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# THE CANADIAN CRAFTSMAN,

AND  
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J. B. TRAYES, P.D.D.G.M.,  
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## THE SOVEREIGN GREAT PRIORY OF CANADIAN AND N. B. ENCAMPMENTS UNDER SCOTLAND.

### The New Brunswick Templars' Statement of their Position.

The Encampment of St. John, of the Order of the Temple, holding of the Chapter-General of Scotland, and stationed at the city of St. John, in the Province of New Brunswick, Dominion of Canada, is required by recent movements in Canada to place before its fratres everywhere a statement of its position.

It desires to do this in the true spirit of fraternity, and it does not desire, in what it has to say, to weaken in any way the ties of affection which should everywhere unite the members of a great, chivalric brotherhood.

The Encampment of St. John was founded by a warrant issued on the 4th day of October, A. D. 1856, A. O. 738, by the Great Priory or Grand Encampment of Knights Templar of Scotland, of which the Most Eminent John Whyte Melville, of Bennochy and Straithkinness, was Master and Grand Prior, and which Great Priory was subsequently merged into and became the Chapter-General of the Order for Scotland, with Frater Melville as Grand Master. No question has ever been raised—none can ever be raised—as to the legality of its foundation.

The Province of New Brunswick was at that time, and for twelve years afterwards, a Province of the British Empire, whose Lieutenant Governor was appointed by Her Britannic Majesty. The Province has since entered the Canadian Confederation, and is a Province of that Confederation. The political situation does not, however, affect the matter herein referred to.

When the Encampment of St. John was founded, there was in the Province an Encampment of Knights Templar stationed at the town of St. Andrew, and held under the authority of the Grand Encampment of High Knights Templar of Ireland, which body ceased to exist when the lodge and chapter at that place, held under Irish authority, surrendered their warrants.

Subsequently, in the year 1872, an Encampment, called the "Encampment of St. Stephen," was founded at the town of St. Stephen, also under Scottish authority, and that Encampment is still in existence.

Afterwards, or about the same period, an Encampment was formed in this city, under the authority of the Grand Conclave of England.

Many years before the Encampment of St. John was established in New Brunswick, a Scottish Encampment was instituted at Halifax, in Nova Scotia, and it existed for a long period, but it subsequently surrendered its warrant, and received one from the Grand Conclave of England.

It will thus be seen that, following the course adopted as respects both lodges and chapter, the Grand Bodies in Ireland, Scotland and England, considered this, and indeed all the Provinces of British North America, common ground on which they could plant subordinate bodies alongside of each other.

In the Province of Canada, there were, in the year 1855, three Encampments of Knights Templar—one at Toronto, one at Kingston, and one at Quebec; and these subsequently were united for local purposes into a Provincial Grand Conclave, under the distinguished Frater Colonel McLeod Moore, as Provincial Grand Commander for Canada, who held his authority from Colonel Kemys Tynte, Master of the Order of the Temple in England. Frater Moore's authority, as Representative of the Grand Master in England, was confined solely to the English Templars in the then Province of Canada. He had no control over the Irish branch of the Order, of which one or two Encampments then existed in Canada, nor had he a delegated authority, or any authority whatever, in the Provinces of Nova Scotia and New Brunswick. The Honorable Alexander Keith was soon afterwards appointed Pro-

vincial Grand Commander of the English branch of the Order in Nova Scotia and New Brunswick, but he had no authority over the Scottish branch of the Order in New Brunswick or in Nova Scotia—nor did he claim to have any. The Provincial Grand Conclave was analogous to the Provincial Grand Lodge in craft Masonry. The Provincial Grand Commander was analogous to the Provincial Grand Master. Both were offices to which the holder was appointed by some superior officer, and the holder could be suspended at any time. Changes which took place in the governing body in England—but which in no way affected the Scottish branch—in a measure raised the dignity of the Provincial Body in Canada. The English Governing Body assumed the title of *Great Priory of England and Wales*, and ceased to use the term *Grand Conclave*, and the governing body of the English branch of the Order in Canada was called the *Grand Priory*; but it was still a subordinate body. Colonel Moore was a *Grand Prior*, and in his new patent his territorial jurisdiction was extended. In his address to the *Grand Priory* in 1874, he says: "By the terms of my patent as *Grand Prior*, the whole of British North America is included, but as the late Hon. Alexander Keith, of Halifax, held a warrant from the former *Grand Conclave of England* as *Provincial Grand Commander for Nova Scotia and New Brunswick*, it was not considered desirable during his lifetime to merge those Provinces into that of the *Grand Priory*. The death of this distinguished Brother and Knight, on the 17th December last, removed the difficulty, and I at once wrote to the authorities in England, claiming those territories, and, in reply from the *Grand Vice Chancellor* and *Acting Registrar*, was informed that the *Council of the Great Priory* had at once decided that from the date of *Provincial Prior Keith's* death, the territory over which he had presided came under my jurisdiction. By this, two additional *Preceptories* have been added to our roll; and I trust that on the formation of our *National Great Priory* the *Scottish Preceptory* at *St. John, New Brunswick*, and the *Irish one* at *L'Orignal, Ontario*, will be induced to join us—it being most desirable that there should be no conflicting jurisdiction in the Dominion."

It will thus be seen that, in 1874, the jurisdiction of *Scotland* and *Ireland* was recognized, as equal to that of *England*, then represented in *Canada* by *Frater Moore*. There was nothing at any time to prevent the appointment by the *Grand Master of Scotland* or the *Grand Master of Ireland* of an officer for the whole of *British North America*, with equal powers to *Frater Moore*, just as there have been, and

are now, three *Provincial Grand Masters*—*English, Irish and Scotch*—in many of our colonies, holding authority in craft Masonry.

The session of 1875 of the *Grand Priory* was held at *St. Catharines, Ontario*, in August, and the official record opens thus: "At the *Annual Assembly of the Grand Priory of the United Orders of the Temple and Hospital*, under the banner of the *Great Priory of England and Wales*," etc., etc., thus showing that up to that time *Frater Moore* represented the *English branch only*, and that the body over which he presided held a merely delegated authority.

In 1876, the status of the *Grand Priory* was somewhat changed. The *Prince of Wales* as *Grand Master of the Order in England and Ireland*, the two countries having united under his headship for *Templar purposes*—with the advice of the *Convent General*, by patent, dated 29th day of July, 1876, "created the *Dominion of Canada*—heretofore under the jurisdiction of the *Great Prior and Great Priory of England and Wales*—a *National Great Priory*, subject to us and our successors in office, and to the statutes, laws, and ordinances, for the time being, of the *Convent General*;" and the patent conferred upon *Frater Moore* "the degree and dignity of *Great Prior of the Great Priory of Canada*, with full authority and jurisdiction within the *Dominion of Canada* aforesaid, according to the tenor and form of the statutes and customs of our said Order, reserving and excepting, nevertheless, all things necessary to be reserved and excepted to us and our successors."

Not only were powers reserved to the *Grand Master*, but the changes made affected only that branch of the Order over which the *Prince of Wales* presided. This did not, however, give *Frater Moore* any authority over the *Scottish branch*, for his *Royal Highness* had no authority to give. He could not convey a power he did not possess. Under this authority, the *Priorities* and *Encampments* heretofore subject to the *English authority*, and to which they made return of their intrants, became directly subject to the *Great Priory of Canada*, and that body now assumed the power to issue warrants to constitute new bodies, which bodies owed to it allegiance; but as the *Great Prior of Canada* derived his power from the *Prince of Wales*, and as the *Great Priory of Canada*, which had grown up from a *Provincial Grand Conclave*, was not an original formation, every Knight who owed fealty to *Frater Moore*, undoubtedly owed it to the *Prince of Wales* also, as *Grand Master of the English branch of the Order*, from whom *Frater Moore* continued to derive his honors. *Frater Moore* was in the position of a great

chief, who owes allegiance to a still greater one, and all his subordinates were subordinate to the Prince of Wales, as well as to himself.

The Scotch Templars in New Brunswick raised no question upon these proceedings. It was no concern of theirs. They were glad to witness the growth of the Order, under an illustrious Brother like Colonel Moore; and they were on fraternal terms with the great body of English Templars in Canada and throughout the Empire. But, notwithstanding this, the Great Priory of Canada, not feeling sure of its position, and the Grand Encampment of the United States, to which it had applied for recognition, having refused to recognize it as its peer, the Great Priory passed a resolution defining its authority. At a subsequent annual session, in 1880, the Great Prior expressed his approval of this, declaring; "I feel more than ever satisfied that the suggestion made by me, and confirmed by your resolution at our last meeting of Great Priory, of distinctly declaring our position as a National Body, and the peer of all other Templar institutions, was the correct course to pursue."

From 1879, the Great Priory styled itself the "National Great Priory," but this was only a change in name. Canada is not a nation, but a dependency, and the National Great Priory had no more real authority than it possessed in 1878. The Great Prior still held his patent from the Prince of Wales, and the Prince of Wales was the Grand Master of that branch of the Order in Canada—call it Canadian or English—precisely as Bro. John Whyte Meiville was Grand Master of the Scottish branch. The Canadian Great Priory fully recognized this position. It knew that it had, through its chief, taken the oath of fealty to the Prince of Wales, as Grand Master. Said the chivalrous and illustrious Bro. Moore, in his address to Great Priory, in 1883, (showing that the Templars under his authority were subordinate to another):—"Let us not forget that our Royal Grand Master is the representative of the revered monarch to whom we all owe allegiance, and to whom our obedience, love and affection are due,—who has honored our society by declaring herself its patron."

"Besides, it appears to be strangely forgotten, that we cannot conscientiously absolve ourselves from the vows of allegiance which we voluntarily assumed with the permission of the authority from whom they were derived. The subject resolves into two propositions. 1st. It would be most discourteous and unknighly, rudely to sever our connection with the Grand Master, more particularly as we have no cause of offence. 2nd. We have all sworn fealty to the Grand Master, and should not lightly disregard these vows.

"My vows oblige me, as Great Prior, and my ambition soars no higher than to remain, with willing and loyal fealty, the 'Lieutenant', or *locum tenens*, of my Royal Grand Master, which I look upon as the most dignified and proudest position I can hold in the Order."

At the same meeting, however, the following Report was presented and adopted:

To the M. E. the Great Prior of the National Great Priory of the Dominion of Canada, now assembled:

The special committee, appointed at the last annual assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report that, with the consent and acquiescence of the M. E. the Great Prior, they recommend Great Priory to request and authorize the M. E. the Great Prior to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of Convent General, an humble address, praying that "Inasmuch as the Great Priory has this day unanimously declared, in the revision of its statutes, its authority in and throughout the Dominion of Canada, over all bodies of the Order of the Temple and appendant degrees, His Royal Highness, the Grand Master, will be graciously pleased to absolve this Great Priory, and all officers and fratres, members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an independent Great Priory," etc.

The result of this appears in the year 1884, the minutes of the proceedings of which open with these words:—"Minutes of the proceedings of the ninth and final annual assembly of the National Great Priory of Canada, and of the first annual assembly of the Sovereign Great Priory of Canada, of the United, Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and of Malta, held in the Masonic Hall, Toronto street, in the city of Toronto." This change in title resulted from the following letter:—

30 UPPER FITZ WILLIAM STREET, }  
DUBLIN, 17th April, 1884. }

*Very High and Eminent Great Prior:—*

I have received, and duly laid before the Most Eminent and Supreme Grand Master of the United Religious and Military Orders of the Temple and Malta, for England, Ireland, and Canada, your letter of the 21st December last, in which you report, for the information of His Royal Highness, that the Great Priory of Canada

ban, for good and sufficient reasons, resolved to sever their connection with Convent-General, and to constitute themselves henceforward as an independent body, they, therefore, praying that the Grand Master may be pleased to absolve them from their obligations of fealty to himself as their supreme head.

In reply, I am commanded by the Prince of Wales, our Most Eminent and Supreme Grand Master, to say, that as the members of your Great Priory have no doubt arrived at this decision after due and ample consideration of all the circumstances of the case, His Royal Highness readily and willingly grants your request, and hereby absolves them from their allegiance to himself as members of Convent-General, and he will only add, that in their new position, he trusts that they may have a prosperous future.

The Grand Master further commands me to say, that he has much pleasure in acceding to your personal request to retain possession of your Patent of Grand Priory of Canada as an heirloom, which he does in slight recognition of the great zeal and ability with which you have performed the important duties of your High office for many years.

I have the honor to remain, V. H. and Eminent Great Priory, yours in the bonds of the Order,

(Signed) FR. J. F. TOWNSEND,  
Arch. Chan. Temp.

The Very High and Eminent Great Priory of Canada, Col. W. J. B. McLeod Moore, Priorial House, St. John's, P. Q., Canada.

Thus His Royal Highness absolved, as far as he could do so, the Frateres of the National Great Priory of Canada from their allegiance to him, and they were now in a position, for the first time, to take the preliminary steps towards the formation of a governing body for the Order of the Temple in Canada, with due regard to the rights and feelings of the different branches of the Order existing in this Dominion.

The Scottish members of the Order of the Temple in New Brunswick, do not desire to raise now any special question of authority or jurisdiction, but when their own legitimacy, after nearly thirty years of existence, is threatened, they cannot help pointing out that the proper course was not for the body, which had grown up from a Provincial Grand Conclave, with authority only over English Knights Templar, to claim jurisdiction over all Knights Templar in the Dominion; but that, as soon as the members composing it were absolved from their allegiance, and were in a position to act of themselves and for themselves, they should have taken steps towards the creation of a new and original power upon a secure and indisputable

basis, by calling a convention of all regularly established bodies of Templars in Canada, and erecting an independent governing authority according to the recognized rules of Masonic jurisprudence. Suppose for a moment a parallel case in Craft Masonry: could a Provincial Grand Lodge under England, in any colony, whose Master represented the Grand Master of England, gradually get an increase of authority from the Parent Body, and eventually declare itself the Grand Lodge of that colony, without calling in all the other lodges holding of Scotland and Ireland to assist it? When the Grand Lodge of New Brunswick was formed, there was in this Province a Provincial Grand authority under England, and another under Scotland, but neither of these became the Grand Lodge of New Brunswick. There was a new formation. The Grand Lodge of Canada is itself a case in point. There was a very influential Provincial Grand Lodge in Upper Canada, but it was dissolved, and the Grand Lodge was formed by Subordinates holding from the different jurisdictions. Take another view: Suppose the Grand Master of Scotland had by degrees raised a representative in Canada to the rank of Great Priory, and the body constituted under him had been able to get absolved from its allegiance, would the mere passing of resolutions, declaring itself independent, and claiming the territory, give it the territory, and force the members holding English allegiance into its obedience?

It is the opinion of the Scottish Encampments, that the course adopted by all branches of the Masonic fraternity in this new world, should have been followed in this case—an appeal made to the subordinate bodies, and an authority created in which all the bodies of the Order might from the first have been represented on equitable terms.

This not having been done, the Scottish Encampments fail to see that they are summoned by any legal authority over them, to surrender their present status. They do not raise this important point to question the lawful authority of the Body, of which Frater Moore is the head, over the constituents represented in it. Apparently all these constituents owe him Templar allegiance and Knightly service. Nor do they, in maintaining their right to exist under the Scottish authority, care to raise the more serious question whether the Body, of which he is the head, is a lawfully-formed governing body of the Order of the Temple for all Canada. They are not now concerned with that question—that is truly a question for the careful enquiry and Knightly consideration of the governing bodies of Templars in the Masonic world having supreme original

jurisdiction, before they admit the body now calling itself the Sovereign Great Priory of Canada, to inter-communication and exchange of representatives as though it were their peer, but the Encampment of St. John may justly ask whether—even supposing it were possible for the Body, of which Frater Moore is the head, to claim authority over the whole Canadian territory, so as to have the exclusive right in the future to establish new Encampments in Canada—it is a kind, fraternal or chivalrous act to pass a resolution such as the following, almost at the very moment when the Templars under Frater Moore have been able to gain their own ends by getting absolved from their allegiance. These would not take the final step, which they felt themselves authorized to take, lest they violate their vows; nevertheless, the following resolution was adopted at the session of 1884:—

*Resolved*,—That the B. E. the Grand Chancellor be, and is hereby authorized and directed, under the direction of the Most Eminent the Great Prior, to issue the Preceptory Warrants to either or both of the Encampments of Knights Templar now under the jurisdiction of the Chapter-General of Scotland, and working within the Province of New Brunswick, in the Dominion of Canada, upon such terms and conditions as within the Constitution of the "Sovereign Great Priory of Canada" may harmonize with the views of the Fratres of these Encampments of Knights Templar respectively; and that, should the correspondence fail, to secure the surrender of the warrants within six months from date, the Supreme Grand Master shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding Warrants from any authority but this Sovereign Great Priory, and with all Knights Templar and Knights of Malta made within or by such bodies as shall then be declared illegal.

Every member of the Scottish branch of the Order of the Temple in Canada, admitted since the formation of the Encampment of St. John, has bound himself by his Knightly vows of allegiance, to conform to the rules, laws, decrees, and all other acts of the Order of Knights Templar, having their chief seat in Scotland, and to be perfectly obedient to the Grand Master, in conformity to the regulations of the Chapter-General in Scotland.

The Templars' vow is in this respect a vow of personal allegiance and fealty. It is not to a G. and Master—an indefinite person—nor to "the jurisdiction within which I reside"—an indefinite or changeable jurisdiction—but it is to a particular Grand Master and to a particular governing Body. There was a time when "the Grand Master" meant Grand Master of the

whole Order; but now there is no Grand Master for the whole Order. The Scottish Templars owe allegiance to the Grand Master in Scotland, just as the great majority of Canadian Templars up to 1884, owed their allegiance to the Grand Master in England. The latter recognized the fact that they could not of their own accord consistently retire from that allegiance. Yet they ask the Scottish Templars to do what they could not do. If our Canadian Fratres could not take the final step without being absolved from their vows of allegiance, do they think that we can?

In 1878, Frater Moore, addressing his Grand Priory, referred to the Scottish Encampment as having been for years in existence at St. John, New Brunswick, and while expressing the hope that they would have resigned their Scottish Warrant and joined the Grand Priory of Canada. He said: "If the Encampment of St. John is unwilling to resign their fealty to the Chapter-General of Scotland, it would be unwise, and indeed unjust, to adopt any coercive legislation in the matter." Again, in 1883, he refers to the Encampment of St. John, and the desirability of their uniting with the Great Priory, and remarks: "It appears that on the subject being fully discussed, they did not consider themselves justified in throwing off their allegiance to the Chapter-General of Scotland, from whence they derived their charter in 1857, considerably prior to the formation of Great Priory."

This statement of the position of the Scottish Knights Templar in Canada, is made solely for the purpose of placing before their Fratres everywhere a fair idea of their position. They are conservative adherents of an ancient Order; they are influenced by no feeling other than that of fealty to the authority which created them, and to which they owe faithful obedience.

They respectfully and fraternally assert that the National Great Priory of Canada has not any authority over them, or any lawful claim to their obedience.

This statement is issued by the authority of the Encampment of St. John.

JAMES ADAM,

Noble and Eminent Commander of the Encampment of St. John.

Registry of Scotland.

St. John, N. B., Canada, July 2, 1885.

This statement is concurred in by the St. Stephen Encampment.

GEORGE FINDEE,

Noble and Eminent Commander of the St. Stephen Encampment.

Registry of Scotland.

St. Stephen, N. B., Canada, July 2, 1885.

## SOVEREIGN GREAT PRIORY OF CANADA.

OF THE UNITED AND MILITARY ORDERS OF  
THE TEMPLE AND OF ST. JOHN OF JERUSA-  
LEM, PALESTINE, RHODES AND MALTA—  
STATEMENT OF THEIR CASE.

*To all Knights Templar:—*

The Great Priory of Canada has been compelled to declare non-intercourse with two Encampments of Knights Templar, working in New Brunswick, under Warrants issued by the Chapter-General of Scotland. These two Encampments (St. John and St. Stephen), are the only Templar bodies in the Dominion of Canada who do not recognize the authority and sovereignty of the Great Priory.

The Masonic law of the exclusive jurisdiction of Grand Bodies within their respective limits, as universally admitted, adopted and acknowledged on the North American continent, imperatively demanded this action on the part of the Great Priory; but it was not taken until every other means had been tried, and every effort made to induce these bodies to join in one harmonious whole all the Templars in Canada.

Since 1876, they have been constantly invited to unite with the Great Priory. Offers have been made to receive them on terms of equality, and other offers to allow them to fix their own terms; but all overtures have been as constantly rejected. They have been fully aware for a long time that it was the intention of the Great Priory to maintain and uphold its jurisdictional rights, and it is only when forbearance has ceased to be a virtue, and the interests of Templarism in Canada have become endangered, that this final action has been taken and non-intercourse declared.

The Templar law of the United States fully recognizes the exclusive jurisdiction of governing Grand Bodies, and the statutes of the Grand Encampment of the United States expressly declare, that upon the formation of a State Grand Commandery, it is the duty of every subordinate within its jurisdiction to enroll itself under the banner of such Grand Commandery, have its Warrant and Charter issued thereby, and obey its constitution and statutes.

The Great Priory of Canada accepts this position, and is prepared to join heartily with all other Grand Bodies on this continent in upholding it.

The authority of the Great Priory, as having jurisdiction over the Dominion of Canada, is unquestioned. It has been recognized as such by the Convent-General of England and Wales, and by the Grand Encampment of the United States, with whom it has exchanged repre-

sentatives. The Scottish Encampments in New Brunswick themselves do not dispute its jurisdiction. Their only argument is, that they derived their existence from a foreign power, before the Great Priory had become independent, and that therefore any proceeding of the Great Priory is no concern of theirs.

In view of the law of jurisdiction, as stated above, this position is entirely indefensible. Whether the Great Priory was formed first or last, is a matter of no consequence. The only question would be, is it formed, or has it a legal existence? If so, then it is the duty of every subordinate body within its jurisdiction to enroll itself under the banner of the Great Priory, and acknowledge and obey its statutes.

It is the concern of the Great Priory that there should be but one governing body of Knights Templar in this jurisdiction; it is the concern of all Grand Bodies that their exclusive jurisdiction within their respective limits should be undisputed. It is the concern of every Knight Templar on this continent, that the law as laid down by the highest authority, should be universally observed; and it is equally the concern of all the Knights Templar in New Brunswick, that they should be in harmony with the great body of Templars of North America.

Of the legal existence of the Great Priory of Canada there can be no manner of doubt. A Warrant is in existence (in Dr. Scadding's collection), authorizing the establishment of an Encampment of Knights Templar at York (Toronto), in 1800. Another Encampment was formed at Kingston in 1824, and revived in 1854. Others were formed at Toronto in 1854, and at Quebec in 1855. A Provincial Grand Conclave was duly formed, in accordance with the usual regulations and customs of Freemasonry in 1855, with Col. W. J. B. McLeod Moore as Provincial Grand Commander. This Grand Body was recognized by the Grand Encampment of the United States, and the edict of the then Grand Master enjoined upon all "Subordinate and Worthy Sir Knights to hold no fellowship or communication with any pretenders to our Order, coming from said Province and not hailing from the Encampments" taking part in its formation.

The Grand Conclave continued as such until 1868, when, in consequence of the political changes resulting in the creation of the Dominion of Canada, the Grand Priory of Canada was formed, with Colonel Moore as Grand Prior.

In 1876, the name was again changed to that of the Great Priory of Canada, and admission was gained to the Convent-General on equal terms with the other Great Priorities forming that body.

In 1884, the connection with the Convent-General was severed with the full and willing consent of His Royal Highness the Prince of Wales, the Grand Master, and the head of the Convent-General, and complete independence secured. The Scottish Encampments in New Brunswick had previously been again invited to join the Sovereign Great Priory of Canada, but they again refused.

The Great Priory having been thus formed by the representatives of all the subordinate Preceptories in Canada, (save these two), became, and now is, fully entitled to exclusive jurisdiction in Templar matters within the Dominion. It will be at once admitted by all that no foreign Grand Body can now lawfully create subordinates within its territory. That is a position essential to exclusive jurisdiction. It is equally essential to exclusive jurisdiction that no bodies subordinate to a foreign Grand Body shall be permitted to continue to work therein. The increase of power which has rightfully come to the Great Priory carries with it the right to prevent the creation of subordinates by foreign powers, and it equally carries the right to prohibit the working of any bodies not acknowledging its authority.

The doctrine of exclusive jurisdiction, if accepted at all, must be accepted in its entirety. It cannot be said that there is power to prevent the creation of new bodies by outside authority, and no power to prevent the continuance of bodies under outside authority. Such a position is clearly illogical. It would contemplate a power with no power—an exclusive jurisdiction that was not exclusive—a contradiction in terms, and a situation that no Grand Body could assume, without a sacrifice of its dignity and an emasculation of its rightful authority.

The Great Priory of Canada did not take its final action without due consideration. Milder measures were tried and failed. Every inducement consistent with reason was tried and failed.

As a last resort, was non-intercourse declared, only when the general good of Templarism demanded it, and only when it became absolutely necessary, in the best interests of Templarism in Canada and elsewhere.

The Masonic powers in Great Britain do not acknowledge the American doctrine of exclusive jurisdiction.

The Templars of the United States, however, have established that doctrine as a fundamental principle. They have asserted it in the strongest terms; they have acted on it and enforced it with all their power. It is a law that is eminently suited to the condition of Masonic affairs on this continent. It is recognized here as essential to the peace and harmony which

should at all times characterize Freemasons. It prevents all the contention and ill-feeling arising from the interference of one body with the rights of another, and it has been accepted as a rule which should govern all Masonic bodies.

The Great Priory of Canada desires harmony and the preservation of knightly courtesy among all Templars more than anything else. It deploras the existence of anything approaching to discord. It believes that its action in this matter was the only method to be pursued in the interests of true harmony, and in the best interests of Templarism on this continent.

The Great Priory of Canada, therefore, has every reason to expect, with full confidence, the generous and cordial support and assistance of all its neighboring fratres, in its endeavor to uphold the true principles which should govern and guide the destinies of our knightly Order.

It was with extreme reluctance and regret the Supreme Grand Master felt it incumbent to confirm the unanimous decision of Great Priory, by issuing his edict of non-intercourse; and did not do so until fully convinced that he was upholding and maintaining the true interests of Templarism, by establishing an united National Brotherhood for the Dominion.

The political changes in British North America, which amalgamated the Provinces into a Dominion, gave the first impetus to the establishment of a National Templar jurisdiction by the great body of Templars in Canada.

No question was raised, or thought of, as to the legality of the "Chapter General" of Scotland, or its authority to issue warrants. Neither was objection made by the Templar authorities in England, to a concurrent jurisdiction in British North America when they established a Provincial Grand Priory for Canada under a Grand Prior—and certainly it was not the province of the Grand Prior to dispute or interfere with the acts and decisions of his Grand Master. When that authority ceased and the Canadian body was declared an independent and Sovereign power, a new era commenced, and the Great Prior as Supreme Grand Master, became the equal in rank and authority to the Grand Masters of other jurisdictions, and the Great Priory became the sole governing body in Templar matters in Canada.

The progress of the Scottish Templars in Canada, an isolated body of New Brunswick, does not appear to have been very successful, never having exceeded two Encampments. The last one instituted, that of St. Stephen, in 1872, has had but a weakly existence, and was established after that of the flourishing English "Union de Molai" at St. John, New Brunswick, composed principally of members from the



Scottish Encampment there, who petitioned in 1869 the Grand Prior of Canada for a warrant, which was subsequently granted by England.

It is sad to think that the mere sentiment of holding a separate authority to confer the Templar degrees under the jurisdiction from whence the few Scottish Templars of New Brunswick derived their existence, should be an obstacle placed in the way of the general good, the union of the whole Templar body in Canada is calculated to produce.

This alienation of our Scottish brethren is the more to be deplored, connected as we are with them by the kindred ties of blood and country, and a Templar system so entirely coinciding with our own.

Wiser and more fraternal counsels, it is to be hoped, may yet prevail at their deliberations, and the mistaken estimate on which they now base what they consider their just rights, to intrude on the territory of the Sovereign Great Priory of Canada, with continued opposition to her authority, cease for ever, and the object and teachings of the Christian fraternity of Templary be fully recognized and cemented by union and peace.

W. J. B. McLEOD MOORE, G. C. T.  
Supreme Grand Master, Canada.

Attest—  
DANIEL SPRY,  
Grand Chancellor,  
Barrie, 20th January, 1886.

### MORRIS' MASONIC POEMS.

At the Coronation, as Poet Laureate, of our veteran Bro. Rob Morris, LL. D., Dec. 17, 1884, it was determined "that a splendid volume, containing all the Masonic Odes and Poems of this distinguished writer should be issued, and that the Masonic fraternity throughout the world be invited to patronize it." This has been done in the form of a large quarto of 400 pages, splendidly printed and bound, printed in colors, gilt-edged, on paper of the finest quality that is manufactured, and the book is now ready for delivery. The volume contains 800 Masonic Odes and Poems from the hand of Bro. Morris, the work of forty years.

They are here, subjects for song and declamation, in every variety of metre, and they embody all the Imagery of Masonry that is suggested by symbol, drama, and tradition.

In wonderful varieties of versification, and with extraordinary felicity of language, the author has glorified the things of peace—the precepts of the Trowel, Gavel, and Square—to all coming time. In these pages, slander, hatred, profanity, uncleanness, and all other things abhorrent to the white-souled Genius of Freemasonry, have been condemned in severe strains, while love, gratitude, fraternity, honor, and reverence to God—the true landmarks of the Society—are depicted in lines of living light. For forty years, a patient observer of the doings of Freemasons, and one of the foremost participants therein, he testifies in this book, in three hundred poems of melodious verse, his judgment of Freemasonry, expressing his well-founded sense of its merits as the best adjunct to the best influences of religion and morality. Let anyone examine carefully "The Door of the Heart," p. 90; "The Level and the Square," pp. 11, 12; "One Hour with You," p. 231; "One is Your Master," p. 15; "The Holy Scriptures," pp. 86, 88; "Corn, Wine, and Oil," p. 102; "The Three Knocks," pp. 141-148; "The Drunkard's Grave," p. 165; "The Coming of the Master," pp. 20 28; and that extraordinary production, "The Utterances of the Sword," pp. 53 68; or, indeed, any of the pieces taken at random from the Laureate Edition, and he will heartily concur in the judgment of the celebrated Dr. George Oliver, D. D., of England, expressed as early as 1860, that "every poem of our American brother, Morris, is a Masonic lecture, an essay rounded and complete, and couched in most melodious verse."

It is known that Dr. Morris is disabled by the infirmities of age, and by the *dictum* of physicians can travel no more upon that holy mission which has carried him, a Masonic missionary, to all parts of the earth. His labors have never afforded him a surplus for old age, and the committee are induced to speak earnestly for him now that he can no longer work

for himself. A generous subscription to this noble volume will put him above want, and carry him gently to the end of life. The volume will be sent, post-paid, to any address, for five dollars, which, for a book so large and elegant, is cheap. Remittances may be sent to—Robert Macoy, No. 4 Barclay street, New York; Kright & Leonard, No. 107 Madison street, Chicago, Ill.; or to Dr. Rob Morris, La Grange, Kentucky. If sent to Dr. Morris, he will, if desired, append his autograph to the blank pages.

Remittances may be in money orders, cheques upon eastern cities, or bank notes (the latter invariably in registered letters). No delay will be made in mailing the book, inclosed in a strong pasteboard box for perfect preservation.

### IS FREEMASONRY DECLINING ?

Of the former glory of Freemasonry there can be no question. As a system, it has passed through various processes of evolution, and advanced by successive steps, all along the way making expression of essential truths well calculated to give light and blessing to the world. As an organization it has broadened and deepened its influence, becoming a factor of no small importance among the benign forces of society. It has acquired resources both of material and of higher good, and thus has insured a remarkable degree of success. It has attained an honorable position, because of the principles and ideas it has illustrated, and because of the practical services it has rendered in ways of moral and social usefulness. The record which the Masonic organization has made is one of bright and blessed accomplishment, and Craftsmen may well rejoice that so much of inspiration is to be gathered from a survey of the past.

There is no question as to the prestige which comes from former days of Masonic progress and accomplish-

ment. That ancient renown is an indisputable fact. But how does the Institution manifest itself at the present time? Is it holding its own? Is it augmenting its power and usefulness, or is it declining? There are those who tell us that Masonry is on the wane, that it has about fulfilled its mission; and is not well adapted to the needs and conditions of modern life. There are others who say that the character of the Institution has been impaired by changes of system and administration—by innovations that ought not to have been allowed, and which surely involve a loss both of strength and utility. And still another class tell us that there is not now any such attachment to the craft as formerly existed, and on this allegation, they formulate their pessimistic theories of Masonic deterioration, decay, and death.

We take no stock in these gloomy prophecies. Our belief is, that Freemasonry was never in a condition of so much strength and prosperity as now. To-day it gathers to itself more of the increments of power than in any former period of its history, and exercises a broader and more potent ministry of blessing than ever before.

Freemasonry is not declining! It is not declining as a system. It still stands for the same great principles which gave it character and prominence in the early time, and sets forth a code of morals and ethics that may well claim the assent of intelligent and noble minds. Brotherly love, relief, and truth, are still emphasized as the fundamental ideas of the system which is illustrated by ancient form and ceremony. No changes have come in to destroy or cripple the primal teachings of Freemasonry as regard man's duty. There is the same call now, the same clear enforcement by word and illustration by a varied symbolism, that were put before the fathers as they were instructed in the Masonic system. Changes may have crept into the

ritual and the work, but these have in no sense affected the great, distinguishing principles that underlie the Institution. Freemasonry in its essential character, retains the ancient impress, and presents itself to the world in an undimmed moral splendor.

Its organic life is not declining. It never had a more numerous following than now. Its membership has increased during the year just ended. It has prospered in the things that appear in the outward showing; establishing new lodges in all the countries of the civilized world; building new halls, gathering material resources to a greater extent than in any former period; and in manifold ways, making expression of its vigorous life and advancing power. It is still the leading fraternity among the world's associations that exercise their social and humane ministries.

Freemasonry is not declining in the character of its membership. Doubtless there are weak, indifferent brethren, who would not meet the tests of any severe trial with much of steadfast devotion to the craft. In the anti-Masonic days, some derided the faith, and showed how empty and vain their Masonic professions had been. Under the same conditions, most likely some brethren who have been ready to enter a popular organization, would be equally ready to forsake it if it became unpopular. But beside these are others, the majority of the fraternity as we believe, who are most allegiant to Freemasonry both as a system and an institution. They have Masonic enthusiasm, devotion, zeal, and in their hands the interests of the craft will suffer no loss. We have a feeling of pride when we consider the membership of Masonic lodges, and notice the intelligence, moral worth, and true manhood therein represented. Our Institution will not decline, so long as it can call to itself such material and be thus supported.

Freemasonry is not declining in its service of social, benevolent, and moral good. It performs a benign work in a way hidden from the general view. It administers its practical charities in a way peculiar to itself. It relieves much suffering, and sends the gleams of hope and joy into many darkened homes and hearts. It brings its followers together in sweet and hallowed fellowship, and by its blessed communications of friendly thought and help, augments the zest of life. It gives moral helps and delights as well, thus making its offices felt in all that tends to the establishment of a worthy character, and the maintaining of a useful and true life. While Freemasonry makes its power to be felt in such directions; while it exercises so broad and blessed a ministry among men, there need be no fear of its decline or fall. It will endure as an agency of good—an instrumentality of light and blessing, which has resting upon it the Divine approval.—*Freemasons' Repository.*

#### TIE VOTES.

In R. W. Bro. Robertson's very useful "Digest of Masonic Jurisprudence," page 253, I notice, under the head of voting he says (referring to a vote in the lodge):—"In the case of a tie, the Master has the casting vote." Will you kindly explain Bro. Robertson's meaning? As I understand it, the Master has a vote as a member of the lodge, and he cannot be deprived of that vote because he occupies the chair. Surely, the R. W. Bro. does not intend that the Master shall vote a second time in the event of a tie.

[*Note by the Editor.*—Robertson's Digest is quite correct in this particular. The Master has one vote on all questions, as every other member, and in addition, a second or casting vote if there be a tie.]

## CANADIAN MASONIC NEWS.

Officers of Wascona Lodge, No. 23, G. R. H., Regina, N. W. T., for 1886:—W Bro Captain Neale, W M; Bros J A MacCaul, S W; G E Weeks, J W; W J Lindsay. Treas; W D; Firstbrook, Sec; Rev A Urquher Chap; W F Eddy, S D; C H Barker, J D; W H Hamilton, I G; Thomas Barton, D of C; J S Laidlaw, Tyler; F J Hunter and D A Macdonald, Stewards. At the dinner, which subsequently took place at the Palmer, and which was served up in the very best style, W. Bro. Captain Neale presided. The first toast was the "Queen and the Craft." Then the "Grand Master and the Grand Lodge of Manitoba," to which W. Bro. J. A. Kerr replied; then the "Grand Master and Grand Lodge of Canada," to which R. W. Bro. J. H. Benson replied. The Senior Warden proposed the "Lieutenant-Governor and the North-west Council," to which W. Bro. Secord replied; also the "North-west Mounted Police," to which Captain Neale and White-Fraser replied. W. Bro. J. A. Kerr then proposed "The officers elected," to which Bros. Neale, MacCaul and Weeks replied. The chairman proposed "The Visiting Brethren," to which Bros. Purdy, Grover, Davin and Fisher replied. Bro. Fisher then proposed "The Chief Magistrate elect," and Mayor Mowat replied. Bro. Fisher proposed "The Press," to which Bro. Davin replied, and in doing so proposed "The health of the ex Mayor, Mr. Scott," who, having replied, gave "The Ladies," to which Messrs. Hunter, Irvine and Davin replied. Volunteer toasts followed, and the party broke up in the "wee sma' hours," having had a thoroughly good time.

Following are the officers of Moore Sovereign Consistory, S. P. R. S., 32°, Hamilton, at the triennial election, held at the regular assembly, on the evening of Jan. 8th. The officers were elected for the years 1886, 1887, 1888:—Ill. Bro. Hugh Murray, 33°, Ill. Com.-in-Chief; Ill. Bros. David McLellan, 33°, 1st Lieut. Com.; R. A. Hutchinson, 32°, 2nd Lieut. Com.; Daniel Spry, 33°, Grand Chancellor; W. H. Ballard, 32°, Grand Sec; J. W. Murton, 33°, Grand Treas; William Bowman, 32°, Grand Almoner; Richard Bull, 32°, Grand Prelate; Robt. K. Hope, 32°, Grand M. of C.; James Robertson, 33°, Grand C. of G.; Joseph Mason, 33°, Grand Sentinel; John M. Gibson, 33°, and J. J. Mason, 32°, Auditors; Hugh A. Mackay, 33°, and Bolland Hills, 32°, Trustees.

## MANITOBA.

GLADSTONE.—Officers of Gladstone Lodge, No. 11, installed by W. Bro. P. St. Clair McGregor.—W Bro John Mason, W M; Bros Thomas Cory, S W; A S McGregor, J

W; J L Morton, Treas; John Chambers, Sec; Jos McAlpine, Tyler; G S McGregor, S D; John McLaren, J D; Neil McIver, A G Williams, Stewards. The members also attended divine service in the English Church, at 11 a. m. on the 27th December, when the Rev. W. J. Garton preached an eloquent and instructive sermon. A vote of thanks was afterwards tendered Mr. Garton.

TORONTO.—Officers of King Solomon's Lodge, No. 22, for 1886, installed by R. W. Bro. T. F. Blackwood, assisted by R. W. Bro. F. J. Menet:—W. Bro. John F. Pearson, I. P. M.; W. Bro. James Spooner, W. M.; Bro. John Campbell, S. W.; Jas. B. Clondley, J. W.; V. W. Bro. W. J. Hambly, Treas.; Bros. Wm. Anderson, Sec.; James Adams, Chap.; G. H. Barton Browne, Org.; James Reeve, S. D.; Jas. H. Westman, J. D.; Robt. Marshall, S. S.; John Roberts, J. S.; J. Nelles Bastedo, I. G.; J. H. Pritchard, Tyler; Robt. Pearson, D. of C.; W. Bro. John F. Pearson, R. B. B.; V. W. Bros. W. S. Lee, and Wilbur Grant, Rep. M. H. T.

During the evening, the retiring W. M. was presented with a very handsome silver Epergne and fruit basket, together with an illuminated address, the presentation being made by W. Bro. James Spooner, the newly-installed W. M. The recipient, W. Bro. John F. Pearson, replied in a happy manner, after which the brethren adjourned to the refreshment-room, where a pleasant hour was spent in toast, song, and speech.

PARRY SOUND.—On the 23rd Dec., the officers of Cairo Rose Croix Chapter, No. 23, were duly installed by R. Ill. Bro. J. C. Whichelo, P. G. M., and after the ceremony, he had the very pleasing duty of presenting Bro. Charles Clarke, in the name of the Chapter, with the Jewel of the Order; for the faithful and prompt manner in which he performed his duty as Archivist, which office the Ill. Bro. has held since the Chapter was organized. Ill. Bro. Clarke made a very eloquent reply.

On the evening of the 2nd Jan., the Craft of Orillia tendered a supper to Bro. F. Smith, who left town on the following Tuesday for Florida. A large number were present, and a pleasant evening was spent in toast and song.

TORONTO.—At the last meeting of Oris Rose Croix Chapter, M. Ill. B. Daniel Rose, had the pleasing duty of presenting V. Ill. Bro. Snider, M. W. S., on behalf of the Chapter, before leaving office, with a selection of crystal ware, the brother's crystal wedding having taken place during his term of office.

We are glad to observe that R. W. Bro. John Sinclair is carrying out his duties as D.D.G.M. of St. Clair District in a most creditable manner, having already visited several of the lodges. These visits are conducive of a great deal of good, and we are confident if all the D. D. G. M.'s would follow R. W. Bro. Sinclair's example, we would have fewer poor lodges, and a much less number of rusty Masons.

M. W. Bro. Daniel Rose, Grand Master-General of the Sovereign Sanctuary of Royal and Oriental Freemasonry, has issued a circular, directing that in respect to the memory of the late Dr. R. Ramsay, the jewels, swords, banners, and altars of the Order, shall be draped in mourning for the space of three months, and that all members wear on the left breast the violet badge of mourning.

A grand Masonic concert was given by the Spry Lodge, No. 406, G.R.O., in Ingram's Hall, Fenelon Falls, Thursday evening, 11th Jan., and those who can appreciate good singing, say that it was one of the best entertainments of the kind they ever attended in the village. The hall was crowded, and the receipts must have amounted to nearly \$100. The stage was nicely decorated, the best

of order was maintained, and the concert was in every sense a decided success. W. Bro. Hugh McDougall, W. M., officiated as Chairman.

Orono Lodge, No. 825, G. R. held their annual celebration of St. John's Day, on Thursday evening, Dec. 30th. They engaged Mr. Geo. Belford, of London, England, to give a recital in the Town Hall, which was heartily enjoyed by all present, after which the members and their friends repaired to Mr. J. J. Coulter's hotel for supper. The spread did credit to Mr. Coulter, which was evidenced by the manner of those surrounding the festive board. After supper, a short programme was given consisting of recitals, speeches, songs, and some choice music by the Port Perry orchestra. After the usual toasts the company left for home, having spent a very enjoyable evening.

A SINGULAR case connected with Masonic jurisprudence, is agitating the craft in Texas. We have not full particulars; but at El Paso the lodge was in litigation concerning a valuable property, which it held under the Grand Lodge, and the question of the constitutionality of the charter was placed before the court. The decision was, that there was not a legal title. The Grand Lodge has now appealed it to the Supreme Court. We shall watch the case with interest.

#### LONDON.

The officers of the various London lodges for 1886, were installed by R. W. Bro. J. Simpson, D. D. G. M., assisted by R. W. Bro. Dewar, P. G. J., R. W. Bro. Hungerford, P. D. D. G. M., V. W. Bro. E. T. Shaw, of Dorchester, Grand Steward; and V. W. Bro. Brook, P. G. S.

St. John's Lodge, No. 20.—W Bro A B Greer, W M; W Bro J H Wilson, I P M; Bro George Elliott, S W; Jos H Marshall, J W; J B Hicks, Chap; Geo Shaw, Treas; M D Dawson, Sec; John Fairgrove, S D;

Joshua Garrett, J D; Henry S Ford, I G; W Gesty, D of C; W H Wigmore, and Thos Hook, Stewards, Thomas Hook, Organist; F J Hood, Tyler.

St. George's Lodge, No. 42.—W Bro Andrew Dale, W M; W Bro Thos Millman, M D, I P M; Bros W R Vining, S W; Hy Bapty, J W; W Buskard, Chap; William Skinner, Treas; V W Bro Andrew Ellis, jr, Sec; Bros Maurice Scarrow, S D; Thos R Parker, J D; John A Gauld, I G; W L Graham and J A Nelles, Stewards; John Ingram, D of C; F J Hood, Tyler.

KILWINNING LODGE, No. 64.—W Bro Jas H Ferguson, W M; W Bro Harry Sutherland, I P M; Bros Peter Birtwistle, S W; C C Reed, J W; R W Bro Rev Evans Davis, Chap; R B Hungerford, Treas; Bros John Overed, Sec; Geo Laing, S D; Walter Morgan, J D; John A Doble, I G; David Cowan and Wm Connor, Stewards; Robert R Ferguson, L of C; F J Hood, Tyler.

THE TUSCAN LODGE, No. 195.—W Bro Geo F Durand, W M; W Bro W J Reid, I P M; Bros Geo D Sutherland, S W; Edwin Paul, J W; R W Bro Rev Geo M Innes, Chap; Bro Chas F Goodhue, Treas; R W Bro R B Hungerford, Sec; Bros Chas E Fisher, S D; J W Hyman, J D; J H Davidson, I G; F J Hammond and T H Carling, Stewards; W S Reid, D of C; F J Hood, Tyler.

St. John's Lodge, No. 209a.—W Bro Wm O'Brien, W M; W Bro Alex McDonald, I P M; Bros E A Cooper, S W; James A Smith, J W; James Taylor, Chap; Wm Willis, Treas; John Siddons, Sec; Geo C Davis, S D; Arthur Carrothers, J D; John T Stephenson, I G; D Burt and James Hodgins, Stewards; R Balmer, D of C; F J Hood, Tyler.

CORINTHIAN LODGE, No. 330.—W Bro O E Brenner, W M; W Bro Alex Irvine, I P M; Bros E R Keyes, S W; Frank W Lilley, J W; H C Simpson, Chap; C N Spencer, Treas; C Driefer, Sec; Geo Taylor, S D, Peter Toll, J D; Robt Lewis, I G; J W Page and Frank Pontey, Stewards; S Alexander, D of C; Robt Bonney, Tyler.

KING SOLOMON LODGE, No. 378.—W Bro D O Macdonald, W M; W Bro B J Nash, I P M; Bros W G Duff, S W; Jas A Grant, J W; Ben J Nash, Chap; R W Bro John Simpson, Treas; Bros R M Graham, Sec; Alex Currie, S D; J Pritchett, J D; John Kelly, jr, I G; Wm Oke and A T Kirkpatrick, Stewards; Geo Moffatt, D of C; Jas Jeffrey, Org; W H Greenaway, Tyler.

UNION, No. 380.—W Bro J D Peace, W M; W Bro D Sweitzer, I P M; Bros A C Stewart, S W; R B Walker, J W; R W Bro Thos McGlochon, Chap; Bros O J Bridle, Treas; J M McLearn, Sec; O W Taylor, S D; Geo Cairncross, J D; H Stratford, I G; J H Webb and G Stinson, Stewards; T H Taylor, D of C; F J Hood, Tyler.

ROYAL ARCH OFFICERS, installed by R. ex-Comp. Hungerford, assisted by R. ex-Comp. A. G. Smyth, and ex-Comps. Brock and Jeffery:—

St. John's, No. 3.—R ex-Comp Joseph Hook, Z; ex-Comps J S Dewar, P Z; Alex McQueen, H; Alex McDonald, J; Comps John Siddons, Scribe E; Wm McCadden, Scribe N; G W Hilton, P S; A Carrothers, S S; Jas Dunn, J S; Wm Wayart, D of C; A E Cooper, M of 1st V; J H Wilson, M of 2nd V; Charles Taylor, M of 3rd V; R ex-Comp W Hawthorn, Treas; Comp F J Hood, Janitor.

St. George's, No. 5.—Ex-Comps Ed Burke, Z; H C Simpson, P Z; A B Munson, H; Alex Irvine, J; Comps C C Reed, Scribe E; A D Holman, Scribe N; O E Brenner, P S; F W Lilley, S S; P Birtwistle, J S; J W Jones, D of C; C L Driefer, M of 1st V; W Skinner, M of 2nd V; W Thornton, M of 3rd V; R ex-Comp R Lewis, Treas; Comp F J Hood, Janitor.

THE Grand Master of Maryland has a splendidly furnished room next to the Grand Secretary's office. This is a good idea, but it would not suit our circumstances. It would be a difficult thing to move the room about from place to place.

## OUT OF PITY.

She was just 17: the very youngest little bride that any one remembered ever coming to reign at Arntown Towers; the sweetest, daintiest little Lady Fielding that the country had ever welcomed.

To herself it was like a dream, it had come so fast; it seemed as if all her life had lived itself in those six months, the leaving her English school and going out to her father's plantation in Ceylon, so proud to be his housekeeper and companion; the strange, brief life on the up-country coffee estate. Then the young English stranger who passed through Lindoola, in his rather vague wanderings for adventure's sake, and who was received and entertained at Holme Harcourt with the delightful open-handed hospitality of the colonists.

And then the awful night when the sudden terrible stroke of cholera left her fatherless, and life seemed a great black void; and the chaplain's wife had been good to her, and kept her.

from dying in despair; and Sir Harry Fielding had been still more good; and then—and then—she was resting her poor little orphaned head on a heart that was kind and true as her own father's, and a strong arm was close around her slender waist, and the voice she liked alone to hear, of all the voices around her, was telling her she should never know another sorrow he could guard her from. He seemed the only real thing in all that dream-time; the sad past, and the present that was so happy, but just as-unlike reality. Was it really herself, simple little Nesta Harcourt, that people were fussing over and petting and welcoming home as if she had been a royal Princess?

Perhaps it was as well she could not realize it, or her head might have been turned. Why, had not the whole week Harry and she were spending with his sister, Mrs. Mostyn, to present Nesta to the country-side, been one round of festivities, of which she was the queen? This evening they had all driven to a grand concert in the country town, to hear a famous singer; and Nesta, in her wonderful golden satin gown, rich with embroidery and lace, with her eyes out-shining the diamonds on her white neck, and her cheek flushed with its pretty shy pink, had been an attraction only second to the queen of song herself. She felt a little weary with the excitement and the happiness, now that they had reached home and were having supper in the great hall, for the concert had forced them to dine rather earlier than usual.

The house was crowded with guests, and they were all vehemently declaring that the night was hardly begun yet, and they meant to finish it with a few games. The furniture in the blue drawing-room was being hastily moved, and Nesta's head sank at the thought of further exertion; her head ached and she was worn out. She would slip away quietly to bed, and leave Harry to make her excuses to Eleanor. Where was Harry, by the way? She had not seen him since they sat down to supper, and he and that beautiful Miss Trafford were talking in the doorway. A hasty search through the nearest rooms had no result, and Nesta stopped by an open door to glance in at the half-cleared drawing-room.

Two portly dowagers were deep in

conversation, their heads bent together behind their fans; but their voices rose above the music Eleanor was playing, and Nesta could not help hearing what they said.

"Gladys Trafford; yes, indeed!" cried the black velvet gown to the purple brocade. "A very, very old love affair that, my dear. He and she were perfectly inseparable, and a most suitable match it would have been. The two oldest families in the county; his equal in position and fortune. Lord Stourbridge's estates are next his, you know, and Gladys is heiress to a great part."

What made Nesta's heart give such a leap, and her feet feel spell-bound to the spot where she stood? Arnwood Towers was the only place near the Traffords. It was as if her whole being were strained to hear the rest; she never thought of eaves-dropping, poor child; it was life-and-death work with her.

"And why didn't it come about?" asked the purple brocade.

"Heaven knows! A lovers' tiff, I suppose, or some such rubbish. It's a thousand pities! a Lady Fielding has always been at the head of the county society, and Gladys Trafford is just made for the position, with her beauty and cleverness and talents. She has always been immensely popular."

"And who is the girl he has married? She seems a nice little thing enough."

"Oh, a harmless sort of creature; pink-and-white prettiness, nothing more. She was a planter's daughter in Ceylon, or somewhere; and he was staying with them when the father died. She was left quite friendless and destitute, and he married her out of pity. He was always a Quixotic goose, Harry Fielding."

The spell was off now; and Nesta, white as death, was hurrying up the stairs to her room. There was a little sofa in a sheltered nook in the corridor, and there sat Harry—the missing Harry—and the woman he should have married.

Nesta sped past, but as she fled she saw Harry bend his head to kiss the beautiful hand he was holding, and she heard his low murmur—

"If I had only known years ago, things might have been so different!"

On, on, till her own door closed behind her, and she gazed wildly round at the pretty ornaments that shewed

her bower, as if she had never seen them before. She flung the diamonds from her throat and wrists as if they hurt her, and sank into a chair beside the quaint old ebony table, leaning her head, with its tangle of crisp brown hair, down on her folded arms. She did not shed a tear, but her brain seemed on fire.

Beside her stood the tall vase of rushes that Harry and she had gathered from the lake only yesterday. Wasn't it a hundred years ago?

"Never another sorrow he could guard her from?" Well, it was true; he couldn't help this; it wasn't his fault; he had meant to do right; he had married her "out of pity" when he loved another woman. It must be her own fault, not his; yet, because she was pink-and-white, and nothing more; and she ought to have known pity wasn't love, only it had seemed so like it!

"If he had known years ago, things might have been so different!" Might they not still? What if she were to go away that very night, and never trouble him again? She had not a friend in the world except her old Brighton school-mistress; she would go to her and beg her to take her in, and let her teach the little children. And, perhaps, she might die soon, and Harry could be happy with the woman he had always loved. Nesta felt as if death wouldn't be long in coming, she felt so ill now.

She got up to fetch a time-table. Yes, the mail-train passed through Middlehampton at 1 o'clock; it was only 12 now, and, though she couldn't very well understand the puzzling figures, she thought it must stop at the little station just the other side of the park.

She drew her blotting-book to her, and began to write fast. A big tear or two splashed down on the paper, but she wiped them patiently away; it must be clear, that Harry might read it.

"They say you only married me for pity," she wrote. "I might have guessed it, my darling, but you were so good to me that I never, never did. I can't make you free again; but it is better for us never to see each other any more, and perhaps I may die, and you can go back to the woman they say you have always loved. I saw you just now, when you kissed her hand,

and said things might have been so different if you had only known years ago. Yes, they would have been different for us all. God bless you, my poor, good boy! you were not to blame."

She paused and looked up.

"What shall I sign it?" she said; "I am not his wife any more, for only love really makes a marriage."

Her eye fell on her little wedding-ring, its brightness scarcely tarnished yet. She stooped and pressed her lips to it gently, solemnly.

"Oh, Harry, my Harry," she whispered, "if it had only been love, not pity!"

She rose and slipped off the golden satin gown and put on a dark, warm dress instead.

"I must not even go away from him in the things he gave me," she said, as she fastened her long fur cloak with its silver clasps. "I haven't a single gown that was mine before I knew him. He has even dressed me out of charity. His pity has been more generous than other people's love."

She opened the French window in her dressing-room and stepped out on the balcony, whence a flight of steps led down to the terrace below. She glanced back at the pretty room, with its Japanese cabinets, and blue-and-white china, and the ebony table where the letter to Harry lay, with the light full upon it, so that he could not miss it. Then she shut the casement sharply behind her, and resolutely turned away.

The moon was bright with a fitful brightness—now almost as light as day, now hidden behind hurrying clouds—and it was bitterly cold. Nesta drew her cloak tighter around her, and tried to walk fast, but she was desperately weary, and could only stumble along. Somehow the way to the little gate had never seemed so incomprehensibly long. Surely she could not have missed her way? The moon and the clouds were playing such pranks that one could not be sure, and her heart had been too full to notice all the turns. It was as black as Erebus now; a darkness that might be felt. Nesta took a few steps forward, then stopped short, by some mysterious instinct, just as the moon shone out clear and bright once more, its golden sparkle reflected as by a thousand broken mirrors in the water of the lake which



slumbered at her feet. A strange, sharp pain shot through her heart, as she saw the very rushes Harry and she had been gathering yesterday. Yesterday? A thousand years ago; when she was happy.

A wild thought flashed across her brain; she had wished to die; would it not be better for Harry and for herself, yes, and for that other woman, if she were lying under those cold smiling waters in a dreamless sleep? It was only a moment, her soul was too white and too brave for more; she recoiled with a start of horror; but, ah! the bank was worn and smooth; her little feet slipped on the edge, she threw out her hands to stop herself, but the frozen grass slid through her fingers; there was one short sharp cry, and a pale sweet face lay still among the rushes in the silent moonlight.

It was dark and warm and deliciously restful when she knew anything again. She heard Harry's low voice before ever she opened her eyes; and felt his clasp of her hand—Harry's hand-clasp, there was no other like it anywhere—and thought it must be heaven, and was glad she had done with earth, since this was so much better. And so she slept again.

And when next she woke she knew that the clouds that she seemed to lie on, clouds soft and billowy, were her own bed, nothing more ethereal; and she was aware it must be earth still, but felt it did not matter since it could be so like heaven, for Harry's voice and Harry's hand were still there; and she slept again, smiling gently.

But the next time she woke the hand and voice were missing, and only Harry's back was visible in the room beyond, as she raised herself on her pillows. And as she rose she caught sight of herself in the long Psyche glass opposite, and started at the reflection. For all her tangle of brown hair was cut short, and there was no pink-and-white prettiness now, only great dark eyes and a small white face. And as she fell back on her pillow, half from surprise and half from weakness, for she was very feeble, the bells burst out clear and sweet and mystical, in a perfect carol of exultant joy.

"Christmas bells! is it Christmas?" she said, "Why, it was November when I died!"

And as Harry turned and hurried to her side, she smiled up at him and asked again—

"Christmas? is it really Christmas, Harry?" but he only bent to catch her in his arms.

She yielded to his kisses; then suddenly she tried to push him from her. "Harry, you must not—you must not!" she said.

He saw the troubled look in her eyes, and knew that memory was coming back.

"Yes, I must," he said, "my little darling, my blessing, my life! The doctor says I may tell you all about it, for the worry will hurt you more than the talking; and, oh! how I have waited for this moment to come! It has been one long night-mare since the minute I heard you scream, and ran up just in time to see you sink."

"Then it was you who found me? Oh, Harry!"

"Yes, you must hear it all. I came to your room five minutes after you must have left it, and there was the time-table open and your little note, bless it! and so I just set off for the station as hard as I could go. I had almost reached the park gate when that cry came—off to the right—and I turned just in time."

His voice broke and he bent his head down to hers.

"Nesta, it was all a lie—a vile, infamous lie, whoever told it. Gladys-Trafford and I were always dear old boy-and-girl friends, nothing more. I knew my cousin Wilfred loved her, and I always thought she had something to do with his going to Australia, years ago. It was only that night she confessed to me that they had been engaged all these years, and Wilfred was trying to make a fortune for her sake. I told her I would soon put all that right; and then I scolded her for never having told me before, when I could have saved them both all these weary years of waiting. Nesta!"—for her face was hidden, and she was sobbing softly—"you will not doubt me again?"

"Never, never, never! not if you told me yourself! But, Harry," in a whisper which scarcely reached his ear, "did you really marry me out of pity?"

"Yes, my sweetheart—the very sincerest pity for myself!"

And Nesta never asked any more questions.

**The Canadian Craftsman.***Port Hope, February 15, 1886.*

We have to apologize to our patrons for having allowed THE CRAFTSMAN to fall so far behind. This occurred through circumstances beyond our control. We hope to catch up by the time the April number is due, and from that time forward to be "on time."

**THE TEMPLAR DIFFICULTY.**

We give up a great deal of space in this issue to the position of Templarism in the Dominion. A careful perusal of the subject will show that there is really very little to hinder our New Brunswick Fratres from coming under the banner of the Sovereign Great Priory. Being desirous of doing our Fratres "down by the sea" ample justice, we have given their case in full. It seems to us that the only question our N. B. Fratres have at stake is their vows of fealty to Scotland. A request from them to be relieved from those vows would undoubtedly be promptly complied with. If they feel aggrieved or slighted at the method of the formation of the Sovereign Great Priory, we can assure them nothing was further from the thoughts of those taking an active part in securing an Independent body for Canada than slighting them in any way, and we are confident the reception awaiting them on their throwing in their lot with the other Templars of the Dominion, will convince them of the accuracy of our statement. We earnestly hope that the extensive

circulation given to the statements of both sides, may lead to a prompt and amicable settlement satisfactory to all concerned.

**CANADA VS. SCOTLAND.**

By Sir Knight FRANK W. BAXTER, of Highgate, Vermont.

In the *Evening Telegram* sometime ago, published at Toronto, is to be found a very clear and concise statement, both *pro* and *con*, of the difficulties that unfortunately exist between the Sovereign Great Priory of Canada, and St. John and St. Stephen Preceptories, located in the Province of New Brunswick, who yet retain their allegiance to the Chapter-General of Scotland.

We find, first the statement of the Scottish Fratres, which, we learn, was obtained by the correspondent of the *Telegram* after considerable trouble, a copy having been refused Grand Chancellor Spry, although it had been circulated privately for some time, the recipients being requested not to make it public; our Scottish Fratres preferring the "still hunt" to open warfare. We next find the reply thereto, over the signature of W. J. B. MacLeod Moore, Supreme Grand Master of Canada, which, in our opinion, clearly shows to an unbiased mind, the untenable position assumed by the Scottish Fratres.

In this controversy, one of the main points for American Templars to take into consideration, is that one of jurisdiction. Has, or has not, the Sovereign Great Priory of Canada jurisdiction over the Province of New Brunswick? Taking all of the circumstances into consideration, for one, I freely assert, that by the undeniable legality of her formation, by

the recognition accorded her, that she has jurisdiction over the whole of the Dominion of Canada.

If that view is correct, as we think that it is, then the action taken by the Sovereign Great Priory is justifiable, and fully accords with the oft-repeated, and rigidly enforced (by Americans) dogma of exclusive Grand Lodge Sovereignty.

If that dogma is what it purports to be, and what—not only every Grand Body in America—but ninety-nine one-hundredths of our Masonic jurists say that it is, then there is no possible question but what our Canadian Fratres are clearly in the right; but, if that dogma is a myth—if it is only to be promulgated in particular cases, or for some particular following, and is not applicable to each and every Grand Body, then it is utopian and unworthy of future consideration.

If utopian, then all this talk of the past thirty years, ends in simply talk. Such, I trust, is not the case.

If that dogma is anything, it is everything. It is applicable to all Grand Bodies, no matter of what grade, if there is such a thing as grade in Masonry.

When the National Great Priory of Canada was dissolved in 1884, and the Supreme Great Priory was organized as its successor, it claimed jurisdiction over the whole of the Dominion of Canada. It was so recognized by the Convent-General of England and Wales, April 17, 1884, and by the Grand Encampment of the United States, through its Grand Master, September 12th, 1884. Grand Representatives were fraternally exchanged between these Grand Bodies of Templar Masons, and the Sovereign Great Priory of Canada. No question was raised but what the Sovereign Great Priory of Canada had exclusive jurisdiction within and for the Dominion of Canada, until sometime in 1885, when St. John and St. Stephen Preceptories of New Brunswick, declared their intention of seeking recogni-

tion from the Grand Encampment of the United States "as being a separate jurisdiction from that of the Dominion." This was taxing our Canadian Fratres a little too much, and a resolution was introduced and unanimously passed, to give our Scottish Fratres another opportunity to transfer their allegiance, and if that failed, that an edict of non-intercourse should be issued.

Our New Brunswick Fratres knew full well, that the Sovereign Great Priory of Canada claimed jurisdiction over the Dominion of Canada; they knew that claim had been recognized by the Convent-General of England and Wales, and by the Grand Encampment of the United States. No protest was heard from them, at or before the formation of the Sovereign Great Priory of Canada; but after that formation—catching at straws—they, by the help of a few outside of that Province, set at defiance the laws of the Grand Body in whose jurisdiction they rightfully belong.

The claims advanced by the Scottish Fratres are: First,—That they have no right to set aside their vows of fealty to the Grand Body that created them; Second,—That they were not invited to participate in the formation of the Sovereign Great Priory of Canada; Third,—That the Sovereign Great Priory of Canada has no jurisdiction over them.

Are those claims logical or feasible? Let us see whether they are, or are not.

#### FEALTY.

The Grand Body that received their vows of fealty, has the undoubted right and power to absolve them from these vows. Had our Scottish Fratres so desired to be absolved, there is no question but what the Chapter-General of Scotland would have done so. No such request came from our Scottish Fratres; because, then as now, they were determined to resist the claims of the Sovereign Great Priory of Canada for jurisdiction.

## NO INVITATION.

Very true; the Sovereign Great Priory did not send special envoys, loaded with rare gifts, as was the custom of old, to St. John and St. Stephen Preceptories, begging them to assist in the formation of the Sovereign Great Priory, in which twenty-six Preceptories, all that there was, excepting these two, in the Dominion of Canada, took part. Let us look into this so-called error. Ever since 1876, these two Preceptories have been frequently invited to transfer their allegiance; every offer that could be consistently made, was made; the Provincial Prior, Sir Knight D. R. Munro, offered to resign, and they to appoint one of their own number in his place. They were even told to make their own terms, and if reasonable, they would be allowed—in fact, our Canadian Frates were so desirous of peace, that they were willing to do almost anything, without compromising their dignity, to bring about the desired end.

How were these overtures met by our Scottish frates? Were they met in the spirit that they were given? By no means; but each and every proposition was met by a decided refusal, and often by discourtesy. The Sovereign Great Priory which knew, from past experience, that any invitation that might be extended to them, would be refused, and they committed the error (if error it can be called) of not placing it within the power of the Scottish frates to again treat their advances with contempt. That it was an error, I admit; but, that it was a fatal one, or that the results would have been changed, thereby causing acquiescence on the part of the Scottish frates, I deny. Had the former advances of the Sovereign Great Priory of Canada not been so often repulsed, or if they had not had the most positive private information that future advances would be rejected, then, the error might have been a fatal one; but with

all the circumstances taken into consideration, I claim that it is not. Again, even after the Sovereign Great Priory had ordered the edict of non-intercourse to be issued, it was held back, hoping that our Scottish frates might listen to the offers made and transfer their allegiance; but when it was found that the earnest solicitations of Grand Chancellor Sir Knight Daniel Spry were not even replied to, then "patience ceased to be a virtue," and the edict was reluctantly issued.

## JURISDICTION.

No Grand Body of Templars has ever claimed jurisdiction over the Dominion of Canada, except the Sovereign Great Priory, who is the successor of former Provincial and National Great Priorities. This Grand Body, from the first, claimed jurisdiction over the whole of Canada, and that claim was not disputed until done so by the Scottish frates.

Why did not the Scottish Templars enter their protest against the recognition of the Sovereign Great Priory by the Grand Encampment of the United States? Because, at that time, they did not consider that argument a feasible one, but by catching at straws, they caught this one, hoping thereby, and by the aid of friends outside, to make a point. Have they done so? We think not.

New Brunswick being within, and a part of the Dominion of Canada, there being no Sovereign Body of Templars in that Province, and their numbers so very small, that one would not be at all practical, the argument is certainly feasible that the Sovereign Great Priory has jurisdiction over it, and, as we view it, that position should be sustained by the Templars of the United States.

No one raises a question as to the legality of the Chapter-General of Scotland, or that it is not sovereign within its own territorial limits; but we do deny that she has any jurisdictional right outside of her own jurisdiction.

For one, I fail to see wherein the statement of the Scottish fratres is logical or feasible.

This unfortunate state of affairs is to be deeply deplored; yet, I cannot see how the Sovereign Great Priory of Canada could, in justice to herself, do other than she has done, without humiliation. Had she allowed those two Preceptories in New Brunswick to exist without protest on her part, she would virtually have admitted that she did not have jurisdiction over the whole of Canada. It is also unfortunate that so small a body of Templars as those that comprise St. John and St. Stephen Preceptories, should be the cause of creating so much disturbance in the Templar world, when, by a single act on their part, in which they would have neither forfeited dignity, self-respect or position, and what is better yet, have put a stop to all troubles, vexation of spirit and ill-feeling that must naturally arise.

As before stated, if the dogma of exclusive Grand Lodge sovereignty is anything, it is everything. The fact that St. John and St. Stephen Preceptories were in existence previous to the formation of the Sovereign Great Priory of Canada, does not mend the matter in the least. They are within the jurisdiction of the Sovereign Great Priory, and as such are amenable to its laws.

That our Canadian fratres used every known peaceful measure before the issue of the edict is true, and it is equally true that those measures failed. They now propose to use all and every honorable means to place their case before the Templar world; their acts will be open, and their arguments not circulated "on the sly;" and for me, I cannot see what else every lover of exclusive Grand Lodge sovereignty can do than to sustain her.

Non-intercourse is the final resort; it is to be used only when all other measures have failed; it is to be deplored, but, at times, severe diseases

require heroic treatment, and with the Sovereign Great Priory, we think that the time has come when heroic measures are justifiable. It is to be hoped that wiser counsels will prevail with our Scottish fratres in New Brunswick; but if they do not, and they persist in their course, then they alone must suffer the consequences, having no one to blame but themselves.

#### ELEVENTH ANNUAL COMMUNICATION OF THE GRAND LODGE OF MANITOBA.

The Grand Lodge of Manitoba opened its annual communication in Winnipeg, on the 11th of February. Details have not reached us, but we give the following, gathered from the Winnipeg press:—

Grand Master—M. W. Bro. Alfred Pearson, Winnipeg.

D. G. M.—R. W. Bro. P. McGregor, Brandon.

G. S. W.—R. W. Bro. J. W. H. Wilson, Winnipeg.

G. J. W.—R. W. Bro. J. K. Brydon, Rat Portage.

G. Chaplain—Rev. Canon O'Meara, Winnipeg.

G. Treasurer—John McKechnie, re-elected, Winnipeg.

G. Secretary—William G. Scott, re-elected, Winnipeg.

G. Registrar—W. G. Bell, Winnipeg.

G. Tyler—Bro. John McBride, Winnipeg.

The following District Deputies were elected by the several lodges in their respective jurisdictions:—

For District No. 1, Winnipeg—W. J. Ptolemy, city.

For District No. 2, Emerson—C. F. Collins, Morden.

For District No. 3, Portage la Prairie—P. St. C. McGregor, Gladstone.

For District No. 4, Minnedosa—E. O. Dennison, Minnedosa.

For District No. 5, Brandon—J. A. Ovas, Souris.

For District No. 6, Alberta—J. A. Carr, Regina.

At six o'clock the Lodge called off till eight. At the evening session, the first order of business was the installation of the officers-elect. P. G. M. Bell acted as installing officer, with I. P. G. M. Forrest as Grand Marshal. The officers elected in the afternoon were first installed, and immediately after the new Grand Master announced the following appointed officers, who were also installed:—

G. S. D.—D. Hope, Winnipeg.  
 G. J. D.—James Greig, Selkirk.  
 G. D. of C.—J. Tees, Manituau.  
 G. S. B.—J. Leslie, Winnipeg.  
 G. O.—A. L. Young.  
 G. P.—J. T. Colton, Moosejaw.  
 G. S.'s—C. N. Brown, J. A. Cuddy,  
 T. H. York, J. Stoyte, W. J. McAdam,  
 A. W. R. Markley, R. D. Nixon and  
 Stewart.

Board of General Purposes—T. Clark, W. G. Scott, J. H. Kenning, D. J. Goggin and W. G. Bell.

A committee, consisting of J. Y. Cain, J. S. Hough, W. G. Scott, and J. McKechnie, was appointed to procure a suitable testimonial for C. F. Forrest, P. G. M., for services the past year.

The Grand Lodge then adjourned to meet again in this city in 1886.

#### THE BANQUET.

The banquet to the visiting brethren was held at the Leland House in the evening. There was a very large number of the craft present. R. W. Bro. W. C. Copeland occupied the chair, and R. W. Bro. W. G. Bell and R. W. Bro. J. H. Kenning, the vice-chairs. On either side of the chairman were P. G. M. Pearson, P. G. M. Forrest, P. G. M. Bell, and G. Secretary Scott. Among other city brethren were J. W. H. Wilson, G. S. W.; J. H. Harris, Hon. C. P. Brown, A. D. Irish, J. Leslie, Dr. Brett, J. Cornell, H. Cameron, Dr. Thibado, S. Duffin, J. H. D. Munson, J. A. Payne, W. G. White, A. B. Coblentz, D. Hope, Dr. Clarke.

The excellent supper being over, the usual loyal toasts were proposed and duly honored.

The toast of "The Grand Lodge of Manitoba," was drunk amid the greatest enthusiasm. P. G. M. Pearson made a happy speech in response. He said he hardly felt able to do justice to the toast, when we consider the immense stretch of territory comprised in the word Grand Lodge, extending, as it does, from Tangiers and Morocco, Africa, to the foot of the Rocky Mountains in the west,—to do justice to a toast of this kind would require a silver-voiced Chryseotem. He went on to speak of the Orphan's Home in England, the thousands that were being cared for, and said the Grand Lodge of Manitoba had taken a step to-night to form a nucleus of that kind. Speaking of the recent trouble in the Northwest, he said that Canada to-day owes a debt of gratitude to the Masonic fraternity of the city of Winnipeg. One of the first to don the uniform to fight for his country was P. G. M. Forrest, and another brother, distinguished in military circles, had also fought nobly for his country. When we look at this, how can we help but feel proud that we belong to such an institution as the Grand Lodge of Manitoba A. F. & A. M.? If we go to St. John's cemetery, we will find the graves of heroic Masons who bled and died in defence of the laws of the country. We should all pride ourselves in the fact that we are Masons, and we should not conceal it, but let every one know we belong to such a noble and glorious fraternity. Being connected with it makes us better men, better husbands and better citizens. He believed that ere long the Grand Lodge of Manitoba would be equal in size to any in Canada.

M. W. Bro. J. H. Bell, M. P. P., and M. W. Bro. Forrest, ably responded to the toast of "Past Grand Masters."

R. W. Bro. W. G. Bell, vice-chairman, proposed the toast of the "Visiting Brethren," in a neat speech. He warmly welcomed them to the prairie city of Manitoba.

In response, speeches were made by nearly all the visiting brethren.

Bro. Brydon proposed the health of "The Brethren of Winnipeg," and speeches were elicited from Bros. W. C. Copeland, W. G. Bell and W. G. Scott.

"Our Sister Grand Lodges," was proposed by R. W. Bro. Scott and R. W. Bro. J. W. Harris, representing the Grand Lodge of New York State; and R. W. Bro. P. McGregor, representing the Grand Lodge of Utah, responded.

"Visiting Brethren from other Jurisdictions," was responded to by Bro. T. Robinson.

Bro. J. H. Bell proposed the toast of "The Ladies," which was eloquently responded to by Bro. Dr. Brett. "The Press," "The Host," and the singing of "Auld Lang Syne" concluded the programme.

#### ANNUAL CONVERSAZIONE OF ST. ANDREW'S, TORONTO.

The Masonic Temple, Toronto street, presented a brilliant appearance on the evening of the 6th February, on the occasion of the annual conversazione of St. Andrew's Lodge, No. 16, G. R. C. About one hundred craftsmen and their ladies were present, and a most enjoyable time was spent. The gathering was honored by the presence of M. W. Bro. Hugh Murray, G. M., and several Grand Lodge officers. Before commencing the proceedings, the brethren assembled in the chapter-room, then marched into the blue lodge-room, opened ranks and the Grand Master and his officers passed through to the dais. There, on behalf of the lodge, R. W. Bro. W. C. Wilkinson, P. G. R., chairman of the committee, extended to the visitors a hearty welcome. The grand honors were then given by

the brethren. M. W. Bro. Hugh Murray, in acknowledging the reception, said it afforded him much pleasure to be present once more at a social gathering of St. Andrew's Lodge. He thoroughly approved of the idea of old Grand Lodge officers meeting together to talk over their Masonic reminiscences, and also of holding social reunions where Masons and their families could meet and form friendships extending beyond the mere limits of the lodge-room. He had lately been looking over some old Grand Lodge records, and found that St. Andrew's Lodge—the oldest lodge in the city—had up to the time it joined the Grand Lodge of Canada, in 1858, made 116 Masons. Since then, 372 had been made or joined the lodge. He was pleased to see such a large number of ladies present, and he hoped all there would enjoy themselves.

#### THE MUSICAL PROGRAMME

was then proceeded with. The opening number, a trio by Mrs. Bradley, Mr. Sims Richards, and Mr. H. M. Blight, was admirably rendered. Mrs. Bradley, whose reputation as a vocalist in Toronto is well known, in the two solos allotted her found full scope for the display of her talents and acquitted herself well. Mr. Richards and Mr. Blight also acquitted themselves most creditably. Miss Hatch, of Whithy, a young lady with a contralto voice of great excellence, in her song "Queen of Night," showed herself a finished vocalist. Mrs. H. M. Blight presided acceptably at the piano. Dancing was commenced about ten o'clock, to the music of Seager's excellent orchestra. T. Webb supplied the refreshments. The committee having charge of the arrangements consisted of R. W. Bro. W. C. Wilkinson, chairman; Bro. W. B. McMurrich, treasurer; Bro. R. W. Doan, secretary; committee—W. Bro. F. Macdonald, V. W. Bro. George Tait, W. Bro. M. E. Snider, W. Bro. J. L. Hughes, W. Bro. John Kent,

Bros. S. J. Clark, J. T. Vincent, E. W. D. Butter, L. H. Luke, Fred. Cook, and James Glanville. The stewards were W. Bro. M. E. Snider, Bros. J. H. Eowan and L. H. Luke. Among those present were R. W. Bro. W. Forbes, G. J. W. (Grimsby); R. W. Bro. R. H. Preston, D. D. G. M.; R. W. Bro. Adam Cranston, D. D. G. M.; R. W. Bro. James Bain, P. G. S. W.; R. W. Bro. D. Ross, R. W. Bro. J. Ross Robertson, P. G. S. W.; V. W. Bro. G. Tait, G. S. D.; W. Bro. F. Macdonald, Bros. J. W. Booth, J. F. Pearson, John Kent, W. H. Best, M. E. Snider, J. L. Hughes, W. B. McMurrich, Mrs. Wilkinson, Miss Wilkinson, Mr. and Miss Martin, Miss Butler, Mrs. L. J. Clark, Mrs. Doan, Mrs. W. B. McMurrich, Miss F. Henderson, Mrs. Hewson, Mrs. Hughes, Miss Hughes, Mr. and Mrs. Trowern, Mrs. Best, Miss Best, Mr. and Mrs. A. R. Macdonald, Mrs. Finlay Macdonald, Mr. and Mrs. C. Bugg, Miss Hodgette, Miss A. Best, Miss Annie Kent, Mr. Logan, Miss Boyle, Mr. D. Carlyle, Mr. Harper, Mr. and Mrs. G. Sontag, Miss Bugg, Mr. and Mrs. R. Robinson, and many others. The gathering, which was of a very pleasant nature, broke up about two o'clock.—*Mail.*

#### ANNUAL CONVERSAZIONE OF GEOFFREY DE ST. ALDEMAR PRECEPTORY, TORONTO.

The Masonic Hall, Toronto street, was thronged with Knights Templar in the uniform of their Order, and ladies elegantly attired, on the occasion of the second annual conversazione of Geoffrey de St. Aldemar Preceptory, No. 2, G. R. C., on the evening of the 23rd January. As the guests arrived, they were shown to well-appointed dressing-rooms, whence they proceeded to the brilliant halls of Masonic chivalry. The uniformed Knights having entered in grand parade, Very Eminent Sir Knight G. S. McConkey, Presiding Preceptor, addressed words of welcome to all,

and congratulated the Knights on the success of their gathering. Then followed dancing, cards, singing and other amusement. The banners, representative of the pilgrimages made by the gallant Knights, were very much admired. The musical programme was a very excellent one, which was very satisfactorily carried out. Refreshments were served at midnight. The famous Monroe Commander of Rochester was represented by Very Eminent Sir Knight Charles P. Crouch, and by Sir Knight H. B. James, Captain-General of Monroe's drill corps. Another visitor from a distance was Sir Knight R. M. Johnson of Apollo Commandery, Chicago. A number of visiting fratres were present from Odo de St. Amand Preceptory, Toronto, and other parts of the Province. The entertainment was thoroughly enjoyable in every respect.

#### MASONIC CONVERSAZIONE.

The conversazione held under the auspices of Ontario Lodge, No. 26, A. F. & A. M., Port Hope, in the Opera House last evening (Feb. 10th), was the most brilliant and successful assembly of the season. The Opera House was illuminated with electricity, the refulgency of which gave an added charm to the elegant toilets of the ladies. At half-past seven o'clock the guests began to arrive, and before eight, the time at which the entertainment was opened, the galleries and seats below were filled. A large number of brethren were present from adjacent lodges. The programme was well arranged, and each number received hearty applause. Miss Annie Howden, of Millbrook, delighted the audience with two solos, rendered in her usual clever manner, and was recalled in each case. Her duet with Mr. H. B. Hall, "I Live and Love Thee," was very effective, Mr. Hall's rich voice showing to splendid advantage. Miss Grinlinton, of Cobourg, read "The Maniac" very credit-



ably. A humorous Irish reading by Mrs. Deering, also of Cobourg, took the house by storm, and in response to the enthusiastic applause, she gave a short Dutch reading. The violin solo by Miss Williams was admirably rendered, and proved her to be a clever manipulator of that instrument. Too much praise cannot be given the orchestra for the excellence of their music, both as regards time and harmony. To them is in a large measure due the enjoyment of the evening. The preparation of their excellent selections must have caused them considerable care, and for which the brethren feel due appreciation. At the conclusion of the programme, the floor was cleared for dancing, and the gentlemen were soon hurrying around with their programmes and pencils. We should like to give descriptions of some of the handsome toilets, but our limited space forbids any such extravagance; suffice it to say that they were very elaborate, and in strict accordance with the ruling of the *beau monde*. Refreshments were served in the dining-hall of the St. Lawrence Hall, and received due attention. Great credit is due the committee for the harmonious manner in which all arrangements were completed, and the refreshing lack of confusion at any stage of the evening's amusement,—a result of their foresight and experience. Last evening's conversazione will long be remembered with pleasant thoughts by those present.—*Port Hope Daily Times*.

#### THE RIGHT STAND.

The Grand Lodge of Louisiana adopted the following:—

"Your committee on Masonic law and jurisprudence, have had under consideration the resolution referred to them at the session of yesterday, declaring 'that the newspaper publication of the proceedings of Masonic bodies is contrary to Masonic usage in this jurisdiction, and deserving of reprobation.'

"Your committee fail to understand what is sought to be rendered by this resolution. For many years it has been the custom of Masonic bodies, particularly Grand Masonic bodies, in this country, to publish such part of their proceedings as are proper to be written, and in shape, as by no means to prevent their meeting the eyes of the profane, but rather that they should be spread before the world. It has also long been usual in this country, to announce important actions taken by Masonic bodies, by telegraph throughout the length and breadth of the land in every newspaper accessible to the wires.

"The general proceedings of all the Grand Masonic bodies of this State, have long been published in the newspapers in this city and State as matters of public interest, and the doings of the National Grand Masonic bodies, have always been regarded as items of news, and telegraphed to and published in the newspapers everywhere, and we cannot but regard such publication as not only proper, but useful. Seeing the utter impossibility of every Mason interested being present at our Councils, those that are absent are entitled to know what is going on, without having to wait for the publication of the proceedings, and we cannot see what harm can arise from the newspapers anticipating that publication.

"We, of course, admit that it might be possible for some thoughtless, careless, or mischievous person, to publish something that ought not to be written about our proceedings, but it is not likely or probable that such a case will ever arise; nothing of the kind is suggested as having already happened, and if it should occur, it could easily be treated as it deserved, and even then would not give occasion for the adoption of so sweeping and comprehensive a proposition as is contemplated by the resolution under consideration.

"We recommend that the resolution be rejected."

We agree with the above. The society columns of the secular press give a great deal of information that would never reach the great body of the craft by any other medium. The only difficulty is, that some rather "queer" Masonic news appears occasionally.

### HOW MASONS KNOW EACH OTHER.

Artemus Ward used to say, that while there were many things in the science of astronomy hard to be understood, there was one fact which entirely puzzled him. He could partially comprehend how scientists "weigh the sun," and even how they discover its component elements by the aid of spectrum analysis; "but," he observed, "what beats me about the stars is, how we came to know their names." In like manner there are a number of the features of Freemasonry, which the profane world, like Artemus Ward, thinks it understands, but what puzzles them most of all is, how Freemasons know each other. Sometimes they have answered their own question by saying, they recognize each other by a wink, a nod, a limp in the walk, a shake of the hand, a tone of the voice, a word, a phrase. We do not propose to consider the question from a profane point of view, but to make their view introductory to a Masonic view of the matter, in which all Freemasons are interested.

Masonry is a school of instruction, and, as in all other schools, some of its students are more proficient than others, owing either to greater study, or superior natural ability, or both. Hence, some Masons are more apt at recognizing their brethren than others, and some are so superficial, and even mistaken, in their methods of recognition, that they are liable to deceive themselves, and therefore be badly deceived. One unsophisticated youth is reported to have replied to the question—"How do you know a Ma-

son?" by saying,—“Take him before a Justice and swear him!” Of course, in the discussion of this matter, we make no reference to the mode of recognition at the lodge, preliminary to admission thereto. That is a part of the esotery of Freemasonry which may not be considered here. We discuss now only the odd methods that some uninstructed Masons occasionally adopt to recognize their fellows, and these methods, it goes without saying, are all to be avoided by discreet brethren.

The wearing of Masonic jewellery is an indicia of Masonry to some fresh brethren. If a candidate for recognition wears a Keystone, or a Maltese Cross, on his chain, or a Square and Compasses on his bosom or tie, or on a ring on his hand, that is satisfactory proof to them that the unknown is a Brother Mason. Woe! judgment! Talk freely to such a walking sign-board, make him a confidant, lend him your money, commend him to a friend or a brother, and you make the mistake of a lifetime. Masons cannot be too careful in their travels, to avoid delusion through such an instrumentality as a piece of Masonic jewellery. Such gew-gaws are proof of nothing. Without corroboration they are even suspicious. They are purchasable almost everywhere, and there is really nothing Masonic about them. We have known men to wear them who were as innocent of Masonry as they were of the Sanscrit language; they thought they were "pretty," and so they wore them. But such wearers cannot do much harm. Those that do, however, are either tricksters who wish to deceive "fresh" Masons who are of "the elect," or anti-Masons, who hope to learn something about Masonry by wearing some of its emblems, just as Satan endeavored to appear in the guise of an angel of light. Look out for them! They are imposters of the first water. Their entire Masonic clothing consists of a brass jewel which they have no right

to wear. Never talk to such a one about Masonry, nor communicate to him any of its secrets, nor lend him any money, nor introduce him as a Mason. Freemasons, like the possessors of any valuable property, are admonished by the wicked ways of the world to guard their resources from spoilmen. We have a unique possession,—something that has been handed down to us from generation to generation of “the elect,”—something that has been wrongly and vainly portrayed at times by ignorant and depraved deceivers; but something that is still as exclusively the Freemason’s, the genuine brother’s, as though there had never been an expose penned. From the beginning there have been false brethren, that is—impostors. Even as far back as in Ben. Franklin’s time, he complained of pretended Masons in the “City of Brotherly Love,” who offered to “make Masons” for a bowl of punch! There are such pretenders still. Some anti-Masons even go about and desecrate certain so-called churches, by “working” pretended Masonic degrees for the delectation of the profane. They set up a spectacle and run a show. Look out for such men, for some of them wear outwardly the emblems of the craft. They are the Barnums of anti-Masonry, and have their “woolley horse” to fool the public with.

We have recounted how Masons should not know each other; how they should avoid the impostor; how they should suspect, or at least not confide in, Masonic jewellery; how they should make Masonic acquaintances abroad sparingly and carefully. At the same time, much genuine enjoyment may come from the just recognition of a strange brother while on his way from home. How the hours may be made to speed by, how confidence may be reposed, how, in case of necessity, one’s wants may be supplied; but beware how you proceed, unless you wish to be de-

ceived and plucked. Do you ask:—“How, then, do Masons know each other?” We will tell you the next time we meet in the lodge.—*Keystone.*

#### LIBENS SOLVIT MERITO VOTUM.

The 26th of February, 1886, was a red letter day in the annals of the Lodge of Antiquity, No. 1, R. Q., for on that evening the lodge held a social, which proved a pronounced success. It may, perhaps, be worthy of note here, that this lodge is probably the oldest on this continent, and one that possesses no little historical fame, being originally one of the lodges working under a Travelling Warrant, granted by the Grand Lodge of Ireland, being No. 227 on its roll, and was attached to the 46th regiment of the British army.

The *London Review*, 1884, gives two interesting circumstances in connection with this lodge: “During the war of the Revolution, the Masonic chest of the 46th by chance fell into the hands of the Americans. The captain reported the circumstance to General Washington, who embraced the opportunity of testifying his admiration of Masonry in the most marked and gratifying manner, by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and returned them to the regiment.”

“In 1805, the chest was again captured, in Dominica, by the French, who carried it on board the fleet, without knowing its contents. Three years afterwards, the chest, at the request of the officers who had commanded the expedition, was returned by the French government, with several complimentary presents.”

On account of its age (having been instituted A. D. 1752), it was granted authority by the Grand Lodge of Canada, in 1857, to wear gold instead of silver, its name being changed from “The Lodge of Social and Mili-

tary Virtues," to that of "The Lodge of Antiquity." This authority (written on paper, as parchment was scarce in those days), is now attached to the warrant, and at present this privilege is valued, as well as availed of, by its members,—many of whom are proud to be connected with a lodge enjoying such a prestige as attaches to the Lodge of Antiquity—a prestige that should place it first in the estimation of the craft in Montreal; but, unfortunately, it has been in a languishing state for years. About two years ago, it received an accession to its membership by amalgamation with the Victoria Lodge, which latter body has contributed at least its share (if not more) to the ranks of the prominent members of the G. L. Q., and some of whose members, having quietly taken note of the antecedents of this grand old lodge, determined to galvanize it into full life and vigor; hence, this departure from its quondam comatose state of existence, and it now bids fair to become a leading lodge on the roll of the G. L. Q., and at the same time it affords a sad illustration of how low down a lodge may be run by stupidity and mismanagement.

The entertainment consisted of a concert and readings in the lodge-room (admission being obtained by complimentary tickets), followed by a dance in the lower room of the Masonic chambers, and was kept up, with great spirit by members and guests, till about two o'clock a. m., the proceedings being conducted on temperance principles, light refreshments being provided in a bountiful manner and partaken of by those present in the go-as-you-please style. The whole thing went off in such a satisfactory manner as to reflect great credit on the ability of the committee of management to cater for the entertainment of their guests. The lodge was also fortunate in possessing a Master who presided on the joyous occasion in an easy and dignified manner, and the members of

whose family contributed by their musical talents to the pleasures of the evening.

Our newly elected and genial Grand Master, assisted by some of his Grand Officers, lent *eclat* to the occasion. Among them were D. D. G. M. Anderson, Grand Treasurer Stearns, and Grand Secretary Isaacson. The M. W. the Grand Master gave one of his characteristic addresses, which was much appreciated by members and visitors, and he was ably followed in their line by his Grand Officers; and thus the hours passed away merrily, all present feeling it was good to be there, there being but one source of regret, viz., that for absent friends.

Can it be believed that the enlightened men who once were connected with the lodge of their own accord returned to the Grand Lodge of Ireland the original Warrant of the lodge, that its present members would now give anything to have in their possession, and this historical document that had been carried with the regiment in its wanderings all over the world, was quietly returned without a regret, or even a request that it might become the property of the lodge and laid away as a precious and valued relic? The present membership are however alive to its value, and have communicated with the Grand Lodge of Ireland, in the hope of getting it back, and are now anxiously awaiting for the reply to their communication. M. W.

THE Portland, Me., *Masonic Journal*, very elegantly says, that "the Great Priory has bitten off more than it can masticate," referring to the position of Templarism in the Dominion. Setting out with such convincing arguments, (?) it would be useless to further discuss our contemporary's "views." But if the same question arose in the U. S. there would be a very different expression of opinion, even from the *Journal*.

### THE ENGLISH CHARITIES.

The first of our great Anniversary Festivals for the current year, took place on Wednesday last, and though the result is some £3,000 short of what it was in February last, the sum announced was within measurable distance of £15,000, and every one will congratulate the noble brother who presided, the Board of Stewards, and Bro. James Terry, the indefatigable Secretary of the Benevolent Institution, on their having conjointly labored to such excellent purpose. Like every one else, we had our misgivings as to the result. We do not mean that we had the slightest doubt about the good-will of the craft as a body, to find the wherewithal for the maintenance of our charities. But we know how hard the times have been of late, how serious has been the depression that has prevailed so long in almost every branch of trade and commerce; and we not unreasonably doubted, if, with all the will in the world to do what is necessary, the very large sum required by the Benevolent Institution for maintaining it in its present state of efficiency could possibly be spared. However, the festival has taken place; Bro. Terry was able to announce in the course of the evening, a total of £14,854, with a few lists still outstanding; and, as a consequence, all fears as to the immediate future are at rest. So auspicious a beginning augurs well for the success of the other festivals. What is wanted, is "a long pull, a strong pull, and a pull altogether," in order to ensure the proper carrying out of the rest of the year's programme. In Masonry, whatever may happen in other societies, it is not our custom to regard success in one direction as an excuse, or even a reason for failure in another. If we start badly, we lose no time in pulling ourselves together; if we start well, we go on as we began, and keep on pegging away in a quiet, business, dogged kind of way, till the whole of our prescribed work

is done thoroughly. But we shall have more to say in this fashion later on. What is wanted now, is, that the craft should grasp the full measure of Wednesday's triumph, and the account and criticism we publish elsewhere, will tell our readers all they will want to know.—*London Freemason.*

### OFFICIAL VISIT TO AN OLD LODGE.

The D. D. G. M. of Montreal, R. W. Bro. Wm. H. Whyte, paid an official visit to Dorchester Lodge, No. 4, Q. R., at St. Johns, Que., on Tuesday evening, 12th January, for the purpose of installing the newly elected officers of the lodge. A large number of brethren from Montreal accompanied the D. D. G. M. on his official visit. On arriving at St. Johns, the Montreal brethren were met by a deputation from Dorchester Lodge, and escorted to the Windsor Hotel, where every attention was paid them. Shortly after 8 o'clock the D. D. G. M. arrived at the chambers, where he installed the officers of the lodge. The following are the names of the officers:—W. Bro. H. G. Perchard, W. M.; Bro. Alfred Davis, S. W.; Bro. the Rev. J. F. Renaud, J. W.; R. W. Bro. George H. Wilkinson, Treas.; Bro. A. Tenny, Sec.; W. Bro. R. Douglas, Chap.; Bro. E. McConkey, S. D.; Bro. W. Mace, J. D.; Bro. W. M. Moore, Tyler; W. Bro. I. B. Futvoye, I. P. M.; W. Bro. Robert Douglas, P. M.; W. Bro. E. R. Smith, P. M.; R. W. Bro. George H. Wilkinson, P. M.

The installation ceremony being over, the members of the lodge held a dinner at the Windsor Hotel, at which quite a number of the members, together with the visiting brethren, sat down. The chair was occupied by the newly installed Worshipful Master, W. Bro. H. G. Perchard, and among those present was Mr. Bertrand, the United States consul at St. Johns. The bill of fare, which was provided by "mine host," was

very appetizing, and reflected the greatest credit on the hotel. After full justice had been done to the good things, the usual loyal and Masonic toasts were proposed, duly honored and responded to.

Dorchester Lodge is a very ancient one, and has numbered among its members some of the most distinguished Masons who have visited America. H. R. H. the Duke of Kent, father of Her Majesty Queen Victoria, having been at one time Master and one of the charter members. It is the intention of the lodge, assisted by what records they may obtain from the Grand Lodge of England, to publish a history of the lodge, in connection with their by-laws, shortly to be issued.

BROCKVILLE.—Sussex Chapter, 59, installed by Rt Ex Comp Grand Supt Plant, of Ottawa: Ex Comp Geo Gale, First Principal Z; Ex Comp James Quigg, Second Principal H; Ex Comp Wm King, Third Principal J; Comps E A Buckman, Treas; C H Fitzsimmons, S E; Geo H Weatherhead, S N; A L Riddle, Prin Soj; John Harris, S S; John H Carnagie, J S; John Grant, Janitor.

CLARKSBURG.—Beaver Lodge, 284, installed by W Bro R Carroll: W Bro J H Dickenson, I P M; W Bro R Carroll, re-elected, W M; Bros Edwin Dickenson, S W; Robt C Mitchell, J W; Thos Gibson, Treas; V W Bro Chas Pye, Sec; W Bro Wm Hunter, Chap; Bros Edward Bark, S D; Q H Dyre, J D; Wm H Smith, S S; Robt Crossland, J S; Jos Sparling, I G; B G Kelly, Tyler; Jos Rorke, D of C.

PERTH.—True Britons Lodge, 14, installed by W Bro W J Pink: W Bro W J Pink, I P M; W Bro W J Pink, W M; Bros Peter Hope, S W; Edward Elliott, J W; W W Berford, Treas; Wm A Moore, Sec; Rev M Macgillvray, Chap; Geo G Publow, S D; Geo McCarthy, J D; Thomas Smith, S S; Thos Nicholl, J S; Wm M Kellock, I G; Wm Hicks, Tyler; David Hogg, D of C.

KINGSTON.—Catarqui Lodge, 92, installed by R W Bro Robert Hendry: W Bro R V Matthews, I P M; W Bro John A Charles, W M; Bros James Crawford, S W; George Somerville, J W; James Shannon, Treas; D Callaghan; Sec; Rev I Gallaher, Chap; F G Sharpe, Organist; F X Rogers, S D; W H Carnovsky, J D; J O Metcalfe, S S; Thomas Moore, J S; Charles Livingston, I G; Edward Ball, Tyler; Robert Bell, D of C.

STRATFORD.—Tecumseh Lodge, 144, installed by W Bro Chris McLellan: V W Bro J M Moran, I P M; W Bro Albert E Neil W M; Bros A Denne, S W; William Boles, J W; R W Bro George J Waugh, Treas; V W Bro J M Moran, Sec; Bros James Staet, Chap; Stephen Solly, S D; Benjamin Tapp, J D; Samson Gill, S S; John Bernhard, J S; William McCallum, I G; Alex Hepburn, Tyler, W Bro W H Hurrell, D of C.

GEORGETOWN.—Credit Lodge, 219, installed by W Bro Jas Newton: W Bro G R Anderson, W M; Bros Dr Todd, S W; W J Walker, J W; W Bro W McLeod, Treas; Bros T J Wheeler, Sec; S Beaumont, Chap; T Wrenshall, S D; C W Bescoby, J D; W Bremner, S S; J Christie, J S; W P Moore, I G; E Search, Tyler; J G Harley, D of C.

WELLAND.—Merritt Lodge, 168, installed by W Bro J S Sidey and R W Bro J M Durm: W Bro R Grant, I P M; W Bro Evan Mylehrest, W M; Bros J H Crow, S W; J F Hill, J W; W Bro T W Hooker, Treas; Bros W E Bougar, Sec; W N Garden, Chap; Geo Young, Organist; W H Crow, S D; D Pursett, J D; J F Nixon, S S; D Robbins, J S; A Taylor, I G; C Ramey, Tyler; S J Sidey, D of C.

#### NEW BRUNSWICK.

Among the installations received from the jurisdiction of the Grand Lodge of New Brunswick, are the following:—

SUSSEX, No. 4, DORCHESTER.—W Bro J Edgar Wilson, W M; Bros Jas T Cook, S

W; Allan W Chapman, J W; J F Teed, Treas; W Bro J E Church, P M, Sec; Bros Thomas Colwell, S D; Alex McNeil, J D; Wm Richardson, S S; W M Ross, J S; A E Oulton, D of C; Silas Cole, Tyler; W Bro J E Church, I P M.

CARLETON UNION, No. 8, CARLETON.—W Bro R H McWilliams, W M; Bros W C Allan, S W; W O R Allan, J W; W Bro J H Leonard, P M, Treas; W Bro A W Reed, P M, Sec; Bros E S Waycott, S D; Jason Town, J D; W Urquhart, S S; R Retallick, J S; Geo P Taylor, D of C; W B Parks, I G; James H Eagles, Tyler; W Bro G F Harding, I P M.

ST. MARK'S, No. 5, ST. ANDREWS.—After the initiation in St. Mark's, St. Andrews, the members had a very enjoyable oyster supper at Mrs. Rundall's, when the usual toasts and some very fine sentiments were given and enjoyed. The officers are:—W Bro Benj R Stevenson, P M, W M; Bros Samuel O Turner, S W; Edw H Rigby, J W; W Bro T R Wren, P M, Treas; W Bro Geo F Stickey, P M, Sec; Bros C B Lawrence, S D; S E Fields, J D; H O Rigby, D of C; Jas Stoop, S S; J Mowat, J S; J McLauchlan, I G; Alex Campbell, Tyler; W Bro T R Wren, I P M.

HIRAM, No. 6, FREDERICTON.—W Bro Jas D Fowler, W M; Bros Louis B Perley, SW; John G Thompson, J W; W Bro George Todd, P M, Chap; W Bro Geo F Gregory, P M, Treas; Bros Charles Brodie, Sec; A J Foley Parker, S D; Stewart L Morrison, J D; Charles L Richards, S S; Geo E Coulthard, M D, J S; W Bro Harry Beckwith, P M, D of C; Bros John Black, I G; John Lawson, Tyler; W Bro Edward Cadwallader, I P M. The officers were installed by Past Master Cadwallader, assisted by P M Burchell and P M Harry Beckwith as D of C.

LODGE ST. ANDREW, No. 16, RICHMOND.—W Bro Hugh M Ferguson, W M; Bros Wm J Smith, S W; John S Brine, M D, J W; Wm Brown, Treas; Thomas W Bliss, Sec; J M Upham Bliss, S D; John Stephenson, J D; John McElmorn, S S; Wm H McLeod, J S; John Taylor, D of C; John Curran, I G; Thomas Micheaud, Tyler; W Bro Wm A Black, I P M. This lodge meets Monday, on or after the full moon. Visiting brethren cordially invited.

MIRAMICHI, No. 18, CHATHAM.—After the installation in Miramichi Lodge, the officers and members adjourned to the Canada House for supper. The officers are:—W Bro Aaron Harris, W M; Bros P H C Benson, S W; Fred E Danville, J W; W Bro John Fotheringham, P M, Treas; W Bro Thomas F Gillespie, P M, Sec; Bros the Rev E W Waits, Chap; John McDonald, S D; Alexander Robinson, J D; J S Benson, Jr, S S; A E Patterson, J S; A S Templeton, I G; W Bro A J Loggie, P M, D of C;

Bro Wm C Smythe, Tyler; W Bro John S Benson, I P M.

RESTIGOUCHE, No. 25, DALHOUSIE.—W Bro James E Stewart, W M; Bros William Draper, S W; Ronald Currie, J W; A G Wallace, Treas; A E Windsor, Sec; William Currie, S D; J I McLeod, J D; John McNeish, S S; Robert McNeill, J S; William Calderwood, I G; W Bro W G Disbrow, P M, D of C; Bro G A Willet, Tyler; W Bro H A Johnson, I P M. The officers were installed by Past Master W G Disbrow.

ST. MARTINS, No. 80, ST. MARTINS.—W Bro Thomas McWhinney, W M; Bros Judson M Fowler, S W; George Dimook, J W; W Bro Andrew Skillen, P M, Treas; W Bro W E Skillen, P M, Sec; W Bro Robert Carr, I P M, S D; Bros David Smith, J D; Thomas L Paine, S S; John S Collins, J S; W Bro Joseph V Skillen, P M, D of C; Bro George R Devitt, I G; W Bro James F Wanamake, P M, Tyler.

## EDITORIAL NOTES.

THE breach between the English and Quebec Masonic lodges, which has been a notoriety there for some time, appears to be widening. Since the organization of the Grand Lodge of Quebec, three English-speaking lodges have maintained their allegiance to the Grand Lodge of England. Quebec Grand Lodge has taken umbrage at their stand, and at the annual communication recently held, a resolution was adopted, requesting the English Grand Lodge to withdraw the charters of the three lodges in that territory, failing to comply with which by July 1st, next, an edict of non-intercourse would be issued against the English Grand Lodge. The Grand Chapter of Quebec has indorsed this action on the part of the Quebec Grand Lodge, and thus the matter stands for the present. Col. W. H. Hutton, a prominent English Mason, has just left for England, however, and has been commissioned by Judge Badgley, the English District Grand Master, to discuss the matter with the Grand Lodge of England, and an important announcement is shortly expected in this connection.—N. Y. Corner Stone.

THE Masonic Widows' and Orphans' Home, of Louisville, Ky., has at present 188 beneficiaries, viz.:—Fourteen widows of Freemasons, 92 daughters, and 82 sons.

THE Grand Master of England has cabled his withdrawal of the patent of the appointment from the representative of the Grand Lodge of England at the Grand Lodge of Illinois, because of the latter having severed fraternal relations with the English Grand Lodge at Montreal. The trouble arises from the Grand Lodge of Illinois severing its connection with the English Grand Lodge at Quebec, recognizing the Provincial Grand Lodge as the only one having jurisdiction in Quebec. We think so, too. His Royal Highness' action carries no force with it in this country.—*N. Y. Corner Stone.*

BRO. ALFRED PEARSON, Grand Representative of Kentucky near the Grand Lodge of Manitoba, was elected Grand Master on the 11th Feb. He makes report to Grand Secretary Bassett, and is about the only Grand Representative that does. He says that a new Constitution was submitted and laid over. It proposes to abolish the "Board of General Purposes," substituting special committees. The Grand Lodge abolished fees for affiliation, and presented a P. G. M. jewel to the retiring Grand Master Bell. Grand Secretary W. G. Scott was re-elected, and reported an increase in membership.

HE LEARNED A LESSON.—A man applied to the Relief Lodge, at Milwaukee, Wis., last week, for assistance. He exhibited beautifully illustrated diplomas as a member of Chapter and Council. When asked what lodge he belonged to, he said, that upon joining the Chapter he had dropped the lodge, not thinking it necessary to keep up a membership in both. He was greatly surprised to learn that there was no organization for relief of Masons, except for

those who were regularly affiliated Master Masons in good standing. Upon his return home, he will probably recover his standing in the lodge, if permitted so to do. He had been out sixteen years.—*Masonic Tidings.*

It is proposed to make a redistribution of the Masonic districts throughout the Province of Ontario. According to the proposed change, Prince Edward District, embracing some twenty lodges, including the Belleville lodges, will be gerrymandered. There is considerable discussion among the local brethren, who are not favorably impressed with the proposed new order of things.—*Belleville Intelligencer.* This is the kind of comment which is not calculated to do the craft any good. Our contemporary could not possibly be aware of what changes the Committee of Grand Lodge intend to recommend in Prince Edward District, and it is by no means a certainty that Grand Lodge will adopt the report. The re-distribution of the Districts is a difficult question to deal with, and it cannot be expected that every brother will be pleased with the very fairest decision that can be arrived at.

PUBLIC MASONIC OCCASIONS.—The *Liberal Freemason* has had but little to say about lodges appearing in public, and what they may do on such occasions, not caring to join in the discussion. We have had occasion to notice, however, in looking over old records, that public installations have been practiced in Massachusetts; in Lodge, Chapter, and Commandery, some of them, more than fifty years ago. We are reminded, too, that Bro. William H. Smith, of Portland, Me., walked at the head of a lodge in procession, at St. Andrews, New Brunswick, in 1853, and the lodge's charter was borne by two brethren. Albion Lodge, of St. John, N. B., was in the same procession. This was before the Grand Lodge for the Province was formed, and while



most of the lodges were under English Registry. We have not learned that any of them were disciplined in any manner for the public display, even if the exhibition was un-English. This provokes the enquiry: did the brethren in 1853 act without authority or precedent; or did they follow a custom already established, by fact or tradition?—*Boston Lib. Freemason.*

WELLINGTON AS A MASON.—It is recorded that the Duke of Wellington was initiated at the close of the last century, in lodge No. 494, on the Registry of Ireland. Lord Combermere, speaking of the Duke of Macclesfield, in 1852, said,—“Often, when in Spain, where Masonry was prohibited, he (Wellington) regretted . . . that his military duties had prevented him taking the active part his feelings dictated.” There is also a record, in which the Duke declined to sanction the naming of a lodge after him, “inasmuch as he never was inside any lodge since the day he was made;” yet, shortly before he died, he lost all recollection of ever having been initiated at all. He was a remarkable man; but there is nothing in his case that might not happen to any one. It is true, the rite of initiation into Freemasonry is a very solemn ceremony, and calculated to strike the mind with great force. That the Duke felt the solemnity of the occasion, there can be no doubt; that he subsequently desired a better acquaintance with the craft, is equally true. Admitting this, it is not impossible to understand the first impressions gained in an experience, it may be of half an hour, might in the lapse of years entirely vanish from the mind. Cases of this kind have been known.—*London Freemasons' Chronicle.*

WHAT MASONRY ENJOINS.—“Thou shalt love the Lord thy God.” Masonry enjoins it. To Him her temples are erected. Without an abiding trust in Him the bright Temple of Masonry must be forever shut. He

who has not this must pause at the outer door—his footsteps can never resound in her halls. “Thou shalt love thy neighbor as thyself.” He who neglects this is no Mason. Cover him with the gorgeous paraphernalia of our fraternity, place him on the topmost pinnacle of our column, if his heart is not filled with this, he is no Mason. In vain would all our learning and traditions and mysteries flow from his tongue, glibly as oil, if, in his heart of hearts, he is not imbued with this principle.—*Bro. Geo. Reynolds.*

BRO. WM. JAMES HUGHAN, the well-known Masonic archæologist, has promised a lecture to the members of the St. Aubyn Lodge, No. 954, Devonport, England, on the “Connecting Links Between Ancient and Modern Freemasonry.” A collection is to be made on behalf of the Devon Masonic Educational Fund, the whole of the proceeds of which will be devoted to that excellent institution. This will make the seventh lecture delivered in Devon by Bro. Hughan, and at each meeting not less than five guineas have been obtained, thus giving each entertaining lodge five votes for twenty years.—*London Freemason.*

The Masonic supper and ball given by Brock Lodge, No. 354, G. R. C., Cannington, on the evening of the 21st, was an unqualified success. The supper was served by J. E. Smith, of the Queen's Hotel, in his best style. Dancing was kept up till the “wee sma' hours,” and the craft and their friends greatly enjoyed themselves. A local paper says of it:—“Always the social event of the year, and the success that again attended it on Thursday evening last, must be very gratifying to the promoters. There were between eighty and one hundred guests present. Both supper and music were all that could be desired, the company marking their appreciation by tripping the ‘light fantastic’ until 8 a. m. ‘The belle of the ball’ was—well, our girl, and we were there—‘nuff said.’”