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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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

"The Queen and the Craft."

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PORT HOPE, ONT., OCTOBER 15, 1877.

No. 10.

### Grand Chapter of Royal Arch Masons of the Province of Quebec.

The first Annual Convocation of the Grand Chapter of Quebec was held in the Chapter Rooms of the Royal Albert Lodge, No. 6, Phillips' Square, on the evening of Thursday, 27th September, 1877.

The attendance of representatives of subordinate Chapters and visiting Companions was large, and the proceedings interesting and agreeable.

One of the most pleasing incidents of the Convocation was the visit and cordial fraternal reception of R. Ex. Comp. W. H. Whitcomb, Grand Secretary, and R. E. Comps. Washburne, True, and Farnsworth, members of the Grand Chapter of Vermont, a delegation from that Grand Body. R. Ex. Comp. Whitcomb presented a communication from M. E. Comp. Edward S. Dana, Grand High Priest, transmitting copy of a resolution passed by the Grand Chapter of Vermont, on the 26th September, cordially recommending the fraternal recognition of the Grand Chapter of Royal Arch Masons of Quebec, and that brotherly communication and representation be established with them.

The Delegation were accorded Grand Honors.

Since the Convocation was held, intelligence has been received by the Grand Scribe E. of the fraternal recognition of the Grand Chapter of

Quebec, by the Grand Chapter of New Jersey.

We give below the address of M. E. Ex. Comp. John H. Graham, Esq., LL.D., first Grand Principal Z., and the list of Grand Chapter officers for the ensuing year:—

#### ADDRESS.

COMPANIONS,—By the favor of the Great Ruler of the Universe, we are permitted to assemble within these hallowed precincts, on this first annual Convocation of the Most Excellent the Grand Chapter of Royal Arch Masons of the Province of Quebec. Let us therefore devoutly implore His blessing on our present undertakings. May our work thus begun in order, be continued in peace, and closed in harmony.

With profound satisfaction, I beg to congratulate you and all Royal Arch Masons within our jurisdiction on the auspicious organization of this Grand Chapter on the 12th day of December last, and on the fraternal welcome already extended to it by sister Grand Bodies in the Dominion and elsewhere in the Masonic world.

A hearty vote of thanks is due, and I am sure will be unanimously passed by you in acknowledgment of the wise and truly Masonic course pursued by the officers and companions of the mother Grand Chapter of Canada, anent the

establishment,—the recognition—and the graceful, fraternal welcome accorded to us as a sister Grand Body. The kindly expressions by the M. E. the first Grand Principal of the parent Grand Chapter and their endorsement by the assembled Companions,—of their confidence in our preparedness for, and capability of supreme local self-government and its successful administration,—are alike honorable to them and gratifying to us; and will greatly tend to cement us in enduring friendship, and incite us to every laudable endeavor to carry on to complete success the erection of our grand superstructure whose foundations have been so auspiciously laid.

In response to our address to the Grand Chapters of the world, many fraternal communications have been received, assuring us of prompt recognition when their Grand Bodies hold their annual Convocations.

I have great pleasure in announcing to you that the Grand Chapters of Canada, Georgia, Massachusetts, Connecticut, Wisconsin and Vermont have extended hearty, fraternal recognition to this Grand Chapter, and have expressed their desire for the establishment of Grand Representation between themselves and us. I beg therefore to recommend Grand Chapter to pass a resolution adopting and establishing the system of appointment by the M. E. the Grand Z. of Grand Representatives, near sister Grand Bodies, subject to ratification by the Grand Chapter.

To promote the highest interests of this Grand Body, and to extend and upbuild Capitular Masonry throughout our Province, I take the liberty of urging all the officers of this Grand Chapter, and especially the District Superintendents and Principals of Chapters within our jurisdiction, to renewed zeal and fidelity in the discharge of their important duties. Our peculiar circumstances, and the highest good of our common country, loudly call for the utmost possible expansion of our loyal, peaceful and charit-

able fraternity. Let every true craftsman faithfully, prudently and zealously perform his whole duty to our ancient, honorable and Royal Institution.

The recent successful establishment of the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of Quebec, began a new era of prosperity in that department of our craft within our jurisdiction, and the organization of this Grand Chapter of Royal Arch Masons, as a necessary and logical sequence of our former action, will be received with highest satisfaction by that Grand Body, and every worthy and zealous Craftsman should, as circumstances permit, seek admission into our Chapters, and thereby attain to the perfection and consummation of Ancient Craft Freemasonry. From past success and present indications, we may also reasonably anticipate that the cognate and duly recognized Orders of Knights Templar and the Ancient and Accepted Rite, will, at no distant day, assume sovereign local self-government, and thus complete the full embodiment and final organization of our fraternity in all its great divisions on an equality of independence and supremacy with the sister Grand Bodies in the several Provinces, States, Kingdoms, and Empires of the world.

In view of the establishment of this sovereign Grand Chapter, and considering the intimate fraternal relations hitherto so happily existing between the Craft in this Province, especially since the memorable Masonic administration in Lower Canada, of the late Duke of Kent,—and the parent Grand Bodies in the Mother Country, I beg most respectfully to submit to this Grand Chapter, that an humble and loyal address be duly prepared and presented to His Royal Highness the Prince of Wales, the illustrious Chief of our Fraternity in England, expressive of our devoted attachment to Her Most Gracious Majesty the Queen, and to His Royal Highness, the Heir apparent,—of our

unswerving loyalty, and our affection for, and love to the parent Masonic Grand Bodies and to the Mother Land,—and our earnest desire to remain in a perpetual league of fraternal amity with the Craft therein, over which our illustrious and Royal Brother so worthily presides, and that said humble address be duly signed and certified by the Grand Principals and Scribe E., of this Grand Chapter.

It is also my pleasant duty to speak in the highest terms of commendation of the zeal and fidelity of our Grand Scribe E.,—the Grand Treasurer and other officers and members of this Grand Body since its organization.

The destroyer Death has been amongst us, and I am called upon to record the decease of our esteemed companion, the first Principal Sojourner, R. E. Companion James Gibson, and to recommend that a memorial page in our proceedings be set apart to his memory.

I have further to advise that a committee be appointed in conjunction with the Grand Scribe E. to procure and superintend the publication, during the ensuing year, of the Constitution of this Grand Chapter, for the use and government of this Grand Body and of its subordinate Chapters and the members thereof. I beg also to suggest the appointment of a committee on Ritual, for the performance of such duties as may devolve upon them.

In conclusion, permit me to express to you my grateful appreciation of the distinguished honor which you conferred upon me by electing me the first Grand Principal of this newly established Chapter, and the pleasure afforded me of being associated in its government with so many eminent Companions,—and may the blessing of the Most High ever rest upon us and all Companions of the Holy Royal Arch and all members of our Fraternity throughout the Universe,—world without end. So mote it be.

JOHN H. GRAHAM,  
Grand Z., & C., & C.,

## OFFICERS ELECTED.

M. E. Comp. J. H. Graham, of Richmond, M. E., First Principal Z.

R. E. Comp. J. H. Stearns, of Montreal, R. E. Second Principal H.

R. E. Comp. Frank Edgar, of Montreal, Third Principal J.

R. E. Comp. T. J. McMin, of Montreal, Grand Scribe E.

R. E. Comp. John McLean, of Montreal, Grand Scribe N.

R. E. Comp. A. D. Nelson, of Montreal, Grand Pr. S.

R. E. Comp. Wm. Nivin, of Montreal, Grand Treasurer.

R. E. Comp. James Addie, of Sherbrooke, Grand Registrar.

R. E. Comp. W. M. Lemesurier, Grand Supt. Montreal District.

R. E. Comp. Stevens Baker, Dunham, Grand Supt. of E. T. District.

## Meeting of the Grand Lodge of Quebec.

The Grand Lodge of Quebec, A. F. & A. M., held its eighth annual communication in the city of Montreal on Wednesday, 26th ult., at Masonic Chambers, Place D'Armes, M. W. Bro. James Dunbar, Q. C., of Quebec city, presiding.

There were present a very large number of the brethren from various parts of the Province, about sixty lodges being fully represented.

A great deal of important business pertaining to the Craft was done, and we are enabled to give the address of the Grand Master and the discourse of R. W. Bro. Nye, of Ironhill, the esteemed Grand Chaplain, as follows:—

*To the Most Worshipful the Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec.*

BRETHREN,—Assembled at the eighth annual communication, you will all be glad to be informed of the growth in numbers and financial prosperity of this Grand Lodge. The Dominion, of which our jurisdiction forms part, this year celebrated the first decade of its existence, and when we shall be able to mark a similar period in our Masonic history as a separate and distinct Province, the Craft will no doubt have equal cause of thankfulness for its share in the general success.

The increase of Freemasonry during

the past few years has been very remarkable, and particularly in the United Kingdom, where, according to recent authority, it has been computed that nearly one out of every four or five men of the upper and middle classes is a Mason. The Grand Lodge of England has now three Princes occupying the three first chairs,—the Prince of Wales being Grand Master, the Duke of Connaught, Senior Grand Warden, and Prince Leopold, Junior Grand Warden.

In the month of May last, the gratifying intelligence was received that at their previous quarterly communication, held at Edinburgh, the Grand Lodge of Scotland unanimously resolved to open fraternal relations with the Grand Lodge of Quebec. Regarding this resolution as extending to our Grand Lodge the recognition we asked for in the early part of last year, as a legally constituted and established Grand Lodge, having and exercising supreme Masonic jurisdiction in and over the Province of Quebec, I cheerfully acquiesced in the suggestion, by the Grand Lodge of Scotland, of the name of Bro. Robert Wylie, of Mother Kilwinning Lodge, as representative of this Grand Lodge near the Grand Lodge of Scotland; and Sir Michael Robert Shaw Stewart, Baronet, Most Worshipful Grand Master of Scotland, has honored me with a commission appointing me to be the representative in the Province of his Grand Lodge. The correspondence on the subject of this important recognition has been printed, and will be submitted for your consideration.

A copy of the proceedings of this Grand Lodge, at its seventh annual communication, was forwarded in February last to the Grand Lodge of England, but no action seems to have been taken with reference to the question raised by your resolution.

Neither has the Grand Lodge of Missouri as yet receded from the position which it assumed toward us, though I have every reason to believe that if Brother Gouley, the well-known Secretary of that Grand Lodge, who lost his life at the destruction by fire of the Southern Hotel at St. Louis, had been spared, he would have endeavored to have secured for us a fair and satisfactory settlement, if not the full advantages of the North American doctrine as to exclusive jurisdiction.

Repeated enquiries having been made as to the attitude of this Grand Lodge

towards the so-called "Grand Lodge of Ontario" and its members, I deemed it necessary to interdict all intercourse or Masonic communication with the lodges under that organization, and the several members thereof, until you shall have taken action in the premises. This imperative step was justified by the Grand Lodge of Canada, at its 21st annual communication, officially brought under my notice, and I could not but respect its sentence of expulsion, pending your decision. A similar course was adopted by the Grand Masters of Pennsylvania, Michigan, Louisiana and other States. I am not aware that the doctrine contended for by the so-called "Grand Lodge of Ontario" has been admitted by any regular body of Masons, nor that it has had recognition extended to it by any other Grand Lodge than that of Texas, which was soon withdrawn. The proceedings of the Grand Lodge of Canada will be laid before you, with a copy of my circular.

A petition for recognition has been received from the Grand Lodge of Cuba, already recognized by the Grand Lodges of several States. It will engage your attention, together with an application for information as to the establishment of a new Grand Lodge at Sydney, New South Wales.

For the relief of members of the Craft who were sufferers by the great fire at St. John, New Brunswick, I caused two hundred dollars to be promptly forwarded, and I rely upon the Grand Lodge to confirm the grant. I also authorized the issue of a circular to each subordinate Lodge, soliciting pecuniary aid for our unfortunate brethren in that city, who have lost their library and nearly all the contents of the office of the Grand Secretary. As Freemasonry is nothing without charity, I feel I have but to remind you of the calamity which has befallen our brethren in the sister Province to awaken your further sympathy and substantial assistance, if needed.

During my term of office, I learned with regret that R. W. Bro. Edgar had resigned his position as Representative of the Grand Lodge of New York near the Grand Lodge of Quebec, and I had much pleasure in suggesting R. W. Bro. Tait, Deputy Grand Master, as his successor. I have given a commission to R. W. Bro. Calvin G. Shaw, as our Grand Representative near the Grand Lodge of Dakota, and that Grand Lodge has named W.

Bro. F. Sowden as its Representative here.

The Grand Lodge of Canada at its last meeting passed resolutions:—1—That the bequest of the late Brother Edward Moss, towards the erection of a Freemasons' Widow and Orphan Asylum, should be drawn and paid over to this Grand Lodge, and, 2—That the amounts contributed to the Asylum Fund by the Lodges in this Province, then holding warrants from the Grand Lodge of Canada, should, with interest, be placed to their credit respectively. This honorable mode of dealing with both those benevolences cannot but meet with your admiration, and deserves, as it will doubtless secure, your warmest thanks.

I have granted dispensations for the establishment of three new Lodges:—Rouville Lodge at Rougemont; Onslow Lodge at Onslow; and Corinthian Lodge at Montreal. Before granting the prayer of the applicants for Corinthian Lodge, I requested and obtained the respected and unqualified recommendation of the R. W. District Deputy Grand Master of the Montreal District. If, by the reports to be submitted, it will be found that these Lodges are working well, and that it can be shown they will be of benefit to the craft generally, I recommend that charters be granted to them.

The Committee on Numbering Lodges made its report to the Board of General Purposes at the semi-annual meeting in March last, and the same will come before you for confirmation.

The proposed amalgamation of Lodges has succeeded in some instances only. I commend the subject to your further attention.

Among the notices of motion given for this Communication is one to provide for the establishment of the office of Grand Lecturer. The requisite amendments to the Constitution have been prepared and will be submitted to you.

To carry out the resolution of the Grand Lodge, "That it is expedient that so far as practicable the same ritual should be followed in the different Lodges under the jurisdiction of this Grand Lodge, and to that end the Grand Master be respectfully requested to appoint a Special Committee to enquire into the matter and report thereon to Grand Lodge at its next regular communication." I appointed M. W. Bro. Graham, R. W. Bro. Bull, and V. W. Bro. Hobart Butler, whose

report will merit your serious consideration.

I also desire to have read the reports of the Committees on the Masonic Temple, forms and jurisprudence, &c.

As this Grand Lodge has had no report on foreign correspondence for some time, owing to the removal from Montreal of the brother who had undertaken that duty, I cannot too strongly urge the desirability of having such a report, and I shall be glad if Grand Lodge will provide the necessary outlay to secure it without delay.

The obituary for the year includes the names of W. Bro. T. G. Farmer, a well-known member of the craft, in the District of Three Rivers, and three times W. Master of Milton Lodge; V. W. Bro. G. L. Kempt, of Prevost Lodge; Bro. Colquhoun, Past Grand Tyler; Bro. E. K. Patton, M. D., of Royal Albert Lodge; Bro. J. Gibson, Past Master of Montreal Kilwinning Lodge; Bro. G. Lynch, Sen. Warden of Montreal Kilwinning Lodge, who lost his life at the St. Urbain Street fire in Montreal, and W. Bro. Kemp, Past Master of Ascot Lodge.

My predecessor, M. W. Bro. Graham, in his address last year, so ably and elaborately expounded the principles of our craft, that I need not refer to them further than to repeat that we do not allow any political or religious question to ever intrude itself; that (to use the words of one of our beautiful public services,) "we have proper respect to the established customs of the country in which we live; we have due deference for our superiors in Church and State, and unlimited good will to all mankind. We publicly express our perfect submission to the laws of the land, our unceasing devotion to peace and order, and our ardent desire, as far as in our power, to promote the welfare of our fellow men." You are thoroughly conversant with our tenets, and the rules that govern our Craft, under the British Constitution, and wherever Masonry is rightly understood and properly practiced; you know how excellent are the precepts, how perfect the doctrines of our ancient and widely-spread institution, and that he who is really a good mason cannot be a bad citizen.

In retiring from office, after two years' service as Grand Master, and three years as Deputy Grand Master, I cannot but express to Grand Lodge my most sincere thanks for the honors conferred upon me, and for the assistance given me, especial-

ly by the venerable Grand Secretary, whom I shall long remember after our official intercourse has ceased, for his kind and invaluable support. The Grand Lodge of Quebec, at whose foundation I was proud to assist eight years ago, is now too firmly established to need further help from any one individual, but rest assured it has no more ardent well-wisher than myself. May it go on and prosper.

#### GRAND CHAPLAIN'S ADDRESS.

After the ordinary routine the Grand Chaplain's address was read as follows:—

*Most Worshipful Grand Master and Brethren of the Grand Lodge of Quebec.*

In addressing you for the fifth time as your Grand Chaplain, I cannot pretend to advance anything very new, as the field of Masonic ethics has been pretty thoroughly explored in previous discourses by myself and my worthy predecessors in this office. The utmost that I can hope to do is to clothe some of the old, familiar truths in a new garb, and to re-awaken your interest in subjects which, by reason of their frequent repetition, may, perhaps, have grown tame and wearisome.

One of the most striking and attractive features of our order is its social character. It is its high privilege and duty to go forth into the midst of a dark and selfish world as the herald of a broader charity and more active benevolence. Freemasonry not only inculcates the principles of love and benevolence, it seeks to give them an actual and living presence in all the occupations and intercourse of life, so that wherever the lot of a good Mason may be cast the invisible but helpful arms of his order may surround him to protect him from danger and to help him on in his wanderings through the crooked paths of this mazy world.

Like the fabled deities of ancient story Freemasonry surrounds all her children with her fostering arms, watching over their struggling footsteps with maternal care, and in the hour of peril, sickness or distress, revealing herself in all her heaven-born beauty and power. By her gracious ministrations the weary pilgrim's load is lightened, his path cleared before him, and should death overtake him on his journey, away from kindred, home and friends, her soft hands smooth his pillow and wipe away nature's last bitter tear. This, my brethren, is no mere rhetorical picture conjured up by the

speaker's fancy, of a Utopian institution such as the world has never seen; it is the simple experience of many a worthy brother, who under the ægis of our order has passed from darkness into light. Such deeds of kindness seldom meet the public eye, or gratify the public ear but they are being daily registered in imperishable characters in the records of the Grand Lodge above.

It is sometimes said that Masonry is selfish, that masons confine their benefactions to themselves. Were this true to the fullest extent, it would be no serious imputation, for all will admit that our charities or benefits must be limited by our resources, and it is in no wise derogatory to the Masonic body if their "charity begins at home." Freemasonry, undoubtedly, gives the first place in its regard and benefaction to its own children, but its principle is that of unrestricted philanthropy; and, beyond its pale, many a heart has been made to throb with reviving hope, and many an eye to sparkle with joy by its timely aid. The true Mason's ear, while it is peculiarly alert to catch the faintest cry of distress that is wrung from a brother's heart, is never closed to that cry from whatever quarter it may come. The spirit which animates, our order, inspiring all its faithful members and controlling all their acts, is the spirit of love—love deep as the fatherhood of God, and wide as the brotherhood of man.

It is not only to each other, therefore, that we are to exercise the virtues of charity and *forbearance* (for the former includes the latter); but to all mankind, to all who need our sympathy, our kindness and our assistance. And in a world so suffering as this, we are never at a loss to find an ample field for the exercise of those graces. In every corner of our cities, towns and villages we see honest poverty struggling with the most adverse circumstances. Everywhere we tread in the midst of indescribable misery, everywhere open before us the dwellings of hungry poverty, where oppressed and suffering virtue hides herself and weeps. The field for the exercise of our charity is unlimited, and it is the special glory of Masons that they belong to an institution which is as widespread as the evils which it seeks to remedy.

There is another distinguishing feature of our Order which, although I have alluded to in former addresses, I cannot pass over on the present occasion. It is

a glorious part of the mission of Freemasonry to seek to promote a true spirit of *brotherly kindness* among all ranks and conditions of men. Knowing no distinction but that of merit, and including in her fold men of all classes and creeds, she frowns upon all sectional and sectarian differences, and says to the angry disputants in politics and religion—"Sirs, ye are brethren?" May I be permitted to repeat on this point words which I addressed to Grand Lodge four years ago, and to which recent events have supplied a sad and striking commentary?

Freemasonry has ample work to do in all States and nations in hastening the brotherhood of man. In this Canada of ours there is sufficient need that it should spread the cement of brotherly love to counteract the sectional, political and sectarian tendencies to alienation and strife. In the religious world even, I am sorry to say, there is need of Masonic labor to realize the unity for which every true worshipper of the great Jehovah ever hopes and prays. It ought not so to be, but it is true that in the Masonic circle there is a tie of brotherhood which makes religious men more truly fraternal, and not merely to express more of that union which is so essential to religious joy and usefulness than they are wont to have outside of that circle. And surely if ever age or country has need of all the forces that can be made available for so great a result, our young Dominion in this, the hour of her youth and danger, has that need. Here within our borders we have a community composed of races widely differing in origin and idiosyncrasy, and the tide of emigration is constantly bringing in waves of population from the elder world, to find a home and country under the broad shelter of our free institutions—our just and equal laws. To unite and assimilate these varied people is a task which requires Masonic cement and Masonic charity. Let us each strive, in his own sphere, faithfully to use the trowel and spread the cement of affection and kindness which unites all the members of the great Masonic family wherever dispersed, into one grand union of brotherly love, relief and truth.

The New York *Courier* says: "The lodges of Indiana will raise \$100,000 from voluntary contributions for their Widows' and Orphans' Home." Well that settles it.

### Visit to Chicago.

After the meeting of the Grand Chapter, recently held in the city of London, M. W. Commander David McLellan, of the Grand Lodge of Royal Ark Mariners of Canada; M. W. Brother James Seymour, Past Grand Master of the Grand Lodge of Canada, and M. Ill. Comp. Bro. Daniel Spry, Past M. Ill. Grand Master of the Grand Council of Ontario, left by the G. W. Railway for the city of Chicago, where M. W. Com. McLellan had been invited for the purpose of establishing the Royal Ark Mariner branch in that city and State of Illinois. They reached the city of Detroit about 6 p. m., when, after partaking of refreshment, they proceeded to the new Masonic Hall, where, by the kindness of the attentive and courteous janitor, Bro. McGregor, they were shown all through that magnificent building, which is fitted up in a very handsome manner. Proceeding to the station of the M. C. Railway, they took the train for Chicago. Before leaving the station the Board of Aldermen for the city of Buffalo, accompanied by a very fine band, arrived on a visit to their brother Aldermen of Detroit, who received them at the depot. Leaving Detroit about 10.30 p. m., our illustrious brethren arrived in Chicago about 7.30 Friday morning, where they were met at the station by Ill. Bro. Archibald McLellan, 32°, (brother of one of the party, who drove them to his residence, and whose guests they were during their stay in the city.) After refreshing the inner man, they were driven about the boulevards, parks, and through the city by Ill. Bro. McLellan, who pointed out the several places of interest. He conducted them all through the Masonic Hall, which is situated in the American Express building. It is very nicely fitted up, but it is somewhat disappointing, the building being at least no better than that of which the ambitious city of Hamilton



can boast. Oriental Commandery, the Lodge of Perfection, Chapter of Rose Croix and Consistory of S. P. R. S., meet all in the same building, the bodies of the A. and A. S. R. being in a very flourishing condition.

Through the kindness of Ill. Bro. McLellan, the small band of Canadians were introduced to P. G. M. Wiley M. Egan, to whom they are indebted for a visit to the rooms of the Board of Trade, during the hours of business, and who presented them with tickets of admission good for one month; he also introduced them to several brethren, among them Theodore T. Gurney, the Chairman of the Committee on Foreign Correspondence, who presented them with advance copies of his report in reference to the so-called Grand Lodges of "Cuba and Colon." Afterwards, they were driven to the Engine House of the Chicago Water-works, where they were introduced to P. G. M. Dewitt C. Cregier, the chief engineer of the said works, and the designer of the powerful engines of the same place. They were also favored with meeting the Grand High Priest of the State, Arthur R. H. Atkins, and the Grand Secretary, James H. Miles; also Bros. G. W. Barnard, John O'Neill, H. H. Cond, John Sherville, and Ill. Bro. Jonathan J. French, whom Ill. Com. McLellan had been in correspondence with in regard to establishing the order of Royal Ark Mariners in the State of Illinois, and in accordance with a resolution passed by the Grand Lodge of R. A. Mariners, Ill. Bro. French was commissioned to confer the several degrees on brethren in the State of Illinois, for the purpose of establishing Lodges of the Order in that State, so that a Grand Lodge may eventually be established in that at present unoccupied territory. The Canadians feel assured that from the zeal of that Ill. Bro. it will not be long before the rite has a strong hold in that locality. While in Chicago, Ill. Com. McLellan was presented with his credentials

as the representative of the Grand Imperial Council of Illinois of the Knights of the Red Cross of Rome and Constantine, Robt. B. Smith of Alton, being the Most Ill. Grand Sovereign, and Ill. Bro. Jonathan J. French, Grand Recorder. Bros. McLellan, Seymour and Spry left Chicago at 5.27 p. m. on Saturday evening on the homeward journey, feeling that in their two days' visit to that great city, they had seen more of it in that short time than if they had spent a week or more in the usual way of visiting such large places, and the very great kindness experienced by them from all the brethren with whom, by the politeness of Ill. Bro. McLellan, they met, will be, we are sure, long remembered by the trio. They were only sorry that their stay there was so short, as the Chicago brethren, one and all, did what they could to make their visit one of profit and pleasure. They reached Hamilton on Sunday morning at 11.30, where they took leave of our friend and M. W. Bro. Seymour, who continued his journey to St. Catharines, M. Ill. Comp. Spry remaining in Hamilton over Sunday, where he was the guest of Ill. Com. McLellan until the following morning, when he left per G. W. R. for Toronto. These visits, we are convinced, do much to bind still more closely together our great Brotherhood.

#### Masonic Correspondence.

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

To the Editor of THE CANADIAN CRAFTSMAN.]

DEAR SIR AND R. W. BROTHER,—  
Although the question of the alteration of the time for holding the annual communication of Grand Lodge has been disposed of by the adoption of the resolution moved by myself and seconded by R. W. Bro. Klotz, at our recent meeting in St. Catherines, I may perhaps be permitted to submit a few remarks on the letter of "P.

M." comprised in the last issue of the CRAFTSMAN.

In the first place, I quite sympathize with "P. M." when he asserts that "the lack of suitable hotel accommodation for the representatives attending our annual gatherings" is a source of great "inconvenience and discomfort." I also cordially concur in the opinion he expresses that Toronto, and Toronto alone, "has the necessary hotel accommodation to dispose of so large a number as usually attend our meetings in such a way as to secure their comfort."

But when he affirms that this is a question that has been "overlooked" by those who have been advocating the change of time for holding our annual communications, I beg leave to say that he has "overlooked" a resolution, moved also by myself, at the annual communication held in Ottawa last year, to the following effect:

"That Article 17, 'Of the Grand Lodge in the Book of Constitution,' be amended by striking out the words 'at which the place of holding the next communication shall be decided,' and inserting in place thereof the words, 'in the City of Toronto.'"

This resolution was lost, chiefly at the instance and through the opposition of the Toronto brethren themselves, R. W. Bro. Harman speaking strongly and, as I cannot but think, inaptly against it.

I do not, however, agree with "P. M." when he says that "if our Grand Lodge was permanently located at Toronto, there would be no fault found with the heat of the month of July;" for the suffering we endured at Ottawa last year from excessive heat, heat which even affected our rest at night, would be experienced—perhaps in a somewhat modified degree—in Toronto. I need scarcely add that the conclusion of the above sentence—"as Toronto (I underline the 'as') has the necessary hotel accommodation, etc." is a *non sequitur*.

Your correspondent goes on to sug-

gest that among those who, in the event of the time being changed, (his letter was written before our last meeting) "will be debarred from attending in future by the change," he "may mention principally brethren of the legal profession, millers, and merchants." Now, sir, the present M. W. G. M. and the D. G. M., are all leading members of the legal profession, and were all in favor of the change; and I have no hesitation in expressing my belief, from various conversations I have held with them, that the majority of the members of that profession, save, perhaps, such as have recently become members of Grand Lodge, were equally desirous to have such change effected.

"P. M." is good enough to allude to myself individually, and to intimate that the "demand for a change emanates principally from gentlemen who, like myself, have nothing particular to take up their time, and who would rather spend the warm months at the summer resorts, and attend Grand Lodge in September."

I beg to deny the correctness of this allegation. I have never made the heat of the season an excuse for non-attendance at Grand Lodge, or at the meetings of the Great Priory, or the Grand Chapter. I was in Ottawa last July, and I was in Montreal last August, for the purpose of attending those meetings, and I found abundant time to enjoy the invigorating luxury of the sea-breezes and the sea-bathing after the assembly of the Great Priory.

"P. M." concludes by maintaining that "the convenience of so large a class (business men) should not be sacrificed for the gratification of the small one (gentlemen who have nothing to do) he has named." I am far from being desirous of challenging this dictum. My resolution was before Grand Lodge for a twelvemonth ere it was moved; it was introduced fairly and squarely, at the proper time, at our last session, after the M. W. the

G. M. had emphatically warned the members of Grand Lodge not to leave the room as the business, of which the resolution formed a part, would be proceeded with; a vote was taken upon it, and it was adopted.

This is a simple history of the whole transaction, and if any member objected to the resolution, and from his absence from the Lodge room failed to record an adverse vote, he has only himself to blame.

VINCENT CLEMENTI.

Peterboro', Sept. 17, 1877.

#### Masonry Abroad.

IRELAND.—The annual festival of the Dublin Masonic Orphan Schools was held in that city on the 18th of May, under the presidency of H.R.H. the Duke of Connaught, Grand Senior Warden of the Grand Lodge of England, and who is also Great Prior of Ireland. There was an immense gathering of Masons on the occasion, composed of "noble lords, and landed proprietors, merchant princes, the leading members of the learned professions, and of the middle classes," and numbering together with their lady friends, a company of fully seven thousand. The reports which were read showed that during the year the receipts for the the Boy's School amounted to £2,375; and for the Girl's School the receipts of the year amounted to £5,315. The adoption of the report was moved by Bro. H.R.H. the Duke of Connaught, who in the course of his remarks observed that it gave him great pleasure to be present on that interesting occasion. As a Grand Officer of the Grand Lodge of England this pleasure was very much enhanced by his being enabled to express to them the deep sympathy and interest taken by his Fellow Craftsmen in England with their Brethren in that country. He expressed his thanks for the opportunity afforded of meeting so large and so influential a number of the

Freemasons of Ireland. Charity, he said, has ever been the first principle of Freemasonry; and he was sure that when they looked on the charming array of girls and boys, who show by their appearance and by what they had just heard that, everything connected with mind and body was cared for; and he congratulated those connected with the Orphan Schools for the admirable manner in which they carried out these principles. H.R.H. afterwards performed the ceremony so gratifying to the boys and girls, of distributing the prizes.

INDIANA.—The Grand Lodge of the State of Indiana met on the 22nd of May. A strong appeal was made by the Grand Master in his address for the establishment of a Masonic Widows' and Orphans' Home. Andrew J. Hay, of Charlestown, was elected Grand Master; and John M. Bramwell, of Indianapolis, Grand Secretary.

MISSISSIPPI.—We beg to acknowledge the receipt of the printed report of proceedings of the fifty-ninth Annual Communication of the Grand Lodge of this State, which was held at Vicksburg on the 7th February last, and following days. It is a well got up volume of 330 pages. From it we select the following: number of Lodges on the Register, 316; Lodges represented at the meeting of Grand Lodge, 219; not represented, 97. The address of the Grand Master was able and exhaustive. We observe that he refers to the "Grand Lodge of Ontario, so-called," in the following terms: "In September, I received a circular from the so-called Grand Lodge of Ontario, claiming to have been organized in the Town of London, and praying for recognition by the Grand Lodge of Mississippi. In my reply, I respectfully declined the exchange of fraternal relations with this so-called Grand Lodge, for the reason that our jurisdiction regards the Grand Lodge of Canada as the *real* Grand Lodge of Ontario. For

details upon this subject, I refer you to the report of your Committee on Foreign Correspondence." And by reference to the report, we observe that the Committee, after referring to the subject, say: "that the history of this movement shows it to be the most barefaced attempt at Masonic fraud that we could conceive of; and the Grand Lodge of Canada very properly expelled all those engaged in it." A resolution was accordingly passed instructing Subordinate Lodges in the jurisdiction of the Grand Lodge of Mississippi to hold no Masonic intercourse with the so-called Grand Lodge of Ontario, nor with any one hailing therefrom. A fraternal recognition was extended to the Grand Lodge of Prince Edward Island. M. W. Bro. John Y. Murry was re-elected Grand Master, and R. W. Bro. J. L. Power, re-elected Grand Secretary.

NEW YORK.—The ninety-sixth Annual Communication of the Grand Lodge of the State of New York was held at the new Temple in the City of New York, on Tuesday, June 5th. The Grand Secretary's report showed the receipts for the year to be \$97,939; number of warranted Lodges on the roll, 714; total number of affiliated brethren, 83,534. M. W. Bro. Husted was nominated for re-election as Grand Master, but declining re-election, R. W. Bro. Joseph J. Couch was unanimously elected to that honorable office, and M. W. Bro. James M. Austin was re-elected (for the twenty-fifth time), Grand Secretary. A resolution was offered appointing a Committee to procure a suitable testimonial for the retiring Grand Master, but the R. W. Bro. said that while he thanked the mover for the kind expression contained in the resolution, he must respectfully ask him to withdraw it. He was perfectly satisfied with the approbation received from the lips and hearts of his Brethren in that Grand Body. Such approbation was his surest, greatest, and best reward. But these,

he said are times of economy, times of poverty, and I will not take one *single dollar* from the Grand Lodge. I do not say this for vain glory. I would be happy to receive any compliment from my Brethren, but every dollar is needed for the Hall and Asylum Fund. I have been a member of this Grand Lodge since 1858, but I never received one dollar for services, not one dollar for expenses, not one dollar as per diem allowance, and I do not wish to change that resolution now.

### The Power of the Gavel.

Hon. L. Bradford Prince delivered a lecture in Brooklyn a few evenings ago on masonry. In the course of his remarks he said: Masonry teaches respect for authority and equality of all men. The prince has to take the same obligations and travel the same road as the humblest. They are equal in the lodge room. Man stands where his own worth places him. The gavel he held in his hand was the symbol of power, which must be obeyed. The master in this lodge was a perfect autocrat, and the brethren must obey. A certain number of blows of the gavel on the marble stand by the master would make every mason stand or sit down. The number of blows was the same the world over. An anecdote was told of this power of the gavel. In a certain lodge and a certain city which should be nameless, the master gave the number of blows on the marble stand, as prescribed, to bring the members of the lodge to their feet. They rose as one man. The master also attempted to rise, but in doing so his low back chair became unsettled, and in consequence, he fell out of the window and was killed. The masons remained standing. Thirty-two years after the lodge room was entered, and the skeletons of the masons were found stationery and in the same position as they were when the master of the lodge tumbled out of the window, because no order came from the east to them to be seated.

### Annual Communication of the Grand Lodge of Canada.

The annual meeting of the Grand Lodge of Canada, having been postponed from July until September, owing to the absence in Europe of the M. W. the Grand Master, Grand Lodge was opened on Wednesday, 12th ultimo, in the City Hall, St. Catharines, M. W. Bro. J. K. Kerr, Grand Master, presiding.

After reading the rules and regulations for the government of Grand Lodge, and confirmation of the minutes of several special communications and the last annual meeting of Grand Lodge, Grand Master Kerr read the following able address, which was listened to with marked attention.

#### GRAND MASTER'S ADDRESS.

BRETHREN,—We are now brought together on the occasion of the twenty-second Annual Communication of our Grand Lodge, to review the transactions of the past, to consider the present situation, and to make provision for the future welfare and prosperity of our time-honored institution.

Before entering upon the business which is to engage our attention, it is fitting that we should unite in the joyful praise to Almighty God for His protecting care over us, and that we should invoke his aid and guidance in the future, that the spirit of harmony may prevail in all our deliberations, and that whatever we do may be to His honor and glory.

Having been unexpectedly called upon to go to Britain in the latter part of the month of June, I found that it was impossible for me to attend the meeting of Grand Lodge, if held at the accustomed time in the month of July, and I was apprehensive that I should be obliged to commit to the charge of others the duties devolving properly upon me, connected with our annual assembly. I was, however, most reluctant to cast upon others responsibility and trouble which I had assumed when accepting this high office. Upon my attention being called to the resolution passed at the last Annual Communication of the Grand Lodge at Ottawa, in July of last year, to the effect that "this Grand Lodge considers that the time of holding its meetings might with great advantage be changed, so that the Annual Communication be held in a cooler month," it appeared to me that it would be in accordance with the spirit of the above resolution, and with the wish of the Grand Lodge as thereby ex-

pressed, to arrange for the postponement of the business to come before Grand Lodge until the month of September; while such a course would relieve me from the necessity of throwing upon the shoulders of another duties with which I had been charged by the Grand Lodge upon my election as your Grand Master.

After ascertaining, by such inquiry as the limited time at my disposal enabled me to make, that no great inconvenience would be occasioned by such a course, I directed the Grand Secretary to notify the members of Grand Lodge and all concerned that the Communication of Grand Lodge to be held on the 11th day of July would be simply a formal meeting, at which no business would be transacted, and that it was intended to postpone all the proceedings until this day.

In furtherance of such determination and notice, our Annual Communication was formally opened in this city on Wednesday the 11th day of July last, by M. W. Bro. James Seymour, P. G. M., and called off to meet to-day at this hour for the transaction of business. Such step made it necessary also to adjourn the meeting of the Board of General Purposes in like manner, which was accordingly done. I venture to hope any the course which I thus adopted will not that, caused inconvenience or annoyance to that of the members of Grand Lodge; but have on the contrary, the comfort as well as the convenience of all will be promoted by our assembling at this delightful season of the year, and not under the blazing rays of hot July's sun.

During my absence I was the recipient of many courtesies at the hands of the Masonic Fraternity in England, Ireland, and Scotland, in all of which I was enabled to see the good will entertained towards us by our brethren in the good old land, as well as the interest taken by them in our proceedings.

The year just ended has contributed largely to the marked prosperity which has uniformly attended our Grand Lodge. Notwithstanding the continued depression in trade and business of all branches during the past year, affecting all classes of the community, Masonry has advanced and prospered. New lodges have been formed in improving sections of the country, and give promise of successful operations. Old lodges have increased their membership and spheres of usefulness. Resources and pecuniary means have been improved. The attention which is being given to Masonic matters by its membership is greater than at any previous time. The moral and financial state of the Order is better than it has ever been within our jurisdiction. The position which Masonry occupies throughout the length and breadth of the land furnishes ample reason for proud congratulation on the part of all connected with it.

Since our last Annual Communication, dispensations have been granted for the formation of fourteen new lodges, which I can strongly recommend to your consideration. The most careful enquiry was made as to the advisability of authorizing the formation of these lodges, and it was only after satisfactory information was received respecting the necessity for lodges in the locality named, the ability of the brethren to maintain them creditably, and the capacity of the officers named to conduct them efficiently, that the dispensations were issued. These are as follows :

1. Elgin Lodge, at St. Thomas, County of Elgin.
2. Port Elgin Lodge, at Port Elgin, County of Bruce.
3. St. Mary's Lodge, at St. Mary's, County of Perth.
4. Granite Lodge, at Parry Sound, District of Parry Sound.
5. Excelsior Lodge, at Colborne, County of Northumberland.
6. Brock Lodge, at Cannington, County of Ontario.
7. Claudeboye Lodge, at Perth, County of Lanark.
8. River Lodge, at Streetsville, County of Peel.
9. Waterdown Lodge, at Waterdown, County of Wentworth.
10. Delaware Valley Lodge, at Delaware, County of Middlesex.
11. Vittoria Lodge, at Vittoria, County of Norfolk.
12. Muskoka Lodge, at Bracebridge, District of Muskoka.
13. Waverly Lodge, at Guelph, County of Wellington.
14. Maple Leaf Lodge, at Tara, County of Bruce.

A petition has also been received for the formation of a new lodge at Catarqui, in the County of Frontenac, to be called Frontenac Lodge, upon which I recommend that a dispensation be issued.

Petitions have also been presented for two other new lodges, as follows :

1. North Star Lodge, at Rosemeath, in the County of Northumberland.
2. Dufferin Lodge, at Melbourne, in the County of Middlesex.

But as all the required information has not yet been furnished, I have referred these petitions to the Board of General Purposes for consideration.

The Grand Treasurer's report upon our financial position will be submitted to you, from which it will be seen that after discharging all our obligations to the present time, and making provision for the benevolent fund in the usual way, we have

Investments—  
Government Stocks.....\$55,048 33

Canadian Bank of Commerce.... 3,107 63

Total.....\$58,155 96  
which sums stand in the books of Grand Lodge at the credit of the following accounts :

General Fund.....\$30,780 98  
Asylum Fund..... 7,656 65  
Investment for Benevolence.... 19,304 69  
Current Account for Benevolence 413 64

Total.....\$58,155 96

My attention has been called to the fact that some of the monies held at the credit of the Asylum Fund were contributed by Lodges in the Province of Quebec, now under the jurisdiction of the Grand Lodge of that Province; but at the time they contributed to the Asylum Fund they were within the jurisdiction of the Grand Lodge of Canada, and would therefore have been entitled to a voice in the management and control of that Fund. It will be remembered that this Fund has been preserved as a special trust on behalf of the contributors until the erection of an asylum should be undertaken. As the Lodges in Quebec are no longer entitled to be consulted with reference to the Asylum Fund, I would recommend that the amount contributed to the above Fund by the Lodges in the Province of Quebec be placed to their credit in the books of the Grand Lodge.

The late Bro. Edward Moss, formerly of Montreal, by his will bequeathed the sum of £10 to the Grand Lodge of Canada towards the erection of a Freemasons' Widow and Orphan Asylum; but as no such Asylum has been established, the legacy above referred to is claimed by the Grand Lodge of Quebec as one made by a member in that part of our jurisdiction from which we withdrew. I would therefore recommend that the legacy when received be handed over to the Grand Lodge of Quebec, to be held for the purposes named in the will of the late Brother Moss.

The records of seven Special Communications of Grand Lodge will be submitted to you for your approval and confirmation.

1. At Leamington, on the 26th July, 1876, to lay the corner-stone of a new Methodist Episcopal Church.
2. At London, on the 2nd November, 1876, to lay the corner-stone of the new Mechanics' Institute.
3. At Harrison, on the 12th June, 1877, to lay the corner-stone of the new Guthrie Presbyterian Church.
4. At Morpeth, on the 18th July, 1877, to lay the corner-stone of a new church, called St. John's Church, for the Church of England.
5. At Chatham, on the 27th July, 1877, to lay the corner-stone of a new church, called the Holy Trinity Church, for the Church of England.

6. At Kincardine, on the 15th August, 1877, to lay the corner-stone of a new, Methodist Episcopal Church.

At Hamilton, on the 17th August, 1877, to lay the corner-stone of the new Court House for the County of Wentworth and City of Hamilton.

All of the above ceremonies were duly conducted, and as will be seen from the minutes they were largely attended by the Craft. The favorable esteem in which our Order is held by the people of this Province generally may be fairly deduced from the numbers of persons of all ranks of society who attended on these public occasions.

The special Communication held at London calls for more than passing notice. Notwithstanding the unfavorable state of the weather—for with only a slight cessation, it rained heavily—one of the largest, perhaps the largest Masonic procession ever seen in Canada, then turned out to celebrate the occasion. It is said that over fifteen hundred Masons marched past and attended the ceremony, whilst an immense concourse of the citizens of London and its vicinity gave their countenance to the proceedings by attending to witness the same. The music furnished was good; the arrangements were in all respects perfect, and everything was commenced in order, conducted in peace, and closed in harmony. This demonstration gave ample proof that neither the Craft belonging to the Forest City of the West, nor the good people of that locality, have any sympathy with the action of the little band of discontents, whose misguided action has entailed such disastrous consequences upon themselves, without in any way inflicting injury upon this Grand Lodge.

In the evening, the brethren of London did me the honor of entertaining me at a grand banquet at the Tecumseh House, when R. W. Bro. Isaac Waterman, the Chairman of the Committee of Arrangements presided. The evening was most enjoyable, and, we venture to hope, profitable to all present.

The special Communication at Hamilton was also an important one. More than one thousand persons assembled to witness the proceedings, which were ably conducted by M. W. Bro. Seymour, P. G. M., attended by more than two hundred members of the Lodges of that city and of that neighborhood. During the afternoon, the members of the Grand Lodge were entertained by the County and City Councils, on whose invitation the Craft were called together to perform the ceremony of the day, whilst the hospitalities of the Hamilton brethren were extended to the members of the visiting Lodges.

Amongst other important gatherings of the Fraternity, the records of the following have been received, and are now submitted.

1. At Highgate, on the 11th January,

1877, when that Lodge, No. 336, and Masonic Hall were dedicated.

2. At Blenheim, on the 15th January, 1877, when the Masonic Hall for Kent Lodge, No. 274, was dedicated.

3. At Guelph, on the 20th April, 1877, when the handsome Masonic Hall, erected by the united exertions of the brethren in Guelph, was dedicated.

Our relations with foreign Grand Lodges have been extended. We have exchanged representatives with the five Grand Lodges with whom we have not yet been in direct communication.

I have had the pleasure of appointing the following as our representatives near Grand Lodges where we have heretofore been unrepresented:

1. W. Bro. A. Doty, jr., near the Grand Lodge of South Carolina.

2. M. W. Bro. George W. Blount, P. G. M., near the Grand Lodge of North Carolina.

3. R. W. Bro. Joseph H. Jochum, D. G. M., near the Grand Lodge of the District of Columbia.

4. Bro. Henry A. Woolf, near the Grand Lodge of Alabama.

5. R. W. Bro. Jos. W. H. Watson, near the Grand Lodge of Delaware.

And I have made the following further appointments to supply vacancies which have occurred in our representatives:

6. M. W. Bro. Chas. A. Woodward, G. M., near the Grand Lodge of Ohio.

7. M. W. Bro. Z. Rylands, G. M., near the Grand Lodge of Missouri.

8. M. W. Bro. T. S. Parvin, G. S., near the Grand Lodge of Iowa.

The following brethren have received credentials appointing them representatives near this Grand Lodge:

1. R. W. Bro. Thos. C. Macnabb, from the Grand Lodge of South Carolina.

2. R. W. Bro. L. H. Henderson, from the Grand Lodge of North Carolina.

3. R. W. Bro. Henry Robertson, from the Grand Lodge of the District of Columbia.

4. V. W. Bro. the Honorable T. B. Pardee, Q. C., from the Grand Lodge of New Brunswick.

5 and 6. R. W. Bro. S. E. Harman, from the Grand Lodge of Tennessee, and from the Grand Lodge of Alabama.

7. R. W. Bro. John B. Traves, from the Grand Lodge of Delaware.

8 and 9. The Grand Lodges of New Jersey and Indiana have done me the great honor of accrediting me to represent them respectively near this Grand Lodge.

The fraternal action of the Grand Lodge of Louisiana, referred to in last year's proceedings, having enabled us to resume those friendly relations which formerly existed, I was glad to re-appoint our highly esteemed and widely respected Rt. W. Bro. Batchelor, the Grand Secretary of the Grand Lodge of

Louisiana, as our Representative, and you will be pleased to learn that M. W. Bro. Harington, P. G. M., has received the renewal of his Credential as that Grand Lodge's Representative near this Grand Lodge.

I regret that M. W. Bro. Harington is unable to visit us on this occasion, but he may assure the Grand Lodge of Louisiana of our hearty appreciation of the generous and fraternal course which that Grand Lodge has adopted to bring about the restoration of intimate terms of amity on the part of the two Grand Lodges, which we trust may prove as enduring as time.

Shortly after our last Annual Communication, information was received that the Grand Lodge of Texas had recognized the so-called Grand Lodge of Ontario. Upon enquiry it appeared that such recognition had been granted upon the strength of the representations made by the leaders in that ill-judged movement. But so soon as the facts connected with that organization became known, the Grand Master of the Grand Lodge of Texas, upon being apprized through our able representative M. W. Bro. Philip C. Tucker, of the action taken at our last Annual Communication referred the question to a committee who, after making themselves acquainted with all the circumstances, reported to the effect that the so-called Grand Lodge of Ontario was a spurious body, and recommended that the resolution of the Grand Lodge of Texas, recognizing the so-called Grand Lodge of Ontario, should be repealed, which was accordingly done at the Annual Communication of the Grand Lodge of Texas, held in December last.

This prompt action on the part of our old ally, the Grand Lodge of Texas, in thus retracing its steps in order to do justice to our Grand Lodge, will, I am sure, elicit your warmest admiration. I cannot let this opportunity pass without acknowledging the services rendered in this matter by M. W. Bro. Tucker, whose able exposition of the case established that the organization in question was made in violation of every acknowledged principle governing the formation of such bodies.

The so-called Grand Lodge of Ontario is now without any recognition from any Masonic authority. A large number of Grand Lodges have declared this organization spurious and clandestine, and have prohibited all communication with its members, while the Grand Masters of the Grand Lodges of Quebec, Maine, New Jersey, and of other jurisdictions, have prohibited the Craft under their direction from any association with persons hailing from the unrecognized and illegal society.

Many of those who allied themselves to the so-called Grand Lodge of Ontario have severed their connection with that body. Some have desired to be placed in good standing, and others have strongly expressed the

regret they feel at having been misled into that clandestine association.

I would venture to suggest that the Grand Master, for the time being, might be empowered by this Grand Lodge to take such action as may prove just and proper with individual cases of those who, through misunderstanding on their own part and misrepresentation on the part of others, have been induced to join the above organization, so that not even the appearance of injustice may be done to any through the operation of our much loved Intitution.

The brethren may have every confidence that in exercising the prerogative, which may thus be conferred upon the Grand Master, nothing will be done to compromise the dignity or affect the rights of the Grand Lodge.

It will be remembered that when we closed our last Annual Communication at Ottawa it was to repair to Montreal, there to take part in the last sad offices to be paid to the remains of our late Past Grand Master, Bro. Bernard. The funeral ceremonies were conducted by the M. W. the Grand Master of the Grand Lodge of Quebec, attended by an immense number of the brethren of that jurisdiction, who were summoned to meet in Special Communication in order to bear testimony to the high esteem in which our departed brother had been held by the Craft at large.

The respect thus paid by the brethren of the Grand Lodge of Quebec to our honored dead, while it marks their appreciation of the universal brotherhood of Masonry, demands our warmest acknowledgment. Let us assure them that the fraternal spirit thus evinced will long be remembered by their brethren throughout this jurisdiction, and it will serve to remind us of the close and intimate relations existing amongst the members of our Order wherever dispersed over the face of the earth.

The returns now to be submitted admonish us of the uncertainty of life. The hand of death has been busy in our midst, many having been cut off who have been useful in society, as well as honorable members of our Order.

Amongst those who have been called away from their earthly career, we find the name of R. W. Bro. John Dove, of Richmond, Virginia, who died on the 16th of November last.

I take the following account of him from the address of a well informed Grand Master:—

“At the time of his death he was the oldest native born citizen of Richmond, being in his eighty-fifth year. For sixty-three years he had been a Freemason, for fifty-eight years Grand Secretary of the Grand Lodge of Virginia, fifty-six years Grand Secretary of the Grand Chapter of the State, for thirty-one years Grand Recorder of its Grand Com-



mandery of Knights Templar, and it is said that during his official connection with these Grand Bodies, he never missed a session thereof. Bro. Dove was the author of "The Masonic Text Book," an excellent monitor for the first three degrees; also, of "The Virginia Text Book of Royal Arch Masonry," prepared in obedience to an order of the Grand Chapter of Virginia, and adopted to the peculiarities of its work. He was a faithful workman in the Mystic Temple. For scores of years our Brethren of Virginia had regarded him as a fixture indispensable for the working of each of their Grand Bodies. He served officially many years before a majority of the members present were born, and we believe longer than any other Mason on this side of the Atlantic."

We have also to lament the death of R. W. Bro. the Rev. A. H. Washburne, for many years our representative near the Grand Lodge of Ohio—a faithful servant of his Master. He exemplified in his daily walk the great truths which he was commissioned to preach to his fellow men, so that when the terrible railroad catastrophe at Ashtabula hurled him and many others into eternity, without a moment's warning, he was not unprepared for the summons and was ready to meet his Lord.

In the death of George Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, we have lost an able, tried and valued friend. All will remember the shock received by the startling intelligence of the destruction by fire of the Southern Hotel at St. Louis in April last, but the circumstances attending the death of Bro. Gouley were harrowing in the extreme. They must be too fresh in your mind, to require any repetition at this time, and they are of so painful a nature that I prefer not to dwell upon them. The news of his death carried sorrow wide-spread, for throughout every State in the Union, and in every Province of our Dominion, Bro. Gouley had friends who will never cease to mourn his sad, his sudden end. Bro. Gouley was no ordinary man, and, as a Freemason, he occupied a distinguished position. He was Grand Secretary of the Grand Lodge of Missouri from 1866, since which year he devoted the whole of his time to Masonic duties. During these years he prepared all the reports on Correspondence in all the Masonic bodies of Missouri. He edited and published the St. Louis *Freemason* for many years, and was foremost in every undertaking of the Masonic fraternity of the South and West. He was for many years the valued representative of this Grand Lodge, and no man outside of Canada, perhaps few within it, have done so much to maintain the rights and promote the interests of this Grand Lodge. It was my good fortune to meet Bro. Gouley some years ago when he passed through Canada, and a friendship then was formed

which on subsequent intimacy and correspondence, ripened into personal acquaintance of the most valued character.

At the time Bro. Gouley was thus suddenly cut off, I was engaged in a correspondence with him concerning the arrangements, which had been made at his request, respecting the interment of a brother from St. Louis, who had died suddenly in Toronto, and I was the recipient of one of the last letters which he wrote on the day previous to his death.

As a Masonic journalist, he was among the most efficient of his day. His knowledge of Masonic jurisprudence was varied, and erudite his interpretation of its laws; on this point his opinion everywhere was sought and respected. The high position with which he was honored by his Grand Lodge, and which by his long continuance in it he alike honored, was the best evidence of his Masonic ability, integrity and efficiency.

Whilst we have been free from any calamity within our own borders, we have heard the cry of distress from our brethren of St. John, in the sister Province of New Brunswick, on the occasion of the terrific conflagration which swept over that beautiful city on the 20th day of June last, leaving little more than ashes to mark the place where the largest and most valuable portion of the city formerly stood, rendering homeless a large majority of the inhabitants and reducing to circumstances of poverty and distress many who had occupied positions of honorable independence, if not of rank and affluence. Amidst such a scene of desolation it was not hard to find a large number of sufferers who had claims upon the Masonic fraternity, whilst the Lodge Rooms used by the Grand Lodge of New Brunswick, and by all the Masonic bodies in St. John, with the Grand Lodge Library and much of the property belonging to all the Masonic bodies were wholly consumed, and not a few of the brethren were to be found amongst the victims thus suddenly deprived of all their worldly substance.

As soon as the startling intelligence respecting the fire reached Toronto, I telegraphed enquiring whether assistance was needed for members of our Order, and upon receiving an answer from the Grand Secretary of the Grand Lodge of New Brunswick that great distress and absolute want was being experienced amongst the Brethren, I assumed the responsibility of authorizing a draft upon the funds of our Grand Lodge to the extent of \$1,000, and with the approval of the Deputy Grand Master, telegraphed to the Grand Secretary of the Grand Lodge of New Brunswick placing that amount at his immediate disposal for the relief of our suffering brethren.

I confidently submit for your consideration my action in this matter.

Aid from other quarters has been forward-

ed to our brethren of St. John, but I am apprehensive that the necessities of the sufferers is altogether beyond the amount heretofore remitted. I have therefore been pleased to learn that the Lodges in the Toronto and Hamilton Districts, as well as other localities within our jurisdiction, have supplemented the remittance which I authorized on behalf of this Grand Lodge.

The importance of having amongst the press an exponent of the views and objects of our Order, will perhaps justify me in calling your attention to the claims of *The Craftsman* upon all Freemasons within this jurisdiction. At considerable outlay, the new proprietor has improved the usefulness of this organ for the dissemination amongst our members of such information respecting Masonic matters as may properly be made known through such a medium. I therefore most cordially commend *The Craftsman* to your support.

I would take this opportunity of acknowledging the services of M. W. Bro. Seymour, P. G. M., in presiding at the meetings of the Grand Lodge in July and August last. I also tender my warmest thanks to R. W. Bro. Weller, Deputy Grand Master, for the kind assistance I have received at his hands during the time I have presided over the Grand Lodge, and especially for his conduct of affairs during my absence from Canada, and I would fail in my duty towards you if I omitted to mention the zeal and ability with which the duties of Grand Secretary have been discharged by R. W. Bro. Mason, since he assumed the charge of that important office.

In taking leave of the Grand Lodge this year I am constrained to say that I cannot longer undertake the duties and responsibilities pertaining to this high office. I am conscious that during the years I have occupied this exalted position, in much that was expected and required, I have fallen short. The pressure of professional business and of other pursuits have often prevented me from devoting that attention to the affairs of Grand Lodge which I would have desired. If I have not discharged them well, I have endeavored to discharge faithfully the duties imposed upon me, and it shall be an enduring satisfaction to me in future years that the interests of our Grand Lodge have not suffered during the period I have occupied this chair by the suffrages of those who represented the best and truest people in our land.

May God bless you abundantly above all you can ask or think!

J. K. KERR,  
Grand Master.

St. Catharines, Sept. 11, 1877.

The following are the Grand Lodge officers elected and installed:

*Grand Master*—M. W. Bro. W. H. Weller, Cobourg.

*Deputy Grand Master*—R. W. Bro. J. A. Henderson, Kingston.

*Grand Senior Warden*—R. W. Bro. G. J. Waugh, Stratford.

*Grand Junior Warden*—R. W. Bro. Gavin Stewart, Hamilton.

*Grand Chaplain*—R. W. Bro. Rev. J. G. Robb, Toronto.

*Grand Treasurer*—R. W. Bro. Edward Mitchell, Hamilton.

*Grand Registrar*—R. W. Bro. C. H. Slawson, Ingersoll.

*Grand Secretary*—R. W. Bro. J. J. Mason, Hamilton, re-elected unanimously.

*D. D. G. M. St. Clair District*—R. W. Bro. G. W. Holwell, Theford.

*D. D. G. M. London District*—R. W. Bro. J. M. Banghart, Strathroy.

*D. D. G. M. Wilson District*—R. W. Bro. Channey Bennett, Port Rowan.

*D. D. G. M. Huron District*—R. W. Bro. J. G. Cooper, Walkerton.

*D. D. G. M. Wellington District*—R. W. Bro. John Cavers, Galt.

*D. D. G. M. Hamilton District*—R. W. Bro. Hugh Murray, Hamilton.

*D. D. G. M. Niagara District*—R. W. Bro. John Dale, Thorold.

*D. D. G. M. Toronto District*—R. W. Bro. F. J. Menet, Toronto.

*D. D. G. M. Ontario District*—R. W. Bro. E. Peplow, Port Hope.

*D. D. G. M. Prince Edward District*—R. W. Bro. James Smith, Belleville.

*D. D. G. M. St. Lawrence District*—R. W. Bro. Robert Hendry, Kingston.

*D. D. G. M. Ottawa District*—R. W. Bro. William Kerr, Ottawa.

*Grand Tyler*—Bro. J. Linton, Toronto.

Elected members of the Board of General Purposes:

R. W. Bro. Daniel Spry, Toronto.

R. W. Bro. James Moffat, London.

R. W. Bro. J. E. Harding, St. Mary's.

R. W. Bro. David McLellan, Hamilton.

W. Bro. John Walsh, Ottawa.

Appointed members of the Board:

R. W. Bro. T. C. Macnab, Chatham.

R. W. Bro. James Bain, Toronto.

R. W. Bro. Donald Ross, Picton.

R. W. Bro. J. P. Brown, Ingersoll.

R. W. Bro. J. P. Wilson, Fonthill.

The next meeting of Grand Lodge will be held in the City of Toronto on the second Wednesday in September.

WE are prepared to furnish all kinds of Lodge printing, in the best style, at specially low prices. Send us a trial order.

## The Canadian Craftsman.

Port Hope, Ont., Oct. 15, 1877.

### The Craft in Danger.

"The Craft in danger," is rather a startling heading, but nevertheless a very appropriate one for the subject of this article.

It is probably not generally known to our readers that a proposition was brought forward at the Annual Assembly of the Grand Orient of France, held at Paris in September of last year, to expunge from the Constitution the words, "Freemasonry is based on the Existence of God and the Immortality of the Soul." The proposition was carried by a large majority, and was to come up for discussion, preparatory to final adoption, at the annual meeting held last month.

Now a belief in the existence of God is one of the universal and abiding landmarks of Freemasonry—the very foundation truth of our Order—and the abolishing of such a test is a departure from its original plan. Should the Atheists in the Grand Orient of France—who thus live without God, and denying, as they do, the Immortality of the Soul, die without hope—persist in their unmasonic resolution, and eventually succeed in carrying it, it will, as a consequence, cease to be a true Grand Lodge of Freemasons; it will forfeit all international Masonic rights, and must be cut off from, and disowned by, "all the genuine sons of Hiram in the Universe of Masonry."

This proposition, calculated, as it is, to undermine the very foundation of the Masonic edifice, has been very warmly discussed during the past twelve months, in the French Masonic journals, and the editor of the *Chaine D'Union*, Bro. Hubert, has appealed most earnestly to the fidelity and good sense of our French brethren to throw out the impious proposition of the godless members of the Grand Orient,

and maintain intact, and unchanged, the existing Constitution. Its adoption will be the death warrant of Freemasonry in France.

But the "Craft is in danger," on this side of the Atlantic; and the same spirit of infidelity which would lead French Masons to strike out from their Constitution, a belief in the existence of God, and the Immortality of the Soul, is doing its work amongst our brethren in the United States. From the excerpts of the July number of the *Masonic Jewel*, we learn that the Grand Master of Delaware, in reviewing the action of the Grand Master of Texas, who, we assert, rightly suspended from office a Master who denied the Divine authenticity of the Bible, says: "This may be Masonry, but we were not so taught. The authenticity of the Bible is a matter not yet fully established by divines, and we think it a little out of place for a Grand Master to undertake to settle so grave a point in theology by his simple dictum. We think his action was wrong, and a violation of the landmarks, or rather an accumulation, and one not strictly Masonic. Masonry wisely requires and demands of all who seek to enter her portals, a firm belief in the existence of God, the great I Am, the Architect of the Universe—nothing more, nothing less. This was the law before books, and is the law now. Whoever receives less or requires more, does injustice to Masonry. Masonry is universal—it knows no creed, no sect. It embraces with equal warmth and affection the Christian, the Jew, and Mohammedan. To know the rule of the Grand Master of Texas, we would at once destroy its universality, its history, its beauty, its usefulness. Masonry knows no fanaticism, no bigotry, no sectarianism. Masonry may safely be defined to be Masonry."

And in the same number of the *Jewel* we find some more Masonic heresy, the utterances of Bro. Christopher Diehl, the excellent Grand Secretary of the Grand Lodge of Utah. What

do our readers think of the following sentiments of Bro. Diehl: "On this point we stand and fall with Bro. Robbins; and it is a great question in our mind whether Bro. Robbins believes in 'the resurrection of the body' at all. *We know that we don't—landmark or no landmark—and we don't hold back in telling them either; and we do not think that our Masonic standing will be impaired by our disbelief, at least not in Utah.* We have read and studied, in our early days, too much the works of our great German philosopher, more especially Humboldt's *Cósmos*, and we will never betray them in our manhood. Humboldt's portrait hangs in our room, and his eyes look upon us while we write them; and he need not now, nor ever shall he, be ashamed of his humble countryman. Furthermore, we advocate cremation, and do believe that when cremation of the dead body shall become the universal custom—and it will, sooner or later—the belief in the resurrection of the body will fall to the ground as a natural consequence." (The italics are ours.)

We do not know that the editor of the *Masonic Jewel* holds these un-masonic doctrines—we trust not—but in publishing them it would have been better had he signified, in no doubtful terms, his disapproval of such views; and we regret to find that, instead of pursuing such a course, he has admitted into the August number of his journal, without comment, a communication under the heading, "Progressive Masonic Enlightenment," from a correspondent who signs himself "fraternally yours, Jacob Norton," in which the writer declares that these excerpts (which we have quoted) demonstrate the progress of common sense among the hitherto most obdurate sticklers for all kinds of nonsense—by which he means Grand Lodge dignitaries. And this Bro. "Jacob Norton," who evidently should be classed with his brethren in the Grand Orient of France, to whom we have referred, remarks that as long as Ma-

sonic luminaries (the aforesaid G. L. dignitaries) "monopolized the Masonic press with rant and cant about Masonry being Christianity, and *vice versa*, the minister of religion had reason to be jealous of Masonry, as a kind of rival establishment to the church." He thinks moreover that the thanks of the Craft are due to those brethren who have boldly come out with the true and honest Masonic doctrines, and hopes that the example will be followed by others, and thus put an end to all kinds of Masonic inconsistencies by which we have been *humbugged*.

Now Masonry, we are aware, and quite ready to admit, is not Christianity, nor is it a religious organization: but it should be made, and, is the "handmaid of religion," as it has been called by many better Masons than Bro. Norton—and the more it becomes so, the more will it attract to its ranks the ministers of religion, who will not look upon it as "a rival establishment to the church," but as a means to an end. The principles of Masonry are those of the Christian religion; and an organization which will assist in instilling those principles into the understanding and hearts of men—as the ritual and ceremonies of our Order are calculated to do—cannot but be looked upon with favor by everyone who desires the future and eternal welfare of man; and we believe that it is this opinion which leads so many ministers of all denominations to enrol themselves as members of our great Brotherhood.

Freemasonry has been in the past, and still is, most actively and virulently opposed by those who are ignorant of its aim and principles. It is charged that it is—not a religious body but—an *irreligious* one, and for this reason are to be found, among its opponents, many honest and sincere men, who would be ornaments to the Order, but who, laboring under this delusion, are deterred from joining its ranks.

Now, if we were to allow the utterances of these heretical masons, to

whom we have referred, to pass unchallenged and unrefuted; we would tacitly admit that the charge of irreligion is not made without good cause. And as it would be unfair to condemn the doctrines of the Christian religion, because so many of its professors are living wicked lives, so would we ask those of our readers who have any doubt as to the orthodoxy of the Masonic faith, not to judge hastily nor uncharitably, and condemn our general principles, because the utterances or actions of some of our members are inconsistent with, and opposed to that which, as a body, we profess.

In the excerpts to which we have referred, we find "dignitaries" of two of the American Grand Lodges openly calling in question, and one denying, two of the foundation principles of Masonry—the divine authenticity of the Bible—the great light of Masonry—and the doctrine of the resurrection of the body.

With regard to this latter doctrine, we will, for the present, pass it over by observing that the third degree is based upon this truth; without a belief in this, the invocation is a mockery, and the ritual, which is in many parts symbolical of the resurrection, is meaningless.

And how does Masonry—apart from these miserable unbelievers—regard the Bible. Before we can even be prepared to enter her portals, she requires us to express our belief in the existence of a Supreme Being, and the revelation, by that Being, of His will to man. Masonry lays the volume of the sacred law upon her Altar; its position is in the centre of the lodge, so situated that all must face it; on it, the obligations are taken; to it, the candidate is directed as the first of the great lights in Masonry, and by which his faith is to be ruled and governed; and in the lecture to the candidate in the first degree, in describing the furniture of the lodge, the Worshipful Master informs the candidate that the Sacred writings are to govern his faith, and that the Sacred volume is derived

from God to man in general. And the language in the American ritual is still more definite, for there it is declared that, the "*Holy Bible is the inestimable gift of God to man.*" And in opposition to all this plain teaching, we have a Grand Master of one of the Grand Lodges of the United States questioning the authenticity of the Bible, and insinuating that the Grand Master of a sister Grand Lodge was a fanatic, a bigot, a sectarian, because he had suspended from office a Master who was false to his professions, and denied the authenticity of the Bible. We ask, and reasonably too, how could a brother, who denied the origin of the great Light of Masonry, conscientiously perform the duties of Master of a Lodge; how could he dare to assume the position of Grand Master. All honor then, we say, to the Grand Master of Texas for his faithfulness to the Craft, in at once suspending a Master who was *unfaithful*, and a betrayer of the principles which he was sworn to defend. And we sincerely trust that the brethren under the jurisdiction of the Grand Lodge of the State of Delaware will call their Grand Master to account, and endeavor by prompt action to remove the stigma which must attach to them, owing to his infidelity.

It is indeed to be feared that God is not *confessed* as He should be by many in our Order; but an *open* denial of Him and His revelation to man should be treated as heresy—and Masonic heretics should be expelled from the Craft. We call upon our American brethren then to purge the Order of such unworthy Masons, lest the evil leaven do its work, and true Masons have to deplore, in some of their Grand Lodges, a similar fate to that which is now overhanging the Grand Orient of France.

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#### The Grand Orient of France.

Since writing the article "*The Craft in Danger*," we have received our European exchanges, from which

we learn that the Grand Orient of France, at its annual assembly held on the 10th and four following days of last month, by a large majority, adopted the amendment to the Constitution to which we referred in our preceding article. By a vote of 155 to 76, Article 1 of the Constitution of the Grand Orient has been amended by expunging therefrom the words, "Freemasonry is based upon the belief of the existence of God, and the immortality of the soul," and adopting therefor, "Freemasonry is based upon absolute liberty of conscience, and 'la solidarite humaine,'"—an expression for which we cannot find a corresponding one in our own language. The following addition was also made to the article, (we give it in English:) "It (Freemasonry) regards liberty of conscience as the right of every man, and excludes none on account of their belief." It is quite evident therefore that the portals of Freemasonry in France are now opened to the Atheist; and he who denies the existence of the Great Architect of the Universe may, in that country, be a Mason, but in no other; for it will be the duty of all orthodox Grand Lodges throughout the world to withdraw recognition from this heterodox Grand Lodge, and all hailing therefrom.

The following from the *London Freemason* conveys an idea of the manner in which this action of the Grand Orient of France is treated by our brethren in England;—

"*Alea jacta est.*" Yes, the Rubicon is passed, and the French Freemasons in Grand Orient assembled, have "burpt" their boats and their "bridges" with a vengeance! By 135 lodges to 76, and by a large majority, the Grand Orient, in a most noisy gathering, has taken out the "Belief in God" from the Constitutions, and has substituted for it "La Solidarite Humaine," which may mean anything or nothing, and which to English minds has a most unpractical meaning. But so it is, and we have now to deal with a "fait accompli." We have received and read Bro. Hubert's *Chaine d'Union* with deep and heartfelt regret, though we are glad to note that Bro. Hubert voted in the minority, and terms the vote "*une grand faute.*" We, remem-

bering Talleyrand's "*mot,*" are prepared even to say "*une crime*"—yes, a crime against Cosmopolitan Freemasonry. Whatever may be the results, and we fancy they will be serious enough, for French Freemasonry, their best friends can only say, "*Tu a voulu, Georges Dandin,*" though they may be inclined to add, "*Diable, qu'allez vous faire dans est'e galere?*" According to our views, the folly of the act is only equalled by its perversity. In the face of a powerful opposition, in the power of virulent opponents, the Grand Orient has adopted a resolution, by a large majority, which can only be productive to it of present disaster, of future defeat. For in so acting it leaves its own vantage ground and high position to descend into the stormy arena of present turmoil and political passions. The French Freemasons in promulgating a party cry as their motto, and refusing to acknowledge the name of T. G. A. O. T. U. in their Constitutions, have assumed a position utterly without precedent in the annals of Freemasonry, and most antagonistic to its great and genial principles. How can any Anglo-Saxon Freemason enter a lodge henceforth, in France or Belgium, from which not only the Bible is banished, but the governing laws of which no longer retain the acknowledgment even of a Theistic reverence for the Most High. Thus the great foundation of Freemasonry is undermined, its mighty and universal link is rent in twain. We hardly like to-day to go into the great questions, and the certain consequences arising inevitably from this, to our view, act of party spirit and suicidal folly, but we will recur to the subject next week. We are anxious not to do injustice to the actual motives of those who have brought about this revolution in French Freemasonry, but we cannot be insensible to the fact that under present circumstances the words and actions of French Freemasons, as well as the position of the Grand Orient of France, cease to be defensible by English brethren, who value aright and love sincerely the great and distinguishing principles of true Cosmopolitan Freemasonry.

### Masonic Jurisprudence.

Jurisprudence is briefly defined as the science of law—the knowledge of the laws, customs, and rights of men in a state or community; MASONIC jurisprudence is the knowledge of the laws, rights, &c., of Masons as members of a society. Every Mason, therefore, should know something of Masonic Jurisprudence. Questions affecting our rights and

privileges as members of a great and widely extended Fraternity are continually arising, and complications of an unpleasant and painful nature are frequently brought about through ignorance of the laws and principles which direct us in our intercourse one with another. We desire, therefore, in the discharge of the duty which we have undertaken, as a Masonic instructor, to encourage those of our brethren who are in doubt or difficulty on questions of Masonic law or order, to communicate with us, and we will endeavor to the best of our ability to "assist them in their researches." We do not presume to say that our decisions will always have the weight of authority; but we venture to say that the brother who has taken charge of this department in *THE CRAFTSMAN* will bring to bear, upon any question which may be submitted to us, experience and a sound and mature judgment.

We propose to *publish* in the columns of *THE CRAFTSMAN* the queries as well as the answers, so that all those of our readers who are desirous of information may reap the benefit. And since many questions of an abstruse character may be submitted to us which we are not competent to deal with, and as we do not claim to be infallible, we will be happy to receive from any "skilled" brother, and will accept in good part, objections to our decisions; and discussions on such points cannot but prove profitable to all interested.

#### Grand Lodge of Quebec.

The following are the officers of the Grand Lodge of Quebec, elected at the recent meeting held in Montreal:—

Grand Master—M. W. Bro. Melbourne M. Tait, Montreal.

Deputy Grand Master—R. W. Bro. Hon. Thomas Wood, Dunham.

Grand Senior Warden—R. W. Bro. Edson Fitch, Quebec.

Grand Junior Warden—R. W. Bro. E. R. Johnston, Stanbridge.

Grand Chaplain—R. W. Bro. Rev. H. Nye, Iron Hill.

Grand Treasurer—R. W. Bro. H. M. Alexander, Montreal.

Grand Registrar—R. W. Bro. John Shaw, Quebec.

Grand Secretary—R. W. Bro. J. H. Isaacson, Montreal, unanimously re-elected.

Grand Tyler—Bro. Benjamin Baker, Montreal.

The District Deputy Grand Masters are as follows: R. W. Bro. C. Judge, Quebec, Quebec and Three Rivers; R. W. Bro. J. T. McMinz, Montreal, Montreal; R. W. Bro. Horatio Horskin, Bedford, Bedford; R. W. Bro. E. S. Fox, Sherbrooke, St. Francis; R. W. Bro. George H. Millen, Hull, Ottawa.

#### Grand Lodge of New Brunswick.

We have received, through the kindness of R. W. Bro. W. F. Bunting, Grand Secretary, advance sheets containing the proceedings of the tenth annual communication of the Grand Lodge of New Brunswick, held in the city of St. John on the 26th and 27th days of September. We regret that we are unable to present our readers with an account of the proceedings of our sister Grand Lodge in New Brunswick, this month, owing to want of space, but will do so in the November number of the *CANADIAN CRAFTSMAN*.

#### Laying the Corner Stone of Saint Thomas' Church at St. Catharines, Ont.

During the recent meeting of the Grand Lodge of Canada, held at St. Catharines, the foundation stone of St. Thomas' Episcopal Church was laid with Masonic honors, by M. W. Bro. J. K. Kerr, Esq., Q. C., Grand Master.

The day being observed as a civic holiday, the streets were crowded with an immense concourse of people, and the procession was a large and imposing one.

After reaching the site of the new church, the Rev. Mr. Brookman, Incumbent, read a portion of St. Paul's Epistle to the Corinthians, and en-

gaged in prayer: Dr. Mack then stepped forward and presented M. W. Bro. Kerr with the following

ADDRESS.

The Bishop of the Diocese of Niagara at the earnest solicitation of a large number of members of the Church of England, having constituted this Parish and assigned limits to it and "Christ Church" with reference to the congregation not having a sufficiently central situation, it has been found expedient to commence the erection, the corner-stone of which we are to-day assembled to set in place with due reverence and ceremony.

At a season of general financial depression it may appear a bold undertaking to build so expensive an edifice, but we feel confident that singleness of purpose and purity of motive shall enable us to add this handsome architectural ornament to our city. We enter upon our labour in the hope that we shall ere long bring to a satisfactory completion a church wherein we and our descendants for generations to come may pray in the beautiful and scriptural language of our liturgy and worship in spirit and in truth in accordance with the principles of the glorious Reformation and the tenets sanctified by the martyrdom of our Bishops.

Most Worshipful Grand Master, on behalf of the Building Committee, I now commit into your hands the further proceedings you have so kindly consented to conduct according to your ancient rites, feeling as a brother of your honorable body well assured that nothing I can say will add to your own sense of the solemnity of this early step in raising a temple to Jehovah.

The M. W. the Grand Master briefly returned thanks for the kind expressions contained in the address, and called on R. W. Bro. W. M. Ross, Grand Chaplain, of Pickering, who offered up a prayer appropriate to the occasion. R. W. Bro. J. J. Mason, Grand Secretary, read the usual scroll which, with a number of coins, local and Provincial papers, &c., was placed in a box, and deposited in the place prepared for it in the stone. A very handsome trowel bearing the following inscription was presented to the Grand Master, and the stone was then lowered to its place with the usual ceremonies:—

"Presented to J. K. Kerr, Q. C. on the occasion of laying the Corner-Stone of St. Thomas' Church, St. Catharines, Sept. 12, 1877."

After which M. W. Bro. Kerr de-

livered an able address, of which we are sorry we cannot find room for even a synopsis. An excellent lunch was afterwards served in the Montebello Gardens by the ladies of the congregation, to which the members of Grand Lodge were invited, and a large number attended. The demonstration was a most creditable one, and reflected honor on the Craft. The members of the City Lodges are deserving of the highest praise for the perfect manner in which they carried out the programme, and for their kindness and attention to the visiting brethren.

Jurisprudence.

QUERY.—(1) Can an E. A. or F. C. recommend a petition? (2) Clause 1 of the Constitution, under the heading "of visitors" says—"No visitor shall be admitted into a Lodge unless he be personally known or recommended, or well vouched for; or after due examination by one or more of the brethren present," &c. Now, sir, we all know what the latter means, but what do you call "personally known," "recommended," or "well vouched for?"

Answer.—(1) Yes; unless the By-laws of the Lodge provide otherwise. (2) This clause might probably be amended with advantage, so as to make its meaning more easily understood. It is partly based on one of the English Regulations of 1724; which required a visitor to be "personally known to, or well vouched for and recommended by" one of that Lodge then present. "Personally known" means, that the brother in the Lodge knows the visitor to be the person whom he represents himself to be. "Recommended," in our Constitution, appears to be almost superfluous. It may, however, be taken to mean, that the brother in the Lodge, although not personally knowing the visitor, yet may be satisfied to recommend him to the Lodge for admittance, on account of his knowledge of the applicant gained from other



sources. "Well vouched for," means that the brother in the Lodge bears witness that the visitor is a Mason, for which avouchment, the best authority is, that they have sat together in a regular Lodge.

**Query.**—A member of a Lodge systematically neglects, or refuses to obey lawful summonses to attend the regular communications of the Lodge; can any proceedings be taken, if so what, against him for this breach of his Masonic obligation? Whose duty is it to institute such proceedings?

**Answer.**—Any member of a Lodge is amenable to discipline, for any violation of his Masonic obligations. The procedure in such cases is fully laid down in the "Rules and Regulations for the government of Masonic Trials," issued by the Grand Lodge in 1875. The Junior Warden is the proper officer to take proceedings, but any member may do so, if he thinks fit. With regard to this offence, however, we are inclined to think, that it would be unwise to attempt to strictly enforce the rule requiring constant attendance at the meetings of the Lodge. Of course, there may be cases where this offence should be properly punished, but, speaking generally, we would rather avoid doing anything which would tend to increase the number of non-affiliates.

**Query.**—(1) A person resides in a certain town—applies to one of the Lodges for initiation and is rejected. He shortly after goes away on a surveying expedition, and while away applies for admission to a Lodge in the vicinity of where he is at work. He is balloted for, accepted, and initiated—while his family still resides in the place where he was rejected. More than a year intervened between his applications, but he could not have been residing in the jurisdiction of the Lodge accepting him the period required by the Constitution, and returns to the place of his residence claiming recognition as a Mason, and the right to visit the Lodge which formerly rejected him. What action should the

Lodge take in this case, against the Lodge initiating him, which did not apply to the place of his residence for information in regard to his character. (2) Can a Lodge initiate a candidate, only half the initiation fee being paid down. A certain Lodge has done this, giving the 1st and 2nd degrees, but refuses to raise the candidate until he pays the balance, \$10. Can the candidate compel the Lodge to confer the 3rd degree?

**Answer.**—(1) Unless a dispensation was procured from the Grand Master, under clause 3 of the article "On proposing members," this appears to be a violation of clause 2 of the same article, for which the Lodge initiating the candidate is liable to punishment. The Lodge offended against may prefer a charge against the offending Lodge, either to the Grand Master or the Board of General Purposes. If both Lodges are in the same District, the D. D. G. M. is the proper party to whom the complaint should be made. (2) A Lodge has no right to initiate a candidate unless the whole fee is paid in advance. (See clause 13 of the article "Of Private Lodges.") The candidate can not compel the Lodge to confer the third degree.

Several other questions have been received, and will be attended to in due season.

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We have to thank R. W. Bro. Leon Hyneman, of New York, for portraits of M. W. Bro. E. Stewart, P. G. M. G. L. of New Jersey; M. W. Bros. E. B. Ames, P. G. M. G. L. of Illinois; M. W. Bro. Hubbard, P. G. M. G. L. of Ohio; B. B. French, P. G. M. G. L. District of Columbia; and M. E. Comp. Albert Pike, P. G. H. P., G. R. A. Chapter of Arkansas. These pictures are excellent lithographs, and we are extremely obliged for them. Bro. Hyneman is desirous of obtaining Vol. 4 of the *Mirror and Keystone*, formerly published by him, and any one having a complete copy, either bound up or in sheets, can sell it at a good price by addressing him.

### Canadian Masonic News.

INTEMPERANCE is the enemy of every virtue which Masonry inculcates.

HELD OVER.—A communication from "A Member of Grand Lodge," also one from "Senior Warden," and other interesting matter are held over until next month.

THE corner stone of a new church was laid at Brighton on Wednesday, 10th inst., by M. W. Bro. W. H. Weller, Grand Master of the Grand Lodge of Canada. A full report in our next issue.

LABORING under the impression that six numbers constituted a volume of THE CRAFTSMAN, we changed the number and volume in July, but having discovered our error it will be observed we have corrected it in this issue.

WE are glad to learn that our R.E. Comp. David McLellan, of Hamilton, has been appointed the representative of the Grand Chapter of the State of Pennsylvania near the Grand Chapter of Canada—his credentials having been but lately received.

IMPROVED.—The Masonic Hall, Toronto Street, Toronto, has been much improved lately, needed repairs having been made to the building and furniture. It is now probably the best fitted hall belonging to any society in the Dominion.

It is our painful duty to have to record the sudden death, on the 20th September, of the Rev. Canon James A. Preston, Rector of Cornwall, and P. G. C. of the Grand Lodge of Canada. Our late reverend brother had been attending as a delegate at the Provincial Synod held in Montreal, and was returning home, when he was taken suddenly ill on the train, and expired in a few minutes. Our deceased brother was earnest and zealous in the duties of his profession, and was universally loved and respected. He leaves a wife and six children.

THE funeral of our late Bro. James Nesbitt took place at Fredricton, N.B., on the 30th ult., the Craft of the city turning out in large force on the mournful occasion, did also the citizens generally, the deceased having been held by all in high esteem. At the grave the Rev. Dr. Brooke officiated; A. F. Street, Esq., W. M., and Rev. G. M. Campbell led the Masonic service.

OFFICIAL ENDORSEMENT OF THE CRAFTSMAN.—We beg to call the attention of our Canadian brethren to the following extract from the address of the M. W. Grand Master delivered at the recent meeting of Grand Lodge of Canada at St. Catharines:—

"The importance of having amongst the press an exponent of the views and objects of our Order, will perhaps justify me in calling your attention to the claims of THE CRAFTSMAN upon all Freemasons within this jurisdiction. At considerable outlay, the new proprietor has improved the usefulness of this organ for the dissemination amongst our members of such information respecting Masonic matters as may properly be made known through such a medium. I therefore most cordially commend THE CRAFTSMAN to your support."

MASONIC PICNIC AT CAMPBELLTON.—The Masonic picnic held at Campbellton, N.B., recently, came off with great *eclat*, and brought together a large number of persons from different parts of the country, as well as from Bathurst and Miramichi. The day was fine, and those of the party who had not before seen the unrivalled scenery of the Restigouche witnessed it in its most enchanting aspect. On the summit of a hill in the rear of the town a floor had been laid, and here dancing was kept up by the younger folks till the stars began to twinkle. The games, consisting of jumping, running, throwing the hammer, &c., were entered into with much spirit by the more athletic portion of the crowd, and all seemed to enjoy themselves thoroughly. In the evening, a ball given under the auspices of the Masons, in the Temperance Hall, was largely attended.

**THE CRAFTSMAN.**—Our Canadian contemporary, ably edited, has much interest for us English Masons. We should be glad to think that it was more duly appreciated and more widely perused. It well deserves the support of the Craft.—*London Freemason.*

Twenty-nine new lodges have been warranted by the Grand Lodge of England and Wales, and they are numbered from 1,693 to 1,721 inclusive. Ten of them are located in London and vicinity, eight in England outside of London, two in Africa, two in the East Indies, three in Australia, and four in New Zealand.

The following are the officers of Alexandra Royal Arch Chapter, of Charlottetown, P.E.I., for the current Masonic year:—Robert Young, H.P.; S. W. Crabbe, K.; D. Small, S.; G. W. Wakeford, C. H.; A. A. McLean, P.S.; H. C. Wood, R.A.C.; A. A. Baldwin, 3 V.; E. O. Faulkner, 2 V.; G. E. Millner, 1 V.; A. Murray, Treasurer; T. B. Reagh, Secretary; J. Hobbs, Tyler,

**GRAND CHAPTER PROCEEDINGS.**—We have received from Grand Scribe E., R. E. Comp. Daniel Spry, Toronto, a copy of the Proceedings of the Grand Royal Arch Chapter of Canada at the recent meeting in London. The book contains a great deal of valuable information not given heretofore, and reflects credit on the industry and efficiency of R. E. Comp. Spry. The printer has also done his work well. We shall take occasion to refer to the proceedings at greater length in a future issue.

**CORNER STONE LAYING.**—On Wednesday, 12th September last, the corner stone of the new M. E. Church, Mill Point, was laid at high noon, with Masonic honors, by F. Richardson, Esq., P. D. D. G. M., assisted by members of Union Lodge, and by brethren from Picton. After the ceremony speeches were made by Rev. Dr. Hartley, of Napance, Rev. B. M. Pope, of Listowell, and Rev.

A. Martin, of Shannonville. In the evening a social was held, during the course of which Rev. F. B. Stratton delivered his well-known lecture, "The City of Sin."

**A FRAUD.**—A correspondent writes us from London, Ont., "A widow calling herself Mrs. McLellan, whose husband (she says) formerly belonged to Tecumseh No. 144, Stratford, has been trying to victimize the brethren in the West, and succeeded most admirably in roping in the Master of a Lodge not fifty miles from London East to the tune of \$4; also in Sarnia \$5. She is a fraud of the worst kind, and the brethren will do well to "beware of this vidder." She is not young, and decidedly American in appearance and accent."

**ST. JOHN, N. B.**—Following are the officers of the Encampment of Saint John Knights Templar, of St. John, N. B., for 1877-8:—

N. and E. Commander,—T. Ames Godsoe.  
Lieut. Commander,—S. Harrington Brown.  
Marschal,—F. Wynn Wisdom.  
Hospitalier,—James McNichol, jr.  
Chancellor,—J. Alexander Chesley.  
Treasurer,—Christopher Murray.  
Secretary,—T. Nisbet Robertson.  
Chaplain,—David Tapley.  
Organist,—George E. Fairweather.  
Bauconduiter,—J. Fred Lawton.  
Bearer of Vexillum Belli,—George H. Clark.  
Chamberlain,—George Stewart, jr.  
Aides-de-Camp,—George B. Hegau; R. Beauchamp Humphrey.  
Warrior,—James Adam.  
Man-at-Arms,—Dungee Scribner.

**INSTALLATION.**—W. Bros. McNichol and Robertson, from the Grand Lodge of F. & A. M. of New Brunswick, visited Campbellton on Friday, the 21st ult., and duly constituted Campbellton Lodge, No. 31, F. & A. M., under their new charter. They were assisted by brethren from Moncton and Dalhousie. The Lodge since its inauguration last year, has been working under dispensation and doing well. The following officers were duly installed into their respective offices:—M. Patterson, W. M.; Jno. Jardine, S. W.; Thos. Ritchie, J. W.; George Duncan, Treas.; Geo. A. Balcome, Sec.; D. C. Firth, S. D.; John Muir, J. D.; W. M. Doherty, S. S.; J. M. Kendrick, J. S.; James D. Murray, Tyler. A dinner was partaken of

by the grand officers and brethren, in Jardine's Hotel, on the conclusion of the ceremony of installation.

We desire to direct attention to a notice in another part of this issue, in reference to the "Ontario Masonic Directory," to be published by Messrs. Carruthers & Bennett, Ottawa. This Directory will undoubtedly be a very useful one, and we would recommend our brethren throughout Ontario to give it a liberal support. It will contain the list of officers of all the Lodges and Chapters in Ontario, besides other useful information. Secretaries who have not yet forwarded their returns should do so at once.

WHEN we remind ourselves of the struggles of Masonic literature and the paucity of Masonic readers, we cannot help asking ourselves very often—do we not sacrifice too much of our time and attention, and active energies to the material and corporeal, and put on one side the spiritual and the intellectual? It is a very sad fact to realize how few Masons read, and how still as a closed book is Masonic literature to the many.—*London Freemason.*

A man calling himself "Herbert Sydney," professing to hail from Langthorne Lodge, Stratford, Essex, England, is an imposter. Information has been received from Langthorne Lodge that no such person is known there.

Description: Height about five feet six or seven inches; complexion dark; black hair and eyes; bald patch on top of head; hair somewhat thin; black moustache. Professes to be a portrait painter, and ruined by the fire at St. John's, Canada, in June, 1877. Reports from Masonic lodge at St. John's say that no portrait painter of that name ever lived there, but there had been one named Sydney Herbert Gadsen. The Fraternity is hereby warned against this person, and is furthermore advised to have him arrested, if possible, for

obtaining or attempting to obtain money under false pretenses. He is believed to be now tramping about victimizing Masonic Lodges, and the St. George's Societies.

MASONIC SONGS.—We are indebted to the editor of the *Freemason*, 198 Fleet Street, London, England, for a very handsomely got up little book of Masonic songs, by Bro. Edward Philpots, M. D. The songs are set to well-known airs, and are meant to fill a part which is felt in all Lodges, where it is the custom to adjourn for refreshments for a short time, at which many with good voices are precluded from taking part on account of their not knowing or remembering the words of a song. This little work handed round among the brethren on such occasions could not fail to obviate this difficulty, and the songs sung would be appropriate because they are all Masonic and "fitted" to popular airs. We commend this book to our readers, and recommend its introduction. We do not know what is the price of the book, but have no doubt that any brother remitting 50 or 60 cents to the above address will have a sample copy forwarded to him.

INSTALLATION—ANCIENT ST. JOHN'S LODGE, KINGSTON.—On the evening of the 4th inst., R. W. Bro. James A. Henderson, D. C. L., Deputy Grand Master Grand Lodge of Canada, visited Ancient St. John's Lodge officially, and was received with grand honors. The Master, W. Bro. W. G. Gunn, congratulated him on the high position he had attained at the hands of the representatives of over 400 Lodges in Canada by a very decided choice, and declared the pleasure it gave the venerable lodge to have its oldest member and zealous workman so honored. Dr. Henderson replied, and then proceeded to the special business of the evening, the installation of R. W. Bro. Hendry, of Kingston, D. D. G. M., elect for St. Lawrence District. He called R. W.

Bros. Wilkinson and Kerr, and the Masters of Cataragui and Minden Lodges, to his assistance, and Bro. Hendry was invested and warmly congratulated on all sides. He acknowledged the compliments in the heartiest spirit. The attendance was a large one from all the city lodges. The two Grand officers brought prominently forward on the occasion are very earnest laborers for the craft, and have earned their laurels.

**PRESENTATION.**—A pleasing incident transpired at Montreal, during the communication just over of the Grand Lodge of Quebec. We allude to the presentation by that body, through its Grand Master, James Dunbar, Esq., Q. C., of Quebec City, to Past Grand Master John Hamilton Graham, of Richmond, Que., of a very valuable and beautiful tea service.

Below we give the address of Grand Master Dunbar, to which the recipient responded in a most felicitous and eloquent manner.

To John Hamilton Graham, Esq., LL. D.,  
 • Past Grand Master of the Grand Lodge of Quebec, A. F. & A. M.

**MOST WOR. SIR AND BRO.**—At the last annual communication of this Grand Lodge the following resolution was unanimously adopted:—

*Resolved*,—That in recognition of the many valuable services rendered to the craft in this Province by M. W. Bro. J. H. Graham, and his labors for the welfare of this Grand Lodge, a suitable testimonial be tendered to him on behalf of this Grand Lodge, and that the M. W. the Grand Master, the Deputy Grand Master, Grand Treasurer, and Grand Secretary be a committee to carry into effect this resolution.

The accompanying silver tea service having been procured from England, the pleasing duty devolves upon me as one of the last and most agreeable of my official acts to offer it on behalf of Grand Lodge for your acceptance.

To add to the terms of the resolution of Grand Lodge, I need only say that by this testimonial is meant to evince the gratitude of Grand Lodge for your zealous and unceasing efforts to procure its establishment and exclusive sovereignty within this Province, and for your laborious and most valuable services during the six years you were the presiding officer.

Grand Lodge wishes you long life and happiness, and that you may have the proud satisfaction of seeing your handiwork crowned with the still greater success of this Grand Lodge.

Our thanks are due to R. W. Bro.

John H. Bell, Winnipeg, Grand Secretary of the Grand Lodge of Manitoba, for a kind letter and new subscribers to THE CRAFTSMAN, from which we learn that at the last meeting of that Grand Lodge a resolution was passed that in future the business of the subordinate Lodges must be done in the third degree. There seems to be a very strong feeling growing in favor of this change in all jurisdictions of the Dominion, and we have no doubt it will be adopted at the next meeting of the Grand Lodge of Canada. We regret to learn that our brethren of Manitoba have adopted the "American" ritual, or, as many like to call it, the "Ancient York Rite." We presume there must be a reason for this change, though we are free to say that with our limited knowledge and experience we believe our own to be far superior to any we know anything of in use in the United States. We presume the "Massachusetts Ritual" is the same as that lately adopted by our brethren in the "Prairie Province," about which an exchange speaks thus complimentary:—"Massachusetts has got a ritual that she deems as correct as can be made. It would seem that it should satisfy her, as a committee of thirteen of the most matured and intelligent Masons of the State devoted some twenty-five days in purifying and perfecting it. Every letter, syllable, and word had to pass inspection before adoption, and there is no danger of any change hereafter, as the committee are appointed for life, or so long as they remain members of the Order, or affiliates." By the way, R. W. Bro. Bell informs us he mailed a copy of his Grand Lodge proceedings to our address, and as it has not yet come to hand, we presume it has miscarried.

INTERESTING Masonic notes from our General Agent, W. Bro. P. Begg, who is now in the west, are crowded out of this issue. Will appear next month.

A dispensation has been granted for a new Lodge in Cataragui, County of Frontenac, Ont., with W. Bro. John Irvin as W. M. The new Lodge was opened on the 2nd instant, and we have no doubt will shew a good record when the time arrives for it to ask for a warrant.

THE officers of Campbellton Lodge, No. 82, just organized at Campbellton, N. B., are as follows:—Malcolm Patterson, W. M.; John Jardine, S. W.; Thomas Ritchie, J. W.; George Duncan, Treas; George Balcom, Secretary; Dugald C. Frith, S. D.; John Mair, J. D.; John McKendrick, S. S.; W. Doherty, J. S.; Jas. D. Murray, Tyler.

THE Craft of Fredericton, N. B., had a pic-nic to Mauger's Island on Friday, 31st August, which passed off most pleasantly, about four hundred being present. Great praise is due the Committee for their untiring efforts to afford amusement for everybody. Commodore Wittier and Captain Duncan ably assisted in making the pic-nic a success. Bryson's Band furnished the music, and Mr. E. Storey catered for the inner man.

THERE was quite a large Masonic display at Sydney, N. S., on the 12th in connection with the installation of officers of the Prince of Wales Chapter. Over one hundred and fifty Masons walked in procession to the Court House, where an eloquent oration was delivered by W. Bro. Wm. Purves, after which the installation was performed by Col. Read, assisted by W. Bro. George Fraser, of Halifax. The Court House was crowded and the display was very imposing.

R. W. Bro. John Cavers, of Galt, D. D. G. M. Wellington District, paid his first official visit to Prince Arthur Masonic Lodge, Arthur, on Tuesday evening, 14th Sept. There was a good number of the members present, together with visitors from Fergus, Drayton and Mount Forest. At the close of the labors of the lodge the members treated their guests

to a sumptuous repast at Paisley's (late Green's) hotel. The table was amply provided with all that could tempt the appetite, and ample justice was done to the handiwork of the worthy hostess. A series of toasts were proposed by W. Bro. A. Fraser, W. M., who presided, responses followed in due course, songs were sung, and the proceedings were pleasantly closed at a seasonable hour with "Auld Lang Syne."

THE *Masonic Journal* in a recent article says: "Right here then, Worshipful Master, is your error. You can never accomplish your desire as the head of the Lodge unless your members read more. In this age of newspapers they must have Masonic newspapers or they will not learn Masonry. See to it that the five subscribers in your lodge be increased to fifty. Make yourself the agent. Read from its columns as you stand under the letter G and let your brethren hear it. It will not be three months until the effect of it will be evident, and you will begin to realize your yearning "to make yours the brightest Lodge in the State." The same remarks will apply here. We have not one-fourth of the subscribers to THE CRAFTSMAN that we should have, and we think if the Masters and Secretaries of Lodges would make a little effort among their members our list would be largely increased and the interests of the craft benefited, through the increased knowledge of Masonic subjects on the part of those who read our pages.

#### Masonry Abroad.

THE *Freemason's Chronicle* announces the formation of a new lodge, entitled the "Evening Star." It is intended that the members of this lodge shall be directors, secretaries, engineers, or managers of gas works, and all who join must be directly or indirectly connected with gas companies.

**CRYPTIC MASONRY.**—We notice that at the National Convention of Royal and Select Masons of the United States, held in the Masonic Temple, Buffalo, N. Y., on the 20th August last, Canada was represented by Comps, Daniel Spry, J. Ross Robertson, and Charles G. Fortier. A resolution was passed appointing a committee of five to memorialize the Grand Encampment of Knights Templar of the United States, to make these degrees a prerequisite to the order of Knighthood.

THE word Freemason was early used in the Parish Registers of England. Thus, we find at Manchester this memorandum: "Burial, 1610, Sept. 29th, Edward Holland, of Manchester, Freemason;" and at Astbury: "1685, Smallwood, Jos. fils. Jos. Henshaw, Freemason, buried 7th April." In Cawdray's "Treasure of Similies" (1609) we find: "As the Freemason heweth the hard stones . . . even so God, the Heavenly Freemason, buildeth a Christian Church."

**WISCONSIN.**—The Thirty-third Annual Communication of the Grand Lodge of Wisconsin was held in Milwaukee on the 12th and 13th days of June last. There was a fair attendance of representatives of Lodges, and all the Grand Officers were present. We observe in the report of the proceedings, that the Grand Lodge refused to recognize the so-called Grand Lodge of Ontario. M. W. Bro. Tedd P. C. Cottrill, Wilwaukee, was elected Grand Master, and R. W. Bro. John W. Woodhull, Milwaukee, Grand Secretary.

**DEATH OF AN AGED MASON.**—Bro. J. W. Tomlinson, Secretary of Ionic Lodge, Lawrencetown, N. S., reports to the Grand Secretary the death and burial of the venerable and Worshipful Brother Robert Stone of Middleton, at the advanced age of 90 years, sixty of which he was connected with the craft in that Province. Brother Stone first saw Masonic light in St. George's Lodge, Wolfville. The funeral was largely attended by the

brethren of Harmony, Rothesay, Ionic and other lodges, who assembled to pay the last sad tribute of respect to departed merit.

There are 602,019 Masons in the United States. Last year 30,715 were raised and 17,969 admitted and restored; withdrawn, 18,320; expelled, 1,039; suspended, 1,064; suspended for non-payment of dues, 17,261; died, 7,100; rejected, 6,142.

The following statistics, showing the number of Masons in every State, will be of interest: Alabama, 8,538; Arkansas, 8,081; British Columbia, 300; California, 11,931; Canada, 16,719; Colorado, 1,413; Connecticut, 15,011; Delaware, 1,219; District of Columbia, 2,783; Florida, 1,966; Georgia, 14,475; Idaho, 389; Illinois, 40,472; Indiana, 27,879; Indian Territory, 196; Iowa, 17,890; Kansas, 6,896; Kentucky, 21,237; Louisiana, 6,449; Maine, 19,402; Manitoba, 294; Maryland, 5,657; Massachusetts, 26,292; Michigan, 26,704; Minnesota, 6,569; Mississippi, 11,170; Missouri, 23,379; Montana, 677; Nebraska, 2,761; Nevada, 1,483; New Brunswick, 2,246; New Hampshire, 7,674; New Jersey, 11,988; New York, 81,882; North Carolina, 11,917; Nova Scotia, 3,404; Ohio (for 1875, no report this year), 30,608; Oregon, 2,248; Pennsylvania, 38,137; P. E. Island, 557; Quebec, 2,716; Rhode Island, 3,910; South Carolina, 7,346; Tennessee, 18,635; Texas, 18,206; Utah, 341; Vermont, 8,169; Virginia, 8,992; Washington, 720; West Virginia, 3,431; Wisconsin, 10,515; Wyoming, 255.

**ENGLAND.**—The Quarterly Communication of the Grand Lodge of England was held at Freemason's Hall, London, on Wednesday the 5th ult. The motion of which notice had been given by the M. W. G. M., the Prince of Wales—"That in consideration of the dreadful fire which has occurred at St. John, New Brunswick, and which has devastated that city, this

Grand Lodge do grant the sum of two hundred guineas; to be paid out of the funds of General Purposes, in aid of the fund now in course of formation for the relief of the inhabitants," was carried unanimously. A motion to grant the sum of 1,000 guineas to the Indian Famine Relief Fund was also carried amidst general cheering.

Frederick the Great had the honor of introducing Freemasonry into Prussia. He organized a lodge at Reimsburg. In 1740, June 20th, on his assuming the reins of government, he conducted the work at Charlottesburg. On the 13th September, 1740, he organized a lodge at Berlin, which occupied the protectorate of all lodges in the kingdom, and was styled the Royal Grand Lodge. Frederick was Grand Master of this lodge. In 1747, he appointed as Vice-Grand Master the Duke of Halstenback. In 1765, Zinzendorf was elected Grand Master. In 1770, Zinzendorf organized the National Grand Lodge of Germany. In 1798, an edict was issued restraining the assemblage of any lodges but the three Grand Lodges and those under their jurisdiction.—*Rowe.*

ENGLAND.—We regret to have to announce the death of Bro. the Rev. William Lake Onslow, Grand Chaplain of the Grand Lodge of England. Bro. Onslow (while serving in H. M. S. *Euryalus*, as Naval Instructor to H. R. H. Prince Alfred) was initiated in Union Lodge, at Malta, on the 28th of Dec., 1859, and duly received the second and third degrees; received the degree of Mark Master Mason in Virgin Lodge, No. 558, Halifax, Nova Scotia; and while serving as Chaplain and Naval Instructor of H. M. S. *St. George*, he became Chaplain of Virgin Lodge; and on leaving for England the brethren presented the Rev. brother with a beautiful Mark jewel, made of pure Nova Scotia gold. He was afterwards, while serving on H. M. S. *Raccoon*, stationed at Gibraltar, appointed Pro-

vincial Grand Chaplain for the Province of Gibraltar. He returned to England to take the living of Sandringham, to which he was appointed by the M. W. G. M., the Prince of Wales. He had been Provincial Grand Chaplain of Norfolk, and when he died was Junior Grand Chaplain of England. Bro. Onslow's service in H. M.'s navy were many and brilliant; and for his services he received the Baltic and the Burmah medals, the fifth class of the Medjidjie, and the star and order of the Osmanli. He was held in the highest estimation by the Prince and Princess of Wales, and by all who knew him, and his death has created a blank at Sandringham which will not be easily filled.

New York.—Saturday evening, the 16th June, Republic Lodge, No. 690, met at the large Templar Hall, at the Temple for the purpose of conferring the Third Degree of Masonry in full form, and when the ceremony began there were present more than five hundred brethren, probably the largest gathering of Craftsmen ever met together under the auspices of a single lodge. Among those present were Grand Master Couch, P. G. Masters Thorne of New York, and Pembroke of New Jersey; D. Deputies Conant, Addoms, Ehlers, and others; Grand Marshals Jas. E. Morrison, Chas. D. Brown, Robert Boynage, William T. Woodruff, some twenty-five Masters of Lodges, and delegations from Washington, Ohio, Lafayette, Jersey City, Pioneer, and Joppa Lodges of New Jersey, and Beacon Light, Hiawatha, Altair, Montauk, Bedford, Brooklin, and Adytum Lodges of this jurisdiction. All the distinguished visitors and delegations were received with the honor and courtesy due to their positions, and the scene was largely inspiring as the evidence of good-fellowship and wide-spread interest in the workings of the Craft. Of the work done we need not speak, the fame of the Republic Lodge being already established, and its Past Masters remaining as active at labor



as when they respectively held the gavel of command. The committee previously appointed a series of touching and appropriate resolutions on the death of the late Bro. Irah Chase, who was an honorary member of this lodge, which were unanimously adopted, and we may sum up the whole in the words of our caption, as a most noteworthy meeting.—*Keystone.*

### Masonic Clippings.

The true spirit of Masonry requires that a member shall be assisted whenever or wherever or by whatsoever brother he shall be found to stand in need of aid, whether he is at home with his lodge or half the earth's circumference away, and the obligation is as binding in the one case as the other. Unless this be so, the profession that Masonry is cosmopolitan—that it is universal—is a deception, and the institution is resolved into numberless little clans, selfish and exclusive, each caring only for its own, and antagonizing all others. And should the old way prevail of "succoring the distressed," whenever a worthy brother was found, there would be little hardship experienced by the lodge in a financial view. That one which should aid a needy brother of another to-day, would have one of its own members relieved to-morrow, and so good offices would go around, and every needy brother would be relieved and no lodge impoverished.—*Voice of Masonry.*

RELIGION AT HOME.—"Let them learn first," says Paul, "to show piety at home." Religion should begin in the family, and make home the holiest sanctuary on earth. The family altar is more venerable than any altar in a cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family. We learn to love God by loving our brothers and

sisters and parents. That is, we exercise the same feeling, which, in an exalted degree, is to be directed to God. So it is true in a sense more familiar, and yet more comprehensive than is commonly given to it: "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen!"

A BROTHER MASON ON THE BENCH.—Some young men in the town of—, having "cut up" one night, to the detriment of certain windows and bell-pulls, were lodged in the calaboose, and in due time next morning confronted before the police magistrate, who fined them five dollars each with an admonition. One of the three foolishly remarked, "Judge, I was in hopes you would remember me. I belong to the same Lodge with you." The Judge, apparently surprised, replied with brotherly sympathy, "Ah, is it so? Truly, this is brother—I did not recognize you. Excuse me for my dullness. Yes, we are Brother Masons, and I should have thought of that. Mr. Clerk, fine our Bro.— ten dollars. Being a Mason, he knows better the rules of propriety than other men. Fine him ten dollars. You will pay the clerk, Brother—. Good morning, Brother—. Call the next case." Bro. Rob. Morris vouches for this anecdote, whose hero was Bro. the late Judge Storer, of Cincinnati.

### "Ontario Masonic Directory."

The publication of the above work has been postponed (owing to the returns from the different lodges not being to hand) until the 15th of DECEMBER next, and the publishers hope that the Secretaries will forward their returns at once, so as not to retard publication.

CARRUTHERS & BENNETT,  
Post Office Box 17,  
Ottawa, Ont.

Sept. 15, 1877.