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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J. B. THAYES, F.D.D.G.M.,
Editor & Proprietor

"The Queen and the Craft."

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No. 10.

GREAT PRIOR OF CANADA.

The Fourth Annual Assembly of the National Great Priory of Canada, was held in the British Masonic Chambers, Montreal, Que., on Friday, 10th October, 1879, the V. H. & E. Sir Kt. Col. W. J. B. Macleod Moore, Great Prior of the Dominion, on the Throne. Following is the Great Prior's address:—

FRATRES,—I feel that it is incumbent on me at once to enter into a subject which involves the future prosperity of the Templar Order in Canada, viz: The independent position of the "National Great Priory," and to set at rest the surmises and doubts prevalent about the matter. In our last proceedings I endeavored to explain the position we hold with the National Great Pories of England and Ireland, as a sort of federal alliance under the Grand Mastership of H. R. H. the Prince of Wales. There cannot be a question that the original object was to amalgamate the different branches of the Order in the British Dominions, and insure uniformity of ritual and usages, correcting the absurd errors which had crept into its ceremonial and history since its adoption by the Masonic body. This scheme, so ably devised by competent brethren of the Order, in which a "Convent General," composed of the three national bodies, was intended to conduct the general business, has not been found to work well in practice, from its absorbing too many individual interests in each of the nationalities, and the result of the frequent meetings of the "Convent General" has hitherto been to

afford opportunities for troublesome persons, to make changes, besides each nationality, being constrained by too many general rules had always something to find fault with, whereas if all had been left free the union would not have been felt as a fetter, but as a bond of unity. The inexpediency of holding annual "Convents General" had been foreshadowed for some time past, and they are now virtually discontinued; the fact is, each of the nationalities had been too long accustomed to complete supremacy to adopt easily a subordinate or co-subordinate position; it therefore became evident that the suggestions made by the Great Sub-Prior of England, in 1877, should be adopted to maintain even the semblance of a union; viz: "That each nationality should have full power to frame its own regulations in every way, but still remain under H. R. H. the Prince of Wales, who might hold triennial "Convents General," where subjects previously agreed upon by the three Great Pories would be formally passed, and where honors could be conferred, and each country be left free to adopt the line which it might think best." The wisdom of this advice has become apparent, and it has been tacitly adopted. I am in a position to say that this proposal met with the approval of H. R. H. the Prince of Wales, who will continue as Grand Master under the new regime. The basis of our union, such as that union is, has been sufficiently settled by the general statutes, and by not varying these statutes, except on pre-arranged points, there is no doubt it will be thoroughly consolidated and lasting, and each nationality may in time be induced voluntarily to take a common view on most subjects.

Convent General meeting triennially, or at such time as H. R. H. might be pleased to call it together, as an opportunity for the Grand Master to come amongst the Order distributing honors and installing Grand Officers, etc., etc., would no doubt give general satisfaction and make it deservedly popular.

We must remember the Order is now a part of the Masonic body, and we cannot in the present day pretend to adhere to all the restrictions of our great chivalric original, however much we may endeavor to conform to its doctrine and usages, nor can we pretend to divide the Order into Knights, Chaplains, Squires, Pages, and Serving Brethren, with the understanding that many of the three latter classes will never be able to attain the "accolade" or the highest office; each nationality in its details is entitled to adopt their own views without interfering with the general Rules and Regulations of the Association.

"Convent General," being no longer a united body, is virtually broken up, and the homogeneity provided for in the third article of union, is, de facto, abolished, leaving us further from the object sought to be obtained than ever.

The United States Templars had proposed a treaty with Convent General which had been referred to the Arch Chancellor, but there is no hope of its being carried out new, or indeed at any time, excepting as a mere form, from the dissimilarity of the two systems.

This want of unanimity is greatly to be regretted, as it cannot be denied the union had much to recommend it, and was calculated to elevate, ennoble, and dignify the Order, with something of the *reality* of a chivalric body, making its titles valuable and acceptable by reviving the spirit and distinctive principles of the ancient Order; but as at present constituted and engrafted on Freemasonry, it does not appear possible to induce the members to agree on this point, which seems to me could only be brought about in the British Dominions if Templary could be suddenly reduced in numbers and then made *by law*, like the higher degrees of Masonry in Sweden, a genuine

order of the State. This is quite feasible, having so many of the Royal family members interested in the Order, and may indeed have been the original intention and meaning of the union. It would then have the *reality* which it never can otherwise, as it is, not being recognized by the government or civil authorities as anything more than an association of Freemasons under the name of Knights Templar; however real it may be in this sense it can have no reality as true Templary, or as a military and chivalric Order; yet as an appendage to Freemasonry, it is, and must be respected, from the principles advocated, and having Her Majesty the Queen its patron, and H. R. H. the Prince of Wales, the chief head.

It has now become necessary, and indeed this Great Priory is bound distinctly to declare by resolution its independence, owning allegiance to the Prince of Wales, as Sovereign Grand Master, but the *Peer* of all other governing Templar bodies, asserting and claiming authority over the whole Dominion of Canada, and refuting the pretensions of any foreign body to assume superiority over it.

I think for the future it would tend to prevent much misunderstanding, and add greatly to the prosperity and prestige of Great Priory, if Preceptories instructed their delegates carefully and distinctly as to what measures they wished brought forward for legislation. All real or fancied grievances could then be properly and carefully dealt with, instead of complaints being made through the secular press, a practise most unwise and unmasonic, particularly where there is a Masonic organ in Canada, THE CRAFTSMAN, open to refer to on all legitimate questions.

Members of our Great Priory, or Templar Parliament of the Dominion, can all originate legislation on any subject when they feel disposed to do so, and Great Priory, I have no doubt, will adopt any proper measure that may be submitted to them.

In my position as Great Prior of Canada, I am the representative and "alter ego" of the Grand Master, liable to be removed by him at pleasure, and it is intended that I should

only confine myself to a general supervision, and not interfere with the administrative details, in imitation of the political position of the Dominion with regard to the Mother Country, my duty is therefore to stand firmly upon the existing statutes, and I do not see that any blame can be attached to me for not doing that which I have no right to do; in all other respects Great Priory has the *whole and sole control* of its legislation and government.

"OF THE GREAT SUB-PRIOR."

Although I believe in political circles it is usual not to deprive the head of a body of the nomination of his ministers, on the grounds that it is not possible for a minister to carry on business with a professed opposition in his Cabinet, I have considered that as my appointment of "Great Prior" is a direct one from H. R. H. the Grand Master, and feeling convinced that you have the prosperity of this Great Priory as much at heart as myself, I now willingly resign and place in your hands the nomination of the "Great Sub-Prior" of the Dominion as your representative, with a recommendation that being the highest rank amongst the officers of Great Priory, and the Sub-Prior liable at any moment to be called upon to rule Great Priory, he hold the office for two if not three consecutive years.

LEGISLATION.

The agenda paper will have informed you of the several subjects to be brought forward for consideration. The matter of the Scottish Encampments at New Brunswick, has been again mooted, no action to affiliate with us having taken place since our last assembling; and although I still agree with the liberal Masonic doctrine respecting private bodies that existed previous to the formation of another governing power than the one from which they derived their existence, viz: "Grand Lodge cannot take away Masonic life from a private Lodge which it did not give, without the consent of that Lodge," still, circumstances may arise to require the necessity of asserting the power of the governing body to exclusive jurisdiction. It has been reported to me that in New Brunswick the fees

of the two Scottish Encampments there are absolutely nothing as compared to ours; from this, and other reasons assigned, the progress of our Preceptory, the "Union de Molay, at St. John, since the great fire in June 1877, when the Preceptory totally lost property to the amount of \$2,000, has been materially impeded, and its success retarded; in a word, that an unfortunate rivalry has been allowed to gain strength prejudicial to the order—the Scottish Encampments at St. John and neighboring town of St. Stephens assuming the ascendancy, and endeavoring, virtually, to suppress all attempts to advance the interest of the Preceptory holding allegiance to this Great Priory; in this case it becomes necessary for Great Priory to protect herself and subordinates. No advances have been made by the Chapter General of the Templar Order in Scotland to cultivate any fraternal intercourse, and I find on reference to the Scottish Masonic Calendar for this year, that but *nine* subordinate bodies are on the roll and act under Chapter General, viz:—four in Scotland, one in India, one in New South Wales, one in New Zealand, and two in New Brunswick.

"ANNUAL MEETINGS OF GREAT PRIORY."

With respect to rescinding the resolution of Great Priory to hold its annual assembly at the City of Montreal, on the ground of its being a direct violation of the Statutes, Sec. 7, page 7,—I do not agree with this opinion, as it is no more illegal than any other change made in them by competent authority, viz:—"The Great Priory at its annual meetings, 'there is no law existing to prevent such change being made when considered advisable, but, to prevent any further misunderstanding on this point, it is proposed to add a clause to the Statutes, 'that no alteration or amendment be made to them until after due notice has been given in *writing* at a previous annual assembly,' " thus giving time for mature deliberation. However, I cannot help admitting it is only reasonable, that, as all but *three* Preceptories are held in the Province of Ontario, that members might naturally wish, to suit their own convenience, to have Great Priory meet there, and in conjunction with the Grand Royal

Arch Chapter as heretofore, considering that all Templars are Royal Arch Masons.

TEST OF THE HOLY TRINITY.

The resolution, acting on the report of the Grand Council, adopted at last meeting of Great Priory, requiring a test from the visiting Knights Templar of the United States, of their belief in the doctrine of the Holy Trinity, having been erroneously stated in a Masonic periodical as recommended by me, I felt it necessary to contradict, in a letter to the CRAFTSMAN in June Number (see Appendix A. B.) and for the reasons therein given, I would recommend that the resolution be rescinded, but, as a matter of course, brethren who may wish to affiliate must comply with our rules and regulations in this and every other particular. The belief in the doctrine of the Trinity is common to all Knights Templar systems, excepting that of the United States, and is the acknowledged characteristic of every Christian Order of Knighthood, therefore, there is nothing singular in our requiring such a test of genuine Templary, when we find that those who reject the doctrine of the Trinity in Unity, have been admitted members of the Order. In its Templar organization the United States stand alone, materially differing on this point, as in many others, from all the existing branches of the Order. In this assertion there is no mistake. Their own writers declare that "they as Templars have naught to do with dogmas, and allow no denominational lines to be drawn round their Commanderies," thus at once surrendering the claim to be considered as representing the original Order of Knights Templar. There cannot be a shadow of doubt that the Templar Order was always rigidly Trinitarian, and in fact the persons who compiled the present American Ritual held that view in its completeness, but of late years the Unitarian system has spread so extensively in the United States, and more particularly among the educated classes, from which the Templars are principally recruited, thus the American Order had been in a measure obliged to qualify its original stand point so as to permit of Unitarians taking the O.B. However, that is their affair more than ours, and if they are

"out of keeping" they must suffer the reproach.

Do away with the chief characteristics of an Order, give it new titles and nomenclature, in fact, take from it all semblance to the original, as has been done in the modern Order of the Templars, which is so metamorphosed to make it a Masonic degree, that scarcely a vestige of the original chivalric character remains, and might with just as much propriety be called by the name of any other Christian society as that of the Templars.

Many of the legends of the numerous invented Masonic degrees of the last century are but "pious frauds," bearing no resemblance, except in name, to that from which it is said they are derived; at the same time there can be no possible objection to the adoption of any Masonic ceremonial agreed upon, which suits the views of the compilers, but why pass it off as *de facto*, a representation of the actual ceremonies of the original. This we know is the case in most of the Masonic Knightly Orders, which profess to be correct imitations of those they are named after, but are in almost every particular at variance with history and truth, being mere fanciful and fictitious representations for dramatic effect, rejected by all who have given the subject any consideration. We maintain that to represent *true* Templary, the old Monastic Military Order, which the Masonic Templars affirm they do, a belief in the Holy Trinity is indispensable, and an organization which does not require it, is no more Templary than one which does not require a belief in God is Masonic. If the Grand Orient of France is no longer a Masonic power, Templary which rejects a belief in the Holy Trinity is *not* and *never* was Templary.

OUT DOOR COSTUME AND MILITARY DRILL.

Remarks have been made, and correspondence taken place, on a subject which seems to be looked upon as important by some members of the Order, viz: the adoption of an out door costume, and the introduction of a system of military drill. This, I do not intend to enter into any discussion about, as my views are very fully expressed in a letter published in the July CRAFTS-

MAN by a member of the Grand Council, (*vide* Appendix C.) At the same time, although I cannot approve of this deviation from the Statutes and our established usages, it is not my intention to object or interfere, nor, indeed, can I do so, with individual members wearing any fancy costume they may please, but I certainly will not consider any Body of the Order meeting together so equipped, as representative of the British branch of Knights Templar, or receive them as such. I have been distinctly told, and have letters in my possession to the effect, that a showy military uniform is absolutely necessary, and is alone the attraction that will make the Order popular in Canada, and induce candidates to join it; for this reason, it is said, a large majority of our members would wish to change the features and character of the Order, by assimilating it to that now practiced in the United States, and enable the admirers of the American Templar army to wear the coveted cocked-hat and feather. It may not be generally known that until a few years back, this Templar uniform was unheard of; for in Sept., 1859, the Grand Encampment of the United States enacted that the white tunic and mantle with red cross be worn as the distinguishing costume. Previous to that, a black Masonic apron and sash, &c., were the Templar badges, but the passion for public display gaining the ascendancy, principally amongst the younger members, the present change was determined upon to suit the taste (?) or means of the wearers, without any reference to its applicability to the original source of the Order. We are all but children of a larger growth, easily pleased with what catches the eye, losing sight of the sterling and hidden treasure. My own impression is, that more harm has already been done to Masonry by parading it before the world, and by senseless show and parade and reckless expenditure of money, than ever can be remedied. Surely, our aim should be higher and more worthy of the noble Order we represent; I do not believe that public processions and a mock military uniform is calculated to raise the Order in the estimation of the world; and

have never been an advocate for any indiscriminate increase of the Order, but if such unworthy motives as stated, is the only reason why admittance to our ranks is sought for, the fewer Preceptories and members we have the better. "A benefit bestowed too cheap is often undervalued." This is true in all associations, and in none more so than that of the Templars, hence the lack of interest that too often prevails, and the culpable neglect in the regularity of paying the trifling dues enjoined to keep it together. On this latter point I feel compelled to make some allusion.

FINANCES OF GREAT PRIORY.

The report in last year's proceedings from the ex-Sub-Prior, † Frater Harman, fully pointed out the financial difficulties of Great Priory, and his suggestions for its liquidation; since then, the Grand Chancellor has furnished me with a detailed statement of our liabilities and a list of Preceptories in arrear. The amount due is still very considerable, although greatly reduced by his zeal and perseverance in placing matters on a more satisfactory basis, but I have still to express my regret at the failure of so many Preceptories to make their returns and remittances. He clearly shows that were all returns sent in, and amount due from each Preceptory paid up to the 31st of December, 1878, he would be enabled to clear off all outstanding claims unavoidably incurred.

I feel satisfied this only requires to be brought thus prominently forward to the notice of the members to insure their attention and regularity in payment of the annual dues. The indifference hitherto evinced has been most disheartening to the Grand Chancellor and executive officers of the Chancery, on whom all the onus falls, in not being able to find funds to meet liabilities. How is it possible Great Priory can contribute to the relief of those who have a right to look to us for it; and how can the Chancery carry on the business of Great Priory if this is neglected? No member can absolve himself from this or any other compact he voluntarily imposed upon himself when he joined the Order, if able to discharge it. It would be far better for members who persistently excuse them-

selves from attending the regular meetings and neglect to contribute to the support of the Association, at once to detach themselves altogether from it, than to continue to reap the benefits of membership when their zeal had died out or dwindled into careless indifference.

The returns required for fully completing the Register of Great Priory have been sent in so exceedingly defective, that the Chancellor has found the very greatest difficulty in preparing a complete and perfect record of the names of every Templar who has at any time been a member of the Order in Canada; in some cases he has been obliged to send for and obtain the minute book from which to procure the information wanted, at a cost of much time and labor. It is earnestly hoped that the Eminent Preceptors and Registrars will aid the Chancellor in this most necessary work, it being most desirable to have the records of the Chancery complete, as the Register is, undoubtedly, the most important of all our records.

THE RITUAL AND ITS CHIVALRIC CHARACTER.

I have been much gratified to learn from different quarters, that, as I had hoped and expected, the revised ritual adopted by Great Priory, last year, has given great satisfaction to all who have seen it properly exemplified. There can be no doubt that as a ritual of the ancient ceremonies of the Templar Order, it has great merit, and rituals fix the character of degrees. No change was made in any of the essentials or symbolism of the one previously in use, the alterations being merely in the formula of the ceremonial, to conform more correctly to the usages and practises of the old orders of Knighthood.

The Committee, I consider, very properly rejected a separate ceremony, for the office of "Chaplain" and "Serving Brother," as being inapplicable to the present Masonic character of the Order. Objections were raised to the repeated introduction of the name of the Holy and Undivided Trinity, as tending to detract from that sacred mystery, and making the belief imperative, touching too closely upon theological doctrine. "The objection would be valid could the premises be proved;" the sacred name

was always used by the Knights of old in dubbing new Knights, and afterwards dedicating and consecrating them to the service of the Temple; it gives solemnity and impressiveness to the ceremony, and as long as the sacred name is used reverently, as it ought always to be, there can be no irreverence; besides, we use the word God freely in many parts of the ceremony, and for us Templars the word God really implies the Trinity, and it seems to me eminently proper to impress upon the mind of the candidate, the strictness with which the Order requires a belief in the Trinity from all its aspirants, and that it is only in the name of the Holy Trinity that any one can become a Templar, thus strictly adhering to the doctrine of the Order we represent. I am in possession of old English rituals in use long previous to the one first introduced by me into Canada, known as the ritual of 1851, and can speak confidently, that but little material change has been made, further than with a view to greater historical accuracy, by following, as far as we know, the ceremonies of the Ancient Fraternity, and those practised by the existing Knightly Orders.

The great difficulty experienced in England a few years back, when the changes in the nomenclature took place, which threatened a total disruption, has no doubt deterred the rulers there improving the ritual, as recommended by Committee of Convent General, for to bring forward any point of value, would be but to throw down an apple of discord. This opposition is made by Brethren who persistently reject all reform, adducing arguments which clearly show they know nothing of the history of the Order. An instance of this kind took place lately, in which a Brother holding high official Provincial rank, expressed his repugnance to the names Preceptor, Prior, Convent General (this he said sounded Roman Catholic!), Constable, Marshal, &c., titles, the derivation and meaning of which he seemed totally ignorant, and quite ignored any reference to historical facts. Brothers of this kind, who usually make themselves agreeable at the social gathering, are, of course, popular, and have a good following, but are by no

means likely to prove mentors, or promote the interest and advancement of the Order.

ITS CHIVALRIC CHARACTERISTICS.

It has been argued that the "raison d'être" of the old order being no longer in existence, it was necessary to alter its features to the usages of Free Masonry, but if we no longer profess to fight physically against Infidels, we are taught to contend against infidelity—is not this a sufficient "raison d'être"? Are there no poor and destitute in the land, no friendly sympathy to be manifested, requiring the aid of the good Samaritan to assist the aged, the widow, and the orphan of our deceased Brotherhood? Are the principles of the Christian religion as taught in the orders of chivalry so opposed to those of the Craft that it is necessary to change its whole character to make it acceptable? I think not. Brethren, let us increase our charity and limit our display, then Free Masonry and Chivalry will unite together, in doing good to others.

The Christian faith was essential to Chivalry, and there is abundant evidence to show the religion of Chivalry was a religion of motives and of the heart. The quaint old writer "Favin," in his "Theatre d'honneur et de Chevalerie,"* first enjoins: "The fear, honour, and service of God, to contend with all strength for the Faith, and rather suffer a thousand deaths than renounce Christianity. Then, to support justice, to attend to the proper complaints of the weak, especially widows, orphans, and demoiselles, and, when necessary, to fight for the right and common cause."

Fratres! I cannot do better than recommend for your perusal, "The Broad Stone of Honour; or, the true sense and practice of Chivalry,"* to convince you that Chivalry and Free Masonry can work together in unison, and that it was totally unnecessary to take from the Templar Order its Chivalric character to make it acceptable to the universal Masonic doctrine.

The Order does not occupy, historically, a position analogous to the Craft, nor has

the same fusion taken place with it and Free Masonry in the British Dominions as in the United States. We view the United Orders of the Temple and Hospital as Chivalric, and only to be looked upon as Masonry in order to secure protection of the legal statutes, which enables Masonry, under proper restrictions, to meet with closed doors. In fact, in strictness, we should begin our ceremonies by opening a Master Masons Lodge and a Royal Arch Chapter, then a Preceptory, since in the eye of the law we only meet as Masons. Masons are, or may be, Templars, but the qualification has only a legal object, therefore the apron is now repudiated—if we wear one, it should be that of a Master Mason;—and, although the Royal Arch is looked upon as the climax of the Craft, it has but little connection with it; and is an innovation of modern times, the Master Mason being perfect in itself as a symbolic exposition of Birth, Life, Death, Resurrection, and Ascension, which are the *five points*, hence, we hold that to be a Mason a man must believe in a Supreme Being and in a future state in some shape or the other, whereas a Templar must believe in the Trinity, which restricts the Order. There is no religion to be met with that has not a Trinity in some shape, though the analogy may not always be plain—even our Royal Arch degree has its Triune teaching.

Much of the opposition by "the Craft," in England, to Christian Masonry, and Templary in particular, arises from the restrictions required, and the dislike, is no doubt inherited, from their late respected Grand Master, the Earl of Zetland, who was a "Unitarian," and did not acknowledge as Masonry any rites at variance with the universality of the Craft, and of course could not approve of the Templar Order.

ON TITLES.

I cannot help remarking how much it is to be deprecated that any further attempt should be made to add to the titles of the Order. I allude to the notice in the Agenda paper, to adopt the term "Right Eminent," a prefix used by the Chiefs of the Order in the United States. I am quite of opinion with our great English authority, R. W.

*By Kenelm Henry Digby, Esq., London; Edward Lumley, Chancery Lane, 1848. Vide also "History of Chivalry and the Crusades," by the Rev. Henry Stebbing, M. A., M. R. S. L.; Edinburgh Constable, 1830.

Bro. Hugan, that there are too many absurd and objectionable titles already in our Masonic Society, which it would be well to drop. The learned scholar, jurist, and Masonic author, Brother Albert Pike, the Chief of the High Grade System, Southern Jurisdiction, United States of America, has made the first move in the right direction, by eliminating many of the grandiloquent titles from the rite, as quite unnecessary and tending only to call forth the sneers of the outside world.

In countries like Great Britain and Ireland, where hereditary titles or those conferred by the Crown are looked upon with such respect, and the honor eagerly sought after, all assumption of civil distinctions by Masons, which they are not entitled to by law, and the attempt to pass for actual Knights by constantly using in public the distinctive address of Sir Knight this! and Sir Knight that! &c., with corresponding fancy jewellery and orders, is only calculated to invite ridicule, however proper they may be in the tyled precincts of the Preceptory.

CONCLUSION.

In conclusion, let me remind you in the words of a well-known English Templar authority, who lately published "A Concise History of the Order," that "our Society is eminently Christian, purged of all the leaven of heathen rites, words and traditions, to which none are admitted, but members of the Masonic body and such only as profess themselves to be Trinitarian Christians.

* * * * * It derives its legend from acknowledged secular and ecclesiastical history, and practises a ritual imitated from the ordinary Knightly ceremonial, affording instruction to those who join it, and inculcating a high moral and Christian principle to all its members."

I would now wish to place on record the obligations I feel for the fraternal and undeviating kindness you have at all times shown towards me, and the patience and forbearance so often manifested in waving your own preconceived opinions when opposed to the views I have advanced, premising that I disclaim any intention of having ever thought of impugning the motives, or hurting the feelings

of those who differed with me on the numerous questions brought forward and necessarily involved in the issue. Masons differ in opinion on many points, and ought to be able to differ in good taste and good fellowship. I have always been an enthusiastic admirer of the Templar Order, considering it was capable of being brought into vigorous life by giving it more of the true chivalric spirit, purifying it from the modern innovations introduced to assimilate it with the usages and forms of Free Masonry.

Fratres, with all loyalty to our Sovereign Grand Master, let us ever continue with due reverence "To fear God, honor the Queen, and love the Brotherhood."

V. D.  S. A.

† Wm. J. B. MacLEOD-MOORE, G. C. T.,
Great Prior Dom. of Canada.

The following resolution was unanimously adopted:—

Moved by V. E. Sir Kt. W. B. Simpson, seconded by V. E. Sir Kt. T. D. Harington, and—*Resolved*, That while this Great Priory fully recognizes the honor conferred upon the Templar Order by having H. R. H. the Prince of Wales as Grand Master, and will loyally continue to acknowledge him as the Supreme Head, it declares that it maintains exclusive and independent jurisdiction over the United Orders of the Temple and Malta in the Dominion of Canada. That the National Great Priory of Canada is the Peer of any and all independent Great Priorities, Grand Encampments, Grand Commanderies, or by whatever name they may be known, in the Templar Order, and will only hold communication with them on terms of the most perfect equality, as it possesses the undoubted right to regulate its own affairs, to enter into friendly correspondence with Foreign Templar bodies, to exchange Representatives with other governing bodies of the Order, when considered advisable to do so, and to perform any or all acts that can or may be performed by any independent Masonic body.

The following officers were elected and installed:—

Great Prior—V. H. & E. † Sir Kt. Col. Wm. J. B. Macleod Moore, Laprairie, Que.

Great Sub-Prior—V. E. † Sir Kt. Jas. A. Henderson, Q. C., D. C. L., Kingston, Ont.

Grand Chancellor—V. E. † Sir Kt. Daniel Spry, Toronto, Ont.

Grand Prelate—V. E. † Sir Kt. the Rev. V. Clementi, Peterboro', Ont.

Grand Constable—V. E. † Sir Kt. D. R. Monroe, St. John, N. B.

Grand Marshal—E. † Sir Kt. John McLean, Montreal, Que.

Grand Treasurer—E. † Sir Kt. David McLellan, Hamilton, Ont.

Grand Registrar—V. E. † Sir Kt. John Moore, Ottawa, Ont.

PROVINCIAL PRIORS.

West Ontario—V. E. † Sir Kt. D. B. Birch, Lambeth, Ont.

Central Ontario—V. E. † Sir Kt. Henry Robertson, Collingwood, Ont.

Eastern Ontario—V. E. † Sir Kt. Donald Ross, Picton, Ont.

Quebec—V. E. † Sir Kt. I. H. Stearns, Montreal, Que.

New Brunswick—V. E. † Sir Kt. Robert Marshall, St. John, N. B.

Nova Scotia—V. E. † Sir Kt. Benj. Curran, Halifax, N. S.

Grand Lodge of Quebec.

The Tenth Annual Communication of the Grand Lodge of Quebec was held in the Masonic Hall, Montreal, on Wednesday, the 24th Sept., 1879, M. W. Bro. Melbourne M. Tait, Grand Master, presiding. A large number of delegates were present, and among the distinguished visitors were M. W. Bro. Laurie, Grand Master of the Grand Lodge of Nova Scotia; M. W. Bro. W. B. Simpson, P. G. M. Grand Lodge of Canada, and R. W. Bro. Thomas White, P. G. M. Grand Lodge of Canada.

After the usual routine, the M. W. the Grand Master delivered his annual address, as follows:—

To the Most Worshipful the Grand Lodge of Quebec.

I once more heartily and fraternally welcome you to our annual communication, where an opportunity is again afforded you of working together, to advance the interest and usefulness of our beloved institution.

You will no doubt recall to mind that we have now reached the close of the first decade of our Grand Lodge existence, and will gratefully remember that notwithstanding the unusual and severe trials through which we have passed, we have been greatly prospered by the G. A. of the Universe.

Nothing has occurred during the past

year to call for very special attention at my hands, and I shall therefore but briefly refer to a few matters which may interest you, and throw out a few suggestions which may perhaps be deemed worthy of your consideration.

The following Grand Representatives have been appointed to represent our Grand Lodge:—Bro. James N. Castle, near the G. L. of Minnesota, in the place of R. W. Bro. Porter; R. W. Bro. W. H. Howes, near the G. L. of Arkansas; R. W. Bro. A. J. Turpin, near the G. L. of Kentucky; R. W. Bro. Alpheus Gay, near the G. L. of New Hampshire, in the place of M. W. Bro. Barlett, deceased; and R. W. Bro. Edward Bourreault, near the G. L. of Portugal.

We shall have much pleasure, I am sure, in most cordially receiving the Representatives who have been appointed to represent other Grand Lodges near our Grand Body, and who are the following:—V. W. Bro. T. P. Butler, from the G. L. of New Brunswick; R. W. Bro. J. T. McMin, from the G. L. of Kentucky; L. W. Bro. Boisseau, from the G. L. of Portugal; W. Bro. Thos. Simpson, from the G. L. of Minnesota; and W. Bro. David Newton, from the G. L. of Arkansas.

I have not been called upon to grant any dispensation of importance, except one for the installation, as W. M. of Montarville Lodge, of a Brother who had not filled the office of Warden. This was done on the urgent and unanimous petition of the Lodge, setting forth strong and, in my opinion, sufficient reasons to justify the dispensation. I have granted two or three dispensations permitting degrees to be conferred within the time prescribed by the Constitution, but before doing so I was careful, in each case, to ascertain that the circumstances warranted my granting the application. I am always disinclined to grant dispensations of that character, and only do so for urgent reasons, and I am glad to say that in this respect I but share the general feeling of the Rulers of the Craft.

St. George's Lodge, No. 11, Q. R., having in accordance with the resolution passed at our last annual communication (p. 56), surrendered the old Warrant issued by the Grand Lodge of England, I appointed a committee to investigate the matter, and determine what should be done with the original Warrant. This committee—consisting of M. W. Bro. J. H. Graham (chairman), R. W. Bros. J. H. Isaacson and McMin, V. W. Bros. S. N. Sausun and T. P. Butler, and W. Bros. Holton and Fyfe—met in this city in December last, and after a very careful consideration of the whole matter, concluded by recommending that, in consideration of the information obtained by them, and in view of all the circum-

stances involved, the warrant should be transmitted to the Grand Lodge of England through R. W. Bro. the Hon. Wm. Badgley, its highest representative in this province, at an early date.

I subsequently brought the matter before the Board of General Purposes at its semi-annual meeting, when the resolution of the committee was fully confirmed. The conclusion arrived at by the committee and by the Board was one in which I most heartily concurred, and I therefore surrendered the Warrant to the Grand Lodge of England, through R. W. Bro. Badgley, and I feel no doubt this Grand Lodge will approve of my action.

Considerable discussion has taken place during the past year—more particularly in this city—relative to the authority of District Deputy Grand Masters, and amongst others, a question arose as to the right of a D. D. G. M. present in a Lodge in his district—in fact, in his own Lodge—to exercise authority as such, his visit not having been announced as an official one, and he not being clothed in the regalia of his office.

I was called upon for an opinion involving that point, amongst others, and I stated that I did not see anything in the Constitution to prevent the D. D. G. M. from demanding the Master's chair at any time he might be present in a Lodge in his District, even though his visit was not announced as an official one, and though he was not clothed in the regalia of his office.

I have since read the articles on the power and duties of D. D. G. Masters, written by R. W. Bro. Robertson, P. D. D. G. M., of Collingwood, Ont., which appeared in the CRAFTSMAN, and which are now published in pamphlet form, and I find he states that "in Grand Lodge, and on all occasions where the grand officers appear in their official character, it is necessary that they should wear their proper regalia. Their rank and powers need not be recognized by the brethren unless this formality is observed."

He, further on, gives it as his opinion that a D. D. G. M. "has the power to assume and drop at will, as may suit his convenience or pleasure, the rights conferred on him by the Constitution."

I would understand by this that Bro. Robertson holds that if a D. D. G. M. was present in a Lodge in his District, say, for instance, his own Lodge, but not clothed in the regalia of his office, and desired to assume his right as such D. D. G. M., neither the W. M. nor the Lodge need recognize his authority in any way whatever, under any circumstances whatever, notwithstanding they know him to be the duly appointed D. D. G. M. for the District. I entertain the greatest respect for the opinion of Bro. Robertson, who has undoubtedly carefully

studied the subject, as his able and exhaustive treatment of it shows, but on this point I still feel inclined to adhere to the opinion I gave; but as that opinion has been appealed from to this Grand Lodge, I will not say anything further respecting it at present.

It gives me much pleasure to state that Zetland Lodge, No. 12, and Zetland, No. 13, having entered into arrangements for amalgamation to work under the warrant held by Zetland, No. 13, the amalgamation was consummated on the 11th September, instant. As a result of this amalgamation the No. "12" on the Registry of our Grand Lodge becomes vacant, and I heartily recommend that the present Zetland Lodge be given that number, and that this Grand Lodge do at the present session authorize the Grand Secretary to change the number "13" on its warrant to that of "12." This seems to me but fair and right, and as the amalgamation was formed in the expectancy that the number would be so changed, I trust there will be no difficulty about it. The warrant held by No. 12 was of course surrendered, and is now among the archives of this Grand Lodge.

In April last, Freligsburg Lodge, No. 33, was destroyed by fire, and a loss of some \$200 was suffered by the Lodge. I regret to say that there was no insurance. This undoubtedly was a great oversight; every Lodge should be most careful to see that its property is fully covered by insurance, and indeed it seems to me that this Grand Lodge should hesitate in future to grant aid to Lodges which have suffered a loss that might have been so covered.

R. W. Bro. McMinn having resigned the office of D. D. G. M. of Montreal District, I had much pleasure in appointing R. W. Bro. Frank Edgar, the senior P. D. D. G. M. in the District, to fill the vacancy for the remainder of the year.

My experience of the Constitution of the Grand Lodge leads me to say that I think it could be, with very much profit, carefully revised. I think that more definite provisions should be made for the trial and punishment of Masonic offences; that the authority of District Deputy Grand Masters should be more carefully set forth; that provision should be made as to the procedure to be followed by Lodges desiring to amalgamate; that the Board of General Purposes should be reduced in number, and the meetings held annually instead of semi-annually. I make this last suggestion because I am convinced, from experience I have had in connection with the Board, that the work done is altogether disproportionate to the expense incurred, and that the questions which usually come up at the semi-annual meetings could be quite as well decided by a small Committee, without any expense being incurred.

The Grand Lodges of Cuba, Colon, New South Wales and Indian Territory have applied for recognition. I cannot recommend that any action be taken at the present time as regards the two first named. About twenty Grand Lodges have recognized Cuba, about seven have refused recognition and about twenty-three have postponed action. The questions involved in the contest between these two bodies have been a fruitful source of controversy between leading Masonic jurists. I advise that the matter be referred to our Committee on Jurisprudence for careful examination and report. I make the same suggestion as regards New South Wales, but I see no reason why the Grand Lodge of Indian Territory should not be recognized.

I am glad to be able to inform you that the difficulties which existed between our brethren both in the Provinces of Ontario and Manitoba have been adjusted; would that I could report a similar result as regards our own difficulties, but unhappily I cannot do so. In accordance with the resolution passed by this Grand Lodge at its last communication, requesting and authorizing me, either by personal interview, or by the appointment of a delegate to the Grand Lodge of England, to endeavor to secure a speedy and amicable solution of all pending difficulties between us, I appointed as such delegate M. W. Bro. J. H. Graham, P. G. M. of this Grand Lodge, whose perfect familiarity with our history, and with the jurisprudence of Masonry on the subject, pointed him out as the fittest person I could appoint, and I am sure that you will agree with me that no more able representative could have been chosen. M. W. Bro. Graham kindly accepted the position, and requested that if possible R. W. Bro. Isaacson should be associated with him, intimating that they would be willing between them to save any extra expense which might be incurred by having two delegates sent instead of one. I consulted the Board at its semi-annual meeting, and with their approval I nominated both Bros. Graham and Isaacson as our delegation under that resolution, and the Board were kind enough to vote a sum of money towards the expenses of the delegates should they proceed to carry out the object of their appointment, but circumstances have occurred which have made it impossible for the brethren named to proceed together to England, and consequently nothing has as yet been done.

The invasion of our territory by the Grand Lodge of Scotland has been condemned by almost every Grand Lodge on this continent which has considered our question, and some have gone so far as to cut off all communication with her, but as

yet she has made no sign of abandoning her position.

Only two courses seem open to us; one is to wait another year to see if she will pay attention to the remonstrances addressed to her by her Sister Grand Lodges or to the representations which may be made to her through a delegation or otherwise, and the other is to invite her to arbitrate. We might pursue either of the same courses with regard to our difficulties with England. Upon you rests the responsibility of deciding which course should be pursued.

I would suggest, particularly as we have no Committee on Foreign Correspondence this year, that a Committee be appointed to draw up a statement for publication giving the history of our difficulties with foreign Grand Bodies, the opinions expressed and action taken by Sister Grand Lodges on the subject, and the reasons which we believe to justify our position.

And now, brethren, I invite you to engage more earnestly than ever in the extension and practice of brotherly love, relief and truth, and may the Most High prosper your united efforts.

We regret that we have not been furnished with a detailed account of the proceedings of Grand Lodge, which we understand were interesting; we were relying on the good offices of a correspondent who, however, failed to supply us with particulars. We have, nevertheless, received a copy of the address to Grand Lodge of the R. W. Bro. Rev. I. Scrimger, Grand Chaplain, and which we think is well worthy of a place in one column. We give it in full as follows:—

M. W. Sir and Brethren :

I take it that I shall best fulfil the object of this address, which is imposed upon me by the kindness of the Grand Lodge in electing me to this honorable position, by calling attention to and commending the great practical object for which our Order exists in the world.

It is a matter of the last importance to us that this object should be clearly understood. Beyond all gainsaying Freemasonry is now a power in society, and that power is rapidly increasing. It is to be found more or less widely diffused in almost every portion of the civilized world and it numbers among its members a considerable proportion of the leading and influential men in every community where its branches have been established. So widespread an organization cannot exist without having in its hands a large measure of

power, which it may exercise either for good or for evil. Whether it is to be exercised for good or for evil will depend to a large extent upon the character of the men who are at its head. According as they are true upright men or the reverse, so will they give direction to the activity of the Order. Hence it is not at all surprising that in some countries Freemasonry should occupy a much higher place in public esteem than it does in others. Hence, too, the necessity for the utmost care and watchfulness as to the character of those who are placed in responsible offices. They should ever be men who can be depended on to stand on the right side and set a right example. Yet even in the hands of the best men the institution is apt to be abused, or its power for good frittered away unless there is an intelligent comprehension of the true object for which it exists.

What, then, it may be asked, is that object? How shall we define it?

The answer to this is variously given by different authorities; and even when we interrogate the ritual of Freemasonry itself we get very different replies. Few of these, however, are very satisfactory; as they usually embrace far too much and make the most preposterous claims as to the beneficent objects which it has accomplished, or may accomplish. Take for example, the statement that is so frequently made that the three great principles of the Order are brotherly love, relief and truth, or in other words that it aims at the promotion of these. Now, every Mason knows that so far as truth is concerned, practically nothing is done by Freemasonry in any direct way for its promotion. It is indeed in no way hostile to any truth either religious, moral or scientific, but it is simply content to leave all these matters alone. If there ever was a time when the craft was in exclusive possession of any truth, either ethical or scientific, that time has long since gone by; and probably the best service which it could now render to the cause of truth would be to still further purge its ritual from fables and historic misrepresentations, confining itself to the pure symbolism which is its only legitimate material, and which it knows so well how to use. It certainly has no right to claim that it seeks either the discovery or promulgation of truth; and, therefore, unless we interpret the word in the qualified sense of truthfulness or honorable dealing as between man and man, we ought to drop it from our list of principles. If, however, we should accept of it in that sense, then both it and relief may properly be regarded as the practical outcome of brotherly love; for, when there is true brotherly love there must be at the same time, as the necessary

effects of it, both a readiness to render assistance to brethren in need and a desire to deal truthfully and honorably by all.

We may take the promotion of brotherly love, then, as being the one great end of the Masonic organization. All other objects are only subordinate to that; and anything that may be in any way inconsistent with it is altogether foreign to the genius of Freemasonry. And certainly there can be no grander object proposed for any earthly institution than that of drawing the members of the human race into close fellowship with each other; of seeking to make every man feel that every other man is his brother, of kindling in men's hearts everywhere that spark which bursting into a flame shall burn away the barriers of prejudice and suspicion of envy and jealousy, and fuse mankind into one harmonious family; of awakening and quickening that feeling of interdependence which leads the strong to help the weak, and the great to stoop to the lowly; of encouraging that feeling of regard for the interests of others which banishes all double-dealing and dishonesty, inclining men ever to give others their just due. With such an aim we have no need to be ashamed of our existence, or ashamed to ask for the sympathy and the countenance of all right-minded men.

Of course it is not for a single moment claimed that this is the only organization or institution working towards this great and glorious end. Happily for society there are now many institutions tending in the same direction and aiming at the same consummation; and none can rejoice more than we do at any success resulting from them. We would bid Godspeed to all outside as well as inside our own body who are striving in any honorable way to unite men in the bonds of universal brotherhood.

Not only, however, is this our real aim but we believe that Freemasonry is reasonably well adapted to carry out this aim. It admits to its membership men from every rank in society, of every religious creed, of all political views and every nationality. It gives them the opportunity of making each other's acquaintance, and of enjoying intercourse with each other. It urges upon them in its instructions the duty and the necessity of regarding every member of the society, both at home and abroad, both in the Lodge and outside of its portals, as his brother whom he is bound to recognize and to whom he is bound to render assistance if he stands in need of it. It puts each in possession of certain tokens which he holds in common with all other members of the craft, whereby he may make himself known to them, and discover them when they desire to make themselves known to him. And however strange it

may seem, it is found practically that the common possession of those secret tokens has a large power to excite a community of feeling and awaken sympathy when it might otherwise be wanting. Finally it invites the co-operation of all its members in carrying out schemes of benevolence,—schemes which in some countries have attained to respectable proportions, though, unfortunately, among ourselves, it is in this respect still the day of small things.

It might reasonably be expected that these influences would have some good effect in the way of enlarging men's sympathies and breaking down their selfishness. He must be a hard man indeed who would be proof against them all. But nevertheless Freemasonry has shown its wisdom in not trusting too much even to these; and the better to guarantee their success it requires that all those who enter its membership should already believe in God, and be men of good moral character. Recent events in the history of the Craft have shown that, by the great majority, it is not considered either sound Masonry or good policy to abolish either one or other of these pre-requisites to membership.

It must be admitted, however, that even with these precautions there are many who find entrance who show little sign of profiting by the wholesome instructions of the art, who never catch the genius or spirit of the Craft. They look upon the Order not as means whereby they may be drawn towards others, but as a means whereby others may be drawn towards them; not as a means of doing good, but only as a means of getting benefits for themselves. It is sadly true that in many cases those who seemed at first likely to reflect credit on the Order have shown that they were unworthy of its fellowship, and have disgraced its name, while it is also true that in some cases it has been basely prostituted to the most selfish ends, and the confidence it inspires made but the instrument of gain.

It is not altogether surprising that it should be so, for in truth the growth of the Order has been too rapid to be altogether wholesome. When we remember that one hundred and sixty-two years ago there were only four comparatively small Lodges in the world and that now it counts well nigh a million members, we need not wonder that many of those added to its membership should have been unworthy. When we remember further that an unduly large proportion of those offering themselves for admission are prompted by no higher motives than simple curiosity, (which, unfortunately for itself, and from a mistaken idea of its true interests, has been stimulated both by the whole Order and by individual members) it is easy to understand why so many

should prove useless or worse. When we consider that Lodges have been speedily multiplied and that each Lodge considers it a matter of honor to introduce as many new members as possible without being always very scrupulous as to their character or their motives, and that when they have been received the officers are more anxious to display before them the beauties of the ritual than to inspire them with the spirit of brotherhood, the wonder is that the abuses have not been more flagrant than they are.

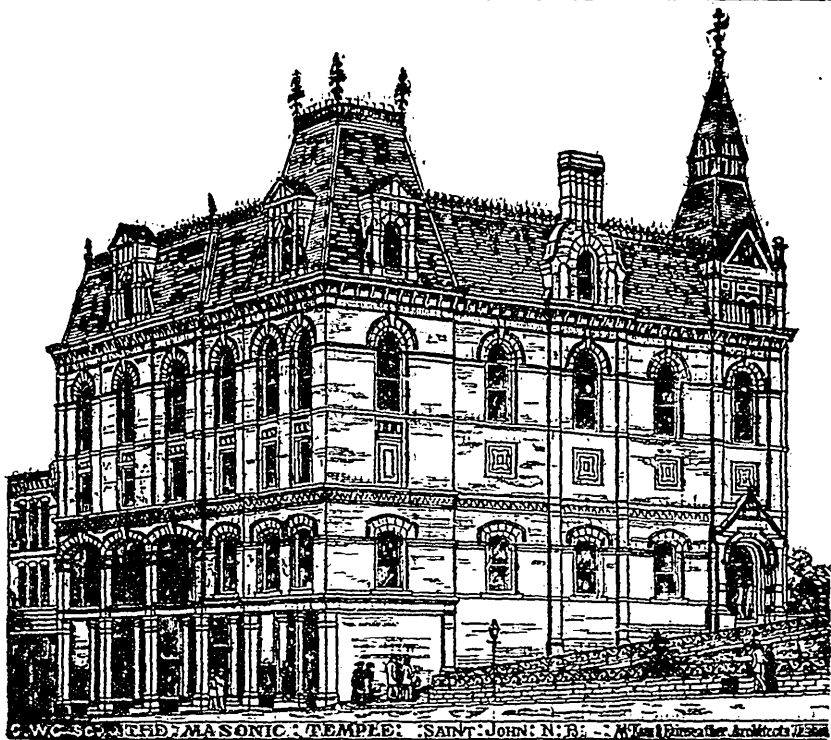
But, great as they undoubtedly are, the case is by no means a hopeless one; and our duty in the matter is plain. It is to seek to prevent these abuses as far as may be in the future by the exclusion of unworthy men, and to cure them as far as may be by a more rigid attention to the legitimate purpose of the institution. Let us all seek to cultivate the spirit of brotherly love in our hearts by the due remembrance of the instructions we have received and by the daily practice of them in our lives, not only towards Masons, but towards all men whatsoever. Let us ever make the case of a suffering brother our own, and relieve him to the utmost of our ability. Let us seek to kindle the like spirit in all our Lodges and create a sentiment there in its favor that will give the right tone to all their proceedings. Let us be more anxious to prove by our deeds than by our words that we are faithful to our principles, and then we may be able to rear a temple of charity and manly virtue in the land that will command the respect of every right-minded man and the admiration of every beholder. So mote it be.

The following are the Grand Officers elected for the ensuing year:—

- Grand Master—M. W. Bro. J. H. Graham.
- Deputy Grand Master—R. W. Bro. C. Judge, re-elected.
- Grand Senior Warden—R. W. Bro. F. P. Butler.
- Grand Junior Warden—R. W. Bro. G. R. Marvin.
- Grand Chaplain—R. W. Bro. Rev. J. Scrimger.
- Grand Treasurer—R. W. Bro. I. H. Stearns.
- Grand Registrar—R. W. Bro. T. P. Prettiss.
- Grand Secretary—R. W. Bro. J. H. Isaacson.
- Grand Tyler—Bro. Isaac Richardson.

DISTRICT DEPUTY GRAND MASTERS.

- Montreal District—R. W. Bro. W. M. LeMesurier.
- Quebec and Three Rivers District—R. W. Bro. J. B. Charleson.
- Bedford District—R. W. Bro. J. P. Martin.
- Ottawa District—R. W. Bro. Arthur Lyon.



THE MASONIC TEMPLE, ST. JOHN, N. B.

This splendid structure, lately erected by the Freemasons of St. John, N.B., under an Act of Incorporation styled "The New Brunswick Masonic Hall Company," of which M. W. Bro. Robert Marshall, Grand Master, is President, is a credit to the Fraternity in that Maritime Province.

The building and ground will cost about \$80,000. It is anticipated that the building will ultimately become the property of the Grand Lodge of New Brunswick, and that the revenue derived from the five stories which are in the building, shall go to swell its Charity Fund.

The following description of the Temple is taken from "The Masonic Fair," a small sheet published daily in connection with, and during the continuance of the Masonic Fair, recently held in the City of St. John. A full and interesting account of the

Fair will be found in another part of this number of *THE CRAFTSMAN*:—

"The lot upon which the building stands has a frontage on Germain street of 100 feet, and is 200 feet in depth. Trinity Church lot, which is 100x400 feet, adjoins it to the south, and as the new church will stand about 100 feet back from the street line, and the south front of the Temple stand 15 feet away from the line of the church property, the new building will always have the advantage of two fronts.

The building has a frontage on Germain street of 85 feet, and is set 15 feet away from the line of Trinity Church property, leaving a passage to the entrance of the Masonic Hall, which is at the south-east corner of the building, and at the level of the second floor. The depth of the building is 90 feet. The ground floor is divided into five stores running from front to rear, with light and entrance from area 10 feet wide at the rear—each store has a good cellar, with sink, &c. Two of them are provided with fire-proof vaults, and the two northern stores have warerooms over them. These three warerooms form a feature in

the design of the second story, and are made to mark the business portion of the building from the Masonic portion; the granite pillars dividing the stores are continued through the second floor; and three stone segmental arches are thrown across the openings, and each of the openings is filled in with three large and two small panes of plate glass. These arches form a division of the front of about 50 feet, which is marked by a break in the roof line and by a large central luther window of stone and brick. Another division of the front is made on the south-west corner; this is 22 feet wide and is returned 22 feet on the south, and is finished with a pavilion roof 23 feet high, with a luthorn window on each side and with a deck 11 feet square with an ornamental iron cresting.

The southern front has a projection in the middle which terminates in an ornamental chimney—the flues being carried on either side of the window lighting the space under the roof.

Another projection is made at the south-east corner of the building, 17½ feet wide, which terminates above the roof with a triangular pediment, in which is carved the emblem of the square and compass in a circle, and on each side of the foot of the pediment is a pillar with a base and cap, and a globe above the cap. Above the pediment is a steep roof 14 feet 6 inches high, forming a square of 7 feet, on which is a ventilator with a turret roof 17 feet high, finished with a copper gilt terminal.

The main entrance is at the corner of the building and is of freestone with polished red granite pillars carrying a moulded arch, on the face of which the motto "Audi Vide Tace" is carved, and in the pediment over the arch is carved the arms of the Grand Lodge.

The second story has segmented arched windows on both fronts. Above the windows two moulded bands of stone carry round both fronts, and between the bands a pattern is formed of cream-colored brick. The third story is a Mezzanine floor, and is lighted on the street front by two square-headed windows. The windows lighting the fourth floor are circular-headed and are continuous with those of the third floor, being divided by a deep stone forming sill and lintel, in each of which stones is cut three shields to be carved with Masonic emblems. The windows of the fourth floor are continued along the south front, but the place that the Mezzanine floor windows occupy is filled in with square panels ornamented with cream-colored brick. All the windows have moulded stone heads and continuous moulded impostes.

The cornice is of stone with brackets; the Mansard roof is slated; the deck roof, which pitches in to the centre of the building, is covered with pitch and gravel roofing.

The fronts are faced with best Philadelphia pressed brick. The main entrance is through a tiled vestibule, 14 feet square, which opens through an arch into a hall 28x29 feet, which is divided by segmental arches, supported on a red granite pillar with marble cap and base carved with emblems. Opening from this hall through arches is a passage 8 feet wide leading to the Grand Secretary's room, the Library, and two rooms, 17x19 feet, and 85x19 feet, to be used in working the higher degrees. A large fire-proof vault is provided on this floor for the use of the craft, and at the back of this vault is placed the dressing room, &c.

The main staircase is seven feet wide, of an easy grade, and lands on the third floor in a hall 14 feet wide and 34 feet long. At the further end of this hall is the entrance to the Blue Lodge or main room of the building. This room is entered through the usual ante-rooms, and is 64 feet long by 33 feet wide, and 30 feet high, and is to be finished in a first-class manner. On the opposite side of the hall is a room to be used by the Knights Templar. This room is 13½x42 feet, and 30 feet high, and is also approached through the ante-rooms, and has two large armories attached. The halls, armories and ante-rooms on this floor are ten feet high and form the mezzanine floor before mentioned.

On the fourth floor is a room for the Royal Arch Chapters with ante-rooms attached. This room is 44 feet 6 inches long by 30 feet 6 inches wide, and 20 feet high. On the opposite side of the hall on this floor is a room 33½x22½ feet and 20 feet high, to be used as a Refectory or banquet room; a projection is made in this room, the floor of which is 11 feet above the floor of the Blue Lodge, and which forms a recess in the west end of the Blue Lodge, in which will be placed the organ for the use of the Lodges.

A large ventilating shaft is carried up through the building into which ventilating tubes will be placed from the different rooms. The smoke flue from the furnace is carried up through this shaft, and the waste pipe from the dressing rooms, &c., is also carried up through it to the roof, forming at the same time rain water conductors. The building will be heated by steam, with fresh air led directly into the steam pipes where practicable.

The building reflects great credit upon the Architects, Messrs. McKean & Fairweather, as well as upon the Contractors, Messrs. Alexander Christie & Co., and Wm. L. Prince, Esq., the whole being done in a thoroughly workmanlike manner.

Londoners requiring By-Laws or other Printing should get samples and prices from the **CHAMBERLAIN'S OFFICE.**

Jurisprudence Department.

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

Q. A scandalous story is circulated against two members of the Craft, one of whom is unaffiliated, having withdrawn in good standing some time ago. The Brother circulating the story declines to give his authority, on the ground that it was told to him confidentially by a Brother, and on the Square. What should be done in this case?

Ans. The brother circulating the story should be prosecuted. A charge should be brought against him for the slander. If he received the information confidentially he should not have repeated it. Having repeated it, he must take the consequences of his own wrongful action. He should either give his authority or suffer the punishment due to a slanderer. In thus answering this question we have presumed that the "scandalous story" is untrue. If it is a true story the brother circulating it should prefer a charge against the two members, or he may prove the truth of the charge in answer to the complaint against him. It would then become the duty of the Junior Warden to take proceedings against the two members. The fact that one of them is unaffiliated makes no difference in either action.

Q. A notice of motion to change the By-laws—setting forth in what particular—having been given at a regular meeting of the Lodge, and also put on the summonses for the next regular meeting, when the resolution comes before the Lodge can it be discussed or amended?

Ans. Any motion can be discussed. A motion to amend a By-law can be debated upon (after it is properly before the Lodge) in the same manner as any ordinary motion. A motion to amend a By-law cannot, in general, be amended; but where the proposed amendment is of the same tendency as the one of which notice has been given, or makes it more explicit, it may be allowed. An amendment of a By-law in a direction of which a notice of motion had not been given

would be out of order, and should not be allowed.

Q. Is it competent for a Lodge to adopt the following By-law: "A brother suspended or excluded, but restored by the Grand Lodge on appeal, shall not be restored to membership in this Lodge until after petition, reference and ballot, as in case of a joining member."

Ans. We are of opinion that it is not in the power of a Lodge to adopt such a by-law as the above. It is for Grand Lodge to say what shall be the effect of its restoration on appeal. Grand Lodge alone has the power to declare, whether a restoration by itself shall replace the brother in all his rights and privileges, or whether he is simply restored to good standing in the Craft. The Grand Lodge of Canada has declared that the removal of a suspension restores the brother to all his rights and privileges, as a Mason, including membership in the Lodge suspending him. A by-law contrary to that declaration would clearly be illegal.

The late Grand Master Wilson was of opinion that the removal by Grand Lodge of an indefinite suspension should not restore to membership, and other well-informed brethren have taken the same ground. Others, again, think that a distinction should be made between a restoration on the merits of the case, and a restoration in cases where the offence has been proved, but the punishment has been deemed too great. In any case, however, the effect of a restoration is for Grand Lodge to determine; and a by-law such as the above is an interference with the powers of Grand Lodge.

Q. Can a member in debt to his Lodge, but *not suspended*, be debarred from taking part in the proceedings of the Lodge or voting at the election of officers?

Ans. Certainly not. No brother can be deprived of any of his Masonic rights or privileges except by a formal conviction after due trial. His being in debt to the Lodge does not debar him from any of his rights, until he has been suspended in proper form.

The Canadian Craftsman.

Port Hope, October 15, 1879.

James Alexander Henderson, Esq.,
Q. C., D. C. L.

Grand Master, Grand Lodge of Canada.

At the Annual Communication of the Grand Lodge of Canada, held in Kingston last month, that body did credit to itself, and at the same time rewarded for his many years of faithful devotion to Masonry, by electing to the office of Grand Master, by an almost unanimous vote, the distinguished brother whose name forms the heading to this article. And as M. W. Brother Henderson is so well and favorably known to the Craft, not only in this jurisdiction, but also beyond its bounds, we are assured that a biographical sketch of our eminent brother will be of interest to our readers.

On enquiry we learn that our M. W. Brother was born at Stoke Damerell, near Plymouth, Devonshire, Eng., in the year 1821, being the eldest son of Captain James Henderson, Royal Navy, who died on service at Rio Janeiro, South America. At an early age, Bro. Henderson came to Canada and settled in Kingston, where he commenced to study law, being the first of his family for several generations who embraced a civil profession. After the prescribed term of study, he was called to the Bar in 1842, and entered into partnership with the late Sir Henry Smith, at one time Solicitor General and afterwards Speaker of the House of Assembly of Canada. This partnership lasted until the death of Sir Henry in the year 1868.

Bro. Henderson was, in the year 1858, elected a Benchet of the Law Society, a position which he still continues to fill; he is also one of Her Majesty's Counsel learned in the Law; is the Master in Chancery at the City of Kingston, and the senior member of the Kingston Bar, and as such is esteemed and respected by his brother practitioners.

As a citizen our M. W. Bro. has ever taken a prominent part in advancing local interests, and he is at the present time Chairman of the Board of Directors of the Cataract Cemetery Company, President of the City of Kingston Gas Company, and also President of the Frontenac Loan and Investment Society.

Zealous and painstaking in the discharge of his professional duties, attentive to, and careful for, the interests of those institutions with which he is connected, Bro. Henderson has not forgotten that higher interests also demand his time and attention. He has been a faithful and constant member of the Church of England, and ever watchful for her temporal interests. He was a member of the Synod previous to the division of the Diocese of Toronto and the formation of the present Diocese of Ontario, and on its constitution he was appointed by the Bishop to the office of Chancellor of the Diocese of Ontario. Subsequently he had conferred upon him by the University of Trinity College, *in honoris causa*, the degree of Doctor of Civil Law, and was appointed a member of the Council of the Corporation of that University.

M. W. Bro. Henderson began his Masonic career in November, 1848, when he was initiated into Masonry

in St. Andrew's Lodge, Toronto, subsequently receiving the second and third degrees in Ancient St. John's Lodge, No. 8, Kingston, and of which Lodge he still continues a faithful member. In 1847, he was elected Worshipful Master of Ancient St. John's Lodge, and he has been re-elected to that important position on five several occasions. In the year 1859, when he filled the chair, every one of the officers of the Lodge, except the Tyler, were Past Masters—Worshipful Brother the late Sir Henry Smith being the Inner Guard. Bro. Henderson has frequently refused re-election, believing in the principle that advancement in the Order should be within the reach of every member, and that the highest office in the Lodge should be considered the aim of even the youngest brother. When, however, he has taken the chair, after an interval of some years, the energy and zeal which he ever manifests in any work which he takes in hand, has always revived the flagging interests of the members, and helped to keep Ancient St. John's Lodge up to its well-deserved position in the Craft.

In 1847, Bro. Henderson was elected an Honorary member of St. John's Lodge, No. 1, New York; and in 1853 he was appointed Representative of the Grand Lodge of the State of New York to the then Provincial Grand Lodge of Canada, and now represents the same Grand Lodge in the Grand Lodge of Canada.

In 1862, he was elected District Deputy Grand Master for the then Central District under the Grand Lodge of Canada; has been for several years a member of the Board of General Purposes; and in 1877, at St.

Catharines, he was elected Deputy Grand Master, and again in 1878, and as such has presided over the Board with ability.

Our M. W. Grand Master has also occupied honorable positions in other Grades of Masonry. In 1844, he was exalted to the Royal Arch Degree in St. John's Chapter, Toronto; and in 1847 he was elected First Principal of the Ancient Frontenac Chapter, No. 1, Kingston, and which Chapter he was mainly instrumental in reviving. He has since then been re-elected on several occasions. In 1862, he was elected Grand Superintendent of Royal Arch Masonry for the Central District.

Bro. Henderson was installed a Knight Templar in the Hugh de Payens Encampment at Kingston in 1854, and with V. H. & E. Fr. Lt. Col. McLeod Moore, resuscitated that Encampment which had been for some years in abeyance, and is the germ of the Templar Order in this Province. Although frequently declining re-election to the chair of Eminent Preceptor for the same reasons as he held in Craft Masonry, he has held the position several times, and when he has occupied the chair, his active measures and zeal in the Order have materially aided the interests of Hugh de Payens.

In 1855, our Eminent Frater was appointed Deputy Grand Commander of the Provincial Grand Conclave of Knights Templar; and in 1857, Grand Sub-Prior in the Grand Conclave of Knights Templar of England and Wales.

In 1873, he held the position of Provincial Grand Prior Eastern Division of Ontario in the Grand Priory

of Canada; and since 1876 has held by re-election the position of Provincial Prior for the District of Ontario East in the National Great Priory of Canada in the Order of the Temple, and he is also representative from the Grand Conclave of England and Wales to the Supreme Grand Encampment of the United States, a position to which he was appointed in 1858. At the recent annual meeting of the National Great Priory of the Dominion of Canada, held at Montreal on the 10th instant, our illustrious Frater was elected Great Sub-Prior of that Body.

M. W. Bro. Henderson has never advanced beyond the Chivalric Orders, feeling no doubt that it would be impossible to devote the time and attention which the many comparatively modern degrees in Freemasonry would demand. He has always had a predilection for our Ancient Order, and Craft Masonry has ever had in him a diligent and zealous disciple. And the energy and ability which he has ever displayed in positions, subordinate in dignity in the Craft, is a guarantee of his fitness to fill the office to which he has just been elected—Grand Master of one of the most prosperous and flourishing Grand Lodges in the world, the Grand Lodge of Canada.

Grand Chapter of Royal Arch Masons of Quebec.

The Annual Convocation of the Grand Chapter of Royal Arch Masons of Quebec was held in Montreal on the day after meeting of G. L. O. There was a good attendance of Companions.

The following is the address of M.

E. Companion John H. Graham, Grand Z.:

Companions of the Holy Royal Arch:

As your chief executive officer, it is my pleasing duty fraternally to welcome you to this, the third annual convocation of the Most Excellent, the Grand Chapter of Royal Arch Freemasons of the Province of Quebec;—to render to you an account of my stewardship;—to guide you in your present important deliberations;—and to aid you in drafting your designs on the trestle-board of the future, so that the great work entrusted to us may be carried on to the glory of the Grand Geometrician of the universe, without whose blessing the craftsmen labor in vain. May our work thus begun in order, be continued in peace, and closed in harmony.

STATE OF THE CRAFT AT HOME.

The year just closed has been one of concord and fraternal harmony, and the overseers and workmen have most commendably manifested their desire to lay the foundations of Capitular Masonry within our jurisdiction, wisely and well. No case of dissonance has been submitted to me for adjudication; and to the extent of my observation, it appears that the materials received for the erection of our superstructure, if not so great in quantity, have been of superior quality, and well fitted for the acceptance and approval of the chief overseers, and for the upbuilding and beautifying of our symbolic temple. It may moreover be justly inferred that the increasing zeal and intelligence so happily being displayed in Craft Masonry, and the favorable dawnings of greater material prosperity, everywhere observable within our borders, will cause many of the more expert and able of Master Masons to seek exaltation to the supreme degree of the Royal Arch, and thus reach the perfect consummation of the labors and rewards of Ancient Craft Masonry.

TIDINGS FROM ABROAD.

At the second Annual Convocation, I had the pleasure of making known to you that thirty-five Grand Chapters of the world had extended unqualified fraternal recognition to our newly organized Grand Body, and had interchanged Grand Representatives and established fraternal correspondence therewith; and I have now the gratification to report that during the past year, the seven following Grand Chapters have also most cordially done the same, namely,—South and North Carolina, New Hampshire, Pennsylvania, Mississippi, Kentucky, and Grand Mark Lodge, of England and Wales, and that Grand Representatives have been duly appointed as follows:

AT QUEBEC. GRAND CHAPTERS. FROM QUEBEC.

L. H. Starks....New Hampshire....C. P. Cleaves.
 Frank Egar....Pensilvania.....C. E. Meyer.
 Amos Grant....Wisconsin.....B. A. Vauzhan.
 C. R. Willis....Kentucky.....J. H. Leathers.
 J. H. Graham....England.....Rev G. R. Portal.

GRAND MARK LODGE OF ENGLAND AND WALES.

Constituting as we do, an integral part of the British Empire, and bearing in mind our peculiarly intimate relations to the Craft in the mother country and our filial obligations thereto, I have great pleasure in announcing to you, that the recognition accorded by this Grand Chapter to the Most Worshipful the Grand Lodge of Mark Master Masons of England and Wales and of the Colonies and Dependencies of the British Crown, has been fraternally accepted by that Grand Body,—that Grand Representatives to and from our respective Grand Bodies, have been appointed, and that therewith fraternal correspondence has been established under the most happy auspices, and based on the great principle of our respective sovereign jurisdictional supremacy embodied in our fraternal resolution of recognition.

And I am sure that I but give utterance to the sincere desire of every Royal Arch Companion within our jurisdiction, in expressing the hope that the day is not far distant when the same happy, fraternal relations will be firmly established between every Grand Masonic Body in this Province and all the Grand Bodies of the United Kingdom of Great Britain and Ireland, and thus forever settle all questions of jurisdiction and allegiance, and secure perfect union and harmony with all their attendant blessings, and so form a perpetual league of fraternal amity and international good-will between the craft in this Canada of ours and in the dear old mother-land. In response to all which, I know your heart-felt prayer is,—“So mote it be.”

REPLY OF THE PRINCE OF WALES, GRAND Z., &c.

The following communication from His Royal Highness the Prince of Wales, the Grand First Principal of the Grand Chapter of Royal Arch Masons of England, in reply to the address forwarded to him by this Grand Chapter, will be received by you with the greatest satisfaction; and the cause of the delay in answering, arising from the universally lamented death of Her Royal Highness, Princess Alice of Hesse Darmstadt, will meet with deep responsive sympathy in the heart of every Royal Arch Companion, and of every member of our Order within our jurisdiction and throughout the Dominion:—

FREEMASONS' HALL,

London, 24th January, 1879.

SIR AND COMPANION.—I am commanded by His Royal Highness, the Prince of Wales,

to acknowledge receipt of the fraternal address which you have been good enough to submit to him in behalf of the M. E. Grand Z. and the Grand Chapter of Royal Arch Masons of Quebec, and to apologize for the delay which has taken place in such acknowledgement, a delay caused mainly by the almost constant absence of the Prince officially at the French Exhibition and elsewhere during the summer and autumn of the past year, and subsequently by a severe domestic affliction.

His Royal Highness however now commands me to thank the Companions of the Grand Chapter of Quebec, most sincerely for the good wishes expressed towards himself personally, and the Grand Body over which he deems it an honor to preside; and most especially for the sentiment of loyalty and attachment to which they give utterance, to Her Majesty his beloved mother the Queen, and for the blessings they have invoked on the Princess of Wales, and the members of the Royal family.

The Prince is also much touched by the reference made to the services rendered to Masonry in general, by his illustrious ancestor the late Duke of Kent.

In conclusion, I am to convey to the Grand Chapter of Quebec the most earnest wishes of the Most Excellent the First Principals of England, for its future success and prosperity.

I have the honor to be, R. E. Grand Scribe E., yours sincerely and fraternally,

J. HERVEY, G. S. E.

E. Comp. J. T. McMINN,

R. E. Grand Scribe E.

Grand Chapter of Quebec.

OTHER GRAND JURISDICTIONS.

As an illustration of the very kind, fraternal feelings entertained towards us by the Officers and Companions of other Grand Chapter jurisdictions, I cannot do otherwise than submit to you the following references anent Quebec, made by M. E. Companion David F. Day, Grand High Priest of the Grand Chapter of New York, in his address at the last Annual Convocation:—

“GRAND CHAPTER OF QUEBEC.

“During the last year, at the request of the proper authorities, I issued a commission to M. E., John H. Graham, of Richmond, in the Province of Quebec, Grand Zerubbabel of the Grand Chapter of Quebec, accrediting him as our Representative near that Grand Chapter.”

“This appointment, it seems to me, deserves more than a passing notice in this address. It is the establishment of a new representative relation between this jurisdiction and another, the more interesting because of the fact that the Grand Chapter to which our Grand Representative has

been accredited, has its location in a country not in political alliance with our own. Is it too much to expect that the relation thus established may yield much good to the cause of Capitular Masonry, and that it may contribute largely to the perpetration of those feelings of amity and mutual regard which now so happily exists between this country and Canada?"

I need hardly assure our Companions abroad that these and such like sentiments are heartily reciprocated by all the brethren of this jurisdiction.

CONSTITUTION FOR GRAND CHAPTER.

Your Committee on Constitution have carefully prepared and printed a draft of a proposed new constitution, which will be submitted for consideration and adoption by Grand Chapter. The great importance involved in such action will secure from you such care and attention as that our organic law shall be in perfect accord with the ancient land-marks of the fraternity, and to the greatest extent practicable, be well adapted to the economical and efficient governance of the craft within our jurisdiction. It is moreover to be anticipated that the duty of providing every Companion with a copy of the new constitution, will be faithfully discharged.

GRAND CHAPTER CERTIFICATES.

After some unavoidable delay, a well executed copper-plate has been procured for printing the Grand Chapter certificates on medium size parchment. Hereafter there need be no delay in furnishing them to all newly exalted companions. The design which has been prepared with special reference to symbolic expression, artistic neatness and economy, will, I think, receive your general approbation.

GRAND SCRIBE E.

This efficient officer has procured a complete set of books, admirably adapted for the keeping of an exact record of the transactions, and of the financial and other business of Grand Chapter; and for the highly creditable manner in which R. E. Companion Grant has performed the important and laborious duties devolved upon him as Grand Scribe E., he will, I know, as is so well deserved, receive your unanimous approval and commendation.

PERMANENT OFFICES.

Until the Craft in this Province may be able to realize the cherished project of possessing a "Freemason's Hall" in this metropolitan city of the Dominion, it appears to me very desirable that the Grand Chapter and Grand Lodge, and it may be other Grand Bodies, should, if practicable, have in this city a common, central Grand office of comfortable size, properly fitted up, and having safes and vaults for the due preservation of their records, papers, &c.,

and that if possible, the same efficient and trustworthy officer might act as Grand Scribe, Grand Secretary, Foreign Correspondent, &c., of the several Grand Bodies, and be so enabled by fairly remunerative salary, as that his whole time would be devoted to attendance at his office, and to the performance of these important duties. This is admirably accomplished in some jurisdictions, and I am of the opinion that the matter is well worth the serious consideration of the Craft throughout the Province.

MARES.

There is reason to suppose that there are some, and perhaps not a few, mark Master Masons who have been exceedingly remiss by not selecting and having recorded their appropriate and distinguishing marks pertaining to this beautiful and impressive degree, and I therefore urge upon every craftsman of this grade of our Order, that if he has hitherto neglected this duty, he will, at an early day, remedy this grave oversight.

I am moreover of the opinion that the officers of the subordinate Chapters should make it imperative that all mark masters shall have selected and presented their marks to the Scribe E. for registration, prior to their exaltation, and that all such marks should, along with the annual and semi-annual returns, be transmitted to the Grand Scribe E. for registration in the records of Grand Chapter.

The possession of these distinguishing marks by all the members of this rank, and their record in the books of the subordinate Chapters, and of the Grand Chapter, are matters not only of great present importance, but they will become of more and more general interest as years pass by; hence I sincerely trust that this defect will be immediately remedied, and that the Book of Marks of this Grand Chapter will, from the beginning of its history, be a complete and perfect record of the marks of every Mark Master Mason made within its jurisdiction and under its authority.

INTERNATIONAL CRAFT-MEDIATION.

I regret to have to report that circumstances have not, as yet, enabled me to carry out your wishes as embodied in the resolution passed by Grand Chapter, requesting and empowering me personally and otherwise, to aid in securing a satisfactory and final adjustment of the jurisdictional relations between the Craft Grand Bodies in the mother country and in this Province, and especially for the speedy removal of the present unhappy misunderstanding with the Craft in North Britain. Private correspondence however, clearly discloses the fact that there are those among the most eminent of the Craft there, who are equally grieved as ourselves, that

ought inharmonious should have arisen, and they are earnestly desirous that international harmony should be speedily restored, as no doubt it will be ere long if all interested seek the desired object in the right spirit.

It seems to be the opinion of some "at home," and amongst ourselves, that personal conference between the leaders of the Craft on both sides, is the most likely to accomplish the desired end, and your being so fully aware of my deep sorrow at the present international differences, and my great anxiety for their early removal, constitute in your estimation, at least, my chief qualification as a "peace commissioner" in what appears to be an impending crisis wholly unnecessary and greatly to be deplored. You may therefore rely upon it that if any personal or official efforts on my part, will tend to restore harmony with the mother Grand Bodies on a just and enduring basis, they will be cheerfully made, and I have too firm faith in the intelligence and fraternal prudence and good-will of these brethren now in dissent here, and in the wisdom and ability of the fathers and rulers of the Craft in the mother land to have any present doubts as to the ultimate result. I trust, therefore, at no distant day to be able to communicate to Grand Chapter the consummation so devoutly desired.

AT REST.

Since we last met, the Angel of Death has been amongst us. V. E. M. McCarthy, First Principal Z. of Golden Rule Chapter, No. 1, Shorbrooke, has been called from labor to rest. A well polished stone of no ordinary quality, has been removed from the living arch. The funeral cortege accompanying the mortal remains of this worthy and beloved companion to their last resting place, clearly manifest the very high esteem in which this excellent brother was so deservedly held, not only by the Craft but by his fellow citizens. I beg to suggest that Grand Chapter pass a resolution of condolence, that the same be officially communicated to the surviving members of his family, and that a memorial page in our printed proceedings be dedicated to his memory.

MASONIC FUNERALS.

"From time immemorial, it has been a custom among the fraternity of free and accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there deposit his remains with the usual formalities;" and although on this continent, the Holy Royal Arch for its better governance, is under the authority of a separate Grand Body, yet it remains as ever an indivisible part, and is the keystone of ancient Craft Freemasonry, and hence has no need of a separate form of burial service for

its deceased members, as our companions clothed in their distinctive regalia, are wholly identified with the other members of our ancient fraternity in the performance of the sad funeral rites. But as more especially in our day, many commendable benefit and other like societies have sprung into existence, and to one or more of which, members of our Order may properly belong, and as some of these excellent bodies have adopted, or in part borrowed from the Craft, a form of burial service, it becomes therefore highly desirable that the immemorial principles and practice of our Order relating to burial, should be fully understood and prudently carried out. The rulers of the Craft should therefore always bear in mind, that it is only at the request of a brother, that his remains are to be honored with Masonic burial, the formalities of which at the grave take place immediately after the services of the church to which the deceased may have belonged or was in some way connected, and the Masonic services close the last mournful rites.

The Craft cannot, therefore, take part in or unite with any other Body or Bodies in having a double or triple funeral service at the grave. No member of our fraternity should make a request to be buried by any society, if he desires Masonic rites or sepulture but if he has done so, and if it is arranged that the burial services of any other Body, except those of the church are to be performed, the Craft cannot then rightly perform any burial service. This practice does not arise from any assumed superiority or from any want of good will to such societies on the part of our fraternity, but because it is required by immemorial custom, and is adhered to, in order to have everything on such sad occasions "done decently and in order," and to promote peace, harmony and concord.

THE CRAFT, PRESENT AND PROSPECTIVE.

Although we are members of one of the youngest and one of the smallest of Grand Chapters of Royal Arch Freemasons—and on account of our peculiar surroundings, we are not likely soon to have the large numerical increase enjoyed in many other jurisdictions, yet we cannot but rejoice at the healthy growth and rapid extension of Capital, Mark and Craft Masonry in so many countries, on every continent, and on distant isles.

In all free and enlightened nations Masonry is becoming a mighty power for good. Freedom and Freemasonry are twin-sisters. Human enlightenment and the light of the Craft spread alike together. Sound morality and the genuine principles of our Order are one and inseparable. Wise government finds in our fraternity a bulwark of loyalty. Benevolence finds in it a perennial fountain, and pure religion finds a hand-maid in a fraternal

nity whose fundamental doctrines are the FATHERHOOD OF GOD and the BROTHERHOOD OF MAN.

Just rulers of nations deem it among their highest honors to be rulers in the craft. Distinguished statesmen and learned divines, — eminent jurists, literati and scientists — gentlemen of business and of leisure, — and a host of good and true men of every rank, throng our temples.

Me thinks the golden age of our ancient fraternity is now dawning; it is not mere enthusiasm to affirm that an unprophetic eye may see in the not distant future, a grand realization of the vision of so many seers and sages of the olden time, who beheld afar off the benign reign of human fraternity.

The hitherto most distant parts of this grand old world of ours, are being brought nearer and nearer to each other every year. The whole earth is fast becoming one great neighborhood, with all whose inhabitants we soon shall hold daily converse as neighbor with neighbor; and it is no day-dream to predict that the time is at hand when from every clime the sovereign rulers and princes of the craft will readily and frequently assemble in a World's Conclave for the consideration and promotion of the interests of our Universal Brotherhood.

CLOSING WORDS.

Other subjects of great practical interest suggest themselves as worthy of being now submitted to you, but time forbids.

In gratefully returning to you the symbol of supreme authority, I have to express my great regret that I have not been able to perform all the duties of my office as I could have desired, and that it has not been practicable for me officially to visit the several Chapters as ought to be done by one of the Grand Council every year; but I feel assured that you will not attribute these and other omissions to any want of interest in the welfare and progress of our Order; and my successor in office will doubtless have the pleasing satisfaction and the fraternal felicity of supplying the obvious deficiencies of my administration.

May the MOST HIGH bless us in all the purposes of our present assembly, and grant abundant prosperity to us and to all our Companions and Brethren throughout the universe.

The following are the officers elected for the ensuing year:—

Grand Principal Z.—M. E. Comp. Hamilton Graham, Richmond.

Grand Principal H.—R. E. Comp. J. H. Stearns, Montreal.

Grand Principal J.—R. E. Comp. Frank Edgar, Montreal.

Grand Scribe E.—R. E. Comp. Angus Grant, Montreal.

Grand Scribe N.—R. E. Comp. J. W. Wiggett, Sherbrooke.

Grand Treasurer—R. E. Comp. Albert D. Nelson, Montreal.

Grand P. Sojourner—R. E. Comp. Saml. Kennedy, Quebec.

The Masonic Fair, St. John, N. B.

We have given in another part of this number of the CRAFTSMAN a description of the new Masonic Hall, lately erected in the City of St. John, New Brunswick. To aid in its completion, the idea of holding a fair was conceived by the Directors of the N. B. Masonic Hall Co. Invitations were accordingly sent to the different Lodges, Chapters and Encampments in the city and its vicinity, requesting them to appoint committees to unite in the work; and circulars were also sent the various Grand Lodges in Canada, United States, Great Britain, &c., asking for their aid, not in a pecuniary way only, but in contributing such articles as would add to the attractions of the Fair by exhibiting the special products of particular localities. To say that the response to that appeal was generous would convey but a faint idea of the large number of contributions which were received, and the result was that the Masonic Fair is spoken of as the "greatest affair of that nature which has ever been held in St. John."

The Fair was held in the New Masonic Hall, and all the rooms in the building were utilized. In the large room, which was the general sales-room, besides the table of the General Committee, were the tables or booths of Albion, Union (Portland) Saint John, Hibernia, New Brunswick and Leicester Lodges, and of New Brunswick Consistory. The decorations of

various tables and booths were of a very tasty description, and presented a gay and beautiful sight. In addition to this general room, there were the Drawing Room, handsomely furnished and filled with articles rare and curious; the Art Gallery, which was one of the most attractive features of the Fair; the Dining Room, in which refreshments of the most tempting kind were served at all hours; and the Ball Room, in which was held every evening during the Fair what was called a "bonnet hop;" and last, but not least, (for is not the press a power in the land?) in connection with the Fair there was published each day during its continuance, a little paper styled *The Masonic Fair*, and containing a daily record of the doings at the Fair, as well as some witty and pungent remarks on little incidents connected with this most successful exhibition.

The Fair opened on Monday, the 16th Sep., at 7 p. m., and for more than two hours there was a steady stream of people passing into the Hall, so that it was impossible to obtain even standing room in any of the principal rooms; and once during the evening the sale of tickets had to be stopped in order to allow those inside a chance to move around with any degree of comfort. The receipts at the door on the evening of opening were \$268, showing that 2,680 people paid for admittance, but it was estimated that at one time during the evening nearly 4,000 were present.

It was originally intended that the Fair should be kept open only for the one week; but it proved so successful and was so well patronized, at the request of many of its supporters and

patrons, the managers decided to continue it for another week.

The receipts at the end of the first week were:—Admissions, \$959.18; Refreshment Room, \$529.12; Drawing Room, \$816.69; Art Gallery, \$268.07; Bonnet Hop, \$148.57; or a total of \$2,225.63.

The Fair was closed on Thursday, the 25th, and on the following evening, in compliment to the ladies who had been so unwearied in their exertions to make the Fair a success, a promenade concert was given by the General Committee.

The receipts, exclusive of the tables, during the Fair, amounted to \$2,691.85; and the receipts at the tables, (we have not heard the exact sum), may be estimated at the least at \$4,000, and there are goods still on hand estimated to be worth \$4,000. It has been decided to dispose of these by auction, and should they realize anything like their value, the result of the Masonic Fair will have been a grand success.

The Working Tools of a Freemason— The Chisel.

BY G. F., JUN.

No. III.

We have alluded at some length to the twenty-four-inch gauge and common gavel, the working tools with which Entered Apprentices are taught to work, and we shall now discuss the chisel, which, according to the English and Canadian Ritual, should also be presented to the neophyte during the ceremony of his initiation, although no mention of it is made in the American Ritual.

The chisel, we are told, is a small

instrument, though solid in its form, of such exquisite sharpness as to fully compensate for the diminutiveness of its size. It is calculated to make an impression upon the hardest substances, and the mightiest structures have been indebted for their fine polish to its aid, but we as Free and Accepted Masons learn from it that perseverance is necessary to establish perfection, and that as the rude material receives its fine polish but from repeated efforts alone, that nothing short of indefatigable exertion can induce the habits of virtue, enlighten the mind and render the soul pure.

Thus we see the chisel is introduced into our ceremonies to aid the lessons taught by the common gavel. Labor is evidently to be the rule of the workman in the quarries, and idleness is not allowed to find a resting place in our Lodge rooms. The fact is, we have no place for the drowsy in our hive. Every true Freemason has, in reality, greater tasks laid out for him than he can possibly perform. His duties cease not from the moment he is brought to light, till the sprig of acacia is thrown into his grave.

The man who allies himself with us and thinks because he can glibly run over a few set phrases, and, with much gesticulations, manage certain signs, he understands Freemasonry, is as much in the dark as to the real objects of our Fraternity as the ignorant profane. Such an one is rotten timber in the household of the Lord. On the other hand, the youngest Entered Apprentice, who studies the lessons taught by the working tools of his degree, will become a master in Israel, and soon gain the esteem, re-

spect and love of his brethren. By practicing these lessons he will develop his mind, enlarge his faculties and arouse to action the good principles that are innate to his disposition. He will find he is learning to glory in a theo-philosophic science that draws the mind of man nearer to the creative genius of the Godhead, and inspires within him a love for his fellow man, that makes his duties a pleasure, and his tasks labors of love, and yet this is truly what the lessons taught by the simple tools of the Entered Apprentice really develop. It is our pleasing duty then to teach them in the Lodge and practice and exemplify them outside the Lodge room; by so doing, we shall prove to the world at large that there is something grand, great and glorious in the Freemasonry of the nineteenth century, and that the Mason's reach after truth is not the mere chimera of the enthusiastic dreamer, but the actual goal towards which every lover of light is laboriously wending the first portion of his way by the aid of the twenty-four inch gauge, the common gavel and the chisel.

Prince of Wales Lodge No. 371, G. R. C., Ottawa, having received its charter, the lodge was constituted by R. W. Bro. W. Kerr, D.D.G.M., assisted R. W. Bro. John Walsh, G. J. W. and V. W. Bro. McRea. The officers elect who have hitherto been working the lodge under dispensation were installed in their respective offices, viz.: V. W. Bro. J. Rogers, W. M.; Bro. A. H. Taylor, S. W.; Bro. J. W. Whiteford, J. W.; Bro. John Stewart, Treasurer; Bro. Wm. Mills, Chaplain; Bro. Wm. Northwood, Secretary; Bro. L. K. Clisby, S. D.; Bro. P. A. McDougal, J. D.; Bro. T. Porter, I. G.; Bro. Wm. Borthwick, D. C.; Bro. John Sweetman, Tyler. Stewards: Bro. H. Letch and R. J. Cook. After the installation the brethren adjourned to "the upper room" and partook of refreshments. There were a large number of visiting brethren.

Editorial Notes.

A complimentary entertainment in the shape of a banquet was tendered to M. W. Bro. Thomas White, W. P., of Montreal, on the 17th ult., by the Masons of Winnipeg. The banquet was held in the City Hall, which was appropriately decorated with Masonic devices and evergreen, flags, &c., and was in the words of the *Winnipeg Daily Times* "such an unqualified success that the only shortcoming" "those participating was that, the meeting being restricted to members of the order, many other citizens who would have desired to honour Bro. White in his capacity as a public man were unable to gratify their inclination." The chair was filled by M. W. Bro. Rev. S. F. Matheson, G. M. of Manitoba. On his right sat the guest of the evening. M. W. Bro. Thomas White, M. W. Bro. Hon. W. N. Kennedy, P. G. M., Manitoba; and on the left of the chairman, Bro. C. J. Brydges, Hon. John Narquay, Hon. D. M. Walker, and others. The Vice-Chair was filled by R. W. Bro. Bell, Grand Secretary.

The following toasts were proposed and responded to:—

The Queen and the Craft—"God Save the Queen."

The Prince of Wales. Song by Bro. Watt.

The Governor-General. Song by Bro. A. P. Stuart.

Our Guest. Response by Bro. White.

Our Visiting Brethren. Song by Bro. Murray; response by Bro. Brydges.

The Government of Manitoba. By R. W. Bro. Bell. Response by Bros. Narquay and Walker.

Our Grand Master. Response by R. W. Bro. Matheson.

Our Past Grand Masters. Response by R. W. Newcomb, Kennedy, and Black.

The Commercial Interests of Manitoba. By Bro. G. F. Carruthers. Response by Bros. Ashdown.

Our Sister Grand Lodges. Song by Bro. Murray; response by Bros. Graham and Robson.

The Bar. Response by Bros. Clarke and Ross.

The Press. Response by Bro. Allen.

The Ladies. Response by Bros. J. Mulholland and A. M. Sutherland.

The Junior Warden's Toast. "Auld Lang Syne."

Thirteen new Lodges have been chartered by the Grand Lodge of England during the past three months. The highest number on the Roll is the Duke of Cornwall Lodge No. 1899. Among the thirteen just chartered are Lodges in South Africa, Tunis, and Jamaica.

The *Keystone*, in criticising some remarks in the *Scottish Freemason*, finds fault with that journal for charging that the Masons in the larger States in the Union do nothing for their distressed and needy brethren. In defence, it states that the Charity Fund of the Grand Lodge of Pennsylvania amounts to \$70,000, and the Stephen Girard Charity Fund to \$62,000; and that there was dispensed last year in Masonic charity from these two funds \$8,000. This is, it thinks a matter of pride, not of disgrace to the 36,498 Masons of Pennsylvania. Without any desire to boast of our good deeds, we would still call the attention of the *Scottish Freemason* and the *Keystone*, to the fact that the Charitable Fund of the Grand Lodge of Canada amounts to over \$54,000, and that there was dispensed last year in Masonic charity (including a grant of \$1,000 for the Yellow Fever sufferers) the sum of over \$10,000—a record, we think, which, if not a matter of pride, is a credit to the 17,000 Masons of Canada.

Bro. Hubert, Editor of the *Chaine*

d'Union, Paris, has lately been made the recipient of a testimonial in the shape of a portrait in oil of himself and a jewel of honour, from a large body of the craft throughout France. It will be remembered that Bro. Hubert was the unflinching defender, both in his paper and in the Grand Orient of the clause in the Constitution which required from all Masons a belief in the Existence of God, and the immortality of the soul; and although he was powerless to prevent the elimination of those articles from the Constitution, he well merits this honour conferred upon him; and it is an evidence that there are still many Masons in France who are not willing to open the portals of Freemasonry to the infidel and the sceptic.

The Cosmopolitan Masonic Calendar for the year 1880, published by George Kenning, 198 Fleet street, London, will be ready early next month. It contains Lists of Lodges, Chapters, &c., with names of Officers, together with full particulars of every Grand Masonic Body throughout the globe. Price 2s., or post free 2s. 2d.

Masonic Correspondence.

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

To the Editor of the CRAFTSMAN.

SIR,—In the September number of the CRAFTSMAN I note a communication signed "B." which attacks that of "Acacia" in lively style, and I must say it is a gratification to me to know that I have had at least one reader for my little effusion, though I would have been better pleased to find that my remarks had been treated with more charity—I mean that broad mantle of a Mason's charity—that we all stand so much in need of to

cover our imperfections. Bro. "B." looks at the subject from his standpoint and the light of his experience. I do the same from mine, but seemingly, we come to different conclusions. Of course, such differences must be, but surely we can agree, each of us, to do all the good we can, to as many as we can, whenever and wherever we can, each in his own sphere and in his own section. Without being guilty of egotism, I might tell Bro. "B." that I heard a brother read "Acacia's" article, and when he had finished it, he pronounced it "good," but then he was a past-master who through misfortune had become poor, was known to be in reduced circumstances; that his wife and little ones had been in actual want, never asking for nor receiving Masonic relief, yet the members of his Lodge, brimful of brotherly love, knowing all this, suspended him for N. P. D. So you see the "Iron had entered his soul." May it never enter yours, Bro. "B." Not long since, in visiting a Lodge, the secretary stated that he had notified a certain brother that he was in arrears for dues, when a R. W. Bro., a member of his Lodge, rose and stated he was aware the brother in question was hard up just now, but before sitting down he moved, and a seconder was found, and (still worse) the motion was carried that the defaulting brother be summoned to shew cause why he should not be suspended at the next regular communication for N. P. D. Now these are not sample cases that one has to go back years to discover them, but have occurred in the year past. Perhaps you will tell me the fire of Masonry is nearly extinct when such can occur. If you do, you and I are alone on the subject. Can't we change it? That is what I want. Let us do what we can. Lend us your helping hand, good brother. I also can speak as past secretary, as past warden, and past master, and with the experience of twenty years' observation. Of the higher grades I

know nothing, but Bro. "B." takes it for granted that brethren can well afford to pay, and it is just here I hold that no man can speak for another. You may suppose a brother can well afford to pay, but every heart knoweth its own bitterness, and it might be detrimental, nay suicidal, to the brother's interest to explain to forty or fifty of the brethren the necessities of his position, sure as he would be of no sympathy, but a shrug of the shoulders and a chilling interview at first meeting after Lodge separated.

The contempt expressed for suspension is in my judgment a bluff forced on the unfortunate brother by the circumstances in which he is placed, and which he really does not feel in his heart, but assumes when driven into a corner. It may not be the best way of overcoming the difficulty, but put yourself in the same position, Bro. "B.," and how do you know you would act any better. Don't mistake potatoes for principle, and crush out the starving wretch who steals to satisfy cravings of hunger you have never, providentially, had to encounter. That sorrow and suffering does exist, caused by suspension for N. P. D., I know too many instances of to doubt its existence for a moment. But I must say the latter part of the paragraph where Bro. "B." would go to the distressed, not wait for the distressed to come to him, speaks well for his principles, and shews that his heart is in the right place. After all his bark is harder than his bite. Now don't you know, Bro. "B.," that when a man accepts Masonic assistance he is forthwith branded as a Masonic pauper, and don't you and I shrink from that stigma as we would from the brand of Cain.

It does not follow because I don't see how we can get along almost, if not entirely, without dues, that it cannot be done. Here I claim your assistance, good brother, so that this problem may be solved or brought down

to something like a practical issue. No power to suspend a brother for N. P. D. is granted to Lodges under the English Constitution. I have carefully examined it, and fail to find it. This is one of the things that we degenerate Masons have incorporated into our working from practices we have been familiar with in analogous institutions, which, however, have a defined responsibility to their sick or impoverished members that is wanting in Masonry, and to my mind the excrescence is no improvement to our system of brotherly love, relief and truth. Yes, brother, I would alter the Constitution—in fact, I would abolish it, if necessary, to prevent the infliction of which I consider heartless cruelty on even one poor but worthy brother, who has honestly done his duty to the Craft according to the means placed at his disposal by Divine Providence. Now, I do think that when a brother has been regularly paying his dues for years and receiving no assistance from us, that we should be "slow to anger," even if we have to pay Grand Lodge dues for him. He may have paid into Masonry \$50 or \$100, and got nothing in return—some brethren have expended as much as \$1,000. Is it then too much to expect a little patience to be exercised for a year or two more. Give the sinking brother a chance, and a good one. Grand Lodge dues are only fifty cents a year per head—certainly a cogent reason for the infliction of a refined species of cruelty as a punishment for—well, no crime—on a brother who has always heretofore been a source of profit to his Lodge.

Now, good brother, just take a good look round your neighborhood—are there not too many Lodges (or past-master factories) and would it not be better to amalgamate some of them. Have you not several Lodges of forty or fifty members, with an average attendance of, say a dozen each meeting, that would be better amalgamated, and in this way expenses

reduced and more money accumulated by saving, to give to those who have claims upon us. Could not in this way the Lodge dues, if not abrogated, be reduced to a minimum. If not the case in your section, I fancy you need not travel far to seek an illustration. Now, does this suggestion meet your approbation, Bro. "B." If not, be good enough to give us a better one. I mean business, and I believe you do too.

Sorry I offended you about the "guzzle," Bro. —. This is why I consider it the proper word to use:—Most of our readers, if not all, who are regular Lodge attendants, get three good square meals before going to Lodge. There is then really no great necessity (unless the session is a very protracted one, which should be of rare occurrence, and which can be obviated by emergent communications) for refreshments, save once in a while to give the brethren an opportunity to socialize and become better acquainted with each other. So, you see, I don't frown down reasonable refreshments, which seem to me to have always been an institution in our Order. What I do deprecate is this, and I do so most heartily, to see Lodges have no funds to relieve just claims made on them for assistance, to see them suspend hard up brethren for N. P. D. to save 50c. per head per annum Grand Lodge dues for each brother in arrears, and then forthwith adjourn to the ante-room for refreshments and instantaneously start a mutual admiration society in exemplifying the "knife and fork degree," which some irreverent brethren have designated as the "fourth degree." To me it seems much better to provide moderate refreshments than to have brethren adjourn to the bar room as soon as the V. S. L. is closed. This is one of the things that makes Masonry stink in the nostrils of the outside world, and causes it to be the bane of many a heart-broken wife. Your Grand Lodge By-laws on the subject, would suit me well, but

when passed you would find that refreshments would instantaneously become unpopular. Your genuine "knife and fork Mason" likes the refreshments and the accompanying pleasure, provided it comes from the funds that should be sacred to the widow and orphan, but don't touch his pocket. I have seen the experiment tried with the above result.

And now, my good Brother, do me the pleasure, with the concurrence of the genial editor of the CRAFTSMAN, to notice the omitted points in my former letter. I want to see the subject well ventilated. It must do good; and, in conclusion, I have a favor to ask of you, Bro. B., and that is do not exhaust your surplus energy in berating such people as Bro. Acacia, but bottle up your steam and direct it in full force to the mitigation of evils or abuses wherever they may exist and come under your notice, or you find them worthy of your attention and experience. Do this, good Brother, and you may always count on the full measure of co-operation in the good work that can be rendered you to the extent of his ability by

ACACIA.

To the Editor of THE CRAFTSMAN.

DEAR SIR,—In answer to the question in your last issue of the CRAFTSMAN, regarding the suspension under English Constitution of a member for non-payment of dues, let me remark, from reading of it, private Lodges cannot suspend a member for any cause whatever, much less the non-payment of dues, that prerogative being vested only in the G. L., D. G. L., P. G. L., or Masters thereof, and Board of General Purposes. The only penalties a private Lodge can inflict on a member thereof, for cause, are to admonish, fine or exclude from the Lodge. Exclusion, to my view, means the erasure of an offending member's name from the roll as a member of that particular Lodge and to report the same to higher authority, together with the cause thereof, but does not go any further, as the law provides that the member so excluded by one Lodge may apply to join another, on the production of a certificate from his former Lodge, stating the circumstances under which the severance of his connection therewith took place, in order that the members may in-

investigate the case previous to balloting for him. If, however, the brother should see fit to rejoin his former Lodge on payment of his dues up to the time of his exclusion, I am of the opinion that he would be in the same position as any other joining member and would therefore be required to be re-balloted for. In support of the above, I refer you to pages 31, 46, 47, 80, 109 and 111, on Suspension; and 67, 68, 81 on Exclusion—Edition 1871, the latest published, and remain

Yours fraternally,

ROUGH ASHLAR.

Montreal, Oct. 17, 1879.

Personal Differences.

The following article from the pen of R. W. Bro. Robt. Ramsay we take from the *Voice of Masonry*, and will be found worthy of perusal:—

"A circumstance greatly to be regretted is that brethren too often are apt to allow their personal predilections to sway their action: toward their fellows in the craft. This is not as it should be. Brethren may have personal differences, may view matters from entirely different standpoints, may be separated as far as the poles in their political or municipal ideas, may be diametrically opposed to each other in church matters, may be running in opposition to each other in business, but none of these things should ever allow them to forget that they are bound to each other by the most sacred ties of brotherly love and the most solemn covenants, given on the Book of the Law of the Most High, and in the presence of their brethren.

"As Masons we should never allow personal differences to influence us, so far as our relations with each other are concerned. Of course, Masons are but men, and not immaculate, still if they have any regard for the lambskin, they would scorn to permit such feelings to outweigh the principles inculcated by the fathers of the fraternity. It is lamentable to see brethren so far forget the duties they owe to the Craft universal, as to permit their slight personal differences to interfere with the harmony of the Lodge. Yet how often do we see it! What an example it is to the younger brother when he notices the bickerings between officers, the miserable, puny disputes, "about nothing," between Past Masters, and the disgraceful cutting and jibing at times exhibited by those in authority.

"The very spirit of Freemasonry revolts at such an outrage upon its very principles, and such men should be severely and promptly dealt with: *They have perjured*

themselves, and are unworthy the name of Masons. A brother who permits his personal differences, with regard to another brother, to so influence him as to allow his tongue to slander him whom he has sworn to support, uphold and defend, is a traitor to our institution, and should be driven from our midst as a monster unsound and unclean. Freemasonry only wants pure and good men to enroll themselves under its banners, and he who asperses a brother's character is not such, and consequently not worthy of being enlisted in the Masonic army.

"I regret to say that in my Masonic experience I have met such creatures, who, for some difference of opinion have cried aloud, as it were, like the Pharisees of old: "Thank God, I am holier than thou," and dared to "cut dead" in the public streets, brethren, as good, if not better, than themselves. Too strong language cannot be applied to brethren (?) who set such an example to the younger members of the Craft. Such a proceeding does more harm to our glorious cause than a hundred lectures can do good. As one good example is better than a thousand lectures upon virtue and truth, so does one bad act injure the Craft more than many lessons can rub out. Brethren, then, be careful.

"These personal differences have done, and continually are doing a vast amount of injury to the Craft. What must the profane think when he hears prominent members of the Order traducing each other's characters, and villifying each other's names? Have they not the right to point with scorn at our society when we permit such things? Can we blame them if they ask: Is this your brotherly love? Is this your boasted union of kindred hearts with kindred thoughts? Of course, we cannot censure them for so judging us and it is high time, I think, that these things should cease, and that brethren should respect their obligations and be true to their vows.

"If we allow brethren either inside or outside the lodge-room to injure the honor and sully the fair name of the Craft without duly admonishing them of their error and, if necessary, bringing them to trial for the same, and, if found guilty, meting out to them their just punishment we are as guilty as those who indulge their serpent tongues in these vile personal differences. Our esoteric work and our exoteric teaching mean something or nothing. If the former, then we are a band of men linked together around the globe by the fetters of brotherly love, relief and truth; we are brethren in the purest and holiest sense of the word. We should be ready at all times and under all circumstances to support a falling brother, to cheer a deceased brother's weeping widow, to educate a deceased brother's orphan child, to soothe the sick, and cheer, by hopeful words, the dying.

"If, on the other hand, they mean nothing,

but are a mere senseless mummery, the sooner we disband and forget that Freemasonry ever existed, the better. Thank God, the followers of Hiram, as a rule, are above these petty differences to which I have alluded. We can prove that on great occasions, when the real spirit of the fraternity was called forth, our brethren have, without exception, sunk every difference and been true as steel to the God-given principles of Freemasonry. Thank God, I repeat, that the followers of Hiram on these occasions have forgotten everything save the honor of the Craft, but, although such is the case, and I defy any one to deny it, it is the little, mean, low, contemptible personal differences that have so outraged the feelings of many of our best and noblest members.

"There is very small excuse for the brother who passes his fellow-brother by in the street without the usual salutations of the day; there is still less excuse for a brother who impugns the honor of a fellow-brother; there is no excuse for the brother who dares vilify the fair name of her who is near and dear to a brother. These are the personal differences that disgrace and injure our cause. Quarrels among brethren, disputes between Masonic families, slanders, revilings and malignancy of tongue; discipline is required in all such cases, and even-handed justice should be dealt out with speedy severity.

"It may at first sight appear a small thing to discuss, in a journal like the *Voice*, such a question as that of *personal differences*, but almost every Mason has seen local leaning members of the Craft withdraw from their lodges simply on this account, and in some instances lodges have been broken up and dissension and confusion have usurped the throne of peace and brotherly love. My theory is that officers of Lodges are culpable if they permit these things to exist; if one party is willing to apologize and the other fails to receive it, without hesitation summon the latter before his peers, try him, and if found guilty suspend him; again, if both parties, after due admonition, decline to be reconciled, treat them both in the same summary manner.

"By their actions not only they, but we, are tried by the outside world, and thus a slur is cast upon the fraternity. Not only is the craft injured locally by these dirty personal differences, but the fraternity universal feel the effect. The tiny drop as it steadily falls upon the adamant rock for years, perchance centuries, produces no apparent effect; finally, however, its impress remains; and so it is with these silly bickerings and miserable quarrels, they appear petty, small, contemptible, but years after those engaged in them have passed beyond the river, their effect will be felt upon the body and spirit of Freemasonry.

"Brethren, then, in the name of the God of Freemasonry, not only avoid these per-

sonal differences yourselves, but exert every effort in your power to heal them wherever they may exist."

To the Master, Wardens, and Brethren of Montarville Lodge.

BY A LADY FRIEND.

Oh! Brothers of a noble Craft,
Which has for aim what's pure and right;
Whose head is the Grand Architect,
In all his power, strength, and might.
Come, let us chant a song of glee,
Praying, with hope, "So mote it be."

In love and union, brothers dwell—
An ancient law, and most Divine;
Live on the square, all actions true,
Measured well by plumb and line;
This is good for every degree,
Sing from your hearts "So mote it be."

Faith, Hope, and Charity combined,
The ladder of life most truly make,
Climb by their aid, cling to each round,
Brothers, then you'll make no mistake.
Oh! pray you then, that all we'll see
On top at last. "So mote it be."

Hear what is just, see what is good,
Sympathy feel for all mankind,
Like the meek lamb of innocence,
From every evil keep your mind.
This is the badge of Masonry,
Keep it unstained. "So mote it be."

Then dedicate your souls to God,
Bow down before "th' Allseeing Eye;"
Drive every meanness from your hearts,
And live for every purpose high.
The world then looking on, will see,
Masonry's good. "So mote it be."

Brothers, when actions nobly done,
The members of your Craft review;
When moral strength you proudly boast,
And gladly your good works renew—
When the Grand Architect you ask
For blessings on your daily task—
Remember there are sisters, too,
Who kneel at home and pray for you.

King Solomon Lodge, No. 378, of Petersburg, dedicated their new lodge-room, in Collins' Hall, London, on Wednesday evening, the 5th inst. The dedicatory ceremony was conducted by R. W. Bro. Hungerford, D. D. G. M. of London District, assisted by P. M.'s Simpson, Lyman, S. Jarvis, and G. Norton; and A. J. B. Macdonald, W. M. of St. John, 209. Subsequently the following officers were installed:—W. Bro. John B. Smyth, W. M.; Bro. D. C. Macdonald, S. W.; Bro. Peter Grant, J. W.; Bro. T. S. Minton, Treas.; Bro. S. Kinnon, Sec.; Bro. Matthew J. Slap, S. Deacon; Bro. Wm. Elson, J. Deacon; Bro. John R. Grant, I. Guard; Bros. Harry Bruce and George B. Harris, Stewards; Bro. J. Grant, D. of C.; Bro. Stephen Moore, Tyler. The new lodge-room is a very commodious and convenient one, and admirably adapted for the purpose. After the installation ceremonies had been performed, refreshments were served, and a pleasant and agreeable evening was spent. The Lodge has started under very favorable auspices, having at present some thirty-four members.

Visit of New York Knights Templar to Montreal.

The Grand Commandery of the State of New York, to the number of about 500, arrived in Montreal from Plattsburg, where they were recently in session. On the evening of the 15th inst., an immense crowd of citizens awaited the strangers arrival, and as the train steamed into the station the Band of the Victoria Rifles played "Hail Columbia," amid the cheers and greetings of the assembled multitude. The distinguished party were met by a deputation from Richard Cœur de Lion Encampment of this city, among whom were noticed Sir Knights Col. Stevenson, Col. Isaacson, Messrs. I. H. Stearns, John McLean, S. P. Lidell, Charles Woodford, Jas. Martin, Geo. Crawford, Reed, Adams, Putney, J. M. Glass, W. S. Evans, and Dr. Lovejoy. The Knights having formed in procession marched by way of Bonaventure street, Beaver Hall Hill and Dorchester street to the Windsor Hotel.

Along the route of the procession, the streets were lined with spectators, and on the arrival of the visitors at the Hotel they were loudly cheered. The chief officers of the several Commanderies were represented by the following:—State of New York, C. H. Holden, Grand Commandery; T. E. Chittenden, Deputy G. C.; R. McCoy, Grand Recorder. Washington Commandery, Saratoga, R. C. McEwen, G. C.; H. C. Rolland, Generalissimo; C. F. Avery, Captain General; Apollo Commandery, Troy, N. Y., T. E. Hasselhurst, G. C.; E. B. Thomas, Gen.; Henry Stowel, Captain General. The Grand Commandery of Vermont were represented by E. S. Dana, G. C.; H. Roberts, Grand Generalissimo. T. M. Chapman. Mr. W. J. McCaffrey, of the Plattsburg Commandery was in charge of the party. A number of other Commanderies were represented. They were accompanied by Austin's 10th Regiment Band and Doring's Band, of Troy, N. Y. About one-half of the party stopped at the St. Lawrence Hall.—*Montreal Gazette, Oct. 16th.*

AN IMPOSTER.—An individual calling himself G. W. Shaw, and passing himself off for a P. M. of South Memphis Lodge 118 at Memphis Ten., a Past High Priest of Pen. R. A. Chapter No. 22, and Junior Warden of St. Elmo, commanding No. 15, has been trying to do London brothers, but being wired off to Memphis, turns out to be a first-class fraud. Look out for him, and hand him over to the police as a vagrant.

REGALIA LEFT AT GUELPH.—The

proprietors of the Royal Hotel, Guelph, write us to say that at the recent meeting of Grand Chapter, held in that city, some one left a R. A. apron, sash and jewel, in the office, and did not call for them. The owner can have them by proving property.

ST. JOHN'S NEWFOUNDLAND.—**DEATH OF A WORTHY BROTHER.**—A valued correspondent of St. John's sends us the following:—On the 12th Sept., Mr. Thomas Gillespie, aged 65 years, a native of Greenock, Scotland, was summoned to his eternal home. Deceased was for nearly half a century in the employ of Messrs. J. & W. Stewart, and that of the late K. McLea & Sons, and was a kind hearted man. His remains were laid to rest in the Western Cemetery on Monday afternoon, attended by brethren of Shannon Chapter, St. John's, Avalon and Tasker Lodges, and several brethren of the Royal Navy, together with a large concourse of citizens. The impressive Masonic burial service was read by the Rev. M. Harvey, of Tasker Lodge. The late Mr. Gillespie was one of the founders of Tasker Lodge, called after one of "Nature's Noblemen," the late Patrick Tasker, whose name is revered throughout the length and breadth of this Island home of ours.

"Among the dead our brother sleeps,
His life was rounded true and well;
And love in bitter sorrow weeps
Above his dark and silent cell."

APPOINTED OFFICERS G. L. OF QUEBEC.—M. W. Bro. J. H. Graham has been pleased to make the following appointments to office for the current year:—

D. D. G. M. St. Francis District—R. W. Bro. W. M. Keyes, M. D., Georgeville.

Grand Senior Deacon—V. W. Bro. W. T. Rickaby, Three Rivers.

Grand Junior Deacon—V. W. Bro. C. M. Putney, Montreal.

Grand D. of C.—V. W. Bro. G. Stewart, Quebec.

Grand Organist—V. W. Bro. F. Massey, Montreal.

Grand Pursuivant—V. W. Bro. L. B. Warner, Upton.

Grand Stewards—V. W. Bros. J. M. Glass, Montreal; Geo. Vittie, Granby; Geo. Carson, Danville; W. H. Learned, Cookshire.