her daughter is lying back in an American chair in the garden, reading a letter. She is very fair to look upon; a clear, pale complexion, large lustrous dark eyes, beautifully chiselled aquiline nose, black hair in profusion crowning the head, and fastened up negligently but most artistically behind, a lovely figure, which she displays to great advantage in a fashionably cut and very graceful flowing tea gown, as she rises, and coming across the grass, enters the room and hands her mother a letter she has just received by the morning post.

"Well, Asellya, my dear, and who is your correspondent?" her mother says, pleasantly, in her clear, ringing, musical voice, and with a slight elevation of her eyebrows.

"Mother, dear, who do you think is coming to see us?"

"I am sure I don't know."

"Henry Penhaligon."

"What, your cousin?"

"Yes. I have not seen him for ages. I wonder what he's like."

"What brings him here?"

"He says Lord Esme—something or other—has taken pity on him, and is bringing him round for a cruise in

his yacht. It appears he was elected, recently, house-surgeon at the hospital in that place on the east coast he went to, and he got scarlet fever whilst there; and now he's convalescent and is taking a holiday, as they have ordered him change of air."

"Good gracious, child, but he's not coming here with scarlet fever?"

"Oh, no! mother dear. It was more than a month ago since he recovered. But he says, he met this Lord Esme at some lodge or other, and his lordship noticed how pale and thin he was looking, and persuaded him to come yachting with him. They are going to Cowes regatta, and perhaps they may be in time for ours."

"And who is Lord Esme?"

"I don't know, mother. It looks like Gordon, and yet it is not Gordon. Why do doctors write so wretchedly?"

"Do they?"

"Why, yes, mother; at least, I suppose they all do, as Harry does, but really I don't know."

Mrs. Penhaligon opens her eyes very wide, in a curious way she has, and one notices that they are very fine eyes, by the way, and says:

"Henry seems to have written you rather a long letter."

"Yes; would you like to see it, mamma?" the young girl says, as slightly blushing she offers it, not perhaps very readily, to her mother.

"No, my dear. I can trust you, I am sure, with your cousin, and I don't want to read his love letters."

"Love letters, mother! he has never spoken a word of love to me in his life."

(To be Continued.)

GRAND LODGE OF MAINE.

The Proceedings of the late Annual Communication of the Grand Lodge of Maine have just been received, and as so much interest has existed in regard to what M. W. P. G. M. Drum-

mond, Chairman of the Committee on Foreign Correspondence, would say, especially concerning Grand Lodge Sovereignty, and the Quebec-England question, we make the following extracts from his admirable report, which we think is one of the best ever presented:—

RE G. L. SOVEREIGNTY.

The law upon this subject has been so long and fully settled, that we are surprised that any question should be raised. When a settler goes into a new country where there is no government, he understands fully that others have equal right to go there, and that when they do come, a government must be established, and he must obey the will of the majority, or leave. So when a lodge is formed in new territory, it is equally well known that other lodges may be formed there, and when numerous enough, the majority may set up a Grand Lodge, not for their government merely, but for the territory: the minority must submit to the majority, or leave. There is no more hardship in the one case than in the other. That there is no need of surrendering or recalling charters, is shown by the fact that the lodges which formed the Grand Lodge of Maine, are working to-day under their original charters, not even endorsed by the Grand Lodge. The corporations chartered by the Legislature of Massachusetts did not surrender their charters and take new ones from the Legislature of Maine, but have kept along about their business save when they have been taken away under the laws of Maine. The American doctrine is that when a Grand Lodge charts a lodge, it creates an artificial being, so to speak, which exists and acts for itself, subject to the government of the Grand Lodge on whose territory it is situate.

He says, *re* CANADA and QUEBEC:—Canada has a disturbing element in the shape of an illegal Grand Lodge.

with its subordinates, which claims to be the legal Grand Lodge in the Province of Ontario: but this is an annoyance rather than a contest. Quebec has three lodges which refuse to give in their allegiance, and are sustained in their treason by the Grand Lodge of England; from circumstances to which we cannot here advert, there is very great danger that this will disturb the peace of Masonry throughout the country, but we hope that a proper Masonic spirit will be evinced by the brethren of those lodges, which will lead them to take such a course as will prevent the threatening storm. The organization of a Grand Lodge in New South Wales presents a very complicated and difficult question, especially as in consequence there seems to have arisen an intense feeling between the brethren of its obedience and the non-adherents, who are supported by the powerful aid of the mother Grand Lodges.

In these various disputes that have arisen, the question of Grand Lodge sovereignty has been involved, and, to some extent, the principle has been attacked: in fact, if the parties interested had been willing to abide by that law as well settled by "the fathers," no one of these disputes would have arisen, but the course would have been taken at the outset that was finally taken in each case. We believe that if that law had been understood, and the old decisions and usages been known to the actors, the disputes would not have arisen. But the question came up for decision by men younger than the usages, and who did not have access to the authorities, and was decided upon reasoning affected by their views derived from modern methods: they were sustained by others in the same situation with themselves; but the most of them, when they came to understand the old usages, in the true Masonic spirit admitted their error, and the consequence was an immediate adjustment of the dispute in which they had be-

come involved. So that, on the whole, the doctrine of Grand Lodge authority and jurisdiction is better understood, and comes out with additional strength and is more securely established.

To Hon. Bro. Vaux, Penn., he says:—Our brother defines what he means by Supreme Masonic Sovereignty, and as he defines it, we are very happy to agree with him. He says a Grand Lodge cannot, within the limits of its territory, be a Supreme, Sovereign Masonic body, if there are lodges of the Craft within that territory that deny allegiance to this Grand Lodge. Of course that is so; if a Grand Lodge does not actually exercise supreme authority over all the lodges in the territory, it needs no argument to show that there are lodges in that territory over which it does not exercise supreme authority. But we are not discussing the question within such a narrow scope. We hold that a Grand Lodge may be entitled to supreme authority in a given jurisdiction, and therefore entitled to recognition as such, even if it is unable to exercise jurisdiction over all lodges in its territory. We think our brother agrees with us in this: for he recognizes the Grand Lodge of New York, although he understands there are lodges in that jurisdiction which deny allegiance to it, and moreover, in his review of the Grand Lodge of Quebec, which has three lodges in her jurisdiction not in allegiance to her, he says, "We take the liberty of remarking just here, that to cut off communication with the Grand Lodge of England, and declare the three lodges clandestine, is not beyond the compass of the Grand Lodge of Quebec's intended, and we modestly submit, proper action." In this remark we most cordially concur: it is the doctrine we have been maintaining for many years, and we are happy to find that we have the concurrence of our Most Worshipful Brother and his Grand Lodge.

Replying to Bro. Wait, N. H., he

says:—We understand that the logic of the law is, that when a new Grand Lodge is formed in any territory, it at once acquires full and complete jurisdiction over all the lodges and Masons in that territory; its formation no more destroys the non-assenting lodges, than it expels the non-assenting Masons; but for disobedience to its laws, it may expel Masons and revoke charters. If a New Hampshire Mason disobeys the laws, he may be expelled; if a New Hampshire lodge revolts against the Grand Lodge, the latter will revoke its charter, and if it continue to make Masons in spite of such revocation, the work will be declared spurious, and any Masons engaged in it will be expelled. We hold that the law is the same in New Mexico, as to all lodges and Masons in the Territory. When a civil government is formed in a Territory, it makes laws for all, those assenting and those not assenting; if one of either class violates the law he is punished. So in Masonic law, when a Grand Lodge is formed, it prescribes the law to all within its jurisdiction; those who disobey the law are disciplined, not because they dissented from the formation of a Grand Lodge, but because they disobey the laws which it has enacted.

One other point: when the Grand Lodge of a jurisdiction revokes the charter of a lodge, other Grand Lodges are bound by its decision. Our Grand Lodge has not promulgated edicts of non-intercourse with Grand Lodges; but it invariably forbids Masonic intercourse with any lodges which are declared to be clandestine by the Grand Lodge of the jurisdiction in which they exist, and of course the recognition of the members of such lodges.

Of New South Wales he says:—It has twenty-seven lodges under its jurisdiction, and has been recognized by the Grand Lodges of British Columbia, District of Columbia, Iowa, Kansas, Manitoba, Nebraska, New

Brunswick, New Mexico, Washington, and some others.

As a majority of the lodges in the Territory for which it was formed did not unite in its organization, and have not given in their adhesion, we do not see how recognition can be accorded to it, as having exclusive jurisdiction.

But the British Grand Lodges recognize concurrent jurisdiction in British territory. The American doctrine of exclusive jurisdiction is nominally not recognized by the Grand Lodges of England, Ireland and Scotland: but while nominally repudiating the doctrine, the Grand Lodge of each of those countries actually insists upon it in its own case, while denying it to others! In other words, the Grand Lodge of England is as fully tenacious of its own exclusive jurisdiction in England, as the Grand Lodge of Maine is of its jurisdiction in Maine; so the Grand Lodges of Scotland and Ireland claim exclusive jurisdiction respectively in Scotland and Ireland: and if an American Grand Lodge should form a lodge in either of those countries, it would find that it had stirred up a hornet's nest, in comparison with which our little inter-Grand Lodge squabbles in this country would pale into utter insignificance.

Of Quebec, 1881, Bro. D. says:—An "Emergent Communication" was held January 27th, to receive the allegiance of the three Scottish lodges, whose representatives were welcomed and took seats in the Grand Lodge. We congratulate all concerned upon this happy result. May the English lodges follow their example.

At the Annual Communication, the Grand Master (John H. Graham) delivered a very able and interesting address (his eighth). Under the heading of "Our Martyred Brother," he says:—

"On the second day of July last, our eminent and illustrious brother, His Excellency the President of the United States,—General, the Honorable James Abram Garfield, was shot by an assassin, and after a

lingering illness borne with Christian manly and heroic fortitude, he died from the effects of the wound, on the 19th day of September instant.

"The whole world was then struck with horror at the foul deed. The neighboring Republic is now plunged in the deepest sorrow, and all good and true men of every nation, kindred and tongue, share their grief,—mourn with them in their sad affliction—and from overflowing hearts pour forth their sympathy and condolence to that great nation in the terrible loss which has befallen them.

"None felt greater horror at the accursed deed which struck him down,—none felt more profound sorrow at his sad death—and none more deeply sympathize with the sorrowing nation, or the sadly bereaved mother, wife and children, than the members of our fraternity. I now therefore propose that this Grand Lodge, in Annual Communication assembled, do sorrowfully express and suitably convey our heartfelt sympathy and sincere condolence to the deeply afflicted family of our martyred brother, with the fervent prayer that the Most High may ever have them in His holy keeping, and at the last may He receive them all to Himself, and to never-ending and blissful communion with the dear departed. So mote it be.

"I beg also to propose that a memorial page of our Grand Lodge Proceedings be dedicated and held sacred to the undying memory of our illustrious brother, the late Hon. James Abram Garfield."

His recommendation was adopted, and a page, fittingly inscribed, is devoted to the memory of our murdered President.

The following resolution was adopted by a unanimous vote, "all present rising to their feet":

"That the Grand Lodge of Quebec, A. F. & A. M., has learned with profound sorrow and regret, of the decease of eminent Brother James Abram Garfield, President of the United States, an active, zealous Mason, one who exemplified in his noble character and lofty bearing the true tenets of our Order. He had advanced to the highest walks of Masonic life, and stood esteemed, beloved and respected by the Craft. His work is not done, yet his column is broken. His death was apparently untimely, and his brethren mourn his loss. A nation bows in anguish over his grave, a wide world sympathizes and mingles tears with tears: our widowed Queen and His Royal Highness the Prince of Wales, Grand Master of Masons of England, have indicated their nobility by heartfelt expressions of grief to the bereaved in this sad hour. To the mourning widow

and weeping children of our illustrious departed brother, we would extend our deepest sympathy, and would assure them that the heart of the Masonic world bleeds and mourns with them now."

These tributes from the Masons of a foreign jurisdiction are especially gratifying.

Grand Master Graham glances at a few salient points in the history of his Grand Lodge, and then proceeds to give his correspondence with the Grand Lodge of England in relation to its three lodges in Quebec, in which he discusses in a most masterly manner, and maintains with signal ability, the inherent right of a Grand Lodge to supreme exclusive jurisdiction in its own territory.

He shows, among other things, that the Constitution of the Grand Lodge of England provides that "no lodge shall be acknowledged * * unless it has been regularly constituted and registered": in other words, no lodge in England can be recognized unless it is borne on the Registry of the Grand Lodge. He says further, that he has been informed that there is a lodge in England, organized under the authority of a foreign Masonic power, and that this lodge is completely ignored by the English Masons and is practically held to be a clandestine lodge. Moreover, the Constitution of the Grand Lodge of Scotland forbids the recognition of any lodge which does not hold under itself. He quotes the following, adopted by the Grand Lodge of Scotland in 1768:

"Read the petition of William Leslie and others, brethren residing in London, praying a charter of Constitution from the Grand Lodge of Scotland, which being considered, the Grand Lodge declined giving them any charter, in regard it would interfere with the jurisdiction of the Grand Lodge of England, but declared their willingness to recommend them to the Grand Lodge of England in case they should think proper to apply for a charter from thence."

We think the following is fully established by him:

"It therefore clearly appears that the principle of coincidence (or coterminous-

ness) of political and Masonic boundaries is an acknowledged law of the British Constitutions; that the jurisdiction of each Grand Lodge is *exclusive* within its geographical limits; that each of these Grand Lodges is absolutely *sovereign*; and that each of them may and does enforce its territorial, exclusive sovereign authority by the most extreme Masonic penalties against all lodges existing within their boundaries in contravention to, or in violation thereof."

Of the rights and duties of the Grand Lodge, he says :

"It appears, therefore, that much longer forbearance on the part of this Grand Lodge can scarcely in reason be looked for, either by the Grand Lodge of England or by the said three lodges. It is, therefore, my opinion that the Grand Lodge of Quebec, in strict conformity to the constitutions and landmarks of the fraternity, in the defence and maintenance of her sovereign rights and prerogatives as a lawfully constituted and duly recognized Grand Body, with a due regard to her solemn obligations to the sister Grand Lodges of the world from whom she has received recognition, and with whom she is in fraternal correspondence, and because of her imperative duty to uphold and promote the welfare, the unity, the rights and general interests of the Craft, both at home and abroad; that from all these and every other Masonic consideration and obligation, the Grand Lodge of Quebec would be fully justified in taking action for the immediate vindication of her sovereign authority which has been so long set at naught; and in now adopting measures toward the said three lodges of English institution here, similar to, and based on the constitutional enactments cited above from the British constitutions; and in employing the same means as have been adopted by the Grand Lodges of England and Scotland, and by Grand Lodges on this continent, in like circumstances as Quebec now is, in the defence and vindication of their rights and prerogatives when such have been set at naught and denied by lodges or individual masons within their respective sovereign jurisdictions."

But he says :

"Yet, notwithstanding all these and other like important considerations, I beg earnestly to advise Grand Lodge not to take any decisive action thereon at this present communication; and, with a profound appreciation of the grave responsibility devolving upon me, I pray you, fraternally, to acquiesce therein."

He then goes on to give the reasons, which are worthy of one who, while he would maintain the rights of his Grand Lodge, would not disturb

the peace of the Masonic world, until all hope of a peaceful and fraternal settlement has failed.

The War of the Rites.

The following Official Circulars have been forwarded to us, and we give them for the information of our readers, though we honestly think they should be paid for as advertisements:—

From the East of the Supreme Council of the Sovereign Grand Inspectors General of the 33° of the Ancient and Accepted Scottish Rite of Freemasonry for the Dominion of Canada, under the C. C. of the Zenith, near the B. B. answering to 45° 31' N. Lat. and 73° 20' W. Meridian of Greenwich.

To all whom it may concern, greeting :

The Supreme Council 33° A. & A. S. R. for the Dominion of Canada, established in the year 1874, recognized by and on terms of amity with all the Great Bodies, the legitimate Supreme Councils of the world, having received information of the invasion of its territory by the organization of a clandestine body, termed a Supreme Council, with the avowed object of establishing in the Dominion of Canada Subordinate Bodies professing to be of this Rite; now be it known that for the purpose of extending to all concerned the knowledge that *this* is the only legitimate Supreme Council for the Dominion of Canada, and the various bodies of its obedience, the only lawful bodies of the A. & A. S. Rite, we do proclaim all others fraudulent and clandestine, conceived in rebellion and in direct violation of all Masonic laws, in aggravation of which, the authors thereof are not possessed of the degrees necessary to qualify them for a Body of that Rank with the exception of three members (and they have only the 32°) who owe fealty and allegiance to this Supreme Council.

We do therefore warn every brother who has been approached, or who may hereafter be approached, by any of the parties concerned in this illegal scheme, against taking any of their so-called degrees, as the same will be entirely worthless and not recognized by any of the legitimate Bodies or Members of this Rite in any portion of the globe.

We hereby appeal to the sense of honor and Masonic justice of the Craft in general not to countenance these parties, or their so-called Bodies, in their acts of violation of oaths and ruthless invasion of the jurisdiction of this Supreme Council; and we proclaim the action of these parties as on

a par with that of the members of the so-called Grand Lodge of Ontario, without the least semblance of legitimacy, or the slightest *raison d'être* other than that proceeding from ambition for position and power, the fruitful cause of nearly all similar acts of vandalism and usurpation.

And we do further warn all the legitimate members of this Rite in this Dominion whose residence here (whether connected with the Bodies under this Supreme Council or not) places them under our obedience, to have no conversation or other connection with any members of these spurious concerns on matters regarding this Rite, reminding them of their solemn vows, which they are expected faithfully to keep and perform in the *spirit* as well as in the *letter*.

Given under my hand as the Acting Sovereign Grand Commander, and sealed with the Great Seal of this Supreme Council, this Twenty-eighth day of the Hebrew month, Tamuz 5642, corresponding with the fifteenth day of July, 1882.

W. H. HUTTON, 33°

Acting Sov. Gr. Com.

J. W. MURTON, 33°

Secretary General.

The above has elicited the following reply:—

Official Manifesto of the Supreme Grand Council Sov. Gr. In. Gen 33° Ancient and Accepted Scottish Rite for British North America. Established June 17th, 1882. Grand East, Toronto, Ont., Canada. Deriving power and authority from the Supreme Grand Council 33° A. & A. S. Rite, for the United States of America, their Territories and Dependencies Established by H. Bro. Joseph Cerneau, 33°, in the City of New York, U. S., 28th October, 1807.

This Supreme Grand Council, having been lawfully and regularly established on the 17th June, 1882, and there being already in existence a body calling itself the Supreme Council 33 degrees A. & A. S. Rite for the Dominion of Canada, which considers itself entitled to exercise sole jurisdiction and authority over the Rite in the Dominion, and which doubtless will look upon our establishment as an invasion of its territory, and an infringement upon its rights; we deem it due, not only to ourselves, but to the Masonic Fraternity of Canada in general, that we should plainly, straightforwardly and candidly state the reasons and motives which have guided us in our action in calling into existence the above-mentioned Supreme Grand Council for British North America.

In order to do this intelligently, it will be necessary to give a concise sketch of the A. & A. S. Rite, as regards its origin. It is necessary to premise that a Masonic

Rite of 25 degrees, called "The Rite of Perfection," existed in Europe, particularly in France, during the latter half of the last century, which was controlled by a Grand Body called "The Council of Emperors of the East and West." This Rite was ultimately, in the year 1786, merged into and absorbed by the Grand Orient, which was then, as it is at present, the supreme ruling Masonic power for France and her dependencies. In 1761, Stephen Morin was empowered by patent, from the then governing body of the Rite of Perfection, in Paris, to propagate the Rite in the West Indies and on the Continent of America; being given the official position of Grand Inspector for that purpose. Morin had considerable success in the West Indies, but did not personally visit the Continent of America; but having conferred the degrees upon several citizens of the United States of America, he authorized them, as Deputy Grand Inspectors, to extend the Rite to this country, which they did, giving it to a large number of persons.

On the 31st May, 1801, Brothers John Mitchell and Frederick Dalcho, residents of Charleston, South Carolina, who had received all the degrees of the Rite of Perfection, and are supposed to have been Deputy Grand Inspectors in that Rite, suddenly gave notice, by a Proclamation to the Masonic World, that they had opened at Charleston, S. C., "with the high honors of Masonry," a Supreme Council of the Ancient and Accepted Scottish Rite of 33°, for the United States of America, and that in so doing, they were empowered and authorized by certain Grand Constitutions granted for the government of the Rite by King Frederick the Great of Prussia, in the year 1786, in his quality of Grand Patron and Grand Commander of the Rite. This Charleston Proclamation of 1801, we may mention, was the first that was ever heard of either the A. & A. S. Rite or the Grand Constitutions, stated to be issued for its government.

In 1802, the Count de Grasse received from the Charleston Body all of the thirty-three degrees of their so-called Rite, and, afterwards returning to his native country (France) he established in Paris, in 1804, a Sup. Gr. Council, 33°, for France. This pretended Sup. Council lasted but a very short time as an independent body, it having been denounced by the Grand Orient, as an infringement upon its supreme jurisdiction and authority. Eventually de Grasse surrendered up the control of his Sup. Council to the Grand Orient, which having already in its possession and under its control the Rite of Perfection 25°, saw fit, in the plenitude of its power, to "put to sleep" this last named Rite, and to adopt and legalize in its stead the A. & A. S. Rite

of 33 degrees. This the Grand Orient had a perfect right to do, first, by virtue of its acknowledge supremacy over all Masonry of every kind and description in France, and second, because the A. & A. S. Rite 33° was a mere amplification of the Rite of Perfection 25°, made by the addition of seven side degrees, and the conversion of the official rank of Grand Inspector into the degree of Sov. Gr. Inspector General. 33°. Consequently the Sup. Council 33° then adopted and legalized by, and still existing in the Grand Orient of France, is the *first* and *Mother* Supreme Council of the world, and the A. & A. S. Rite, instead of dating from Charleston, in 1801, properly dates from Paris in 1804,—the year in which it was made regular and legitimate by a National Supreme Masonic Body. But even if it had been within the right—(which it was and is *not*)—of individual members of the Masonic Order to create and establish a new Masonic power, there was a fatal flaw in the proceedings of the Charleston brethren in 1801, which then, and for all time to come, must render null and void their action claiming to have legally constituted the A. & A. S. Rite. There were only *two* members of the Thirty-third degree present when their pretended Sup. Council was formed. The Grand Constitutions of 1786 make it imperative that not less than *three* members of the Thirty-third degree must be present and unite in the formation of a Supreme Council. (See Constitution Art. II., Sec 3 and 4.) It is therefore evident to, and must be conceded by, every impartial mind, that this stringent provision of what is held to be (by the Charleston people, and their followers,) the Fundamental Law of the Rite, having been deliberately violated, that all those proceedings in respect to the pretended establishment of a Sup. Council at which only *two* Thirty-thirds were present, viz., Bros. Mitchell and Dalcho, were utterly and to all intents and purposes invalid and of no effect or virtue. In point of law, and consequently in point of fact, there was *not* a Sup. Council of the A. & A. S. Rite established in Charleston in 1801. It is true that these same pretended Grand Constitutions of 1786 are, by the great majority of Masons, held to be forgeries, and therefore of no intrinsic value; still as the so-called Charleston Supreme Council, and all Sup. Councils descended from it, to this day assert them to be genuine, and obligate their members to abide by and obey them, they cannot take exception if others, who do not recognize their validity, should insist that they themselves should be judged by them, and should deny to them the unreasonable privilege of both making and breaking laws at their own good will and pleasure.

Upon a calm review of the facts above

stated, we think that no candid Mason can deny that the first lawful Sup. Council 33° of the A. & A. S. Rite is the one now existing and at work in the Grand Orient of France, and that the only legitimate ones existing elsewhere are those that can clearly trace their descent from this same Grand Orient.

We will now proceed to set forth the grounds upon which the Sup. Grand Council 33° of British North America claims to be considered the only lawful and regular supreme power of the Rite in British North America.

In 1807, Joseph Cerneau, by birth a native of France, established in the City of New York, U. S. A., a Sup. Gr. Council of the Rite for the United States of America, its territories and dependencies. Cerneau had, in the last century, received all the degrees of the Rite of Perfection 25° from Stephen Morin, and was constituted a Dep. Gr. Inspector. In 1807, *after the legalization and adoption of the rite by the Grand Orient of France*, he received the remaining degree of the rite, including the Thirty-third, from his friend Germain Haquet, President of the Chamber of Rites in the same Grand Orient. Cerneau, as above stated, then established a Sup. Gr. Council in New York, and afterwards applied to the Grand Orient of France for recognition and alliance. This was extended to him and his Sup. Gr. Council, under date of February 11th, 1813, the delay having been occasioned by the almost universal state of war then existing in Europe, and the very great difficulties of communication between France and America. This, the only regular and legitimate Sup. Gr. Council in the United States of America, still exists and works at New York, and is at present commanded by Ill. Bro. Hopkins Thompson, 33°, as Sov. Gr. Commander, with Ill. Bro. Robert B. Folger, M. D., 33°, the able historian of the Rite, as Secretary-General. From this body we derive our origin, and we are recognized by it as the *only* regular and legitimate Sup. Gr. Council in British North America.

It has been asserted that this, the—commonly called—"Cerneau" Sup. Gr. Council of New York, was some years ago united to and merged in the so called Sup. Council of the Northern Jurisdiction of the United States. Such an union never took place, as has been incontrovertibly proved in the Official Manifesto published last year, in which Dr. Folger has given proofs and evidence of the baseless nature of the reports that are absolutely beyond question. Consequently there is not a shadow of truth in the assertion that the "Cerneau" Sup. Gr. Council has ceased to exist.

It is as well to state here, in view of what is to follow, that neither the *Grand Orient of France*, nor *any* of the *Sup. Gr.*

Councils that trace their descent from that body, regard the pretended Grand Constitutions of 1786 as valid. They look upon them as undoubted forgeries, and as such in no degree binding upon the members of the Rite. But those Sup. Councils, and those members of the Rite who accept them as being genuine, and regard them as their fundamental law, can assign no reason whatever why they should not be strictly held to the provisions of their adopted law; the more especially as they have entered into a solemn obligation of obedience to them. A careful study of these Constitutions of 1786, and an unstrained application of their decretals to the original and present status of the body styling itself the "Supreme Council 33° of the Dominion of Canada," places that unfortunate association of well-meaning but mistaken brethren in a truly pitiable predicament. Let the reader draw his own deductions, and use his own judgment, of the force and meaning of the extract we now give.

In the preamble to these Constitutions it is distinctly stated that they "*are now, and for ever shall be,*" the inflexible rule of the Rite, consequently there is no escape from their requirements, as they can never be abrogated or changed. They must be obeyed, even to the very letter, for so the obligation of fealty requires. In Article V., section 3, it is ordained that "*in each great nation of Europe, and in each Kingdom or Empire, there shall be a single Council of the said degree*" (33°). "*In the States and Provinces, as well on the Continent as in the Islands, whereof North America consists, there will be two Councils, one at as great a distance from the other as may be possible.*" Can any one, with any show of reason, deny that by these Articles the number of Supreme Councils on the Continent of North America, including the islands, is strictly and unalterably limited to two? Now assuming, for the sake of argument, that these Constitutions are valid and binding, (and they are binding upon all who, of their own accord, and in the face of evidence to the contrary, will persist in considering them as valid, where we would ask, is the authority for the establishment and continued existence of the so called Sup. Council of Canada to be found? Not in the Constitutions, for they, as we have already shown, only admit of two Sup. Councils in North America, and the list was filled, years ago, by the two so-called Sup. Councils of the Southern and Northern Jurisdictions of the United States, the one located at Charleston in 1801, and the other at Boston in 1813, while that of Canada only dates from about 1875. Not in any alterations or amendments to the Constitutions, because, as we have shown before, *alteration or amendment is strictly forbidden.* In truth there is no standing

ground, under these Constitutions, upon this Continent, for any Sup. Council in Canada, consequently there is no such body. The association claiming that title, is not even spurious or clandestine, it is, as a Sup. Council, simply non-existent, because it has not, and that by its own showing, the faintest shadow of right to base a claim to existence upon at all.

Here, then, is our *raison d'être*. We find the Masonic territory of British North America vacant, so far as the A. & A. S. Rite is concerned. There was, until our establishment, no Sup. Gr. Council 33°, either spurious or regular, clandestine or legitimate, working within the jurisdiction. There was, to be sure, and still is, an association of Masons, practising the degrees of the rite, but they, judged in even the most lenient light, can never, by their own laws, be esteemed a Supreme Council. We, therefore, being lawfully empowered by a regular and legitimate Sup. Gr. Council 33° of the rite, and not being bound in the adamantine chains of these spurious Grand Constitutions of 1786, have established, in a perfectly regular and constitutional manner, a Sup. Gr. Council 33° whose legitimacy, both as to formation and descent, is without spot or stain. As members of the A. & A. S. Rite, we give an adhesion to the Constitutions of 1762, made for the government of the Rite of Perfection, 25°, so far as they are applicable to the present times and circumstances; and generally we profess to be governed by what may be called the common laws of Masonry, meaning, thereby, the laws and customs that have prevailed among the Craft in all ages. In our administration of the rite, within our own jurisdiction, we wish to avoid, in every way, the spirit of arrogance, selfishness, egotism and exclusiveness so greatly calculated to excite disgust in many minds, and to repel from our rite many worthy brethren. We propose to give an opportunity of membership in the rite to all who are entitled to seek it, and we disclaim any intention, either by the exaction of excessive fees, or by making the degrees too difficult of access, of preventing any, except brethren of exceptional means, from obtaining all the grades in a convenient manner. It is our desire to establish Consistories wherever required, with power to confer all the degrees from the fourth to the thirty second, without stint or restriction, upon all worthy applicants. The thirty-third, properly speaking, in not a degree, but is an honorary and official grade, similar in its constitution to that of Installed Master, conferred upon the Wor. Master elect of a Craft Lodge of Master Masons.

Before closing it is necessary that we should refer to a pretended Sup. Gr. Council in New York, presided over by W. H.

Peckham, which claims to be descended from the original "Cerneau" one of 1807. This claim is entirely without foundation. In 1865 H. J. Seymour, who had been a member of and an officer in the legitimate "Cerneau" Sup. Gr. Council, was expelled from the A. & A. S. Rite, for, as Dr. Folger states, "*just cause*." After his expulsion he professed to confer the thirty-third degree, and by that means associated many Masons with himself, and established what he called a Sup. Gr. Council, of which he placed himself at the head. About two years ago he transferred the government of this body to W. H. Peckham. It must be patent to all that this Seymour-Peckham body is hopelessly spurious and illegitimate, having no other foundation than the baseless one of an expelled member of the Rite. We understand that Peckham lately visited Canada, and induced some Canadian Masons to receive from him his worthless thirty-third degree, and then established what he was pleased to call a Sup. Gr. Council for the Dominion. We much regret that these brethren have been so grossly deceived, but we can do no more than point out to them the very incongruous position they occupy. They can only look back to an expelled member of the Rite for their parentage, and consequently cannot be considered as members of the Rite at all. They are in fact nondescripts, being the nameless offspring of an illegitimate sire.

GEO. C. LONGLEY, 33°,
S. G. Commander.

R. J. HOVENDEN, 33°,
Secretary General.

TEXAS.—M. W. Bro. I. H. Leary, G. Master elect of Texas, delivered an installation address, which we would gladly give entire if we could. We cannot refrain, however, from making one or two extracts:

"But there is another feature in Freemasonry which requires more cultivation. That is the social aspect of our ancient institution. From a desire to cultivate one of the cardinal virtues, we have almost forgotten those customs of the olden time which are so beautifully celebrated in the immortal verses of our honored brother, the bard of 'Caledonia, stern and wild.'

"It would contribute greatly to the interest of lodge meetings, and insure a much larger attendance, if during the evening the lodge was called from

labor to refreshment, and a real banquet were spread before the brethren. It might be ever so frugal; it certainly should not violate the edicts of our Grand Lodge on the subject of temperance; but, for all that, the mere fact that the brethren have broken bread or eaten salt together, brings about among them a feeling of sociability and good fellowship which can be attained by no amount of 'work,' and never so many volumes of discussion. Then, at these seasons of refreshment, each brother might in turn be required or requested to bring up for the inspection of his fellows some piece of his own work. Let him exhibit something that he has made, or tell of something that he has accomplished; let him read some literary product of an idle hour, or some extract from a favorite author; let him, in default of these, tell some pleasing anecdote, or sing some appropriate song, and all will feel that the bonds of brotherhood are drawn more closely around them when they have separated, and sought again the busy hive of the profane world.

"These social functions of the lodge could be greatly stimulated if each lodge would provide a small collection (or a large one if its circumstances would permit) of good miscellaneous books and periodicals, and keep these accessible to the brethren at any and all reasonable times. It might be made the duty of the tyler, or one of the deacons, to keep the lodge-rooms open at certain hours, or on certain days, so that brethren might drop in for a social chat, or the perusal of some good books, so that committees might there meet and do their work well and carefully, instead of in the hurried and careless manner too often prevalent among us.

"All these things are within the scope of Masonry; everything that tends to elevate mankind, or improve the condition of the human race, is fairly to be considered a portion of the work laid out for our Craft by the

Supreme Grand Master on the heavenly trestleboard."

Bi-Centennial Anniversary of Pennsylvania.

The following communication has been received by Grand Chancellor Spry:—

MASONIC TEMPLE, PHILADELPHIA,
April 22, 1822.

To the Right Eminent Grand Commander, Officers and Members of the Grand Commandery of Canada;

FRATRES,—The present year (1822) being the bi-centennial anniversary of the Commonwealth of Pennsylvania, a number of prominent citizens have associated themselves together for the purpose of commemorating this event in a manner creditable to the Keystone State, by public displays and other demonstrations during the week beginning October 23rd next. It was at the close of this week, two hundred years ago, that William Penn and his associates landed upon the shore of the Delaware where now stands the "City of Brotherly Love," world-renowned for its population, hospitality and industries. To aid in this patriotic enterprise, and for the honor and advancement of the Order of Christian Knighthood, the seven Commanderies stationed at Philadelphia:—Philadelphia, No. 2; St. John's, No. 4; Kadosh, No. 29; Mary, No. 36; St. Alban, No. 47; Corinthian "Chasseur," No. 53; Kensington, No. 54; with the concurrence of the Grand Commandery of Pennsylvania, have determined to take an active part, and have been assigned by the Executive Committee of the Bi-Centennial Association, Thursday, October 26, as the day for their demonstration. The programme resolved upon by the joint committee of the several Commanderies for the Templar celebration, is a grand Templar parade, a reception at Industrial Hall, Broad Street—the most commodious hall for the purpose in our city—and in the evening a grand reunion and reception at the Academy

of Music and the Horticultural Hall.

The Committee on Invitation and Reception take pleasure in extending to you, and to the Commanderies under your jurisdiction, a courteous and fraternal invitation to be present and participate in the parade and festivities incident to the occasion. It will be the aim of the Knights of Philadelphia to render your visit so pleasurable that none will regret having taken part in Pennsylvania's Bi-Centennial Celebration.

This invitation is sent thus early to give you full opportunity to duly consider it, and make the necessary preparations therefor. The committee will be pleased to receive as early a reply as possible. All communications should be addressed to

CHARLES CARY, Secretary,
Masonic Temple,
Philadelphia.

Grand Lodge of P. E. Island.

OFFICE OF GRAND SECRETARY, }
CHARLOTTETOWN, June 30th, A. L. 5882. }

BE IT KNOWN THAT at the Annual Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Prince Edward Island, held in the City of Charlottetown, on the Twenty-sixth and Twenty-seventh days of June, A. L. 5882, the following Grand Officers were duly elected, and installed as such, for the ensuing Masonic year:—

M. W., John Yeo, Port Hill, Grand Master.
R. W., P. Albert Carvell, Charlottetown, Deputy Grand Master.
R. W., A. Newton Large, Charlottetown, Senior Grand Warden.
R. W., David Shurman, Summerside, Junior Grand Warden.
R. W., W. H. Findlay, Charlottetown, Grand Treasurer.
R. W., G. W. Wakeford, Charlottetown, Grand Secretary.
R. W., D. Darrach, M. D., Kensington, Grand Lecturer.
R. W. & Ven. J. H. Read, D. D., Charlottetown, Grand Chaplain.
R. W., James D. Mason, Charlottetown, Senior Grand Deacon.
W., William Stewart, Summerside, Junior Grand Deacon.
W., David Logan, Georgetown, Grand Marshal.
R. W., G. Albert Aitken, Georgetown, Grand Sword Bearer.
W., O. B. Wadman, Crapaud, Grand Stand-ard Bearer.
W., B. Champion, Alberton, Senior Grand Steward.
W., Andrew Bowness, Kensington, Junior Grand Steward.
W., A. H. B. Macgowan, Charlottetown, Grand Pursuivant.
Jane Dollar, Charlottetown, Grand Tyler.

The M. W. Grand Master made the following appointments:—

COMMITTEE ON FOREIGN CORRESPONDENCE.
—R. W. Bros G. W. Wakeford, B. Wilson Higgs, W. H. Aitken.

COMMITTEE ON GRIEVANCES AND APPEALS.
—R. W., J. W. Morrison; R. W., Adam Murray; W., C. C. Carlton, Sr.; W., Donald Darrach; R. W., Thomas A. McLean.

PRINTED PROCEEDINGS.—The early printed records of this Grand Lodge are about exhausted. In order to have them reprinted, and at same time present a respectable volume, the members, by vote, decided to defer the printing of the minutes of the Annual Communication until after the communication to be held in June, 1883.

Given under my hand and the Seal of the M. W. Grand Lodge, at Charlottetown, this thirtieth day of June, A. L. 5882.

G. W. WAKEFORD,
Grand Secretary.

Installations.

Niagara Lodge, No. 2, Niagara, installed by W Bro John M. Clement, on June 24, 1882: I P M, W Bro Edward H Thompson; W M, W Bro Robert Shearer; S W, Bro James Sheppard; J W, Bro George B Wilson; Treasurer, Bro John Bishop; Secretary, Bro E H Thompson; Chaplain, Bro Alex Gunn; S D, Bro James P Clement; J D, Bro William Song; S S, Bro James Cushman; J S, Bro Ed Willox; I G, Bro Fred T Best; Tyler, Bro John Clockenburg; D of C, Bro David Goodall.

Union Lodge, No. 7, Grimsby, installed by W Bro Wm Forbes, June 24, 1882: I P M, W Bro Edward E Loosley; W M, W Bro A H Pettit; S W, Bro A R Henry; J W, Bro Robert Thompson; Treasurer, Bro N J Teeter; Secretary, Bro Edward E Loosley; Chaplain, Bro George Vandyke; S D, Bro A B Randall; J D, Bro George H Richter; S S, Bro W A Cole; J S, Bro Walter Woolverton; I G, Bro Chas W Kitchen; Tyler, Bro Walter Hill; D of C, Bro W S Clarke.

King Solomon's Lodge, No. 43, Woodstock, installed by W Bro John Morrison, June 27: I P M, W Bro John Morrison; W M, W Bro Alex J McIntosh; S W, Bro E G Thomas; J W, Bro Jas Luckwell; Treas, Bro Jas Wilson; Sec, Bro G Middleton; Organist, Bro Frank Pilcher; S D, Bro Thos A Grant; J D, Bro R G Whitelaw; S S, Bro Jas Walters; J S, Bro Geo Rice; I G, Bro J E Beamer; Tyler, Bro Alex Hall; D of C, Bro Alex McGashie.

St. John's Lodge, No. 82, Paris, installed by W Bro P Buckley, June 24, 1882: I P M, W Bro J Finlayson; W M, W Bro James W Trenaman; S W, C E Adams; J W, W S

Tennant; Treas, A Campbell; Sec, W R Baker; Chap, A Nash; Organist, Jos Schaffer; S D, D Sheppard; J D, A A Allworth; S S, J Schaffer; J S, R Lang; I G, F Pickering; Tyler, P Smuck; D of C, John Clegg.

St. Mark's Lodge, No. 105, Drummondville, installed by: W Bro A Garner, St. John's night: I P M, Anson Garner; W M, George Goldsboro; S W, T Badger; J W, F P Sumner; Treasurer, Jas McGary, M D; Sec, W A Kennedy; Chap, John Roberts; S D, Joseph Shaw; J D, Fred Cope; S S, Chas Kellar; J S, Chas Patten; I G, J Gallencher; Tyler, Ralph Garner; D of C, John Law.

Maitland Lodge, No. 112, Goderich, installed by W Bro J F Toms, December 27: I P M, J F Toms; W M, R Radcliffe; S W, W A Rhynas; J W, Wm Craig; Treas, F F Lawrence; Sec, Chas A Humber; Chap, W H Murney; Organist, Henry Clucas; S D, Wm Phillips; J D, R Rhynas, S S, H Clucas; J S, H Kirby; I G, W McCarthur; Tyler, W. Huckstep; D of C, F Gordon.

On last Thursday evening, 6th inst., a regular meeting of Stirling Lodge, No. 69, A. F. and A. M., was held in the Masonic Hall, when the following officers were installed for the ensuing year by W Bro Rev J T Dowling: W Bro Wm Yonker, I P M; W Bro R Finch, W M, re-elected; Bro Jno Shaw, S W; Bro Jas Ralph, J W; W Bro Rev J T Dowling, Chap; Bro R J Craige, Treas; Bro M Seeley, Jr., Sec; Bro Wm G Armour, S D; Bro Fred Hall, J D; Bro Wm Reynolds, I G; W Bro H G Thurber, D of C; Bro Thos Marshall, S S; Bro E Kerteston, J S; Bro Jus French, Tyler.

Rising Sun Lodge, No. 129, Aurora, installed by W Bro P M Hillary, 24th June: W Bro C Patterson, dead, I P M; W Bro F T Daville, W M; Bro J F Smith, S W; Bro S H Ashton, J W; Bro G W Graham, P M, Treas; Bro J E Armstrong, Sec; Bro G T Smith, Chap; Bro C C Robinson, S D; Bro D W Doan, J D; Bro S E Phillips, S S; Bro A Graham, J S; Bro Geo Bishop, I G; Bro E Love, Tyler; Bro W Bruce, D of C.

Lebanon Lodge, No 139, Oshawa, installed by W Bros Wm Hare and A Mackie, 24th June, 1882: W Bro Robt McCaw, W M; Bro Q D McNider, S W; Bro John T Beaton, J W; Bro Wm Lauchland, Treas; Bro Robt Gott, Sec; Bro Wm T Patterson, Chap; Bro G C Black, Organist; Bro Wm Zeak, S D; Bro John Carter, J D; Bro Jas Gall, S S; Bro Thos Morrison, J S; Bro Samuel Forder, I G; Bro John Boyd, Tyler; Bro Geo Chapman, D of C.

The Builders' Lodge, No. 177, Ottawa, installed by R W Bro Wm Kerr, P D DGM, June 24th, 1882: W Bro J C Kearns, I P M; W Bro Edwin Danbury, W M; Bro David

Taylor, S W; Bro Geo Preston, J W; W Bro E B Butterworth, Treas; Bro Hugh H Cairns, Chap; Bro Geo Noble, S D; Bro Jno Briggs, J D; Bro Dr W M Hunter, S S; Bro R P Harris, J S; Bro Sam'l Braden, I G; Bro Jno McCarthy, Tyler; Bro E Mills, D of C.

New Dominion Lodge, No. 205, New Hamburg, installed by W Bro J Allshire, June 19, 1882: W M, Joseph Daniel; S W, W J Ward; J W, John Heppler; Treas, R N Kerr; Sec, A Fraser; Chap, M Heppler; S D, R Beger; J D, W Millar; I G, P Endress; Tyler, R Currie; D of C, Dr Rankin.

Evergreen Lodge, No. 209, Lanark, installed by W Bro J H Bothwell, 34th June, 1882: W M, J H Bothwell re-elected; S W, A G Dobbin; J W, T B Caldwell; Treas, J H Manahan; Sec'y, W A Field; S D, J Mindles; J D, A P Melrose; I G, B Cunningham; Tyler, G Salmond.

Sydenham Lodge, No. 255, Dresden, installed by W Bro T C MacNabb, June 26th: I P M, W Bro D V Hicks; W M, R M Stuart; S W, H Weston; J W, S J Ball; Treas, C P Watson; Sec, Jas H McLean; Chap, A D Fulmer; Organist, S Bentley; S D, W H Switzer; J D, A J Davies; S S, J Killam; J S, A Wescott; I G, J B Webster; Tyler, J Windover; D of C, A Ribble.

Rising Sun, No. 87, Farmersville, installed by W Bro J B Saunders, June 24th: I P M, James B Saunders; W M, William Johnston; S W, James P Lamb; J W, Thos C Bourns; Treas, Sala Blancher; Sec, Isaac C Alquire; Chap, Rev W A Phillips; S D, Frank Cornell; J D, Byron Leverette; I G, Lewis Washburn; Tyler, Hiram C Phillips.

Union Lodge, No. 118, Schomberg, installed by W Bro B Stevenson, on June 24th: I P M, Dr W J Brereton; W M, Samuel Fatherland; S W, Thos Jennings; J W, Robt McKee; Treas-Sec, W J Brereton; Chaplain, Rev Cattinach; Organist, J R Bond; S D, F D Ramsay; J D, W H Ross; I G, J A Brown; Tyler, Henry Isaacs.

Lake Lodge, No. 215, Ameliasburg, installed by W Bro B Rothwell, on June 24: I P M, W G Stafford; W M, B Rothwell; S W, John R Anderson; J W, William E Delong; Treas, J G Johnston; Sec, J Coleman; Chap, William Anderson; S D, N A Peterson; J D, John Way; S S, D. Gibson; J S, John Sprague; I G, John Roblin; Tyler, E Roblin; D of C, William Delong.

Vienna Lodge, No. 237, Vienna, installed by W Bro John Teall, on June 24th: I P M, John Teall; W M, John Teall; S W, C W Cookson; J W, Thomas Gagen; Treasurer, Henry Weinhold; Sec, John Dean; Chap, Cyrenius Pratt; S D, R L McCally; J D, William Harvey; S S, E Payne; J S, J D Phillips; I G, John W Mills; Tyler, George Tyl; D of C, Walter Hoag.

Tweed Lodge, No. 239, Tweed, installed by W Bro L Tuttle, on June 24th: I P M, L Tuttle, M D; W M, William Wray; S W, J Lawrence; J W, Geo Way; Treas, A M Vandusen; Sec, O S Hicks; Chap, G Gardner; S D, S Fisher; J D, J Shaw; S S, A McGowan; J S, J Burns; I G, J Tucker; Tyler, W Roblin; D of C, G Easterbrook.

Seymour Lodge, No. 272, Ancaster, installed by W Bro A D Roberts, June 24th: I P M, W Bro Horton, (deceased); W M, E Kenrick; S W, R S Stevenson; J W, T E Epps; Treas, S A Findlay; Sec, B W Donnelly; Chaplain, J A Daniels; Organist, G Lincoln; S D, M J Olmsted; J D, P Middleton; S S, R E Guest; J S, P Garroch; I G, J Field; Tyler, J Patrick; D of C, E Henderson.

Clifford Lodge, No. 315, Clifford, installed by W Bro Walton, on June 24th: I P M, W Bro Dewar; W M, J D Allan; S W, B Cranwell; J W, A S Allan; Treasurer, J S Dewar; Sec, K M Walton; Chaplain, Jeffery; S D, Sperling; J D, W J Watson; I G, J E Mathewson; Tyler, E Tolton.

Wilnot Lodge, No. 318, Baden, July 7th: W M, Philip Erbach; S W, John Schumm; J W, Alfred Kaufmann; Treasurer, James Livingston; Sec, Henry Liersh; S D, Wm H Erbach; J D, James McColli; I G, Robt Hunter; Tyler, Henry Elsaesser.

Ionic Lodge, No. 328, Napier, installed by W Bro Jamieson, on June 30th, 1882: I P M, Michael Beckett; W M, James Cameron; S W, Archibald Shirreffs; J W, Francis Hawken; Treas, William S Calvert; Sec, Harrison Thompson; Chaplain, Michael Beckett; Organist, Harrison Thompson; S D, Alexander Cameron; J D, William J French; S S, James Buchanan; J S, William L Toohil; I G, James Lakin; Tyler, Alexander Arthurs; D of C, Archibald McIntyre.

Stratford Lodge, No. 332, Stratford, installed by W Bro C McClellan, June 24th. I P M, W G Mowat; W M, Fred W Brent, S W, A Hamilton; J W, J A Robertson; Treas, W Hepburn; Sec, J Baker; Chap, Jas McFadden; S D, Geo Simpson; J D, W H Roberts; S S, A Johnson; J S, J H Nasmyth; I G, Geo Clarke; Tyler, A Hepburn.

Nilestown Lodge, No. 345, Nilestown, installed by W Bro E Shaw, June 27th: I P M, A R Rowat; W M, Wm Turnbull; S W, Thomas McDougald; J W, F Giles; Treas, F A O'Dell; Sec, W S Niles; Chap, T C Hewitt; Organist, G W McCarty; S D, Thos Flynn; J D, J W Lee; I G, R Elliott; Tyler, F. Barrows; D of C, D. Duncan.

Waterdown Lodge, No. 357, Waterdown, installed by W Bro George Baker, June 24th: I P M, George Baker; W M, William

McDonald; S W, W R Wilson; J W, W S Featherston; Treasurer, H H Hunter; Sec, T J Baker; Chaplain, Samuel Green; S D, Richard Green; J D, Frank Cummins; S S, J B McGregor; J S, C M Jarvis; I G, Henry Clark; Tyler, John R Baker; D of C, John Mitchell.

Muskoka Lodge, No. 360, Bracebridge, installed by W Bros Huber and Bridgland, June 24th: I P M, Samuel Bridgland; W M, Isaac Huber; S W, S C D Roper; J W, T E Lount; Treas, Chas Diggle; Sec, William Simmons; Chap, E P Stephenson; S D, A Bremner; J D, F W Jeffery; S S, Wm Meinardis; J S, Chas Henderson; I G, R J Jephson; Tyler, J. Hendry.

Harmony Lodge, No. 370, Delta, installed by W Bro John M Sinclair, June 24th: I P M, John M Sinclair, M D; W M, Omer Brown; S W, N B Howard; J W, John E Brown; Treas, Alex Stevens; Sec, J A Russell; S D, Levi S Soper; J D, Luther Washburn; I G, Wm H Godkin; Tyler, C C Wiltse; D of C, Alvin Wiltse.

McColl Lodge, No. 386, West Lorne, installed by W Bro D Sinclair June 11th: I P M, A S K Barkay; W M, T W Kirkpatrick; S W, Robert McTate; J W, W S Mordin; Treasurer, Hugh McColl; Sec, Archibald McColl; Chaplain, James Hind; S D, N S Lusty; J D, Kenneth McKenzie; I G, Philip Schunby; Tyler, James Tregan.

Victoria Lodge, No. 299, Centreville, installed by W Bro M J Beeman, June 24: I P M, H A Baker; W M, Henry A Baker; S W, Edward H Perry; J W, Atkinson Wilde; Treas, Wm A Rombough; Sec, Jas M Smith; Chap, Miles Storm; S D, James E Maher; J D, Robert Cox; I G, Wm Mulholland; Tyler, Allen A Clancey.

Avalon Lodge, No. 776, St. John's, N. F., installed by D G M, Sir W V Whiteway, on St John's Day: P M and W M, J Wilson; S W, W Bolt; J W, M Chaplin; Chap, Rev A C F Wood, M A; Treas, W H Pippy; Sec, S Colton; S D, E Warren; J D, T Charles; Stewards, J. Crossman and G Nichol; I G, C Ellis, jr; Tyler, H Earle.

New Hope Lodge, No. 279, Hespeler, installed by W Bro Cowan; I P M, W Bro Christian Pabst; W M, W Bro A B Jardine; S W, Bro J W Mitchell; J W, Bro R N Hammersley; Treasurer, Bro A J Brewster; Secretary, Bro Edward Bolduc; S D, Bro Richard Pratt; J D, Bro Geo W McLean; I G, Bro Wm Jardine; Tyler, Bro John Fisher.

Dalhousie Lodge, No. 52, Ottawa, installed by Right W Bro Wm Kerr, P D D G M: I P M, W Bro Cassius Campbell; W M, W Bro Wm Reynolds; S W, Bro J D Wallis; J W, Bro W H McBride; Treasurer, Bro W Anderson; Secretary, W Bro C S Scott;

Chaplain, Bro H J Hellard; Organist, Bro E A Selwyn; S D, Bro Alex Fleck, jr; J D, Bro W T King; S S, Bro A F Graham; J S, Bro Robt Moodie; I G, Bro Jas Carter; Tyler, Bro John Sweetman.

The *Voice of Masonry* is witty at the expense of the Egyptian Rite and its Grand Master. Until said Grand Master demolished the *Voice* on the Grand Lodge of New Mexico question, the Grand Lodge of Quebec ditto, and the Grand Lodge of New South Wales, he was the white-haired boy; now, however, the *Voice* is irate, and waxeth hot over "the Egyptians." Times are changed. We fancy, however, the Rite and its Grand Master will survive the cutting sarcasm of *ye Voice*.

UPON looking over the files of the New York "Gazette" of 1787, the following strange article, pertaining to the Freemasons, was found in the number issued Nov. 28th: "There being a new and unusual Sect or Society of Persons of late appeared in our Native Country, and from thence spread into some other Kingdoms and Common Wealths, and at last has extended to these parts of America, their Principles, Practices and Designs not being known or by them published to the World, has been the reason that in Holland, France, Italy and other Places they have been suppressed. All other Societies that have appeared in the World have published their Principles and Practices, and when they meet set open their Meeting House Doors for all that will come in and see and hear them; but this Society called Freemasons, meet with their Doors shut, and a Guard on the outside to prevent any to approach near to hear or see what they are doing. And as they do not publish their Principles or Practices, so they oblige all their Proselytes to keep them secret, as may appear by the severe Oath they are obliged to take at their first admittance." Then follows a form of an Oath which is a mingling of portions of the obligations of the Three Degrees.

The Canadian Craftsman.

Port Hope, August 15, 1882.

G. L. OF NEVADA re QUEBEC.

The Grand Master of the Grand Lodge of Nevada, M. W. Bro. H. S. Mason, says:—"Our relations with other Grand Bodies are entirely harmonious. The principle distinctively known as the American Doctrine of G. L. Sovereignty, is becoming generally recognized. I am officially informed that the difficulties existing between the Grand Lodges of Quebec and Scotland are settled, the three lodges that have held allegiance to Scotland becoming of allegiance to Quebec. * * * The very able G. M. of Quebec, M. W. Bro. John H. Graham, who is now in his ninth year of service as Grand Master, is entitled [with others] to great credit for the successful issue from this long continued difficulty. He has still another trouble of the same nature, however, with the G. L. of England, which claims jurisdiction over three lodges in the Province of Quebec, but I am satisfied that our M. W. Brother will finally overcome that difficulty also, for His Royal Highness, the M. W. the Grand Master, and the G. L. of England will not be permitted to rest till those three lodges are safely within the fold of Quebec."

The Foreign Correspondent, R. W. Bro. John D. Hammond, says:—"At the twelfth Annual Communication, the Gr. Master of Quebec presented an address which will take front rank as an historic state paper. It contains a very interesting correspondence between the Grand Master and

His Royal Highness the Prince of Wales, Grand Master of England, anent the subject of the continuance of the support which England still gives to three lodges within the jurisdiction of Quebec. The only comforting clause we can glean from the letters of the Gr. Sec. of England, writing in the name of his illustrious Grand Master, is the following in his last letter:—

'There is reason to believe that in the course of nature, matters may terminate as you desire, but His Royal Highness cannot too strongly deprecate the adoption of any coercive measures, as you seem to hint at, and which would effectually bar the result aimed at.'

"The summing up of the historical argument upon the part of the Grand Master of Quebec is of such value that we must quote, even if it be somewhat long. Our distinguished brother, having given much time and careful thought to the investigation of this interesting subject, gives the result of his labors as follows:—"

[Here follow two pages and upwards which have heretofore appeared in THE CRAFTSMAN.] "The Gr. Master is fully convinced that while, in reason, further forbearance cannot much longer be looked for by the three lodges, and while the Grand Lodge of Quebec would be fully justified in taking action for the immediate vindication of her sovereign authority, yet he earnestly urges his brethren, knowing their rights, to wait a further time with patience. The Grand Lodge coincided with this view, and no action was taken beyond the reiteration of their rights. When we remember how much good came out of just such patience in dealing with the Scottish lodges, we

feel to congratulate our Quebec brethren upon the discretion and wise forbearance of him who has for several years been their Grand Master."

Bro. J. F. Walker presented an able Correspondence Report, but we have no space to notice it.

EDITORIAL ITEMS.

The Duke of Montague introduced Masonry into Belgium in the year 1871.

There are 58,000 Knights Templar in the United States, and only 4,708 in the rest of the world.

The Grand Master of Tennessee decided that a Mason is liable to censure who has slandered any person.

It is proposed in France to erect a statue of Brother Victor Hugo, the most illustrious of living French Masons.

The Masonic Widows and Orphans' Home, of Kentucky, has started over one hundred children in an honorable mode of living.

In the ancient mosaics all colors fade, but blue abides. It is the proper color of Craft Masonry. Scottish Masons adopted green, and Swedish yellow.

The Grand Lodge of Alabama, we rejoice to say, has recognized the Grand Lodge of New South Wales. She was not like some Grand Lodges we know of—afraid to speak her mind.

M. E. Comp. John Sheville, P. G. H. P. of New Jersey, and a well-

known Masonic author—a man beloved by all who knew him—died at Chicago, from the effects of a railway accident, May 31.

We regret to learn that the "Mystic Tie," of Beverley, W. Va., has ceased to exist. We always looked forward to it with pleasure, and regret that the proprietors, Messrs. Weymouth and Trimble, have seen fit to dispose of their material to other parties.

The Grand Orient of Italy has 120 active subordinates, with a membership of 9,250 Craftsmen. The late General Garibaldi, 33-97°, was termed the Premier Mason of Italy, and previous to his death accepted the position of Supreme Grand Master of the Memphis Rite of the world.

We welcome to our exchange list the Masonic journal named "Pythagoras," published at Athens by Ill. Bro. Professor Galani. It is a thirty-two page royal 8vo, and very neatly got up. We trust it will advance the interests of Masonry in Greece.

The following Grand Lodges, says the "Masonic Review," make an annual publication of their entire list of members:—Alabama, Arkansas, British Columbia, California, Colorado, Connecticut, Delaware, District of Columbia, Idaho, Kentucky, Louisiana, Maryland, Mississippi, Montana, Nevada, Oregon, Prince Edward Island, Texas, Vermont, Virginia, Washington Territory, West Virginia, and Wyoming. Twenty-one Grand Lodges thus give tramps and impostors an opportunity to impose upon the Craft.

The Grand Lodge of New South Wales was recognized by the Grand Lodge of New York at its recent session. We wish our own Grand Lodge had done the same, but doubtless after the arrival of the special representative, Bro. Thomas Newton, recognition will still more speedily follow.

CORRECTION.—We gladly correct an error that appeared in *THE CRAFTSMAN* on page 125, in which we stated that the Grand Lodge of Kentucky had reduced its annual dues to fifty cents, and had resolved to meet hereafter only once in two years. At the present moment we cannot remember upon what authority we published the statement, but we gladly correct the error, and thank our venerable friend Mr. Rob. Morris for kindly informing us of our mistake.

DEATH OF THE MAN WHO MADE MORGAN A MASON.—Ephraim Sherman Dufree, an old Mason and a soldier of the war of 1812, died recently at Oshkosh, Wisconsin, at the age of 97. He was Master of the Rochester Masonic Lodge in 1828, and conferred the degrees on Morgan, who afterward exposed the Masonic initiation and disappeared. Owing to the anti-Masonic excitement which followed those events, Dufree was compelled to leave the country for a time.

Judge James Garfield, of Lynchburg, Va., passed his 90th birthday on the 6th of last June, upon which occasion the members of the bar tendered him a banquet. The "*Masonic Advocate*," in alluding to the same, says:—"Judge Garfield was made a Mason in 1820, and is now a member

of Marshall Lodge, No. 39, at Lynchburgh. For seven years he presided as W.M. of Friendship Lodge, No. 74, and now ranks amongst the oldest active Masons in the United States."

Bro. George Markham says:—Freemasonry is dearer to me than any other thing I know of, because, in my conception of it, it comprises all true religion and morality; all family, social and national duties; all genuine philanthropy, literature, science and art; in brief, all that can endear man to man, and make us more like the Grand Geometrician of the Universe, in whose service alone is felicity for the human race.

The notice in the May number of the *Review*, concerning the "Garfield National Masonic Memorial Association," has given rise to some correspondence, through which the errors of the editor's statement in the *Review* are fully corrected. There is a "Garfield National Masonic Memorial Association," duly organized and managed by able brethren of high degree. Bro. Melish, who is now absent in Europe, wrote the article in the May number, under the impression that the aid solicited was for the "Garfield National Memorial Association." The word "Masonic" did not come under his cognizance, and therefore his statement in the May number. But it is a fact that there is a "Garfield National Masonic Memorial Association," represented by names of renown in the Brotherhood, and the circulars issued by them are good and true, and worthy the attention of the lodges throughout the country to whom they are sent. There was simply a mistake made, and we trust this statement will be satisfactory to all concerned. May the good work go on.

The Grand Lodge of Delaware has adopted the perpetual allegiance principle. No subordinate lodge is now permitted to grant a release to any rejected applicant for initiation.

We notice by an exchange that a consistory of the A. & A. Rite was organised at Belleville, on the 19th ult., by M. Ill. Bro. Geo. C. Longley, 33°, Sov. Gr. Com.; Ill. B. Hovenden, 33°, Grand Secretary General, and Ill. Bro. W. L. Hamilton, 32°, Grand Master of Ceremonies. The Scottish Rite troubles seem to be on the increase, as there are no less than three Supreme Grand Councils in the Dominion—one over which the late M. W. Bro. T. D. Harington, 33°, presided; a second, over which M. Ill. Bro. Longley presides; and a third, of which M. Ill. Bro. L. H. Henderson, 33°, of Belleville, is Sovereign Grand Commander. We predicted this would be the case some time ago, and regret that this Rite should be thus disturbed by unfortunate divisions within itself.

THE TWENTY-SEVENTH ANNUAL COMMUNICATION OF THE GRAND LODGE.

Extracts from Grand Master Moffat's Address,—Reports, &c.

The Grand Lodge of Ancient, Free and Accepted Masons of Canada commenced its twenty seventh annual session at the Grand Opera House at London, at 3 o'clock p. m., on the 12th of July, in the presence of a large number of present and past grand officers, representatives and visitors. After the opening ceremonies, the reading of the regulations for the government of Grand Lodge during the time of business,

and other matters of no public interest, the minutes of the last regular and special meetings were accepted as read, and passed. The attendance of representatives was large, the Credentials Committee having received no fewer than 889 voting papers, of which 659 were representatives in person and 230 proxies. The accommodations furnished and the adaptability of the Grand Opera House as a place of meeting, were spoken of as being first-class, and apparently highly appreciated by the Grand Lodge members.

The Grand Master, M. W. Bro. James Moffat, delivered an interesting and instructive address, from which the following extracts are taken:—

BRETHREN OF GRAND LODGE, — Another year has passed away, and many of our brethren, not only in our own jurisdiction, but in others, have passed away with it, reminding us who are left that we must soon give place to others. We are, however, permitted to assemble as a Grand Lodge, as has been the custom annually, to deliberate together for the good of our beloved institution. May the Great Architect of the Universe direct and guide our deliberations so that they may tend to His glory and the advancement of the Order we should all have so much at heart.

DEATHS.

The past year has witnessed the loss of many brethren in our own as well as in other jurisdictions. As will be seen by reference to our last year's proceedings, my predecessor in his address alluded to the attempt that had been made to assassinate the President of the United States, expressing a hope that his life might still be spared. That hope was echoed by millions, not only on this continent, but throughout the civilized world. Alas! that hope, for reasons that are only known to an all-wise Providence, was not realized. On the 9th of last September he died, but his memory will live to the latest posterity. His death is a sad commentary upon the boasted civilization of the nineteenth century—to think that the Chief Magistrate of a country, where millions of the human race have found homes (with all that the word implies), and shelter from the oppressors of

other lands, could be ruthlessly shot down by a fiend in human shape, is past all understanding; but so it is, our brother has gone where the wicked cease from troubling, and the weary are at rest.

In our own jurisdiction, during the year, we have lost by death a number of valuable brethren, members who will be greatly missed from our annual communications, and with whom we have been in the habit of associating for many years.

After alluding to the deaths reported to him, viz:—P. G. M. Bro. Harington, of Prescott; Bro. Chauncey Bennett, of Hamilton; Bro. Meakins, of Hamilton; P. G. Chaplain C. W. Paterson, and Grand Representatives Blackie and Austin, the Grand Master pays the following tribute of respect to two London brethren now gone before:—

On the 5th of May, 1882, Bro. Donald Currie, a member of Tuscan Lodge, No. 195, London, was buried by that lodge. He was called away very suddenly, and quite unexpectedly. He, too, has left behind him many mourning friends, who can scarcely realize the fact that he is gone. Bro. Currie was a Mason of the right stamp, quiet and unassuming, content to labor in any position he could do the most good. He could always be relied upon for charity, the good Mason's pride, was required.

The above, I had hoped, would have closed the record for the year. Not so, however, for on the 9th June died Bro. John Brown, City Chamberlain, a Mason for forty-seven years, having been initiated in St. John's Lodge, London, 209, I. R. He was buried with Masonic honors June 11th, 1882, by the city brethren. The funeral was largely attended, the city corporation, Board of Education, city officials, and large numbers of citizens testifying to their respect for the memory of good old John Brown, who had lived with them for fifty years. Thus has passed away another landmark and a Mason of forty-seven years' standing.

From the assassination of President Garfield only a few months were allowed to pass, when the world was again startled with the intelligence that an attempt had been made to assassinate our beloved Queen.

If these assassinations and attempted assassinations are the work of disloyal socialists and communists, organized for the purpose of destroying the constitutional liberties of the people, high and low, rich and poor, then surely the time has arrived for all right thinking people to bestir themselves, and forever rid the world of such unholy organizations.

To us Free and Accepted Masons, who are taught loyalty and attachment to the country that gives us protection, let that

country be where it may, our duty is plain to endeavor, by all lawful means, to stamp this evil out of existence. I would suggest the propriety of the Grand Lodge, at this our first meeting since the dastardly attempt was made, drafting an address suitable for the occasion, and that it be forwarded to H. R. H. the M. W. Grand Master of England, for presentation to Her Most Gracious Majesty the Queen, the Patroness of the Order.

NEW LODGES.

I have for years been of the opinion that our lodges required consolidation more than additions to their number. Consequently, I am rather pleased than otherwise at the few applications that have been made for dispensations during the year. I have to report the following dispensations granted, they having been recommended in the usual way by the D. D. G. M., and satisfying myself that they were to be located in sections of the country not likely to interfere with lodges now in existence:—

Leopold Lodge, Bridgen, County of Lambton—October 26th, 1881.

Victoria Lodge, Victoria Road, County of Victoria—January 16th, 1882.

Moffa Lodge, Harrietsville, County of Middlesex—April 21st, 1882.

In accordance with the recommendations of Grand Lodge, I continued the dispensation issued to Cedar Lodge, Wiarton, for another year.

OFFICIAL VISITATIONS.

Previous to the last annual communication in Hamilton, I had made arrangements for a three months' visit to the mother land. My trip was intended to be of pleasure and information; with that in view, I was constantly on the move, visiting places of interest in France, England and Scotland. Time was too limited to do more than visit a very few Masonic lodges in Scotland just before leaving on the 6th October—Lodge St. Clair, No. 349, Edinburgh; Lodge St. George, No. 333, Glasgow; Lodge Princess, No. 607, Glasgow, and my mother lodge, No. 21, old St. John's, Lanark. The first named lodge did me the honor of presenting me with a jewel and a certificate of honorary membership.

The second, St. George's, made me an honorary member also; and all had banquets upon the occasion of my visits. To the R. W. Masters, Past Masters, Wardens and brethren of these lodges, I tender my sincere thanks for the great kindness and hospitality experienced.

The Grand Master then enumerated the lodges he visited officially during the year.

The Grand Master called the attention of the Grand Lodge to the non-receipt of any correspondence, for some years, from

Royal Solomon Mother Lodge, 293, Jerusalem, Palestine, and suggested the appointing a D. D. G. M. to look after its working and obtain information regarding it.

GRAND REPRESENTATIVES.

I have during the year appointed the following brethren as representatives near foreign Grand Lodges:—W. Bro. Wm. Knox, near the G. L. of Connecticut, U. S., in place of R. W. Bro. Wm. Fysh, deceased; and M. W. Bro. Elihu Edmundson Pulaski, near the G. L. of Tennessee, in place of R. W. Bro. George S. Blackie, deceased.

Credentials have been received, and will be presented to Grand Lodge, by V. W. Bro. Robert Lewis for the Grand Lodge of Rhode Island, in place of R. W. Bro. Chauncey Bennett, deceased; by R. W. Bro. George S. Birrell, for the Grand Lodge of Louisiana; by R. W. Bro. Geo. J. Waugh, for the Grand Lodge of Nova Scotia; by R. W. Bro. Robert Mackay, for the Grand Lodge of Quebec, and by M. W. Bro. Mofat, for the Grand Lodge of Pennsylvania, in place of M. W. Bro. Harington, deceased; by R. W. Bro. Hugh Murray, for the Grand Lodge of Prince Edward Island, in place of M. W. Bro. W. H. Weller, deceased, and by W. Bro. L. J. Jarvis, for the Grand Lodge of Ohio, in place of R. W. Bro. Robt. Ramsay, resigned.

THE FOLLOWING SPECIAL COMMUNICATIONS OF GRAND LODGE HAVE BEEN HELD:

After enumerating four special meetings the Grand Master speaks as follows:—

On March 7th, 1882, I consecrated the new hall in the Temple Building, London. This was an occasion long to be remembered by those participating in the ceremony, as well as those who were listeners. The Masonic procession was a grand demonstration of Masons from all over the country. A special effort was made by the committee of arrangements to make the whole affair a success. Reduced rates on railroads and hotels were secured; these and other inducements tended greatly to increase the number present. The day's proceedings closed by a grand banquet and operatic entertainment in the new Opera House, Temple Building. At the banquet the city brethren did me the honor of presenting me with a life-size crayon portrait of myself, in regalia as Grand Master; the likeness is said to be most faithful, and the frame which contains it is of the most artistic description. This kindness, with others, can never be forgotten, and at the time of presentation was duly acknowledged by me. I have to thank the brethren who delivered addresses on the occasion, especially the Grand Chaplain, who is a most enthusiastic Mason. Altogether the day's proceedings were instructive as well as pleasant.

DISPENSATIONS.

Applications for dispensations have been numerous, chiefly from lodges that have desired to initiate candidates without the jurisdiction. I believe, in every instance, I have refused to grant a dispensation unless the lodge within whose jurisdiction the candidate resided had first given its consent. At the same time, while I have adopted this mode as the correct one, I can see no good reason for lodges refusing their consent if the candidate has a preference; and his character will stand the strictest investigation. A certificate of character should, in all cases, accompany the lodge's consent. I have also been asked to grant dispensations to confer the degrees in less time than the Constitution provides. These dispensations I have also refused, as I hold it would be difficult indeed to find a case that would warrant the Grand Master in setting aside the constitutional period. To my mind, it is quite short enough at present.

Here follows a list of dispensations.

There seems to be intentionally a restriction placed upon Grand Masters as to granting relief, with, however, two exceptions, and these are not found in our Constitution, but in Resolutions and Rulings, 1875.

It is not my intention to find fault with the present state of the law in this respect, although I have found it rather inconvenient upon one or two occasions during the past year, especially when applications are made of a pressing nature.

On the death of Past Grand Master Harington, I ascertained, while in Prescott at the funeral, that his widow required assistance, and that it was absolutely necessary that the Grand Lodge should assume the liabilities in connection with the funeral. I satisfied myself that such was the case, and authorised the Grand Secretary to supervise the bills, and see that they were paid. I did so, believing that the Grand Lodge would fully approve of my action under the circumstances.

The public prints put the world in possession of the information regarding the destruction by fire of the Ring Theatre in Vienna, and the terrible loss of life caused thereby. Late in the month of March I received, through the Grand Secretary, a communication from the Lodge Humanitas, Vienna, appealing for aid for the distressed widows and orphans of deceased Masons. This appeal was strong and urgent, and one that it was impossible to resist, and as I was aware that our Grand Lodge had never yet turned a deaf ear to the cry of the widow and orphans, I assumed the responsibility and authorized the Grand Secretary to take the necessary steps and forward the sum of twenty five pounds

sterling to Lodge Humanitas as the contribution of the Grand Lodge of Canada.

JURISPRUDENCE.

This department may be said, and truly, to be one of the most difficult that a Grand Master has to deal with. When the brethren get into a real old-fashioned, genuine snarl, it requires the greatest care, prudence and judgment to set matters right again. I have had during the year several cases of a most perplexing character; but by judicious treatment and the good sense and Masonic feeling of the brethren interested, I have been enabled to restore to harmony, where discord seemed to be the ruling feature.

It would answer no good purpose to go into detail, as the questions have been disposed of and judgment given, unless reopened by an appeal to Grand Lodge, through the Board of General Purposes. In one or two of these cases I was compelled to act with great promptness, in order that brethren should not suffer through irregularities, and have the constitution violated from want of knowledge how to act.

The Grand Master here gives in detail the cases upon which he was called to adjudicate, but as those are not matters of general interest to the Craft they are omitted from these columns.

DUES AND SUSPENSIONS.

This may be said now to be a burning question, and one that affects every Grand Lodge, more or less, upon this continent, and I think in none more so than our own town.

I bespeak for this subject a careful consideration by the Board of General Purposes at an early date, as suspensions are becoming far too plentiful, being nearly equal in number to our gains from all other sources, judging from last year's return to our Grand Lodge. I am of opinion that a remedy can easily be found for this state of things, and would suggest a general compromise by a payment of ten dollars by all Masons whose date of suspension goes beyond ten years, and five dollars from those under ten years, and under this arrangement the Grand Lodge to relinquish their portion of the claims against suspended Masons; and if, upon enquiry by a committee from the several Lodges, Masons are found whose characters are good, and are unable to pay the sums named, through poverty or distress, that the claims against them be cancelled, and they be invited to visit their respective Lodges as formerly. In many cases the dues have run on unpaid so long that it is utterly hopeless to expect that they will ever be settled but in some such way as I propose.

I would suggest that a system somewhat

similar to that adopted by some other Grand Lodges be pursued, that is, under no circumstances can dues accumulate longer than three years, and if not paid at that period, by resolution of the Lodge, the offending brother be declared ineligible for office or to take part in the proceedings. The above is the only punishment ever inflicted, unless able and not willing, and then the member is dealt with for unmasonic conduct; but, until such action has been taken, his membership never ceases in the Lodge he belongs to.

Again, and I am done with this branch of the subject. In this country and the United States, there is a perfect rage for what are called Masonic Rites and Degrees, which at least proves that the want of money is not the cause, at least with some, that Lodge dues are not paid. That being the case, it seems to me it would not be asking too much, and even insisting upon, if we as Craft Masons are expected to in any way recognize these rites or grades of Masonry, to ask that candidates should in every instance be affiliated and in good standing with some Blue Lodge.

I believe that if this suggestion was adopted and carried out by the different rites, it would have a most beneficial effect in teaching all candidates for higher degrees that ancient Craft Masonry was the foundation of all Masonry, and as such their members must maintain their connection with that body.

CONDITION OF MASONRY.

This branch is very properly left to the D. D. G. M.s to report upon; their knowledge of the Craft, from a constant supervision, and a residence in the respective Districts, gives them an opportunity for observation that cannot possibly be obtained by any other official within our jurisdiction. I therefore bespeak for these reports a careful perusal and consideration. My own experience, so far as I have been able to judge from the visits I have made, is that the lodges are well up in the esoteric work, and that the time has now arrived, in my opinion, when some attention should be paid to the exoteric, in the shape of lectures upon the principles of Masonry, its objects and aims, together with the duties and obligations resting upon themselves and the brethren generally. These and kindred subjects will well repay the time spent in the preparation by the Masters and Past Masters of our Lodges, and the brethren greatly interested and benefited thereby.

WARRANTS SURRENDERED.

In this connection I desire to call the attention of Grand Lodge to the correspondence that has taken place between the Secretary of the Grand Lodge of Manitoba and this Grand Lodge with reference to

the surrender of the warrant of Kinistino Lodge, No. 381, Prince Albert, N. W. T. From the correspondence that has taken place, I gather that the Lodge has, by resolution, accepted a warrant from the Grand Lodge of Manitoba, and that the warrant of the Grand Lodge of Canada has been forwarded to that Grand Lodge for disposal.

FOREIGN GRAND LODGES.

Our relations with other Grand Lodges are all that can be desired; peace and harmony reign supreme, and the usual interchange of proceedings has taken place between us. I am happy to say that the vexed question between the Grand Lodge of New York and that of Connecticut, as also the difficulty between the Grand Lodge of New Mexico and that of Missouri, are settled, or on the verge of settlement; and with the exception of Quebec and the Grand Lodge of England, which it is to be hoped is also approaching a settlement, no cloud darkens the Masonic horizon at present.

Last June I was written to by the Grand Master of the Grand Lodge of Manitoba requesting me to bring to the notice of my Grand Lodge in July the destitute condition of many of the Masons belonging to our jurisdiction upon their arrival or shortly after in Manitoba, and complaining of the burden thrown upon the lodges of that Province, especially those in Winnipeg, in granting relief to brethren from all parts of the world, especially Ontario. The Grand Master suggests that some provision be made by our Grand Lodge to meet similar cases in the future, as the money expended so far has been from six to seven hundred dollars per annum. I felt very much surprised at the information received, and wrote for a list containing the names and amounts granted, which, I understand, is being prepared. The address of the Grand Master in 1881 refers to this matter in such a way that it cannot well be overlooked. I therefore lay the case before you for such action as you may deem proper during the session.

LODGE BY-LAWS.

From the large number of by-laws and amendments thereto that have been submitted to me for approval during the past year, I am of opinion that Grand Lodge should assume the responsibility of adopting as part of the constitution a uniform set of by-laws.

The Grand Lodge has already approved of a set of by-laws prepared by R. W. Bro. Hugh Murray, which are in print, and which have been recommended to lodges for adoption. Lodges, however, have still continued to submit for approval by-laws not in accordance with the uniform code

alluded to, and I am therefore of opinion that the matter had better be dealt with authoritatively by the Grand Lodge.

GRAND LODGE OFFICIALS.

With the Grand Secretary, especially, the Grand Master must necessarily be in constant communication. To that officer I am under obligations for his zeal and punctuality in attending to correspondence promptly and courteously.

The Grand Treasurer, whose duty it is to conduct the financial department, I seldom come in contact with, but from his long service and well-known ability and faithfulness in the discharge of his duty, I can speak with perfect confidence. His financial statement will be laid before you, which will show the finances of the Grand Lodge in a most satisfactory condition.

As the head executive officer of the Grand Lodge, in whose keeping and guidance the Craft has been since our last annual communication, when you did me the great honor of electing me your Grand Master, I have now the honor of handing back the great trust reposed in me, hoping that while in my keeping the interests of Craft Masonry have not suffered, and that my conduct throughout the year will meet your approval, and my shortcomings be overlooked and attributed to want of knowledge, rather than the want of zeal or love for the institution.

And now, brethren, in conclusion, let me exhort you to remember this important trust committed to your care—a trust that has been carefully preserved and handed down to us from generation to generation. See to it, then, that you are found worthy of the honor that has been conferred upon you. "Love ye one another" is the great commandment. If you do, this will prove to our enemies that a good Mason is a good man, and afford ourselves the greatest comfort, and give us a well-grounded hope of admittance into the Grand Lodge above.

The address was referred to the Board of General Purposes to report upon, and copies of the same were distributed among the representatives.

AN ADDRESS OF WELCOME.

The Worshipful Masters of the city lodges were then announced, and W. Bro. J. S. Dewar, of St. John's 209a, read an interesting address of welcome to which the Grand Master delivered an impromptu reply.

On motion of D. G. M. Spry, seconded by P. G. M. Seymour, the address of welcome was ordered to be printed in the minutes of Grand Lodge.

The reports of the thirteen Deputy District Grand Masters were taken as read,

and referred to the Board of General Purposes to report upon.

FINANCIAL.

The Grand Secretary's statement of the distribution of the moneys received from June, 1881, to June, 1882, is as follows:—

Certificates	\$ 2,531 00
Dues	8,979 5
Fees	1,535 50
Dispensations	192 00
Warrants	110 00
Constitutions	431 92
Past Masters' certificates	18 00
Interest on General Fund	2,754 40
Interest on Asylum Fund	360 00
Sundries	6 40
Total	\$16,913 47

The Grand Treasurer's general abstract of receipts and disbursements for the same period is as follows:—

Receipts.

Cash in bank 1st June, 1881	\$ 8,001 90
Received by the Grand Secretary and paid over to the Grand Treasurer	16,913 47
	\$24,915 37

Disbursements.

General Purposes	\$ 5 173 86
Benevolence	9,536 82
Asylum Fund	94 80
Testimonial to M. W. Bro. Henderson	310 62
Cash in Canadian Bank of Commerce, 31st May, 1882	9,799 27
	\$24,915 37

The Benevolent Fund expenditures for the same term aggregated \$11,238 70, and there was left at the credit of the fund on May 31st, 1882, the sum of \$2,526 88.

The balance sheet of the Grand Treasurer, at 31st May, 1882, was as follows:—

Dr.

Stocks, Balance 31st May, 1881	
General Fund and Benevolence Investment Fund	\$18,201 00
Asylum Fund	7,200 00
Cash in Canadian Bank of Commerce	9,799 27
	\$65,199 27

Cr.

General Fund	\$25,858 80
Asylum Fund: Balance 31st May, 1881	9,215 65
Add interest collected	360 00
	\$9,575 55
Deduct paid Shawanegon Lodge, Three Rivers	94 80
Benevolence Investment Account, Balance at 31st May, 1881	25,952 54
Add 10 per cent. gross receipts from 1st June, 1881	1,380 80
Benevolence, Current Account	2,526 88
	\$65,189 27

The Funds of Grand Lodge have increased during the year \$1,797 31.

AUDIT AND FINANCE.

The Board of General Purposes in the course of their report, state:—

At the last session of Grand Lodge the contract for printing was awarded to G. C.

Patterson & Co., the Grand Lodge reserving the right to cancel the agreement at any time that the work should be considered unsatisfactory by the Grand Master. Complaint is made that the work has been unsatisfactory. The Board, after enquiry, recommend that, owing to the unsatisfactory manner in which the work has been performed, the Grand Lodge cancel the agreement and award the contract to J. M. Traves, Port Hope, his being the next lowest tender.

Lodges in arrears for more than two years have in most cases paid their indebtedness.

The Board recommend that Thorne Lodge, No. 281, Holland Landing, and Hiram Lodge, No. 342, Wolfe Island, be notified by the Grand Secretary to appear by their proper representatives at the next annual communication of Grand Lodge, to show cause why said lodges should not be suspended.

The Grand Master issued an order for \$122.91 on the Benevolent Fund of Grand Lodge, to cover a draft of £25 in favor of Humanitas Lodge, Vienna, Austria, to assist Masons who had suffered by the great fire in Vienna. Also, an order in favor of the Worshipful Master of Central Lodge, No. 110, Prescott, to cover the expenses connected with the funeral of our late M. W. Bro. T. D. Harington. The Board approve of these exceptional grants, which are included in the amount reported as being expended in benevolence.

The Board have had under consideration the notification of the Finance Minister of the Dominion, that the Dominion stock held by Grand Lodge would be redeemed on the 30th September, 1882, and that there was no probability of the issue of any other Government stock, and recommend that the funds of the Grand Lodge be deposited in the Savings Branch of such Loan or Building Societies as may be approved of by a committee composed of the Chairman of the Board of General Purposes, the Chairman of the Committee on Finance, and R. W. Bros. Saunders and Hungerford, until some permanent investment in City, County, or Township Debentures, or other investment can be made, said committee to have power in such case to withdraw deposits and complete investments.

BENEVOLENCE.

The Board have had under consideration the several applications for relief, and, after due consideration, recommend that appropriations be paid during the ensuing year from the funds of Benevolence amounting to \$8,690.00.

The following is an abstract of the returns from the London Board of Relief as at 31st May, 1882:—

London—Receipts.

Balance on hand 31st May, 1881.....	\$202 52
Direct grant from Grand Lodge.....	180 00
Special grant from Grand Lodge to 16 pensioners.....	490 00
Grants from Lodges, viz., No. 20.....	25 00
Other sources.....	3 75

\$901 27

Expenditure.

Special grants from Grand Lodge to 16 pensioners.....	\$470 00
Local relief.....	188 00
Transient relief.....	23 00
Funeral Expenses.....	64 75
Incidentals.....	18 40
One order returned.....	20 00

Total Expenditure.....\$784 15

Balance on hand.....117 12

\$901 27

Chatham.

Receipts.....	\$273 00
Expenditures.....	264 85

Balance on hand.....\$ 8 15

Guelph.

Receipts.....	\$143 50
Expenditures.....	138 40

Balance on hand.....\$ 5 10

St. Thomas.

Receipts.....	\$ 90 83
Expenditures.....	72 50

Balance on hand.....\$ 18 33

Stratford.

Receipts.....	\$105 73
Expenditures.....	78 06

Balance on hand.....\$ 27 67

Goderich.

Receipts.....	\$132 15
Expenditures.....	117 49

Balance on hand.....\$ 14 75

Strathroy.

Receipts.....	\$419 09
Expenditures.....	413 00

Balance on hand.....\$ 5 19

The report of Bro. Otto Klotz, Chairman of this Committee, deals with the statistics of the Fund for several years past. From his showing it is gleaned that 44 brethren, 216 widows, 27 orphans and 16 local boards were granted relief to the amount of \$9,940, divided thus: Brethren, \$1,880; widows, \$6,410; orphans, \$430, and local boards \$1,220. There are 303 parties on the benevolent fund for 1882.

The report was adopted.

WARRANTS.

The Board beg leave to report that they have examined the books of the following lodges at present working under dispensations, and having made due enquiry into the circumstances stated in their applications, have much pleasure in recommending that warrants be granted to the following, viz.:—Cedar Lodge, Warton; Leopold Lodge, Brigden; Victoria, Victoria Road; Moffat Lodge, Harrietsville.

The Board have to congratulate Victoria Lodge upon the neat manner in which its minutes have been recorded.

The Board regret that they are unable to recommend the granting of the request of Middlesex Lodge, No. 379, held at Bryanston, to have the names of two members, not appearing upon the original application for a charter, inserted upon the face of the charter, the charter having already been granted in the usual manner.

The report was adopted.

W. Bro. Forbes, of Grimsby, complained of the issuance of a warrant to a new lodge in the place of White Oak Lodge, of Oakville.

A discussion arose upon the question and complaint, after which the matter was referred to the Board to report upon.

CONDITION OF MASONRY.

The Board's report under this heading speaks favorably of the Order throughout the jurisdiction. Among other matters, they find with great satisfaction that as Grand Lodge increases in years and prosperity, so the condition of Masonry within the jurisdiction increases in usefulness and in good fellowship with each other; they observe with pleasure that the several lodges for which warrants were granted at last Annual Communication, have been regularly constituted, and their rooms, in many cases, elegantly furnished, properly consecrated and dedicated; they observe with pleasure and pride the dedication of the "Masonic Temple" of the City of London, Canada, which is a grand monument erected to Masonry by the liberality of the London brethren.

Several dispensations for establishing new lodges have been granted, and in one case only refused.

Your Board observe with very great satisfaction that the M. W. the G. M. has been permitted to visit so many of the Districts and Lodges throughout the jurisdiction during the past year. His presence amongst the brethren, "to judge with candor, and to admonish with friendship, and reprehend with mercy," gives them encouragement and assistance in carrying out the tenets of the Order.

Your Board find that only the D. D. G. Masters of London, Huron and Ottawa held Lodges of Instruction during the past year. This is to be regretted, as such meetings tend greatly to harmonize the working of the ritual, and better acquaintance and good fellowship among the individual members throughout the District.

Your Board also observe with pleasure that dispensations have been issued by the Most Worshipful the Grand Master for brethren to appear clothed as Masons, and to participate in laying with Masonic ceremonies the foundation stones of churches

and other public edifices throughout the jurisdiction, many of which ceremonies were personally presided over by the Grand Master, with credit to himself and honor to the Craft; other dispensations to attend divine service and festivals were granted. This laudable practice, as your Board in former years recommended, cannot be too generally carried out.

The Committees on Jurisprudence, Grand Master's Address, and Grievances and Appeals, also presented their reports, and they were adopted, excepting two clauses in the report of Grievances and Appeals.

The motion of R. W. Bro. Saunders, making the elective officers of the Grand Lodge, with the exception of the Grand Master and Deputy Grand Master, nominative, the same to be received till within fifteen minutes of the election, was carried by a large majority.

The only place nominated for next meeting of Grand Lodge was Ottawa.

The Grand Lodge adjourned at 10.45 p.m., until 10 o'clock next day.

SECOND DAY'S PROCEEDINGS.

The Grand Lodge of Canada, A. F. & A. M., resumed its sessions at the Grand Opera House at 10 o'clock a.m. on the 13th July. The M. W. G. M., Bro. Moffat, presided, and a large number of Representatives were present.

The second notice of motion by W. Bro. H. Vincent, regarding the removal of suspension for non-payment of dues upon the payment of \$1 per year, or part of a year, during which the brother has been suspended, was discussed at great length, and finally withdrawn.

R. W. Bro. Hovenden's notice, to hold the next meeting, and subsequent meetings, at Toronto, was also withdrawn.

The notice of motion of R. W. Bro. R. T. Walkem, that the Constitution may be amended by providing for the appointment of twelve scrutineers, or a less number, instead of three, such scrutineers to act in sections of three, to whom shall be allotted separate parcels of voting papers, was carried.

The notice of motion presented by R. W. Bro. L. H. Henderson, that Clause 1 "Of Deputy District Grand Master," in the Book of Constitution, be amended by inserting next after the words "of the Lodges" the words "together with the Past Masters present," was postponed until next session.

Bro. Hungerford's motion, to hold the next annual communication at Ottawa, was carried without opposition.

R. W. Bro. R. Hendry, Chairman of the Credentials Committee, reported that there were representatives present from 350 lodges,

206 of whom sent their officers, 79 were represented by proxies, and 65 were unrepresented. As compared with last session, this showed a majority of two representatives, 19 proxies, and 17 fewer represented than in 1881. The number of votes registered aggregated 1073.

The report was adopted.

R. W. Bro. Klotz moved and R. W. Murray seconded, a resolution that the sum of \$7000 be transferred from the General to the Benevolent fund, for charitable purposes. T was unanimously agreed to.

W. Bro. Forbes, of Grimsby, moved a resolution in deprecation of the Masonic Temple Gift Enterprise, which was carried after a warm discussion.

Twelve scrutineers were then appointed to conduct the election of officers, and the ballots for M. W. Grand Master were handed round.

The result showed 543 for R. W. Brother Spry, of Barrie, as against 489 for M. W. Brother Col. Moffat, of London, out of a total vote of 1,027 cast.

The Grand Master elect and the retiring Grand Master then suitably addressed Grand Lodge.

The election of Deputy Grand Master resulted in the choice of R. W. Brother Hugh Murray, of Hamilton, by a large majority.

R. W. Bro. Harding moved, seconded by R. W. Bro. Cascaden, that the large grants for special relief already passed, as well as to be passed by Grand Lodge, be referred to the Committee on Benevolence, with the view of presenting a fair and just scheme for the reduction or abolition of these grants.

After a lengthy discussion the motion was carried, and the meeting adjourned till 3 o'clock.

DISTRICT DEPUTY GRAND MASTERS.

The following District Deputy Grand Masters have been elected:—

St. Clair District—R. W. Bro. N. J. Lindsay, Watford.

London District—R. W. Bro. L. G. Jarvis, London.

Prince Edward District—R. W. Bro. W. L. Hamilton, Belleville.

Toronto District—R. W. Bro. Jno. Fisher, Eglinton.

Georgian District—R. W. Bro. John Creasor, Owen Sound.

St. Lawrence District—R. W. Bro. J. E. Kenning, Prescott.

Hamilton District—R. W. Bro. Thomas Clark, Dundas.

Wilson District—R. W. Bro. W. Kennedy, Vittoria.

Ottawa District—R. W. Bro. E. B. Butterworth, Ottawa.

Huron District—R. W. Bro. R. Radcliffe, Goderich.

Wellington District—R. W. Bro. John Scoon, Guelph.

Niagara District—R. W. Bro. J. M. Dunn, Welland.

Ontario District—R. W. Bro. E. H. D. Hall, Peterboro'.

The afternoon session of the Grand Lodge was taken up principally with the balloting for officers, the result being as follows:—

Grand Senior Warden—R. W. Bro. J. Ross Robertson, Toronto.

Grand Junior Warden—R. W. Bro. W. T. Bray, Wingham.

Grand Chaplain—R. W. Bro. Evans Davis, London (re-elected).

Grand Treasurer—R. W. Bro. Edward Mitchell, Hamilton (re-elected).

Grand Secretary—R. W. Bro. J. J. Mason, Hamilton (re-elected).

Grand Registrar—R. W. Bro. W. C. Wilkinson, Toronto.

BOARD OF GENERAL PURPOSES.

The following brethren were elected on this board.—R. W. Bros. Allan McLean, Kingston; T. Sargent, Toronto; Henry Robertson, Collingwood; Otto Klotz, Preston; D. McLellan, Hamilton; and J. B. Trayer, Port Hope.

The following brethren were then appointed on the Board of the G. M.:—R. W. Bros. R. B. Hungerford, London; R. Hendry, Kings'own; J. E. Harding, St. Mary's; J. B. Nixon, Toronto; W. G. Reid, Hamilton; and John McLaren, Orangeville.

R. W. Bro. D. Spry then read the second report of the Committee on Grievances and Appeals, one clause of which elicited fully an hour's discussion, arising out of some trouble between two brothers in Niagara District.

The whole matter was referred back to the Committee on Appeals.

The Grand Lodge then adjourned until 8 o'clock, when the installation of the officers elect was proceeded with.

Resolutions of thanks were then passed to the committees of the city lodges for their hospitality, and to the citizens of London for their efforts in making the stay of the brethren pleasant; also to the Committee on Credentials for their efforts.

The honorary rank of P. G. S. W. was conferred upon R. W. Bro. J. A. Lockwood, of the New York State Grand Lodge, as a mark of respect for his kindness in visiting Grand Lodge for many years.

The visiting brother replied in felicitous terms, and was heartily cheered.

On motion of R. W. Bros. Wilkinson and Cascaden, a hearty vote of thanks was tendered to the retiring Grand Master for his services in years past; and it was also resolved to present M. W. Bro. Moffat with a suitable testimonial in recognition of his

valuable services to Masonry during many years.

The resolution was carried unanimously, and the following committee named to carry out the wishes of the Grand Lodge: Bros. Murray, Hungerford, Wilkinson and Cascaden.

A notice of motion was given by R. W. Bro. Martyn, of Kincardine, requiring secretaries of lodges to send a list of their officers to the D. D. G. M. a month previous to Grand Lodge meeting.

On motion of R. W. Bro. John Walsh, Bro. Jno. Sweetman of Ottawa was elected Grand Tyler.

M. W. Bro. Moffat made a neat and timely reply to the resolution of thanks passed by the Grand Lodge, and his remarks called forth expressions of the kindest feeling from many of the past and present Grand Officers.

The M. W. Grand Master, Bro. D. Spry, before closing the session of Grand Lodge, said he would endeavor during his term of office to follow in the footsteps of his predecessors. No act of his would do discredit to the Grand Lodge or lower the dignity of the chair in which they had placed him. (Applause.)

The Grand Lodge was then closed in due form at 9.35 p. m., after which the members sang "God Save the Queen" and "Auld Lang Syne," with R. W. Bro. Otto Klotz leading.

GRAND CHAPTER OF CANADA.

The twenty-fifth Annual Communication of the Grand Chapter of Canada was held in the Masonic Temple, London, on the 14th July. The following is the address of the Grand Z.:—

Greeting:

COMPANIONS,—By the grace of an overruling Providence, we are permitted to celebrate the 25th Annual Convocation of the Most Excellent Grand Chapter of Royal Arch Masons of Canada under the most favorable and promising circumstances. Each year, as it rolls round, presents to us of this generation, some notable event which will hereafter become a matter of history. A good Mason—President Garfield—the ruler of a great and kindred nation, has passed away; in his life he sanctified the profession of Masonry, both by speech and example; in his death he bowed to the decree of Providence with patience and resignation, and passed peacefully away after all his sufferings, to, we hope, an eternal rest. Our Most Gracious Sovereign, the beloved Queen of these realms, has been specially preserved by a good Providence from the bullet of the assassin; but we rejoice not in the affliction of the

would-be assassin, but in the fact that no sane person in the three kingdoms could be found to lift his hand against the sacred person of Her Majesty. Death has been busy in our ranks—the evergreen has fallen on many a still heart that once beat warmly for Masonry and for the love of the Order.

Most Ex. Comp. T. D. Harington, P. G. Z., and P. G. M., passed away suddenly whilst conversing with his family at his home at Prescott. He was one of the most distinguished members of the fraternity within the Dominion of Canada. The name of Thomas Douglas Harington is a synonym for honor, integrity and truth; of him we are all proud to say that he was a Mason. He occupied gracefully all those high offices it is possible for a man to hold in our Order, with honor to himself and benefit to the society. The record of his life is that which we may all hope to aspire to—a good husband, a sincere friend, and a true Mason. What higher honors could prince or potentate confer on him? In the neighboring city of Hamilton, Rt. Ex. Comp. Meakins, P. G. Supt. of Hamilton District, and Rt. Ex. Comp. Chauncey Bennett, P. G. Supt. of Wilson District; also, Rt. Ex. Comp. Alex. S. Kirkpatrick, P. G. Supt. of the Central District, have gone to their rest. All who were brought in connection with them testified to their goodness, their charity, and their devotion to Masonry. Peace to their ashes.

A few years since the ground on which we stand was considered to be one of the outposts of civilization; but now what do we see? A great city, almost competing with its grand old mother across the sea, in the magnificence of its buildings, in the perfection of its highways, in the excellence of its manufactures, and nothing behind in the loyalty of its citizens and the diligence and energy of its inhabitants. The old countryman from the metropolis of the world hears the names of streets and bridges, so familiar and dear to his ear, that he may almost fancy himself at home and straining his eyes across the western horizon beholds a great Empire opening into existence—the future home of millions of the human race, where, in the course of a few years, thousands of lodges of good and accepted Masons will dot the prairies—where before but the lodge of the wild Indian and the trail of the buffalo were to be seen. The grand temple under whose roof we now meet,—perfect in its arrangements and so beautiful in its simplicity—testifies to the generous impulses of the brethren who contributed their means towards its erection. May it long stand as an example of their devotedness and their skill as practical masons.

DISPENSATIONS.

On the 17th August, 1881, I granted a dispensation to the companions at Dresden, County of Kent, to establish a chapter there, to be called McNab Chapter. On the 10th April, 1882, I granted a dispensation to the companions at Woodstock, N. B., to establish a chapter to be called Woodstock. These were properly recommended by the Superintendents of the several districts and granted accordingly.

SPECIAL DISPENSATIONS.

Notwithstanding the well known views of G. C. against granting dispensations to permit companions to be installed as Principals without having previously served in the offices which the Constitution requires, I have thought it advisable, in the interest of Masonry, to issue the following on the recommendation of the Superintendents of Districts:—

To instal as Z not having served as W. M. 2.

To instal as Z not having served as H. 5.

To instal as H not having served as J. 2.

The Reports of the several Grand Superintendents of Districts will be laid before you, which will show the progress made during the year, and which I trust will be satisfactory to all present. A Chapter of Instruction was held in Toronto, under the watchful eye of Rt. Ex. Comp. J. Ross Robertson, and much benefit was derived therefrom. I would recommend that a similar course be adopted by all Grand Superintendents of Districts, as great benefit to the chapters will be derived from such a procedure, and Capitular Masonry be greatly advanced.

REPRESENTATIVES.

During the year the following have been appointed as representatives:—

To the Grand Chapter of Massachusetts—Rt. Ex. Comp. the Hon. Edwin Wright.

To the Grand Chapter of Tennessee—Rt. Ex. Comp. Elihu Edmundson.

From the Grand Chapter of Nova Scotia—Rt. Ex. Comp. Robert Hendry, jr., to fill the vacancy caused by the death of M. E. Comp. T. D. Harington.

From the Grand Chapter of Tennessee—Rt. Ex. Comp. Wm. Gibson, to fill the vacancy caused by the death of M. E. Comp. T. D. Harington.

From the Grand Chapter of Pennsylvania—Rt. Ex. Comp. Donald McPhie, to fill the vacancy caused by the resignation of Rt. Ex. Comp. David McLellan.

The above appointments, I trust, the Grand Chapter will confirm.

RULINGS.

1st. That an objection to the advancement of a candidate cannot be entertained without cause.

2nd. A brother cannot be advanced to the several degrees in Royal Arch Masonry without being a Master Mason three months.

FINANCES.

The annual statements, showing the receipts and expenditures, together with the amounts already invested, will be laid before you, which, if necessary and ample, will then enable the committee appointed at the last convocation to organize a scheme of benevolence such as will, I am sure, meet with your approval.

GRAND SCRIBE E.

I am unwilling to close my annual Report without testifying to the skill and watchfulness with which the Grand Scribe has conducted the business of his important office, and must congratulate Grand Chapter on having such an efficient and painstaking officer.

CONCLUSION.

And now, my dear companions, I resign the trust you reposed in me a year ago into your hands, hoping that my humble efforts in the discharge of my duties have not been in vain. I am unwilling to close my address without testifying to the urbanity with which I have been met by all of the companions with whom I have had the pleasure of meeting or transacting business during the Masonic year, and believe me when I say that I shall always look back with feelings of the greatest pleasure to the time when I was deemed worthy to occupy the exalted position of Grand Z of Canada.

DONALD ROSS, G. Z.

The usual reports from Grand Officers were read and adopted.

The thanks of the Grand Chapter were ordered, on motion of R. E. Companion Mason, of Hamilton, to be conveyed to the G. C. of Rhode Island, for a bound copy of their proceedings.

The following notices of motion were given:—

By R. E. Comp. Mason, of Hamilton,—That the yearly return of Chapters be made up to the 31st May of each year.

By R. E. Comp. Lockie, of Berlin.—That honorary members have the same privileges as representatives of chapters in Grand Chapters.

The Grand Chapter meets at Ottawa on the second Friday of July, 1883.

The following is a complete list of the elected and appointed officers of the Grand Chapter of Canada, for 1882-3:

Elected Officers.

M. E. Comp. Donald Ross, Picton, re-elected, Grand Z.

R. E. Comp. Henry Macpherson, Owen Sound, re-elected, Grand H.

R. E. Comp. Thomas Sargent, Toronto, re-elected, Grand J.

R. E. Comp. David McLellan, Hamilton, re-elected, Grand Scribe E.

R. E. Comp. George Hodgetts, Toronto, Grand Scribe N.

R. E. Comp. R. B. Hungerford, London, Grand Principal Sojourner.

R. E. Comp. Edward Mitchell, Hamilton, re-elected Grand Treasurer.

R. E. Comp. John Creasor, Owen Sound, Grand Registrar.

R. E. Comp. John Sweetman, Ottawa, Grand Janitor

Grand Superintendents of Districts.

R. E. Comp. Robert Mackay, St Thomas, Grand Supt. London District.

R. E. Comp. C. H. Slawson, Ingersoll, Grand Supt. Wilson District.

R. E. Comp. James Lockie, Berlin, Grand Supt. Wellington District.

R. E. Comp. Wm Gibson, Grimsby, Grand Supt. Hamilton District.

R. E. Comp. George J. Waugh, Stratford, Grand Supt. Huron District.

R. E. Comp. C. E. S. Black, Dunnville, Grand Supt. Niagara District.

R. E. Comp. C. Brown, Toronto, Grand Supt. Toronto District.

R. E. Comp. Charles Doeblor, Port Hope, re-elected, Grand Supt. Ontario District.

R. E. Comp. J. H. Murney, Picton, Grand Supt. P. Edward District.

R. E. Comp. G. M. Wilkinson, Kingston, Grand Supt. Central District.

R. E. Comp. Henry Duffell, St. John, N. B. Grand Supt. New Brunswick District.

R. E. Comp. William G. Scott, Winnipeg, Grand Supt. Manitoba District.

Appointed Officers.

V. E. Comp. William G. Reid, Hamilton, Grand 1st Assistant Sojourner.

V. E. Comp. C. A. Bosanko, Barrie, Grand 2nd Assistant Sojourner.

V. E. Comp. J. B. Traves, Port Hope, Grand Sword Bearer.

V. E. Comp. W. T. Bray, Wingham, Grand Master of Veils.

V. E. Comp. J. H. Widdifield, Newmarket, Grand Standard Bearer.

V. E. Comp. L. S. Oille, St. Catharines, Grand Director of Ceremonies.

V. E. Comp. John Scoon, Guelph, Grand Organist.

V. E. Comp. Alex. Irvine, Harriston, Grand Pursuivant.

V. E. Comp. D. McPhail, London, Grand Steward.

V. E. Comp. Henry Cooke, Goderich, Grand Steward.

V. E. Comp. B. R. Stevenson, St. Andrew, N. B., Grand Steward.

V. E. Comp. J. M. Clement, Niagara, Grand Steward.

Executive Committee—Elected Members.

R. E. Comp. Henry Robertson, Collingwood.

R. E. Comp. William Forbes, Grimsby.

R. E. Comp. J. J. Mason, Hamilton.

R. E. Comp. J. B. Nixon, Toronto.

R. E. Comp. John McLaren, Orangeville.

Appointed Members.

R. E. Comp. A. G. Smyth, London.

R. E. Comp. T. C. Macnabb, Chatham.

R. E. Comp. H. K. Maitland, Guelph.

R. E. Comp. Robt. Hendry, Jr, Kingston.

V. E. Comp. Hugh A. Mackay, Hamilton.

FREEMASONRY AND THE R. C. CHURCH IN QUEBEC.

We regret to learn that the R. C. Church in the Lower Province, dur-

ing the recent elections, denounced the Craft. We take the following from an exchange:—

During the late Dominion elections *La Minerve* intimated that certain of the liberal candidates were Freemasons, a statement always sufficient to alienate votes in this province. A. E. Poirier, an advocate here, the unsuccessful candidate for Terrebonne, feeling himself aggrieved, instituted an action for libel, which is now being heard before the Police Magistrate.

Father Antoine Gibaud, of St. Sulpice Seminary, late Professor of Theology, and one of the best authorities on this subject, testified as follows:

Q. What is the doctrine of the Roman Catholic Church on the subject of Freemasons or other secret societies, and what is the punishment given by the Church to Catholics belonging to them?

A. The Church understands by secret societies condemned by her, those whose members are bound by an oath, and those who have an evil motive in view,—that is to say, those who are hostile to the Church, the Government, and society. She condemns also those secret societies in which a compulsory promise or oath is made to execute all orders given by the heads of the society. All Catholics are forbidden to belong to any of these societies under pain of the most severe punishment. The penalties are these:—His Holiness Pope Pius IX., in his apostolic decree of the 12th October, 1869, which is to Catholics the most authentic and, at the same time, the most recent order of the Church, included among those who would be subject to excommunication by the sole fact, those who join the Masonic fraternity, or the Carbonari, or any such societies. But it was not Pius IX., however, properly speaking, who first excommunicated Freemasons. The same was done by his predecessors, Clement XII., Pius VII., and Leo XII. All that Pius IX. did was to renew and confirm the order. The Church in this province had the same punishment against secret societies in general and Freemasons in particular. In fact, a Roman Catholic Freemason is excommunicated, and those excommunicated are among the number of those in which absolution is reserved to the Pope. According to Monsieur de Segar they have no part in the Church; have no right to take part in Mass or other services of the Catholic Church; cannot receive the sacraments, and if they remain in this state they have no right to be buried in consecrated ground.

Q. Do you consider that the fact of being a Freemason is of a nature to discredit a Roman Catholic in the Church, as he is in the opinion of Roman Catholics? A. I

would here distinguish a Roman Catholic worthy of the name. I believe that the sole fact of belonging to the Freemasons would be sufficient to discredit all Roman Catholics among such, but among Catholics who are only Catholics in name I believe that the feeling is very indifferent relative to the esteem in which they hold a Roman Catholic Freemason.

Cross-examined:—Q. Would you include among secret societies prohibited by the Church those which bear the name of Freemasons, but have only a philanthropic motive, and do not take any oath or make any engagement such as before enumerated?

A. No, not exactly; but I would consider such a society very suspicious on account of its name and the vagueness of its aim.

The case is closed, and the public await judgment with considerable interest.

Correspondence.

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

A LETTER FROM THE NEWLY-ELECTED GRAND MASTER.

To the Editor of THE CRAFTSMAN.

SIR,—On my return from the northern portion of Muskoka, after an absence of several days on post-office business, my attention was directed to a letter which appeared in the "Mail" of the 3rd inst., signed "A G. L. Rep. of St. Clair District."

In reply, permit me to say that while I do not consider a general newspaper the proper place to discuss Masonic matters, I cannot permit the untruthful remarks of this anonymous slanderer to pass unchallenged. I have therefore to state that I neither canvassed any brother to vote for me for the office of Grand Master, nor solicited any other person to do so on my behalf. I did not form or assist to form any ticket or combination, and was not consulted in reference to those brethren whose names were placed before the Grand Lodge for election to office, and I deny that I in any way aided in the defeat of Col. Moffat. I was in favor of the re-election of Col. Moffat, and although he was not chosen, I had not changed my mind as to the wisdom of re-electing him until I heard his speech after the ballot had been declared. Although I was not a candidate for the office of Grand Master, I am not aware that I was called upon to decline the position after a majority of the brethren had, unsolicited by me, cast their votes in my favor. Had I done so, "A G. L. Rep." would no doubt have loudly sounded my praises.

I have not entered into any of the diffi-

culties and misunderstandings which appear to have arisen between Col. Moffat and some of the Masonic bodies in London, and I shall continue to decline to acknowledge any class, grade or rite in connection with Grand Lodge beyond those pertaining to Blue Lodge Masonry. If "A. G. L. Rep." doubts the correctness of what I have here stated, he can have every fair and open opportunity of establishing the truth of what he has written—and I will cheerfully assist him in doing so—if he will place his complaint before any subordinate lodge, the D. D. G. M. of his district, or send his name and address to me; and should he succeed in establishing any one of the charges which he has made against myself personally I promise that, much as I value Freemasonry, I shall forever sever my connection with the Craft, and step down and out of the position which I occupy, if he will consent to accept the same brand of dishonor should he fail to establish his malicious charges.

I shall expect that in any further correspondence the name of the writer shall be appended to any attack that may be made, otherwise I must decline to reply.

It cannot be denied that canvassing degrades Freemasonry, but I think there is not a Freemason in this jurisdiction who will not concede that "A. G. L. Rep." has done more, perhaps unintentionally, by the publication of his letter, than any other man in Canada has ever done, to bring Masonry into disrepute and to degrade it in the eyes of those who consider that the holding of office is not the only object which the fraternity is supposed to have in view.

Your, &c,

DANIEL SPRY.

Barrie, August 9.

OFFICIAL VISIT OF THE GRAND MASTER.

At the last regular communication of Kerr Lodge, held at Barrie on the 24th July, M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada, paid (by invitation) his first official visit to any lodge since his installation in office.

The Most Worshipful Brother was received by the Worshipful Master, Bro. C. W. Brown, and the assembled brethren, with the usual honors. R. W. Bro. Carlo Forbes acted as Director of Ceremonies, and V. W. Bro. C.

Sanders and W. Bro. Gordon as Stewards.

The Grand Master, after an interesting address to the Lodge, witnessed the work of initiating and passing, and afterwards partook of refreshments with the brethren, retiring about midnight, having won golden opinions from all present.

MASONRY is progressing in Manitoba. M. W. Bro. John H. Bell, Grand Master of the Grand Lodge of Manitoba, laid the corner-stone of a new Masonic hall at Rat Portage recently. The attendance was large, and much interest was taken in the proceedings. M. W. Bro. Bell delivered an able and eloquent address, of which the brethren who were present speak in the highest terms.

WYOMING TERRITORY.—Our friend, R. W. Bro. Thos. M. Reed, Gr. Sec. G. L. of Wyoming Territory, has our thanks for the *Walla Walla Union*, containing proceedings of twenty-fifth annual communication of that Grand Lodge. The report of the Grand Secretary is particularly interesting. From it we learn that "the constitution provides that honorary members, elected as such at the will of the lodge, and also those whose impecunious circumstances require their support at the expense of the lodge, shall pay no dues to lodge or Grand Lodge; and while a lodge may for a good cause shown, also remit the lodge dues of a member, it has no power under our laws to remit the Grand Lodge dues." Bro. Jos. A. Kuhn was unanimously elected G. M., and Bro. Reed, of course, re-elected Grand Secretary. Masonry in Wyoming is in a highly prosperous condition.