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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."

{ \$1.00 per annum
in advance.

Vol. XVII.

PORT HOPE, ONT., MARCH 15, 1883.

No. 3.

GRAND LODGE OF QUEBEC.

Thirteenth Annual Communication, held at the City of Quebec, January 31st, and February 1st, 1883.

NINTH ANNUAL ADDRESS OF THE M. W. THE GRAND MASTER, JOHN
H. GRAHAM, M. A., LL. D.

The address of the Grand Master of the Grand Lodge of Quebec during this *crisis* in our Masonic history, when the Grand Lodge of Canada, as well as her sister of Quebec, finds that her rejected material may be accepted in the lodges of St. Paul, St. Lawrence and St. George, English Registry, working in Montreal, is necessarily regarded as a document of greater import than those generally delivered on such occasions.

M. W. Bro. Graham, commences by alluding to the "famous city of Quebec" as "the birth-place of Masonry." He feelingly mentions the demise of Bros. Harrington and Austin; and the attempt on the life of Her Majesty. He reiterates his views regarding Grand Representatives, and advises that in addition to the duties involved, their term of service should be limited to so many years; suggests that the Finance Committee meet twice a year; thanks those lodges that have elected him an

honorary member; mentions that he has granted one dispensation for a new lodge, "Good Samaritan," at New Carlisle, and had returned the warrant of Chateauguay Lodge, at Huntingdon; advises consolidation of certain lodges, especially in Montreal; speaks of his Grand Visitations, and his peaceful territorial invasion of Vermont; urges the advisability of appointing an "Historical Committee;" points out to the brethren, especially of Montreal, the advantages of erecting halls of their own. He then mentions:—

"Assembled here in Grand Lodge, we cannot forget that it was in this famous old city of Quebec, where our illustrious R. W. Brother the Duke of Kent, and father of our beloved Queen, presided over the craft as Grand Master of the Provincial Grand Lodge of Lower Canada, English Registry, having been installed June 22, 1792. To make the remembrance of this interesting Masonic event the more pleasing, I need but remind the officers and members of this Grand Lodge, that on the

occasion of the happy union of the remaining 'Canada' lodges in our Province, with this Grand Body, there were transmitted to us, through me as the then Grand Master, by the late M. W. Bro. T. D. Harrington, as our proper inheritance, an antique Masonic 'square' of gold, having a 'brilliant' at the angle, and having thereon this inscription: 'The gift of His Royal Highness Prince Edward, the first R. W. Grand Master of Ancient Masons in Canada,' and on the reverse, 'R. W. Grand Lodge, Lower Canada.' And also a large key of fine gold, with 'monogram' surmounted by a 'crown,' the gift also to that Provincial Grand Lodge, of Prince William Henry, the Duke of Clarence and afterwards William IV.

"These precious relics we highly prize. You will find them for inspection during this communication, on the desk of the Grand Treasurer. The Grand Master in his address in 1875, called attention to the presentation of these jewels, but it seemed to me to be most fitting to make more full reference to them on the memorable occasion of our present assembly in this ancient capital.

"And while with great satisfaction we call to remembrance the auspicious rule as Provincial Grand Master of our R. W. and Royal Brother, and while we so highly prize these precious mementos of his Masonic reign, which we possess, yet the memory of his sojourn in this grand old city will, I believe, be cherished as fondly amongst us as citizens and Craftsmen by the two following patriotic and fraternal utterances which have come down to us, and which I know you will be pleased to have me make mention of at the present time, in order that they may through you, be transmitted to the coming generations of Craftsmen.

"On an important occasion and amidst peculiar circumstances, during a brief address, with deep emotion he said: 'Let there never more be heard amongst you the words, 'the king's

old and new subjects;' 'the French and the English inhabitants,' 'you are all the king's Canadian subjects.' And at another time while presiding in lodge, a brother in speaking upon a question, addressed him as 'Your Royal Highness,' whereupon the R. W. Provincial Grand Master said, 'Worshipful brother, there are no Royal Highnesses here, *we are all brethren.*'

"Among the more recent events worthy of being brought to mind on this memorable occasion also, I recall with pleasure that the late R. W. Bro. James Dean, the last Grand Master of the Provincial Grand Lodge of Quebec and Three Rivers, English Registry, was unanimously elected an honorary Past Grand Master of this M. W. Grand Lodge at its formation;—that V. W. Bro. James Duubar, of this city, P. G. Junior Warden, and P. M. of St. John's Lodge, No. 182, English Registry, presided at the convention held at Montreal, for the establishment of this Grand Body, and was at a subsequent communication, elected D. G. M., and afterwards G. M.; that R. W. Bro. J. S. Bowen, of the lodge St. Andrew, of this city, No. 356, Scottish Registry, was the first D. G. M. of this Grand Lodge; and that R. W. Bros. H. J. Pratten and C. Judge, of this city, have also held the same high office. Other brethren of this city and district, have also filled important offices in Grand Lodge, to their own credit and to the good of the Craft. And it cannot be forgotten by myself and others, that it was the far-seeing, fraternal decision of the English, Scotch and Canadian lodges of this city, to unite with the majority of their sister lodges throughout the Province, which gave the final impetus to the movement for the establishment of this Grand Lodge."

HONORARY BANK.

"In recognition of his great merits as a Craftsman, and of his untiring, long-continued and efficient efforts at

home, and especially abroad, to promote the welfare of this Grand Lodge, I now beg to propose that the honorary rank of Past Grand Master be conferred upon R. W. Bro. George Otis Tyler, who is not only eminent as a zealous Craftsman in this jurisdiction, but is Grand Commander of the Order of Knights Templar and of the A. & A. S. Rite of the State of Vermont. It would have afforded me much satisfaction to have asked Grand Lodge to have conferred this honor heretofore but for our late constitutional restriction. It will also be especially pleasing for Grand Lodge to learn that in conferring this honor, it will so happen that the P. G. M.'s regalia of P. G. M. Harrington, would be worthily worn therein by our excellent Bro. Tyler. And while desiring Grand Lodge to confer honorary rank upon but a very few, and those only who have rendered eminent services to the Craft in general, and to this Grand Lodge in particular, there is a venerable and distinguished member of this Grand Body, of world-wide repute as a Knight Templar, and esteemed and beloved by all who know him, and hence, I earnestly request this Grand Lodge also to confer the honorary rank of Past Grand Master on R. W. Bro. Col. W. J. B. MacLeod Moore, the Great Prior of the National Great Priory of Knights Templar of the Dominion of Canada. These two appointments would but fill the vacancies caused by the death, a few years ago, of two honorary Past Grand Masters, residents of the cities of Quebec and Montreal."

Bro. Graham, in referring to the different Rites, suggests "a Grand Council of Rites for the Province of Quebec, and also "an Association of Veterans, consisting of those who have been Master Masons for twenty-one years and upwards." No objection, we think, should be taken to either proposition, especially the former, provided that all branches of Masonry which could prove their le-

gitimacy were permitted to representation in said Council of Rites. We have always held there were too many governing bodies in Canada, and that under one head there would be greater unanimity and prosperity.

The Grand Master recommends the recognition of the Grand Symbolic Lodge of Spain, and also the Grand Lodge of Arizona. He still, we regret to note, adheres to his former position in the "The Grand Lodge of New South Wales," but with pleasure we read that "taking into consideration, what appear to have been the un-masonic reasons why a majority of the lodges did not participate in the establishment of a new Grand Lodge, it seems to me that the Grand Lodge of Quebec would be justified in extending recognition to it, and in exchanging Grand Representatives therewith, just as soon as a majority of lodges in that colony are enrolled on her registry; and that, moreover, should it further appear that unjustifiable and un-masonic means continue to be, or should hereafter be, taken to prevent this desirable and legitimate consummation, the Grand Lodge of Quebec may then deem it to be her duty to consider what action should be taken by her under such circumstances. In the meantime, let us hope that a peaceful and fraternal solution of their serious difficulties may be speedily attained."

We now come to the "gist" of the address.

QUEBEC AND ENGLAND.

He says:—"In my last annual address I submitted to Grand Lodge my correspondence with the M. W. the Grand Master of England, wherein I sought to maintain the rights of the Grand Lodge of Quebec against the claims of that mother Grand Body to continue to exercise jurisdiction within our territory, and thus on her part virtually denying our right to exercise exclusive Masonic sovereignty within this jurisdiction; and I also therein submitted the proof from her

own Constitution, from that of Scotland, and from the fundamental principles enunciated and the policy adopted by other old Grand Lodges, that the claim of the Grand Lodge of England was not based on the ancient constitutions of the fraternity as to the rights, privileges and prerogatives of Grand Lodges. At the same time I also submitted to Grand Lodge the course which it could constitutionally adopt in vindication of her just rights if unhappily all other measures should fail, which latter I devoutly hoped might not be the case; and for many reasons adduced, I earnestly begged Grand Lodge to defer immediate action thereon, in order to give further opportunity for the more full consideration of the whole matter by all parties involved, and with the hope that the consummation so much to be desired, might, if possible, be attained by the use of other means more consonant with the fraternal spirit of our Order.

"And now that Grand Lodge may be fully aware of how these matters have been viewed by leading brethren abroad, whose opinions will doubtless be considered important to you." These are given at length.

The M. W. Grand Master next, under the heading of "Statement and Recapitulation," adds: "I deem it well also, at this time, to call attention to some of the interjurisdictional laws of the Craft, and to recapitulate some of the important, fundamental principles involved in the formation and proceedings of the Grand Lodge of Quebec.

"1. That it was the inherent right and the bounden duty of the Craft, without exterior consent, and without let or hinderance from any source, to form a Grand Lodge having exclusive sovereign jurisdiction within the Province of Quebec, after 'the Province of Canada' was, by 'the British North America Act, 1867, severed into two separate and distinct Provinces,' called the 'Province of Quebec' and the 'Province of Ontario.'

"2. That all the private lodges in the Province, were by circular duly signed, requested to be constitutionally represented at the convention held for the purpose of forming this Grand Lodge.

"3. That at least duly represented private lodges must unite in the establishment of a Grand Lodge, and that the number of lodges thus co-operating, should constitute a majority of all the regular private lodges existing within the territory for which the Sovereign Grand Body is formed; and that the union and co operation of all the lodges so situated, is supremely desirable, when practicable.

"4. That more than three, and they constituting a majority of all the regular lodges within the Province, were duly represented in the convention at which the Grand Lodge of Quebec was formed.

"5. That it is the duty of every private lodge situated within the territorial jurisdiction of a regularly formed Grand Lodge, but which, through any cause, was not represented at its organization, to become, at an early day thereafter, of allegiance to the new Grand Body and to be enrolled on its registry; or upon its refusal, it may be deemed and declared to be an irregular lodge in not submitting to the lawfully constituted Masonic Sovereignty of the country.

"6. That upon the formation of a Grand Lodge it is not required to issue new warrants to the lodges which united in its establishment, or to those which subsequently become of its allegiance; but that an endorsement of the transference of allegiance may be made on the margin of the charter of the adhering lodge or lodges.

"7. That at the formation of a Grand Lodge, in the absence of a Grand Master or Past Grand Master of another Grand Lodge, the oldest Past Master of a private lodge, present, may instal the Grand Master elect.

"7. That from its formation, every

regularly constituted Grand Lodge, as to its privileges, prerogatives, and duties, and as to whatever else of right appertains to a Grand Lodge of Freemasons, is the peer of every other regular Grand Lodge, and no other Grand Body can lawfully exercise Masonic Craft authority within its territorial jurisdiction.

"9. That upon the consensus of a majority of sister Grand Lodges as to the right of existence, and the regularity of the formation of a new Grand Lodge, the remaining regular Grand Lodges should deem themselves to be bound by the award duly pronounced, of their sister Masonic Sovereignties, and seek the establishment of interjurisdictional relations with the new territorially Supreme Grand Body.

"10. That any Grand Lodge may charter private lodges in any territory unoccupied by a local Sovereign Grand Lodge, but the exercise of this right is with propriety restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated, or to exterior countries within whose limits a Grand Lodge does not exist.

"11. That a Grand Lodge cannot rightfully constitute a new lodge, or continue to exercise jurisdiction over any lodge formerly chartered by it, after the regular formation of a Grand Lodge within the territory in which said private lodge is situated.

"12. That a Grand Lodge cannot rightfully extend to, or receive from, another Grand Lodge, qualified or conditional recognition, or lawfully establish interjurisdictional relations based thereon.

"13. That a Grand Lodge violating any of the essential landmarks of the Order, should be deemed and declared to be an irregular body as long as such violation of the constitutions of the fraternity is persisted in.

"14. That any order or organizations allied to ancient Craft Masonry, by requiring their candidates for admission thereto, to be Freemasons,

should be deemed and declared to have forfeited said alliance, should they wilfully violate, or endeavor to annul the landmarks, laws, and constitutions of ancient Freemasonry.

"15. That the several Federal Provinces constituting the Dominion of Canada, and the colonies throughout the British Empire, having local constitutional government, are severally as much entitled to form and to have Grand Lodges, possessing and exercising exclusive sovereign jurisdiction within their respective geographical and legislative boundaries, as are England, Scotland, and Ireland, as component parts of the United Kingdom of Great Britain and Ireland; or as are the several Federal States and organized Territories of the United States of America, or as are any separate and distinct kingdoms, or the like.

"ENGLISH LODGES IN QUEBEC.

"Since we last met, various efforts by conference and otherwise, have been made to effect the voluntary adhesion of the three English Lodges in the city of Montreal, still allowed to remain within our jurisdiction, with the only result thus far that on the occurrence, in the course of nature, of certain contingencies, of which you are tolerably well informed, a peaceful union will likely take place; and various oral communications to this effect have been made to me. This may not, in the opinion of some, have materially changed the actual condition of affairs, especially since, on account of the frequent and continued violations with seeming intent and avidity, of fundamental laws governing the Craft here, such as the acceptance of material rejected by Quebec Lodges, and the like irregularities, and with which probably no other Grand Lodge would have borne with as long as the Grand Lodge of Quebec has; and thus the circumstances have been increasingly aggravated, and have thereby put a still greater strain upon the forbearance of this

Grand Lodge. There are in the hands of the Committee on Jurisprudence, various papers bearing upon this, and a report will be made thereon to Grand Lodge during this communication.

"And although I had fully presented to the M. W. the Grand Master of England what I considered to be a correct statement of the constitutions of the fraternity relating to the matter, and had based our appeal thereon, yet I did not consider the case of Quebec fully presented until our views of the Colonial Masonic Policy of England should be explicitly and officially laid before the M. W. the Grand Master and the Grand Lodge of England, as well as before all the other sister Grand Lodges of the world. This I will now endeavor to do.

"Sound Masonic Policy is never at variance with the constitutional principles of the Order.

"The Grand Lodge of England, it appears, has never hitherto extended unconditional and unqualified recognition to any Grand Lodge in any Dependency of the British Empire holding, it seems by implication at least, that said Grand Bodies are not the Masonic Peers of the Grand Lodge of England, Scotland, and Ireland; and that consequently they are considered by her to be subordinate or *quasi* Grand Bodies.

"The Grand Lodge of Quebec claims to be the Peer of every other Grand Lodge, and will not accept conditional or qualified recognition, either expressed or implied, from England or any other Grand Lodge in the world.

"The Grand Lodge of England, it appears, claims the right to exercise concurrent jurisdiction in every colony of the Empire.

"The Grand Lodge of Quebec denies *in toto* this pretension of the Grand Lodge of England, and holds that she has the same right of exclusive Masonic jurisdiction within her territory that the Grand Lodge

of England, Scotland and Ireland claim to have within their respective geographical limits; or if not, it would follow that Quebec would have as much right to have and to exercise masonic jurisdiction in England, as England has in Quebec.

"The Grand Lodge of England holds that lodges of her constitution, wherever situated, may, at their will, make Freemasons of gentlemen irrespective of their masonic domicile and residence.

"The Grand Lodge of Quebec denies to the Grand Lodge of England the exercise of any such claim beyond the geographical limits of England; and holds that no private lodges, without lawful permission, can rightfully make Freemasons of gentlemen who have not a twelve months masonic residence within the local jurisdiction of said private lodges; and also that any lodge otherwise using the rejected material of another sister lodge, is guilty of the grossest breach of masonic faith and law; and if such is persisted in, said lodge should be deemed and declared to be an irregular and clandestine lodge.

"The Grand Lodge of England claims that a private lodge chartered by her in unoccupied territory, has the right, during its pleasure, and forever if it will, to continue its allegiance to the Grand Lodge of England, and to be supported by her in this pretension, after the said territory has been constitutionally occupied by a regularly formed Grand Lodge.

"The Grand Lodge of Quebec does not for a moment, admit this pretension, but holds that it is the imperative duty of every private lodge which had been established in such unoccupied territory, either to co-operate with the majority of its sister lodges in the regular formation of the Grand Lodge, or forthwith thereafter to become of obedience to the local sovereign masonic authority when lawfully established; or that upon refusing to do either, the recusant lodges

may be dealt with as provided for in the constitutions of England, Scotland, and of others; and in my opinion the Grand Lodge of old Canada, unlawfully bartered its birth right of exclusive masonic sovereignty, the acknowledgment of the possession of which she had justly received from nearly all the sovereign Grand Lodges of the United States,—in accepting as she did, through M. W. Bro. the Earl of Zetland, G. M. of England, concurrent jurisdiction - recognition from that Grand Body, than which as it appears to me, no act could have been more short-sighted and unconstitutional or, consequently more detrimental to the interests of freemasonry in Canada and elsewhere, as is shown by the condition of local and interjurisdictional masonic affairs here, and in other parts of the Empire at the present time, and which if not speedily remedied, will, in all probability, be still worse in time to come. Was it to be supposed that such an unconstitutional compromise, fraught with such deplorable consequences, would stand through one generation of craftsmen who know their masonic rights and dare maintain them? Impossible.

“The Grand Lodge of Quebec holds, moreover, that while continuity of existence, at will, is conferred upon a lodge by its charter, continuity of G. L. allegiance and obedience is not, but that the latter must necessarily be transferred to the newly formed local masonic sovereignty, or it may adopt the alternative of dissolution. The shadow even of the right to continuity of G. L. allegiance at will, under such circumstances, never, in my opinion, fell upon the parchment of any regular charter ever granted, and no Grand Lodge could ever rightfully insert such a provision, or have such implied therein, else the original chartering Grand Lodge, with the concurrence of its subordinates, would thereby have the power forever to prevent the formation of any other exclusively sovereign

Grand Lodge, or only such as they should see fit to allow to be established; a^l which is contrary to the inherent and indefeasible right of the craft.

“The Grand Lodge of England has recently interchanged Grand Representatives with the Grand Lodge of the State of New York, U. S. A., and the fact is properly heralded on both sides of the Atlantic, and especially in England, as an important and significant masonic event. Now, the Grand Lodge of England has entered into these important fraternal interjurisdictional relations with the Grand Lodge of ‘the Empire State,’ from the mere fact, as no mean authority has intimated, that there are no lodges of her obedience within the territorial limits of that Grand Body, or she thereby acknowledges the M. W. the Grand Lodge of the Federal State of New York to be the peer of the M. W. the Grand Lodge of England, and hence lawfully entitled to exercise supreme craft masonic authority within her territorial jurisdiction. Now the Grand Lodge of the Federal State of New York fraternally acknowledges the Grand Lodge of the Federal Province of Quebec as her masonic sovereign peer, duly entitled to all the masonic Grand Lodge rights and prerogatives that she is herself, and hence what should be the relative position of England and Quebec? The answer is awaited.

“I deem it to be of the utmost importance that the craft in general, and especially in the British dependencies, be informed of the exact principles of interjurisdictional comity involved therein, as, in my opinion, the Grand Lodge of the State of New York could not rightfully, and would not as I think, accept recognition from, and interchange Grand Representatives with, any Grand Body on the principle first stated above. It also appears to me that there are Grand Lodges of other States in the American Union, with whom the Grand Lodge of England has declin-

ed to interchange Grand Representatives, on the ground that they are not Grand Lodges (NOTE—Notably the Grand Lodge of Iowa.—ED. CRAFTSMAN) of Sovereign States politically, and if such be the case will some wise one be pleased to inform us in what respect, as a State of the United States of America, as to its State and Federal rights, New York is superior to any other State in the Union, and if not, then her Grand Lodge is but the Masonic peer of the Grand Lodge of every other State, even of the smallest.

“Moreover, it surely cannot be the policy of the Mother Grand Lodge of England to make a distinction in her dealings with the Grand Lodges of separate and independent nations, and the Grand Lodges of her own dependencies, and that too in any way to the disadvantage of the latter!!

“Brethren, I cannot as yet believe that the ‘Imperial’ Mother Grand Lodge of England, or her Royal Grand Master, or the many able leaders of the oldest and greatest of all existing Grand Lodges, knowingly and purposely intend to deny to this young Grand Lodge, or to any other Grand Lodge within our now world-encircling Empire, the rights which she concedes to Grand Lodges in other lands; or continue to do aught which will mar the peace, unity and prosperity of the Craft here or elsewhere. I am therefore, as yet, of the opinion that the course pursued by her in the past, is largely due to what may be deemed to be a want of attention to the facts of the case, and a non-consideration of the actual state of Masonic ‘Colonial’ affairs, and to a forgetfulness, largely resulting from the comparatively settled condition of their own Masonic status,—of the fact that their brethren in the remote portions of the Empire are but engaged in laying the foundations of Masonic Sovereignties; that they are thus necessarily and practically brought face to face with all the fundamental principles in-

involved in the erection of their new Grand Superstructures, that they are, by inheritance and by training, jealous of their inherent and traditional rights as Freemasons, and that they desire to realize them to their fullest extent, even as they are possessed and enjoyed by their brethren in the mother countries and elsewhere in the Masonic world.

“There are also reasons for believing that the rulers of the Craft in Great Britain have been led into errors concerning Quebec, by representations, personal and other, which, had they been made openly and officially, as those of Quebec are and have been, they would, I believe, have been satisfactorily explained or refuted. I have reason also to suppose that many of our good brethren in England and Scotland have been led to think that the Quebec Grand Lodge movement was chiefly the offspring of individual over-zeal and misguided ambition; whereas having had a tolerably intimate acquaintance with nearly every brother who has been officially identified with this Grand Lodge from its organization, and not being unacquainted with the history of some other Grand Lodges, I deem it but simple justice to myself and to my *confreres*, to say, that I never knew a like instance, nor do I believe that many like have ever been, wherein more prolonged or more thoughtful consideration was given to a like movement, or concerning which there has been more self-abnegation, or a more manifest desire to forego individual preferment for the promotion of the general welfare. And as to its having been the work of but a few, it was, on the contrary, a general movement among the great majority of the Freemasons of the Province, and the result of a general consensus of opinion and sentiment seldom paralleled; and from its organization in 1869, until now, its affairs have been conducted, and its professed principles enunciated, adhered to and maintained with a prudence and

unanimity honorable to the Masonic intelligence and fidelity of its membership; (and ill-betide him who ever attempts to throw the 'apple of discord' into its midst) and few Grand Lodges have a more abiding place in the hearts and affections of the brethren of their jurisdiction, or have received more kindly, fraternal consideration and favor from the fraternity in general.

"Since we last met I received a brief fraternal note from the Grand Secretary of England, in reply to the final letter to the M. W. the Grand Master of England, submitted to you in my last annual address. To this I did not deem it to be necessary to return an immediate and formal answer, because I deemed it most advisable, before communicating further with the M. W. the Grand Master of England, first to submit to you, in this address, my views of the Masonic policy of the Grand Lodge of England towards Quebec and the other sister Grand Lodges in the British dependencies; and that having officially communicated the same to the Grand Master of that Mother Grand Lodge, there could not be any excuse on their part of not having been made fully aware of what Quebec considers her just claims for fraternal justice from the Grand Lodges of England and Scotland. Quebec sues not for mere favors; she respectfully and fraternally appeals to the Grand Lodge of England practically to concede and acknowledge her rights.

"Brethren, I have sought to state our rights and claims in plain language and in a fraternal manner; I have respectfully sought to satisfy the Grand Lodge of England of the justice of our position, and of the extreme necessity that she should with justice and propriety, and with advantage to herself, to us, and to the Craft in general, modify her policy toward us as humbly petitioned for, bearing in mind that whatever reasons may have seemed to justify her course towards Colonial Grand Lodges in the

past, the altered circumstances of the present imperatively require certain changes to be made therein for the local and general welfare of the Craft. In all that I have said and done in regard to these important matters, I think that I am fully justified in stating that in endeavoring to remove the causes of contention, I have sought to close the doors of the temple of strife, and to open wide the doors of the temple of concord; and that not only myself but this Grand Lodge has sought to be as loyal to the interests of the Grand Lodge of England, as to those of our own and of the Craft in general, and that I am assuredly correct in saying that it is one of our strongest desires to have all our relations to that Mother Grand Lodge amicably adjusted, to interchange Grand Representatives therewith, and to establish between our respective Grand Lodges a perpetual alliance of fraternal amity.

"And now, brethren of this Grand Lodge, for reasons which I think will be obvious to all of you, let me earnestly advise you not to take any special legislative action on this subject at the present communication, but in the still further exercise of the true spirit of our fraternity, calmly await the result of what has already been said and done, and what is likely to transpire in the near future, with the hope not wanting among the members of this Grand Body, and shared in by not a few other brethren, good friends of Quebec, both here and in Great Britain, that the consummation devoutly desired, may be peacefully and fraternally realized at an early day. So mote it be."

CLOSING WORDS.

And may he, upon whom this mantle will more worthily fall, "look well to this Grand East;" may he and all after him, who wield this sceptre, be endowed with a goodly portion of the wisdom bestowed upon that monarch after whom this seat of honor is fittingly named; may all their official

acts fully accord with the unchanging laws and constitutions of our ancient fraternity, and which this Grand Lodge has hitherto sought to enunciate, to uphold and maintain; and may the Most High prosper them and you in all your lawful undertakings, and may He evermore abundantly bless the Grand Lodge of Quebec, and our beloved Order throughout the whole world. So mote it be.

[The Grand Master then closed his address, thanking the brethren for their courtesy, forbearance, etc.]

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 "THINK OF THIS."
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Under the above heading, the *Corner Stone* comes out very plainly with regard to the dire result which must in time follow, if we continue our wholesale system of suspension for non-payment of dues—a form of punishment regretted within the jurisdiction of the Grand Lodge of Canada, by insisting upon delinquents being forced to pay annual dues during the period of suspension, an iniquity so unjust that we are astonished to find it has a single advocate in the country. The fact is, that many men are actually suspended for non-payment of dues when poverty forces them into that position: these are the Brethren who feel the unmerited punishment keenly, and seldom attempt to re-instate themselves. A remedy should be found for such cases, as it is a disgrace to us to permit an honest Mason's name to be blackened on account of his financial circumstances, and it is a still greater disgrace to us to annually *fine* such a brother, when we refuse all the rights and privileges of Freemasons. That such is the case no brother of experience can deny, and we heartily endorse the following utterances from our New York contemporary:—

"We find the following remarks upon the unwise legislation of many Grand Lodges, touching the individual rights of Masons, among the

official proceedings of the Grand Lodge of Alabama:—

"We know of cases where wise and true Masons have suffered from the over strict enforcement of such laws, and, doubtless, could facts be ascertained, many of the recent suspensions for N. P. D. are cases where poverty alone caused the dereliction. Shall good Masons be disgraced for such a cause? Verily, we fear the 'almighty dollar' has closed the eyes of Dame Charity, and that the business of *collections* is becoming the *ultima thule* of lodge duties! If the wrong we suggest really exists, let it be righted at once, for we cannot prosper while treating those of our own household unjustly and uncharitably. The Man is greater than the Dollar, and we prefer the greater to the less."

"Were we editorially to express these most true and timely remarks we would be assailed by some of the organs of the self-sufficient rulers of Masonic opinion in the local districts, who appear to believe that in allusion to an unpleasant truth lurks the elements of treason. Still official figures should never lie, and we find in those of Maine the alarming fact that, within three years, 1879, 1880, and 1881, no less than 61,514 members have been lost to our fraternity through suspension for non-payment of dues.

"It cannot be imagined that this immense body of deserters are all stricken by poverty, and we are constrained to seek for some other cause for this remarkable decadence in Masonry which, if not stayed, will lead to the virtual extinction of our institution before the close of the present century. We most emphatically assert that, unless a radical change be wrought in the legislation and administration of Masonry according to prevalent American ideas, this catastrophe must occur. There are in this state alone thousands of men of comparative wealth and of marked influence, voluntarily re-

maining unaffiliated from adherence to an opinion that the Masonry of to-day is not the Masonry of their fathers, while others have dropped out of active membership to avoid communion with much of the new material with which we have sought to plaster breaches in our foundation wall."

The Grand Master of Tennessee thus alludes to the subject:—

"The other measure to which I alluded as being a question for each subordinate lodge to settle for itself, is the subject of lodge dues, or the dues collected from members by subordinate lodges. The custom as it now exists is the fruitful source of all woes. It occasions nine-tenths of all our lodge trials. It is the cause of loss of interest, irregular attendance, and ultimate total lethargy and death of some of the oldest lodges. It is modern in its inception, obnoxious in its nature, and not in accordance with the ancient spirit and custom of Masonry. In all my visits and inquiries, nine-tenths—I believe I might truthfully say ninety-nine hundredths—of all the trouble reported to me originated in the everlasting sore—N. P. of D. Not a session of the Grand Lodge is held but more or less legislation is demanded upon this subject. I respectfully suggest to subordinate lodges if it would not be better to strike it from their by-laws; wipe out the question at once and forever—get rid of it, and never again let the word *dues* be heard in the land. But some brother will say, how shall we raise our assessments for the Grand Lodge? and, what shall we do for a charity fund, and to meet current expenses? Do as one among the older and most prosperous of our own lodges has always done; if the revenue from conferring degrees is insufficient for these purposes, let the secretary notify all the brethren two months in advance what sum is required. Each brother comes forward with the amount he is able to pay, and the sum is raised."

MORE OF IT.

The Grand Master of Ohio rendered in 1881 a decision touching our affiliated brethren, which has provoked much comment among the Craft at the West, and, as Grand Lodges throughout the Union will undoubtedly adopt the judgment as standard law, it has become a matter of general interest to all Masons:—

"Held that a non-affiliated Mason had no right to prefer charges against a member of a lodge; and hence, where charges were so preferred in a lodge, and were referred to a committee, and were afterward on report of said committee dismissed, I would not consider any allegations as to the irregularity of the proceedings by or before the committee. The lodge had a right to dismiss the charges because they were not properly preferred; and hence their action in dismissing the charges was not erroneous, although their reasons for doing so might be insufficient."

A reflective man carefully watching the progress of Grand Lodge legislation in the matter of non-affiliated Masons, must arrive at a well founded conviction as to their having gone blindly insane upon a subject upon which depends in a greater measure than our monomaniacal legislators at present suppose, the future prosperity, if not stable maintenance of the fraternity in the United States. When, as Past Grand Master Drummond, of Maine, has conclusively demonstrated, one-third of the legitimately raised Master Masons in this Union are at the present moment in a condition of non-affiliation, and their army is being recruited at the rate of two thousand annually, one would materially think that some effort would be made for the conciliation and reclamation of so valuable a body of men. On the contrary, every imaginable penalty, of which this Ohio decision is a fair specimen, is being imposed upon unaffiliates to drive them ultimately into an open

and powerful revolt against Grand Lodge domination. Our New York Constitution provides that "a warranted lodge shall have, with the Grand Lodge, concurrent jurisdiction over any unaffiliated Mason, residing within its territorial jurisdiction;" or, in other words, the unaffiliate has full privilege of being tried, as often as any member of that lodge thinks proper to bring charges against him, while he has no reciprocal right of bringing any wrong-doer to justice, be his crime however heinous.—*Cornet Stone.*

ENGLISH FREEMASONRY.

English Freemasonry begins in another year of the civil calendar with its wonted efforts for charity, with its careful performance of those allotted duties which attend on the election of our officers and the installation of our Worshipful Masters. The Royal Masonic Benevolent Institution is now specially before us again with its very many claims on our zeal, our sympathy, and our aid. The first meeting of the Board of Stewards took place this very week, and a fresh call is therefore made on our thoughtful and benevolent Order, to give their valuable and hearty support to excellent, well-managed Charity of our English Craft. It is impossible to overrate its need or its value; it is beyond any one's power to exaggerate the real good it seeks to do, and does, in truth, so effectively accomplish. The thought has often occurred to us, as, perhaps, it has to others, how sad it is to realize the large number of necessarily disappointed candidates who seek for the availing, if modest, help this good Institution so liberally yet unostentatiously bestows on our decayed brethren, and on their widows. We venture to think that if at this season of the year, when our hearts are open, the claims of this, the youngest, but not the least necessary or beneficent

in its results, of our noble Institutions, were pressed by W. M.'s on the attention of their brethren, a large amount of subscriptions generally would be remitted to the head office, and we should be able to try and reduce that long list of often weary and suffering applicants, which at present transcends the normal means of the charity to meet or assist. If there is a successful festival, if the worthy Stewards bring up large returns, (as we doubt not, so intrinsically good and patently urgent are the claims of the Royal Masonic Benevolent Institution), then there is no doubt also but that the Managing Committee will recommend to the annual meeting to increase the number of candidates to be elected. We are not insensible to the possible danger of doing too much, of too hastily increasing our benefits and obligations, which may bring out still more numerous claims, but there can be no harm in urging on all our readers and brethren to put their "shoulders to the wheel," and combine to make the anniversary of this admirable charity another and a very signal success.—*London Freemason.*

OUR CRAFT.

Masonry is a grand old growth of the illimitable past, nourished and supported by its eternal springs of immortal principles, and hardened by the wintry storm of adversity, and has no place in the race of modern societies for popular favor and rapid accumulation of members. As well might the sturdy oak, gnarled and seared by the contending hurricanes of untold centuries, envy and seek to emulate the cereals that flourish and rapidly grow beneath its protecting boughs. We have too many Lodges and too many members, and the tendency of to-day to make Masonry more of a popular institution is the darkest cloud within the Masonic horizon. While the great mor-

al lessons we inculcate can make no man worse, it is useless to expect them to miraculously transform the man whose inherent nature is not fitted to receive and appreciate the heaven-born principles of Faith, Hope and Charity, into one who will, in his life's conduct, exemplify those excellent principles. Man's views, belief, and conduct may be greatly modified and improved by correct moral teachings and associations, but his nature is seldom radically changed, and while the Lodge and its associations elevate every man coming within its influences to a superior moral plane, still, it cannot be expected to work miracles in reformation. The man whose heart, though uncultured, and in the rough ashlar state, does not pulsate in harmony with the fundamental principles of morality and manly character taught in our symbolic lessons, is not a fit pupil for our instruction, has no place in the Lodge and if there is a burden and non-assimilating element that must eventually produce discord and a sort of moral dyspepsia. It is a familiar principle in mechanics that nothing is stronger than its weakest part, and a society or association of men may well be judged by the similar principle that no exclusive body can be ranked higher in the moral scale than the lowest character received, recognized as entitled to fellowship, and held out to the world as a member.

Greater care should be taken in the selection and admission of material into our social structure. No man who is not of such character and standing that his name means honesty, integrity and broad-minded benevolence toward his race, should ever be encouraged to send his petition to a Lodge; and when the petition is presented, the candidate should receive the most searching investigation, and be promptly rejected if any doubt exists as to his fitness for membership. To be a Mason signifies much, it is true, but it should signify

much more. The fact that a man is a Mason ought to be a guarantee, not alone to the Fraternity, but to all the world, that he is a man of honesty, integrity, liberality and moral character. In fact, it may be assumed, that, as a general rule, such is the fact; but, unfortunately, there are too many exceptions. Every member of the Craft who falls short of what a Mason should be, detracts in the same degree from the average estimation in which we are held by the world and by each other. Masonry has never been, and was never calculated to be, a popular society. The very first declaration made by every candidate for the Fraternity, with us, clearly admonishes him of this fact. All selfishness and mercenary motives must be renounced before even our outer door can be entered, and these are the life-giving principles of most of the modern popular societies.

Far be it from me to utter one word in disparagement of any other societies. They are, so far as I know, all organized upon good principles, and charged with important missions, and are the promoters of much good. Those societies are not in the way of ours, and are not our rivals or our enemies, and will aid rather than injure us. Let them increase and prosper, and enjoy their popularity and strength of numbers; but let us sail according to our ancient chart, and maintain our exclusiveness, our high code of morals, assumed when time was young, and our traditional practice of disinterested and voluntary charity. Let us be distinguished by the average high moral character and intelligence of our members, rather than by our numerical strength. Let us see to it that every Mason is a man of good natural sense, of good, clean, every-day character, honest, truthful and sober, and not addicted to any habits or vices unbecoming of gentlemen.—*Grand Master Denson of California.*

A NEW YEAR.

Such is the fact with which we greet our numerous friends in all portions of the world, as we appear in this, the first issue for 1883, of the *Freemason*. 1882 has passed away, and 1883 has put in its appearance. We have left behind us another milestone on our journey, and are moving on to-day amid all those doubts and uncertainties of a coming future, which constitute our normal condition, rather so peculiar characteristic, of our own limited knowledge here. And yet, though some affect to complain of their own ignorance of what advancing time has in store for us and ours; though some, in all ages, have sought vainly and perversely to pry into the hidden realities of existence, and to forecast and foretell what is confessedly beyond their ken; yet, on the whole, we are, and ought to be, satisfied, that this very condition of human ignorance and uncertainty has its good side, nay, its positive advantages for us all. What should any of us be the better or the worse, or the happier, for knowing the actual result of earthly strivings? the disappointment of lawful hopes? the overthrow of fair expectations? Should any of us, we make bold to ask, find happiness in realizing now the eventual reversal of early promise, or the utter annihilation of our golden dreams? If any of our readers think that such actual and certain knowledge of what is now hidden from our view by the impenetrable veil which is cast by a kind Providence over all beyond our very present, would be good for them, or do them service, or give them one iota of happiness, they are either self-deceived, we beg respectfully to observe, or profoundly ignorant of what, after all, constitutes the true secret and real meaning of life. It is this entirely imperfect acquaintance with what lies before us, on the contrary which constitutes the spur to exertion, the incentive to hope, which nerves us to struggle, and forbids us to despair,

and which serves above all to throw around the somewhat depressing shiftiness of mortal existence those brighter associations of faith, and trust, and duty, which offer such attractions to loyal hearts, and supply such unwavering confidence to thoughtful minds. Let us not then complain of what we know not and cannot know now, because we do not know it; but rather, as year follows upon year, and the great River of Time wends on its way, if sinuously here and there, to the still greater Ocean of Eternity, let us only look on the passing hour as our own, and seek to make provision for that more real and lasting epoch, when Time itself has passed away, and has ceased to influence the hopes and fears, the joys and sorrows, the lives and deaths of us poor children of the dust.—*London Freemason*.

THE TRINITY.

Referring to this doctrine in Knight Templary, Sir Stephen Berry, of Maine, says:—

“The orders (of the Temple) were conferred in Boston in 1769. Commanderies were instituted in Providence, Boston, Newburyport and Portland, at the beginning of this century, and have uninterruptedly practiced the present system from that time until the present, and until now the question of the Trinity has never been broached.”

Sir Samuel Harper, in his report on Foreign Correspondence to the Grand Commandery of Pennsylvania, 1882, remarks thereon:—

“Overhaul the manuals of the fathers of the ‘present system,’ which we have no doubt are considered authority by all New England Commanderies, and you will find the Trinity distinctly recognized. If the question was never broached until now, explain why it is that three of the five New England Grand Commanderies have Subordinates named

Trinity, and especially explain why the oldest Commandery in New Hampshire and your own No. 7, which must be several years old, have adopted that name. Even Massachusetts has its Trinity Commandery. The name means something—it is a sign of the doctrine of the Holy Trinity, and there can be no doubt that in all three instances it was selected because the Trinity was considered an essential doctrine of the Templar creed. We not only desire to make the point that Sir Knight Berry is mistaken in saying that the question was never broached until now, but also that these instances tend strongly to show that the Trinity was always regarded as a doctrine of our faith, and that the liberalizing tendency of the age, as Past Grand Master Hurlbut puts it, has in recent years opened up the doors of our Asylums to non-believers."

[The doctrine of the Holy and Indivisible Trinity is as much the first great Landmark in Templary as a belief in a Personal Deity is the first great Landmark in Masonry.—Ed. CRAFTSMAN.]

NEWS ITEMS.

The M. W. the Grand Patron of the General Grand Chapter, has given his decision that a half-sister of a Master Mason in good standing, is eligible to membership in the Order of the Eastern Star.

The *Keystone* says:—A meeting of German Masons has been held in New York for the purpose of raising funds to relieve the sufferers by the recent Rhine floods. Over \$1,000 cash was collected and as much more promised. The list will be kept open for some time, the intention being to raise \$6,000.

Masonry in Hong Kong, China, appears to be in a flourishing condition, as is seen from the news of the

Craft in the Hong Kong *Telegraph* of December 11th ult., a copy of which has been fraternally sent us. The installation of the officers of three lodges is announced, viz., of St. John's Lodge, No. 618; Victoria, No. 1026, and United Service, No. 1341.

Praise without profit puts very little into the pocket, might apply itself, with a very strong moral, to the lodge which occupied our reading space during the year, yet will not pay for its advertisement.—*Ed.*

Masonry may be very aptly denominated the great regulator of the human family, from the universality of its language and its freedom from penalty in another world, for its new profession in this.—*Benezer Thayer, G. L. S. Carolina.*

It ought to be remembered that "a word spoken and a stone thrown never return," and that brothers cannot be Masonically just, if they are not kind-hearted; and that if they will entertain faith and experience confidence, have sympathy and be charitably considerate, with a desire to help one another, their own characters for prudence and integrity will be enlarged and extended.—*Henry Clark.*

IN ENGLAND. — Freemasonry has had its epochs of shade and disfavor, of open hostility, of covert ridicule, it has experienced its ample share of the incriminations of the ignorant, of the satire of the unjust. But it has outlived all these things, and will live them down, only provided that certain sections of our great Masonic family do not betray us into the hands of the common enemy by faithless forgetfulness of Masonic foundation-truths on the one hand, or open abjuration of the true old Masonic landmarks on the other. We have, ourselves, no fear for present or for future, if only Freemasons be true to themselves, faithful to their own kindly, tolerant, loyal, peaceful principles.—*London Freemason.*

We fraternally greet our friend and brother, Joseph H. Beale, as Masonic editor of *Loomis's Musical and Masonic Journal*, of New Haven, Conn. He is welcome to membership in the corps editorial, and we shall expect him to write as vigorous prose, as we know he has written charming poetry.—*Keystone*.

The Grand Lodge of Scotland has been considering the expediency, not to say duty, of disciplining such members of the Craft in its jurisdiction as display the square and compasses, and other Masonic signs, for the evident purpose of attracting attention to their occupations or business. Nothing has yet come of the movement, but the reform spirit has been evoked, and it is safe to predict that those who seek to advertise their Masonic connection in unbecoming ways, will find ere long, that by so doing, they gain nothing from well informed brethren.

WHICH SHALL IT BE?—The Knights Templar of Baltimore—some of them—have recently been somewhat exercised over the question as to whether a frock or dress coat should be worn on the occasions of Templar parade, etc. The Grand Commander of Maryland seeks to enforce the regulation style of costume, which calls for a frock coat. One of the Baltimore Commanderies prefers a dress coat of a peculiar form, and does not like to give way to superior authority. The Grand Commander is reputed to have issued an order suspending certain officers of the Commandery referred to (Beauseant) from their respective offices. A good deal of unpleasant feeling has been aroused in regard to a question which is of very slight importance.

There existed extenuating reasons in the circumstances for original creation of the Sons of Malta, and some excuse could have been offered for giddy collegians in the invention of such puerile impositions as the

once famous "Alpha Omega" and "H. E. O. T. T.," still we can conceive of no valid reasons, which can be urged in palliation of imposition of objectionable ceremonies upon a credulous member of the Masonic Order, entrapped, while upon a pilgrimage in search of promised light, into quagmires and mantraps by substitution of a will o' the whisp. While no man with a passable knowledge of Arabian customs or history can be caught in the meshes of the "Mystic Shrine," even should he have enjoyed previous experience as a "320 A. A. S. R., or Knight Templar," the fraud in insinuating the connection of this puerility with Craft Masonry, is none the less reprehensible and by some Masons deemed to be positively dishonorable.—*K'r.*

INGELSOIL.—Officers of King Hiram Lodge, No. 37, G. R. C., installed by V. W. Bro. Hugh Kerr. W M, W Bro Wm Thompson; S W, L Chapman; J W, J L Perkins; Treas, W Bro W A Woolson; Sec, R H Revel; S D, Wm Tennant; J D, Geo F Clark; D of C, R W Bro Chas H Slawson; Stewards, O T Wright, Jas A Glass; I G, Henry Wilson; Tyler, Angus McLeod.

KINGSTON.—Officers of Minden Lodge, No. 253, G. R. C., installed 27th Dec. 1882, by R. W. Bro. G. M. Wilkinson, P. D. D. G. M. W M, W Bro W D Gordon; I M P, W Bro J McEwen; S W, W M Drennan; J W, W Newlands; Treas, R W Bro G M Wilkinson; Sec, D A Givens; Chap, Rev R J Craig; S D, A LeRicheux; J D, R A McMahon; D of C, John Bunt; Stewards, L W Shannon, J H Clark; I G, W H Smith; Organist, G W Andrews; Tyler, Edward Ball.

At the R. C. of Orono Lodge, No. 325, G. R. C., held on the 18th ult., W. Bro. A. J. Lockhart, who was about leaving for Manitoba, received a kindly expression of the feelings of his brethren, in the shape of a Past Master's jewel, accompanied with an address. W. Bro. Lockhart replied in an excellent manner. After the meeting the brethren repaired to the hotel, where a large supply of well cooked oysters awaited their consumption, and a very pleasant hour was spent. Our esteemed friend and Bro. carries with him the best wishes of the Craft in Ontario District, in which he has been a thorough and indefatigable worker.

The Canadian Craftsman.

Port Hope, March 15, 1883.

THE QUESTION OF THE HOUR.

For over quarter of a century the Grand Lodge of Canada has suffered its merited punishment in having accepted *conditional* recognition from the mother Grand Lodges of Great Britain and Ireland. She has patiently borne with the unconstitutional treaty, by which she sold her birthright of exclusive sovereignty for "a mess of pottage," thrown to her from the banquet halls of the mother-country. For years, she has permitted, without a protest, lodges to exist within her jurisdiction, defying her authority and sneering at her laws—*lodges claiming to be her peers*, and giving degrees whenever and wherever they liked, accepting rejected material and wilfully violating every constitutional right acknowledged by Grand Lodges on this continent. She even followed in the footsteps of her mother, the Grand Lodge of England, when her daughter—the Grand Lodge of Quebec—was organized, and *to this day* has never supported that Grand Lodge in her noble efforts to uphold her dignity and maintain her sovereignty. No; with folded hands she sat silent and calm, when she saw the authority of the Grand Lodge of Quebec trampled upon and insulted by three unimportant bodies in Montreal, working under warrants of the Grand Lodge of England. She never backed her earnest protests, or aided M. W. Bro. J. H. Graham in his manly efforts to free Quebec from a thralldom that Canada had borne with impunity for

years. No, she has allowed her daughter to fight the battle alone, and now she receives her own reward.

These English Lodges, finding material scarce, (although they cheerfully accept "the rejected" by the legitimate lodges in Quebec), we repeat, these English lodges, finding material scarce in the Lower Province, have opened their maw for the black-balled candidates of Ontario. They have virtually announced to the Masonic world that their doors will fly open, *upon payment of a fee*, to those who cannot obtain admission elsewhere. These lodges have the power to pour forth upon our land a class of men that could never receive Masonic recognition at home. The Grand Secretary of England, so we understand, says "it is all right," and expects us to abjectly submit to it. Surely that official does not suppose that we are tamely to kiss his hand and bow the knee in a case like this. What object is there in the ballot and black-ball, if sneaky Jack and bilious Tom, rejected in Apex Lodge, No. 1, G. R. Canada, can go to Montreal, and after a short sojourn come back full-fledged Hiramites? Yet it can be done, and it has been done. St. George Lodge, Montreal, E. R., has accepted, initiated, passed and raised a gentleman whom Doric Lodge, Toronto, declined to receive. We say not a word about the party, and deeply regret the unpleasant position in which he is placed, but we protest in the name of Masonry against the OUTRAGE.

M. W. Bro. Daniel Spry, G. M. of the Grand Lodge of Canada, has, we are glad to say, *spoken*, but he has not gone far enough. At a recep-

tion given by Doric Lodge, in Toronto, the Grand Master said that (1) he would uphold any lodge that refused admission to this rejected applicant; (2) he would uphold any lodge that refused admission to *any member* of St. George's Lodge, English Register, Montreal; (3) that he would uphold any lodge that refused admission to any Mason from any one of the English Lodges, viz: St. Paul, St. George, and St. Lawrence, working within the jurisdiction of the Grand Lodge of Quebec.

So far so good. The Most Worshipful Grand Master of the Grand Lodge of Canada really authorizes his lodges to close their doors upon all Masons hailing from the jurisdiction of the Grand Lodge of Quebec that do not acknowledge the sovereignty of that supreme organization. By this declaration he virtually declares that the conditional recognition unlawfully agreed to by the Wilsor-Zetland treaty between the Grand Lodges of England and Canada is at an end—has terminated. At last, a Grand Master of Canada has dared openly to announce that the Grand Lodge over which he presides is a Sovereign Grand Body, and not merely the peer of an English Lodge existing by sufferance on Canadian soil. *But the Grand Master of Canada has not gone sufficiently far—not nearly far enough.* Does Grand Master Spry intend to permit this outrage to be repeated? Of course, it will be repeated. Black-balled candidates now know that they can run down to Montreal and be welcomed with open arms by these English Lodges there, living upon the money they make from just such material.

We call upon the Grand Master of Canada to protest again and again to the Grand Lodge of England against such a wanton and flagrant breach of Masonic courtesy and Masonic law. The Grand Secretary of England must remember that the Grand Lodge of Canada has *equal* rights with the Grand Lodge of England, and in the name of the Canadian Craft, we demand that our Most Worshipful Brother insist upon the Grand Lodge of England *withdrawing* her now "irregular" Lodges from this Dominion, or at least, require them to become of obedience to the Grand Lodge within whose jurisdiction they are situated. If the Grand Lodge of England refuses so fair and reasonable a request, it will become the duty of our Grand Master to cancel the commission of the Grand Representative of the Grand Lodge of Canada at the Grand Lodge of England, and to issue an edict of non-intercourse; and appeal to the Grand Lodges of the world in support of the same.

The time for palavering and cringing subserviency has passed by. A Canadian Mason has, we presume, the same rights as an English Mason, and we see no reason why we are to sink our manhood and forfeit our own self-esteem because the Grand Lodge of England chooses to allow her bantlings in this country to *live upon* the fees they can obtain from "the rejected" by our own legitimate lodges.

It may be said that we speak and write too harshly regarding these lodges. We regret to say our vocabulary does not contain words sufficiently strong to express our unutterable contempt for men, calling them-

selves Masons, who in this country would cling to the skirts of an honored Grand Lodge and trail them in the muck and mire of pollution, by making Masons of material which they know has been rejected elsewhere. We furthermore feel compelled to add that if the Grand Lodge of England permits her subordinates to commit so gross an outrage upon Masonry universal, that, whilst protesting, we shall bow our head in shame and blush at the conduct of the mother from whose breasts our own Grand Lodge drank the sweet milk of Masonic Love, Masonic Charity, and Masonic Truth.

ENFORCED MEMBERSHIP.

An esteemed correspondent takes us to task in regard to our views upon enforced membership. We cheerfully admit that he caught us tripping in our statement that anybody could join of his "own free will and accord," but that, of course, he will know was merely a slip. The question in our mind is, what right have we to say to any brother "you *must* belong to a Lodge?" To quote from any ancient documents that such was originally law is sheer nonsense, as, properly speaking, lodges (as we understand them) are of recent origin.

We hold that to insist upon a brother being a lodge member, when for conscientious reasons he may wish for a time to retire from the same, is unjust and unmasonic. We furthermore believe it is a suicidal course to pursue. A brother finds he cannot conscientiously sit with another member of a lodge, yet by this system of enforced membership,

he must still remain a member of that lodge or allow himself to be suspended, or perchance expelled. Our correspondent, we presume, will say, "Let him join another lodge;" but he may live hundreds of miles from any other lodge, and then not know any of the members. No, the system is wrong, and diametrically opposed to the principles of our Institution, which is founded upon Justice, Charity and Brotherly Love.

What justice is there in enforcing a brother to remain a member of a lodge, when for reasons of his own he wishes to withdraw. Is there that liberal and charitable spirit which should characterize Freemasonry in such a *bondage*? What brotherly love is there in such a cramped and narrow minded system? A brother should be as free as the birds of the air. There is no object in detaining the unwilling. Put policy aside. Does our Nebraska brother pretend to argue that such material is of any benefit to the edifice? Fancy a lodge composed of a dozen men, all desirous of becoming unaffiliated. What sort of a lodge would it be? What sort of work would it perform?

Our brother says "suspend" or "expel" such men. This would be a crying injustice and a cruel outrage. Take a man's fees, make him a Mason, and then, because of conscientious reasons, perchance *religious scriptures*, he does not desire to remain in membership, suspend him. Why, the very thought is wrong. If Masonry has to be kept up by an *enforced membership*, the sooner it decays the better. Let our friend picture to himself a church thus supported and thus built up.

THE MASONIC ASYLUM.

We really think the time has arrived when, within this jurisdiction, there should be a Masonic Home or Asylum for our aged brethren in distress, and the widows and orphans of those who died in want, penury and poverty. Here in Ontario, on the roll of the Grand Lodge of Canada, are the names of eighteen thousand Sons of Light. Year after year, we quote the immense sums accumulating in the coffers of our Supreme Body. We cheerfully admit that our position compares favorably with many older and larger Grand Lodges—we know that our charities exceed many others. The time, however, has now arrived when we should have some place of comfort for those who have borne the heat and burden of the day, and now weary and impoverished, need a home with home-comforts in their declining years.

We feel confident it only requires united action to bring this happy result to a pleasing conclusion, but it requires a steady and systematic movement—spasmodic efforts are of little or no avail. Why not have a committee selected from amongst our leading Craftsmen, and let them have sole control of the management of the place. Let them investigate the systems pursued in other countries in similar cases. Let them solicit subscriptions from lodges, chapters, preceptories and members. These subscriptions need not be cash—they might cover three or even four years. Many a Hiramite in this Province would cheerfully give ten or twenty dollars per annum for, say three, four or five years. Others would subscribe

in proportion, but few, we think, would "put down their names" for less than five or ten dollars.

We believe if such a plan as this were adopted one hundred thousand dollars could be raised within eighteen months. Besides the Grand Lodge of Canada could donate liberally. There is no reason why this should not be done. The senior Grand Lodge in the Dominion has a duty to perform in this respect, and, judging from many communications we have received, we feel certain that the time has arrived for the leaders in the Craft *to move—to act*.

We ask our friends in all parts of the country to take up this subject. Discuss it amongst the brethren in their neighborhood, and introduce it in their lodge-rooms. Canadian Masons will prove themselves able and willingly to work in so righteous a cause, if those whose duty it is to *lead* only do so and point out a *practical* path for their brethren to follow. We rely upon our Grand Master, Past Grand Officers, and others, whose names are household words to the fraternity, to perform their duty, by putting into tangible shape, some scheme by which funds can be raised for this holy cause—a cause in which any true Freemason will join with heart and soul. We say—God bless the founders of our Canadian Masonic Home.

Bro. Sereno D. Nickerson, Grand Secretary, will please accept our thanks for copy of proceedings of the Grand Lodge of Massachusetts, at the Quarterly Communication, September 13th, and specials September 18th and October 20th, 1882.

EDITORIAL NOTES.

The Grand Lodge of New South Wales claims that it has on its roll a majority of the Masons in that colony.

The London *Freemason* complains that the charities are not so well supported by the country lodges as they should be.

NEW SOUTH WALES.—We are in receipt of proceedings of the Grand Lodge of New South Wales, from June 1881 to June 1882. We shall have pleasure in reviewing the same next month.

The Freemasons of Cincinnati, Covington and Newport, have organized for dispensing relief, and telegraphed to Toledo, Sandusky and Cleveland for rowboats, all they can send, to be used for that purpose.

A *dimit* shows that its holder is *not* a member of a lodge; the *diploma* that he is a member, or was at the period of its date. A diploma, if not too old, is a good document to travel on; a *dimit* is the worst paper a traveling Mason can carry.

Immorality is un-Masonic; so is irreligion. If a Mason violates the moral law, he forswears himself, and if he denies the existence of a God, he forsakes the faith of his solemn vow, and becomes an apostate. In either case he ceases to be a Mason, no matter what lodge he may belong to, or how many grades he may number. And though not formally charged and arraigned, he is nevertheless liable to a certain tormenting discarding, and exposes himself to a denial of all official and exemplary stations.

All the Commanderies of Knights Templar in San Francisco are crowded with work, holding special meetings two and three times a week. If it is found necessary, to complete their work before the meeting of the Triennial Conclave, they will use every night in the week, except Sunday.

The Lodge of Israel, Birmingham, England, has been established by Jewish Brethren for the comfort of persons of their own religious belief. The fees are high, the annual dues being fifteen dollars, and all banquets are to be supplied with food prepared according to the Jewish rites. The W. M. and Stewards have to see that proper vessels are provided, and that "grace after meat" be said in Hebrew, the Jewish Brethren having their heads uncovered. Full evening dress is insisted upon.

The Masonic Orphan Asylum of Oxford, North Carolina, now cares for 150 orphans. Up to December, 1881, 628 orphans had been admitted. The Grand Lodges of Connecticut, California and New Hampshire are moving in the direction of establishing Masonic Homes, and the Craft in Pennsylvania have likewise taken the initiative in this laudable direction. The Masonic Widows and Orphans' Home, of Louisville, Kentucky, since its incorporation in 1867 has received nearly 300 beneficiaries, and its disbursements in the same time have been \$316,600. Last year its expenses were \$9,345. The 15,000 Masons of Kentucky are doing well for the cause of Masonic charity. It is time for the Grand Lodge of Canada to move in this matter.

CRAFT HONORS.—M. W. Bro. J. H. Graham, P. G. M., G. L. of Q., has been elected an honorary member of Albion Lodge, No. 2, Q. R., City of Quebec, and of Zetland Lodge, No. 12, Q. R., City of Montreal.

The Sup. Gr. Council of the A. & A. Rite for Canada (the Hamilton and Montreal Branch,) in their proceedings speak of R. W. Bro. L. H. Henderson, P. D. I. G. M. of the G. L. of Canada, P. G. Z. of the Gr. Chapter of Canada, Preceptor, and a K. C. T., as "one Henderson, of Belleville." Courteous, fraternal, and very Masonic!!!

It is rumored that quite a quantity of rejected Masonic material from Ontario propose paying a visit to Montreal, so as to be "made good and true" in St. Paul's, St. Lawrence, and St. George's Lodges—English Register. We suggest the "black-balled" of this Province get up a cheap excursion for the purpose. The Montreal-English Lodges would also, perhaps, take them in cheaper by the batch.

We understand it is proposed to remove Shekinah Council, No. 1, G. R. C., from Orillia to Barrie. This Council, as its number shows, was the first established body of the Cryptic Rite in Ontario, and might be regarded as the mother of many of the present Councils, including Adoniram, of Toronto. Ill. Bro. E. H. D. Hall, D. D. G. M. of the Ontario District, is Th. Ill. Master. We regret to say the degrees of Royal and Select Master throughout the Dominion have never, apparently, taken that hold upon the Craft to which their beauty and teaching entitle them.

M. Ill. Bro. Robert Ramsay, the Substitute Grand Master of the Sovereign Sanctuary, officially visited the Rose Croix Chapters of London, St. Thomas, and Fort Rowan, last month. In both the latter places a banquet was tendered to him, and a number of brethren participated in the same. A meeting of the Executive Council of the Rite is called at Belleville on the 22nd inst.

From the reports in the newspapers it would appear that R. E. Sir Knight Jas. A. Henderson was left out of the first list of those who received the Decoration from the Prince of Wales. This was not the case, as his name was the first recommended by the Great Prior, Col. MacLeod Moore; after, however, it came to this country, our eminent Frater, for reasons of his own, declined the honor at the time, but subsequently re-considered the matter and accepted.

The Three Ancient Rules of Avonchal, are: 1. I have sat with him in a lodge of the degree now under consideration, (or in the Grand Lodge, which is best of all.) 2. I have legal evidence concerning him from a man whom I know to be a Mason of the degree now under consideration. 3. I have examined him by order of the Master or one of the Wardens, and can vouch for him as a Mason of the degree now under consideration."

The *Masonic Review* says the following "churches" or sects oppose Freemasons: "The United Brethren, the Roman Catholics, the *Soul-Sleepers*, or Seventh Day Adventists, and others. The Quakers used to do

this, but they are becoming more liberal. The old school Baptists, ludicrously termed 'Hardshells,' have a rule against secretism. In 1854, the Evangelical Lutheran Synod of Ohio and adjacent States passed resolutions denying admission to Freemasons. The Pope, some one hundred and fifty years since, fulminated a bull against Masonry, which was the first ecclesiastical thrust against Masonry that we recall.

At the meeting of the Grand Lodge of Manitoba, last month, the following officers were elected and installed for this year:—M. W. Bro. J. H. Bell, M. P. P., re-elected G. M.; R. W. Bro. D. B. Murray, D. G. M.; R. W. Bro. A. Pearson, D. D. G. M., district No. 1; R. W. Bro. D. G. Dick, D. D. G. M., district No. 2; R. W. Bro. C. H. House, D. D. G. M., district No. 3, re-elected; R. W. Bro. J. Griffith, D. D. G. M., district No. 4; R. W. Bro. R. McCraig, G. S. W.; R. W. Bro. Dr. Smith, G. J. W.; R. W. Bro. Rev. Canon O'Meara, G. C., re-elected; R. W. Bro. Dr. Young, G. R.; R. W. Bro. J. J. Johnston, G. T.; R. W. Bro. H. D. P. LeCapellain, G. S., re-elected; V. W. Bro. John McKechnie, G. S. D.; V. W. Bro. James Levy, G. J. D.; V. W. Bro. G. E. Fulthorp, G. P.

M. W. Bro. Daniel M. Browning, Grand Master of the Grand Lodge of Illinois, has issued the following appeal:—"The overflowed rivers have submerged the houses and destroyed the property of a large number of our fraternity in this and neighboring jurisdictions, and this condition of things has continued for such a length of time as to leave many of them in a destitute condition. Their wants

must be supplied at this time, and for many days to come, by the CHARITABLE. I therefore appeal, in their behalf, for more systematic contributions. Let contributions be quickly made and forwarded to WILEY M. EGAN, Grand Treasurer, Chicago; and I designate the Worshipful Master and Secretary of each lodge as a committee to collect and forward the same to him. I have already advanced considerable sums of money to aid those most needy."

Correspondence.

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

To the Editor of THE CRAFTSMAN.

Your article of January 15 on "enforced membership" excites surprise here in Nebraska. It is presumed you wrote the article, or adopt its views.

Plainly speaking, Nebraska thinks our Institution has no greater or more harmful heresy than that a man enters Freemasonry "of his own free will and accord." (I quote your words.)

The lawgiver or teacher (and that is your position) who states a proposition is understood to mean what he says, all that he says, and nothing but what he says. When you say a man enters a lodge of his own free will and accord, you state that which (in my opinion) cannot be sustained by the landmarks, regulations, common law or usage of our Fraternity. A profane enters my lodge as much by my free will and accord as by his own; he comes a suppliant, dependent upon the permission or denial of the Master of the Lodge; he comes not as my peer, to take up that which is his of right; he does not come as my equal to meet me on my level, and share with me those things which are mine as a Freemason; he comes a poor seeker for a part of those things which are already mine; his coming to the threshold of the lodge is of his

own free will—his entrance is of my free-will. Your quotation means either more or less than you claim, and your position can not be sustained, I think.

What you may have meant to claim perhaps, is that the candidate for the mysteries of Freemasonry makes the request "of his own free-will and accord,"—that is to say, his first impulse, and his first steps to gratify that impulse, were his, and his alone; that he was not under duress; that he sought Freemasonry, and Freemasonry did not seek him. But it seems absurd to claim that a profane enters my lodge of his own free will and accord, when I can stop him at any moment of his progress, even at the threshold of the lodge.

"Enforced membership is contrary to the very spirit of our Institution," you say. Since when? I ask. You law-givers, who know not Moses and the Prophets, are responsible for many half-truths which work all the harm of whole errors. The average Mason of to-day is no student; like our professional men who are *case-lawyers*, and study decisions rather than law, our craftsmen of to-day take the *ipse dixit* of some self-constituted teacher, who writes much and makes some mistakes; and especially is our young Mason inclined to adopt doctrines thus announced, if they have a pleasant jingle, or coincide with his wishes or his hastily gathered notions.

The ancient regulations, in substance, say, if I am not in error (and am no law-giver or teacher) that, "every brother ought to belong to a lodge, and in ancient times no Master or Fellow could be absent from it without incurring severe censure until it appeared to the Master and Wardens that pure necessity hindered him." Thus far Nebraska goes and no further. And no legal quibbles, no word twisting, no distorting the meaning of the words "ought" or "could" will relieve you from this refutation of your heresy. I fully

credit you with an earnest desire to be useful to the Craft, and to aid in building up our Institution, but it seems to me that in this matter you are guided by policy rather than by principle; that you test work by the bevel of to-day rather than by the square of yesterday; and yet with us yesterday is to-day and to-morrow. You permit cobwebs to obstruct your outlook and details to distract you from a general survey.

In some jurisdictions a Mason who renounces Freemasonry is furnished with a perpetual certificate of good standing—a dimit. If a brother desires to abandon the Institution why will not suspension or expulsion serve his purpose as well as a dimit? Do you answer that he may object to the odium of suspension or expulsion? I reply that the whole is greater than any part, that the interests of the Craft are paramount to his; that his suspension or expulsion is not published to the world in a well regulated jurisdiction, and that if he really desires to abjure Freemasonry it matters little to him how he stands with the Craft after the consummation of his desire.

You presume to speak *ex cathedra*. Few words in your article express toleration of opinions different from yours. Only in your concluding paragraph do you use as mild language as "*we believe*." "We believe that any Grand Lodge adopting so narrow-minded a policy" (*policy*, mark you) "is actually building up non-affiliation within its jurisdiction, and acting contrary to the very spirit of Freemasonry." I reply that you have not based your argument on the true corner-stone of our ancient regulations; that you have not tested your theory by the touchstone of our ancient usage; that you seem to think freedom means absence from all restraint; that you prefer policy to principle. In Nebraska we try to do as near right as we know, we disdain to adopt a policy merely because it is fashionable; we mean to hew to the

line, let the chips fall where they may; and we believe that "Every Brother ought to belong to a lodge."

R..

FREEMASONRY AND TEMPERANCE.

We are glad to learn that an opportunity will very soon be afforded to those desirous of joining in the mystic art, but who have hitherto refrained from doing so on account of the convivialities of the social board. Whilst one of the fundamental principles of the Masonic craft is "temperance," the knowledge that lodges are frequently held in public-houses, and are accompanied with the free circulation of the so-called loving cup, has prevented thousands from becoming "free and accepted Masons." Steps have been taken by several brethren in Manchester holding high Masonic rank, for the formation of a lodge on total abstinence principles, where abstainers can find a congenial home and enjoy all the beauties of Masonry without meeting with John Barleycorn.

The lodge will be held in the Collegiate School rooms, Corporation street, Manchester, and is to be called the "Wolseley Lodge" in honor of Lord Wolseley, of Cairo, who is already within the mystic circle, having been initiated and passed his degrees in a military lodge held at Dublin. Lord Wolseley has written an autograph letter to the provisional secretary thanking the brethren for the honor conferred on him in naming the lodge after him, wishing the lodge the success it deserves, and soliciting to have his name enrolled on its list of members. His well known efforts to forward the temperance cause prompted the promoters to name the lodge after him, and such rapid progress have they made that within two months fifty brethren have joined the lodge, and twelve candidates have voluntarily offered themselves for

initiation, and are anxiously awaiting the arrival of the warrant from H. R. H. Brother Albert Edward, Prince of Wales, the most worshipful Grand Master of Masons in England. This is expected daily, as the R. W. P. G. M. Bro. Le Gendre N. Starkie has already, signed, supported, and forwarded the promoters' petition to the Grand Lodge. It is expected that Lord Wolseley may be present at the consecration of the new lodge next month, in which case there will be such an assembly of Masonic notables in Manchester as has rarely if ever been witnessed in Lancashire.

The promoters are sanguine that after a liberal allowance for the elaborate and elegant furnishing of the lodge, and all other expenses, a handsome margin will remain at their disposal for Masonic charity, which is the main object of the founders. We believe and trust that this new departure may be the precursor of a social revolution in Masonic lodges, affecting the highest stratum of society, as the complete success attending the movement here has prompted similar efforts in London, Liverpool, Edinburgh, Halifax, Nottingham and Jersey.

The distinguished honor of being the first Worshipful Master has by unanimous consent been conferred on Brother Daniel Edwards, a Past Master and treasurer of the Callender Lodge, No. 1,052, who is a life abstainer, and who has been a member of the Rechabite Order for the last 30 years. To him and to Brother Philip Barker (the senior Past Master of the same lodge), belong the credit of originating the movement, but they have been materially assisted in their laudable and necessarily heavy labors by the indefatigable energy of Bro. P. Howard Davis, of the Derby Lodge, No. 1,055, who acts as provisional secretary until the consecration. All good men and true Masons wish them God speed.—[COMMUNICATED.]—*The Alliance News, England.*

DORIC LODGE RECEPTION.

The reception given by Doric Lodge, Toronto, on the 21st ult., to the members of Washington Lodge, Buffalo, N. Y., was one of the most pleasant of the kind that has taken place this season in the Queen City of the West.

The visitors arrived at the Union station about six o'clock in the evening, where they were met by a deputation from Doric Lodge, and were by them escorted to the hotels at which they were to stay, part of them going to the Walker House and the remainder to the Queen's.

Doric Lodge assembled at 7 o'clock, when M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada, accompanied by several officers of the Grand Lodge, paid an official visit to the lodge. In the course of his remarks Bro. Spry expressed himself very strongly about the rejected material of Doric Lodge being accepted by a Montreal lodge. After routine business the Buffalo brethren were received with grand honors, and the three degrees, as worked by the Grand Lodge of Canada, exemplified. The lodge then adjourned to the Walker House, where a splendid banquet had been prepared.

Among the prominent Masons present from Canada were:—M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada; M. W. Bro. J. K. Kerr, P. G. M. G. L. of Canada; R. W. Bro. Hugh Murray, D. G. M.; R. W. Bro. John Fisher, D. D. G. M.; R. W. Bro. Bernard Saunders, P. D. G. M.; R. W. Bro. J. B. Nixon, P. D. D. G. M.; R. W. Bro. J. R. Robertson, G. S. W.; R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. Mitchell, Grand Treasurer; V. W. Bro. W. C. Wilkinson, Grand Registrar; V. W. Bro. E. F. Malone, Grand Organist; V. W. Bro. C. W. Brown, Grand Steward; V. W. Bro. A. R. Boswell, Mayor of Toronto; V. W. Bro. W. J. Hambly, Bro. Joseph Wild, D. D.,

Chaplain of Doric, also the Past Masters, Master, and other officers of city lodges, and brethren from various sections of Ontario.

The United States brethren numbered about seventy-five, among whom were:—M. W. Bro. C. G. Fox, G. M. State of New York; R. W. Bro. Charles R. Fitzgerald, W. M. of Washington Lodge; R. W. Bro. William Hengerer, D. D. G. M.; R. W. Bro. John B. Manning, Mayor of Buffalo; W. Bro. Henry B. McCulloch, Master and Past Masters and members of other lodges in Buffalo.

Over two hundred brethren sat down at the tables, which were neatly laid out and tastefully decorated. The bill of fare was all that could be wished, and the arrangements perfect. The toast list opened with "The Queen," followed by the "President of the United States," both of which were loyally honored amid loud applause. Among the other toasts were "The Guests;" "G. M. of the State of New York;" "G. L. of the State of New York;" "G. M. and G. L. of Canada;" "Stars and Stripes and Union Jack;" and "Queen City of the Lakes and the Queen City of the West." In response to these and other toasts speeches were made by the prominent brethren present.

The musical part of the programme was under the direction of Bro. W. F. Tasker, who also acted as accompanist. Songs were given by W. Bro. E. Mumford, Bro. F. Warrington, and Messrs. Wm. Walsley and Wm. Tinning. The Italian orchestra was in attendance, and gave a number of selections at intervals during the evening. The assembly broke up at an early hour, having spent a most pleasant evening.

The ceiling of the Masonic Hall, in the Harris Block, Winnipeg, fell in last month, and destroyed about \$200 worth of furniture and carpets. The catastrophe was occasioned by the accumulation of snow on the roof.

For THE CANADIAN CRAFTSMAN.

GRAND LODGE, QUEBEC. 1883.

BY A LADY.

Grand Lodge will meet anon. High noon is here;

To old and fam'd Quebec, from far and near,

Have come a goodly show of Brothers: With laugh and jest, and great good-will they greet,

Happy now each one; full sure some friend he'll meet,

And with him, learn to know the others.

Assembled now in Hall, some thoughtful scene,

Perhaps Ambition whispers, for e'en here I ween,

As all are mortal, a place she'll find, The only female who'd dare to enter there; Ah, Brothers! shun her gaze, she's far from fair, [blind.

To her indeed 'twere well you all were

But hush! the Master in the East appears, The Master now for length of nine long years;

All forward bend, silence reigns supreme, As he with gentle courtesy begins his speech,

His first pure words are for the God of each, Thoughts for those dead, blessings on the Queen.

And then he passes on to speak of things Pertaining to the Craft; to light he brings

Many noble works of the past year; None are forgotten, all are made to feel Their efforts good; tho' they did but heal Some silly strife, a work that Christ holds dear.

His country's fame he longs to see increase, But urges that with all, we live in peace,

Tho' not in any forced humility, For all, their dignity must well maintain; No abject service mar Masonic fame, And thus impair its great utility.

The speech is closing, Brothers, still he stands

The Master; his gavel still in hands That wield it ably. Ah, who so meet?

A few deep words of love, he needs must say

Unto the Brethren, and from his heart will pray

Blessing: on him who'll take his vacant seat.

Now solemnly the ensign is laid by, The Master is no more,—some gently sigh

As tho' they'd say, "Our King is dead!" Not so, my Brothers, he but rests awhile,

His works are living on Time's mighty file, And he can know who follows in his stead.

The ballot now begins, each writes a name, Ambition, silly fool, hopes much for fame, And scarce hides her head, so eager she; But soon she slinks away, and gladly ring The Brothers' voices, they cry, the King, The King, "long live the King."—So mote it be.

UNEXPRESSED.

ADELAIDE PROCTOR.

Dwells, within the soul of every artist More than all his efforts can express: And he knows the best remains unuttered, Sighing at what we call his success.

And the more devoutly that he listens, And the holier message that is sent, Still the more his soul must struggle vainly, Bowe a death a noble discontent.

No great thinker ever lived and taught you All the wonder that his soul received; No true painter ever set on canvas All the glorious visions he conceived.

No musician ever held your spirit Charmed and bound in his melodious chains; But be sure he heard, and strove to render Feeble echoes of celestial strains.

No real poet ever wove in numbers All his dream; but the diviner part, Hidden from all the world, spoke to him only In the voiceless silence of his heart.

So with Love; for Love and Art, united, Are twin mysteries, different, yet the same.

Poor indeed would be the love of any Who could find its full and perfect name.

Love may strive, but vain is the endeavor All its boundless riches to unfold— Still the tenderest, truest, secret lingers Even in the deepest depths untold.

Things of Time have voices, speak and perish— Art and Love speak, but their words must be

Like sighings of illimitable forests, And waves of an unfathomable sea.

CANADIAN MASONIC NEWS.

Officers of Hugh de Payen's Preceptory, K. T., Kingston:—Fr. F. Rowland, E. P.; Fr. R. V. Matthews, C.; Fr. S. W. Scobell, M.; Fr. Rev. J. Gallagher, Chap.; R. E. Fr. W. D.

Gordon, R.; R. E. Fr. John Kerr, T.; R. E. Fr. H. Nuttall, S. M.

Officers of Godfrey de Bouillon Preceptory, No. 3, K. T., Hamilton:—Sir Kt. E. E. Dalley, E. P.; Sir Kt. W. J. Field, Constable; Sir Kt. T. Hood, Marshal; Sir Kt. E. Mitchell, Prelate; Sir Kt. N. G. Reid, Treas.; Sir Kt. J. A. Malcolm, Registrar; Sir Kt. J. Malley, Sub-Marshal.

At a recent meeting of Georgian Lodge, Penetanguishene, W. Bro. H. F. Switzer, of Midland, was presented with a Past Master's jewel, on the back of which is the following inscription:—"Presented to W. Bro. H. F. Switzer, P. M., by Georgian Lodge, No. 948, G. R. C., as a token of esteem, January, 1888."

Officers of Burleigh Preceptory, K. T., St. Thomas:—Eminent Preceptor, E. H. Raymour; Constable, A. W. Pettit; Marshal, L. Slater; Prelate, Thomas Stewart; Treasurer, W. E. Idsardi; Recorder, N. M. Ford; Sub-Marshal, S. Dubber; Auditors, R. McKay and N. W. Ford; Guard, William Scott.

Officers of Odo De St. Amand Preceptory, K. T., Toronto:—Eminent Preceptor, R. E. Sir Kt. P. J. Slatter, re-elected; Constable, Sir Kt. H. Davison, re-elected; Marshal, Sir Kt. James Douglass, re-elected; Chaplain, Sir Kt. B. S. Barnard; Treasurer, Sir Kt. J. G. Burns, re-elected; Registrar, Sir Kt. G. J. Bennett.

Joseph A. Martin, claiming to hail from Elgin Lodge, No. 36, Manchester, N. H., a French Canadian, has been endeavoring to obtain Masonic assistance. A telegram has been received by Bro. John Moore, of Ottawa, from the Grand Secretary of that

State, saying there is no such lodge in New Hampshire.

On the 14th of February, R. W. Bro. Fisher, D. D. G. M., Toronto District, accompanied by W. Bro. Leslie, visited Tuscan Lodge, No. 99, G. R. C., Newmarket. The distinguished Brother expressed himself well pleased with the proceedings, and after the labors of the evening were closed, the brethren adjourned to refreshment at the Royal Hotel, where a couple of very pleasant hours were spent.

Right Worshipful Bro. L. G. Jarvis, D. D. G. M., last month visited Ailsa Craig Lodge, No. 214. A very interesting meeting was held, in which the work was exemplified by the acting W. M., Rev. Bro. Wells. The D. D. G. M. expressed his satisfaction with the working of the lodge, which, he was pleased to say, was second to none in his district. A very pleasant wind up was held at Bro. Hector Munro's after the lodge adjourned.

During the term that W. Bro. L. S. Dewar occupied the East of St. John's Lodge, No. 209a, no fewer than 18 were initiated, three affiliated, 21 passed and 27 raised. It is doubtful if any other lodge in the jurisdiction of the Grand Lodge of Canada can show a better record than 209a. It is the only lodge in the Dominion which has the sanction of the G. L. to work the original York Rite, as it is known in Ireland and throughout the United States.

Officers of Rat Portage Golden Royal Arch Chapter, G. R. C.:—Ex. Comp. John Kerr Brydon, First Principal Z.; R. Ex. Comp. Francis Gallow, I. Past Principal; Ex. Comp. H.

E. Alexander, S. Principal H.; Ex. Comp. Walter Oliver, Third Principal J.; Comp. W. H. Carnosky, Scribe E.; Ex. Comp. Wm. Simpson, Scribe N.; Comp. Alfred Pearson, Treas.; Comp. George Burden, P. S.; Comp. James A. Carley, S. S.; Comp. J. Judson Campbell, J. S.; Comp. Oronhyatekha, and Comp. Wm. Crawford, Masters of Vails; Comp. Alexander Christie, Janitor.

At the regular meeting of Union Lodge, No. 380, London, on the 12th ult., the brethren took advantage of the opportunity of conferring honor on two of their most deserving members, viz., Past Master W. Bro. E. R. Robertson and W. Bro. Dr. Street, both of whom were made the recipients of beautiful Past Master's jewels, of solid gold, purchased and engraved at Mr. F. T. Trebilcock's establishment. The addresses and replies were in keeping with the occasion. After the lodge adjourned the company retired to Bro. Frank Campbell's, where additional honors were conferred.

The annual convocation of Richard Cœur de Lion Preceptory, No. 4, K. T., was held on the 9th ult., a large number of Fratres being in attendance. After routine business, the following officers were elected for the year:—Eminent Preceptor, Sir Knight J. B. Smyth; Em. Sir Knight Dr. Tutton, P. E. P.; Constable, Sir Knight John Ferguson; Marshal, Sir Knight T. Brock; Chaplain, Em. Sir Knight A. G. Smyth; Treasurer, Sir Knight W. R. Vining; Registrar, Sir Knight John S. Dewar; Sub-Marshal, Sir Knight Wm. Thornton; Tyler, Sir Knight F. J. Hood. After the adjournment of the Preceptory, the Fratres were entertained to

an oyster supper at Em. Sir Knight Hawthorn's Hotel, where an exceedingly pleasant time was spent in social intercourse. Among the visitors were P. E. P. Sir Knight J. B. Bishop, of Godfrey de Bouillon Preceptory, Hamilton, who was received in knightly style by the London Fratres.

PAY UP OR TAKE THE CONSEQUENCES.

Notwithstanding our pointed remarks last month in regard to a large number of our subscribers failing to meet their obligations to us, very few have taken the gentle hint sufficiently to heart to induce them to remit the small amount of their indebtedness. They evidently either failed to read our complaint, or looked upon it as a huge joke. The idea of a publisher—and particularly the publisher of a Masonic publication—being so poor as to require money with which to conduct his business, to some, is so utterly ridiculous, that we are not surprised at the result. It is a common belief with a great many that publishers are born rich, and take a pleasure in squandering their superfluous wealth for the benefit and edification of their fellows,—or if they do not inherit great wealth, they make an immense fortune immediately they become connected with the publication of a journal of any kind. Then it is that many wealthy and *influential* men become subscribers,—just to help the thing along,—and show the publisher his efforts are appreciated,—*but they don't pay anything!* The immense weight of their patronage should be sufficient remuneration.

neration for the paltry amount of the subscription, and it is taken as a personal offense if an account is sent them. "The idea of sending a bill to me for so paltry an amount," says Mr. Pomposity to himself; "such a piece of down-right impertinence I have not heard of since I had the measles. Well, I never did think much of that fellow, and as for his publication it is the worst printed, meanest looking, trashiest thing I know of. It has never had a single item in it worth reading since the account of the presentation made to me when I retired from the Presidency of the Society for the Prevention of the Collection of Just Debts,—and that I wrote myself. Hang the thing, I won't take it any longer, and Mr. Publisher will soon find out that he is losing caste with old-time patrons of my stamp; and it will not be long before he will be sawing wood for a living, or, like myself, 'beating' people out of what is justly due them!" Mr. Pomposity does not do as any honest man would—send his money, and order the publication discontinued. No, he is too "smart" for that. He waits until the next number comes to his address, and then he says to his postmaster, "I don't want that publication any longer," and the postmaster returns it to the office marked "Refused." The above remarks apply to publications generally, and we are sorry to say we have many like Mr. Pomposity connected with the Craft, who are not above resorting to the most contemptible means to avoid paying the small amount of their subscription to the CRAFTSMAN. Though connected with the pub-

lishing business for nearly thirty years, we have seen more shuffling and wriggling, on the part of some of our subscribers, during the period we have had the CRAFTSMAN (about five years), than in all our experience with daily and weekly journals. We have even had poverty pleaded to us as an excuse for not paying, and on investigation found the "poor man" in independent circumstances. That was one of the delinquents who paid up promptly on receipt of a polite invitation from our solicitor! A great many remove without notifying us, leaving their accounts unpaid, and of course we are unable to follow them. We shall endeavor to trace this class shortly by publishing a list of them, depending on our subscribers, who can do so, to inform us of their present address.

We have between four and five thousand dollars standing out for subscription to the CRAFTSMAN, a sum much larger than we can afford to lose, and having exhausted every reasonable effort to collect without putting the delinquents to further expense, we intend to try what placing our accounts in the hands of our solicitor will do. We have repeatedly sent accounts to parties owing us over three years—have written to them, sent circulars, drawn on them through the bank, dunned them in our pages,—all to no purpose. Now, we are going to get mad, and the dead-beats and shysters, will find out their holidays are over, and ours only commencing. When they come to pay more in law-costs than their accounts amount to, they will appreciate the situation more feelingly, but they will have only themselves to blame.

AN OLD WARRANT.

Below we republic the copy of an old warrant granted in 1792 to R. W. Brother Wm. Jarvis, as Provincial Grand Master. The original document is still preserved in the archives of the lodge:—



WM. JARVIS, PROV. G. M.
R. HAMILTON, P.D.G.M.
J. WALTER, S.G.W.
WM. MACKAY, J.G.W.

Whereas, the Grand Lodge of the most ancient and honorable fraternity of Free and Accepted Masons of England, and Masonical jurisdiction thereto belonging, according to the old Institutions in ample form assembled in London on the seventh day of March, in the year of our Lord one thousand, seven hundred and ninety-two, and in the year of Masonry 5792. The most noble Prince John, Duke and Marquis of Athol, Marquis and Earl of Tullibardine, Earl of Strathray and Strathardle, Viscount of Balquider, Glenalmond and Glenlyon, Lord Murray, Belvany and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley, in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England, and Masonical jurisdiction thereunto belonging; the Right Worshipful James Agar, Esquire, Deputy Grand Master; the Right Worshipful Sir Watkin Lewis, Kt., Senior Grand Warden; the Right Worshipful John Bunn, Esquire, Junior Grand Warden, together with the representatives of the several warranted lodges held under the sanction and authority of the said Grand Lodge, did appoint our Right Worshipful Brother William Jarvis, Esquire, Secretary of the Province of Upper Canada, &c., &c., &c., to be Provincial Grand Master in the said Province, and for the better regulation and further extension of the most honorable and an-

cient Craft, did empower him to grant Warrants or Dispensations to such worthy brethren as should apply for the same according to the ancient form.

TO ALL WHOM IT MAY CONCERN, GREETING: KNOW YE,

That whereas, it is thought expedient for the benefit of the ancient Craft in the said Province, that the Right Worshipful the Provincial Grand Master's Lodge be formed and opened, We have therefore thought fit, and do hereby authorize and empower the Right Worshipful the Provincial Deputy Grand Master, for the time being, in the absence of the Right Worshipful the Provincial Grand Master, to preside as Master of the said lodge; Francis Crooks, Esquire, to be Senior Warden, and Robert Kerr, Esquire, to be Junior Warden of the same. And do hereby authorize and empower them, the said Right Worshipful the Provincial Deputy Grand Master, Francis Crooks and Robert Kerr, Esquires, to hold the said lodge as aforesaid (for the present) in the Town of Niagara, or in whatever town or township the said Provincial Grand Master for the time being shall, or may hereafter, judge most conducive to the benefit and honor of the Craft; and at all times and on all lawful occasions in the said lodge, when duly congregated, to make Free Masons, according to the most ancient and honorable custom of the Royal York Craft in all ages and nations throughout the known world. And we hereby further authorize and empower our said trusty and well beloved brethren, the Right Worshipful the Provincial Deputy Grand Master, Francis Crooks and Robert Kerr, Esquires, with the consent of the members of the said lodge, to nominate, choose and install their successors, to whom they shall deliver this warrant and invest them with their power and dignities, &c., &c., &c.; and such successors shall in like manner nominate, choose and install their successors, &c., &c., &c.;

saving nevertheless the right of the said Right Worshipful the Provincial Grand Master to nominate, appoint and install the said Provincial Deputy Grand Master, who for the time being is to preside as aforesaid. Such installations to be upon or near every St. John's Day during the continuance of the said lodge, for ever, who shall from time to time cause to be entered in a book for that purpose, an account of their proceedings in the lodge, together with all such rules and regulations as shall be made for the good government of the same, for the inspection of the Grand Officers; Provided the above named brethren and their successors duly conform to the known and established regulations of the Craft, paying due respect to us by whom these presents are granted, and to the Grand Lodge of England; and conforming to the rules and regulations thereof; and preserving a regular and yearly communication with the said Provincial Grand Lodge, otherwise this Warrant to be of no force or virtue. Given under our hands and the seal of the said Grand Lodge, at Niagara, this Sixth day of April, in the year of our Lord one thousand, seven hundred and ninety six, and in the year of Masonry five thousand, seven hundred and ninety-six.

DAVENPORT PHELPS,
Grand Secretary.

INDIAN TERRITORY.—At the eighth Annual Communication of this interesting and prosperous young Grand Lodge, held at Vinetta, Choctaw Nation, Indian Territory, the following Grand Officers were duly elected. We note with particular pleasure that our old friend and correspondent, M. W. Bro. J. S. Murrow, P. G. M., and as true a Mason and earnest a missionary as ever taught the lessons of christianity and practised the virtues of masonry, is again elected G. Sec.:—

M. W. Bro. H. Lindsay, Eufala, G. Master; R. W. Bro. E. H. Doyle, McAlester, D. G. Master; R. W. Bro. W. P. Leeper, Atoka, S. G. Warden; R. W. Bro. J. H. Dannenberg, Flint, J. G. Warden; R. W. Bro. H. F. Murray, Colbert, G. Treasurer; M. W. Bro. J. S. Murrow, Atoka, G. Secretary; R. W. Bro. C. E. Gooding, Colbert, G. Chaplain; R. W. Bro. H. C. Barnes, Tahlequah, G. Orator; R. W. Bro. O. L. Dulaney, Atoka, G. Lecturer, R. W. Bro. J. H. Mashburne, Colbert, G. Marshal; R. W. Bro. F. H. Nash, Ft. Gibson, S. G. Deacon; R. W. Bro. W. G. Ward, Caddo, J. G. Deacon; R. W. Bro. Wm. H. Bacon, Colbert, G. Pursuivant; R. W. Bro. C. B. Ringsbury, Colbert, S. G. Steward; R. W. Bro. Daniel Harrison, Valley, J. G. Steward; R. W. Bro. C. B. Winfield, Vinita, G. Tyier.

WE take the following from the Richmond, Que., *Times*, of the 13th January:—

“DEATH OF AN OLD VETERAN.—On Thursday afternoon last, was laid to rest in the burial ground near Brompton, one of England's Old Veterans, James Andrews, at the advanced age of one hundred and one years and eight months, he was well known in Richmond, where, until recently he was frequently seen. He was an old pensioner, having belonged to the “Sappers and Miners,” he was through the Peninsular War and at Waterloo. He was a member of the Masonic Fraternity. His certificate issued by the Grand Lodge of Ireland, bears date 1809. The members of St. Francis Lodge, A. F. and A. M. of Richmond, joined in the funeral procession, at the Methodist Church, Windsor, and accompanied him to his last resting place. After the usual burial services of the Methodist Church, the solemn and impressive Masonic Rites were given by the W.M. of St. Francis Lodge, G. G. Gymer.”

MONTREAL.—The following are the list of officers of Victoria Lodge, A. F. & A. M., No. 26, Q. R., for 1883:—W M, W Bro Peter White; I P M, W Bro E E J S Rothwell; S W, John A Miller; J W, D R B Coffin; Treas, R W Bro W M LeMessurier, P D D G M.; Secy, V W Bro Geo C Brown, P G S.; S D, Bro D L Coffin; J D, John Fernie; I G, C S Aspinall; Tyler, J M Joslyn; Permanent Committee, W Bros A Baile, E E J S Rothwell, and Bro Edward Peterson; Rep to Room Committee, R W Bro W M LeMessurier; Rep to Board of Relief, W Bro Jas Mitchell.