

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum  
in advance.

Vol. XIII.

PORT HOPE, ONT., SEPTEMBER 15, 1879.

No. 9.

### THE SIGN OF THE RED CROSS.

A THRILLING EPISODE OF THE LATE WAR.

I cannot tell of the tramp from Sabine Cross Roads to Grand Ecore, in those terrible April days of 1864. Those who were there do not wish to be told of it,—do not wish to have the picture painted for them; and to those who were not there, no pen can adequately portray the scene. Those dreadful, dreadful days, days of disappointment, dread and calamity. The bloody passage of the Cross Roads had been made, Emory, grand old Emory, had made his heroic stand at Pleasant Grove, while the shattered, howling, turbulent, utterly demoralized, and break-neck host behind, at a speed truly marvelous, had made its way through the gap he had left open for them; and, not until the fleeing rout had seen the sturdy battalions of the old Trojan closed up as a wall between them and the enemy, did they stop to take breath or to determine whether they were alive or dead. Really and truly, that sudden and unexpected "*advance to the rear*" of Franklin's and Lee's columns was one of the most inexplicable movements of that Red River Campaign.

But—what has all this to do with

my story? I shall be attempting to paint a picture before I know it. We, who lived, reached Grand Ecore after a time; but not, however, until we had had the satisfaction of wiping out just a bit of the stigma of Sabine Cross Roads. At Pleasant Hill, even the Johnnies themselves must own, we more than held our own; but Banks did a wise thing in getting away from that locality.

At Grand Ecore we waited to help Porter get his fleet down a river almost bare of water. Mercy! What a time it was! However, at Grand Ecore, on the outskirts, near to the foot of a wood hill, or a spur of the bluff, some of our baggage train had become disabled, and the disabling, or the wrecking, of one or two heavy wagons served to keep several others back, the result of which was,—they had to be guarded. On Wednesday, April 13th, Capt. John Fitz, of Beal's Brigade, and, I think, of the 29th Maine Regiment had command of this post, and the command was an important one, as on that day the enemy's scouts and bush-rangers were harassing us on all hands.

It was towards the middle of the afternoon that a negro came out from the bush, with a white rag waving over head, and on being admitted within the lines he informed the Captain that a large body of the enemy, led by a Texan Major, was lurking close at hand for the purpose of making a swoop, and cleaning out the baggage. The negro's information was just in time. Capt. Fitz gave it credit, and at once prepared for a vigorous defence. The Texans broke from the cover of underbrush with a whoop and a howl, thinking, doubtless, to fall upon the wagons before the company could be aroused and got into line; but they discovered their mistake when a compact wall of armed men appeared between them and their coveted prize, as though arisen bodily from the ground, and a sheet of flame blazed in their faces, and a storm of bullets burst upon them.

The only hope of the marauders had been, in making the attack unexpectedly, and when they found themselves thus met, they turned and fled full as rapidly as they had advanced; but they left their leader behind them, shot down by the first discharge, and before any of his friends had discovered his fall, or, at all events before they could return to help him off, Capt. Fitz had gone out with a squad of his men, and brought him in,—him and three others who had been so severely wounded that they could not retreat.

This officer, commander of the attacking force, was Major of a Texan battalion—an independent body, acting well nigh upon the sole responsibility of its chief, and on the present occasion he had made his adventure

with not more than forty men, his plan having been to "gobble up" whatever of property they could lay hands on, and make off with it, being well assured that our folks would never follow them into the bush. He was a man of middle-age; a tall, muscular, handsome man, and proud as Lucifer, and full as self-reliant and arrogant. When first brought in, he refused to give his name; refused aid of any kind, only asking, with a fierce oath, that the "—— Yanks" would keep out of his way, and out of his sight. But, by and by, the pains of thirst overcame him, and he was forced to yield. If you have ever seen men dying of gun-shot wounds, you know how their systems crave water—water to supply the suddenly reduced volume of the circulation.

By chance there were hospital stores in one of the disabled wagons, and Capt. Fitz found therein a bottle of wine. This he added to the water—for the water was poor enough—and gave to the sufferer to drink. As the man was lifted to a sitting posture by one of the soldiers, his eye caught a tiny Red Cross which our Captain wore upon the left breast of his vest. He swallowed a generous draught, and then, with a new light gleaming upon his paling face, he asked, huskily:—

"What is that?"

Capt. Fitz simply lifted away the lappet of his blouse, so as to show it more plainly.

"Are—are—you—a Knight Templar?" the Texan whispered.

Fitz answered in the affirmative.

"So am I," said the sufferer. "And I am more." And he tried to raise his hands to remove something from his neck, but had not the strength;

and he asked to have it done for him.

Capt. Fitz opened his frock, and took from his neck a silken ribbon, upon which was hung a gold ring—a Ring of the 14<sup>o</sup> of the A. & A. Rite. The Texan took it in his hand, and having looked upon it awhile in silence, he said, to his captor:—

“My name is McFarlaine. I told you I was a Templar; So to, am I *with this*. Albert Pike, gave me that ring; and you know that when I am dead, it belongs to my wife. My wife is now at Shreveport. If she knew my body was here, she would come and get it. I ask you, upon your honor as a true and courteous Knight, to promise me that, if you can accomplish it, this ring shall be sent to my wife, and that, if she should come or should send, my body shall be given to her!”

The man knew he was dying. He had been shot through the lungs, and through the bowels. It was a question of only a few short minutes, at best. He knew it; and all who saw knew it, also. Capt. Fitz gave his word; and he got paper and pencil, and wrote down all necessary directions.

Major McFarlaine had several times spoken of his servant, *Jack*, and wondered if the poor boy was killed. “If you could find him,” he said, “he would do the errand.”

As chance would have it, a man who heard these words had seen a negro dodging about in the edge of the bush, and afterwards he went out, and succeeded in bringing the darkey in, upon the promise that he should go again, and for his master's good. So the “boy” *Jack*, a stout, intelligent negro of sixty or more,

was brought in, but not until his master had breathed his last. His grief was sincere and deep. Upon being asked by the Captain if he would take the ring to his mistress, and give to her any errand from himself, he gladly answered, yes; and said he could do it “quick.”

Capt. Fitz first saw Gen. Emory, in company with his Colonel, and readily obtained permission to do all he had promised. The doing could work no harm to us, and might work much good to others.

Our Captain then wrote a kind and sympathizing letter to the wife of the dead Major, and sealing the ring up in it, gave it to the negro, and posted him off beyond the lines. Afterwards he procured an empty box, sufficiently large for the purpose, and reverently laid the mortal remains of his departed brother therein; which having been done, the box was buried in a shallow grave, and the place marked. This was on Wednesday, April 13th.

On Sunday, the 17th, a party of three men and two women appeared at the point where our baggage had been attacked, under a white flag, and shortly thereafter Capt. Fitz was called for. He went out, and found the widow of Major McFarlaine, with her friends, come for the remains of her dead husband. Fitz had Gen. Banks' permission, obtained through Gen. Dwight, who had just been appointed Chief of Staff, to deliver the body, and to admit a sufficient number of men within the lines to take it away. Thus empowered, our Captain was at liberty to grant all favors required, and after the body had been exhumed, and recognized, and borne away by two negroes, the grateful

widow, with much weeping, expressed her thanks to Capt. Fitz, and gave to him a heavy, plain gold ring, which had been her husband's. Said she,—

“Its intrinsic value we will not consider, but may it be to you a reminder of a heart that will never cease to bear you in grateful remembrance while life shall last.”

And so they separated. Capt. Fitz gave them safe conduct beyond the lines, and saw them depart with their sad burden.

Four days later our army moved on down the river, and in course of time, as history will tell, reached the Mississippi River, whence Gen. Emory and his tried battalions took ships for Washington, and next appeared for active duty under Sheridan, in the valley of the Shenandoah.

On that terrible October morning, at Cedar Creek, while Sheridan was probably taking an early cup of coffee at Winchester, Capt. John Fitz had left his own quarters on the evening before, and had spent the night with some friends of Gen. Crook's division, and just at the break of day, that he might be on hand at *reveille*, he had turned out, and was taking leave of his friends, when the sharp crack of musketry from the picket lines startled the Camp. It will be remembered that it was Crook's division upon which Early's host burst in their first onset. Fitz simply knew that an attack had been made, and his sole thought was, to reach his own quarters, and he started upon the leap. Presently a bullet hit him in the shoulder, and another knocked of his cap; and in a few moments more he ran into the very arms of a squad of Confederate Infantry who were seek-

ing what they might devour. Enough to say, he was taken prisoner, and when his captors retreated, he went with them. In Early's camp he found a Surgeon who was a Mason, which insured him kind treatment for the few days he remained there; but nothing more. Whatever might have been the Surgeon's will, he had no power to give further help than that of his profession. The wound was only a flesh wound, and would have readily healed under favorable circumstances.

But Capt. Fitz was not to be kept long with the camp. There were other prisoners, and it was determined by Early that they should be sent off to the southward, out of the way, whither a host were to be sent, that had been captured at other times, and in other places. Jubal was sore and unhappy: Sheridan had hurt his feelings, and, after the fashion of all of us, he felt just a little bit revengeful; and especially against Sheridan's officers did he bear the grudge. The prisoners could not be sent to Old Libby, though Early meant to rest under the shadow of its walls as quickly as possible—taking his shadow upon the *outside*, however;—the only sure place was one of the Southern prison-pens,—it might be Salisbury;—could it be Andersonville?

O! Our good Captain's heart sank when he knew he had started for the Tartarean gaol! It was worse than going to the death of battle—worse than sure death of any kind that should come quickly. It was going to the rack of lingering torture, with a horrible death in the end! He felt it all through him. Already his wound, once healing, was broken out

anew, and inflamed, and there was no brother now to give him comfort. The prisoners—almost a regiment,—were chained as they marched; and so were they kept chained at night, unless they chanced to strike a prison, where they could be securely locked up.

And so passed the days, and passed the nights—a dark and dreary drag—painful and humiliating—foot-sore, heart-sore, and anguish-stricken. Wherever they came, the news of Early's reverses in the Valley, and of the swift and terrible approach, with thunder-storming, of Grant upon Richmond, had come in advance of them, and even the women, in their bitterness, spit upon and reviled them.

At length, on a dull and dreary evening, the captive host was halted before a great rambling slave-pen, in the midst of a populous town. Capt. Fitz, hardly able to stand, was conducted, with forty-nine others, into a narrow stone dungeon, wherein there was just room enough for them to sit upright, with their feet curled under them. They could not lie down, without lying one upon another. Fitz had begged that his shoulder might be looked to, but none had listened. A crust of bread was given to each prisoner, and a bucket of water and a dipper passed around. Our Captain drank the miserable water eagerly, but he could not eat the bread. He only prayed that he might die! Oh what would he have given for a sleeping potion, that could have cast him into the sleep from which there should be no earthly awakening! But he had it not.

The miserable, anguish-laden hours passed, until the guard was changed at midnight. Capt. Fitz heard the

tramping, and the exchanging of sentinels, and shortly thereafter, as he was praying, from the very depths of his soul, that a quiet death might speedily come to his relief, the door of the dungeon was opened, and the dim rays of a lighted lantern struggled through the pestiferous atmosphere, and a gruff, savage voice called:—

“Captain John Fitz! Is he here?”

The Captain's heart sank within him. The voice sounded like a knell! Yet, why should he refuse to answer? If they sought him, they would find him; and a refusal to answer could only be worse for him. So he answered, “Here!”

Then a man came in, and lifted him to his feet.

“You are wanted,” said the same voice that had before spoken: “and let me advise you, my man, to be careful how you answer, when you are questioned. We've got curious ways of getting at the truth when we're searching for it!”

He was led out into the narrow passage outside, and the door of the cell closed; and then the manner of the stranger suddenly changed. He called to a negro, who stood at hand with the lantern, to take the prisoner by the other arm, and to be careful.

“Don't be alarmed, Captain, hold your tongue here, and come with me.”

They went out by a rear way; crossed a narrow yard, and entered a small room, where were two men sitting by a table, on which burned a tallow candle in a wooden holder,—these two, like his conductor, were dressed in Confederate uniform, and evidently officers. The prisoner was given a seat, after which one of the men at

the table, who had a written paper in his hand, spoke:

"What is your name?"

"John Fitz."

"Where were you from the thirteenth to the seventeenth of April last?"

The prisoner reflected a moment, and replied:—

"I was with Banks, on the Red River,—and at that particular time, at Grand Ecore."

"Have you, upon your person, a gold ring that came into your possession at that time?"

Whereupon, with a trembling hand—for he could lift but one hand—our Captain slipped from his neck a small cord, to which was attached the gold ring which the widow of the Texan Major had given him, and which he had put away thus for safety.

The stranger took the jewel, and looked upon the inside of it; and then, with moistened eyes, he looked up, and spoke again to the prisoner:

"Captain Fitz, we three come to you under the same sign by which you appeared to the husband of my sister, Major McFarlaine—The Sign of the Red Cross! And we wish you to believe that the Knights of the South are as true and courteous, as valiant and magnanimous as are the Knights of the North. You answered the call of our dear Brother when sore distress was upon him; and we now come, when distress and misfortune are your share, to give you our sympathy and our help. Be of good cheer, for you are from *this* moment free!"

From excess of emotion, superadded to the terrible shock already upon him, the rescued man fainted, and would have fallen to the floor had not

strong arms upheld him. When he next came to his senses, it was broad daylight, and he found himself in bed, and in a comfortably furnished chamber, and by his side stood his friend of the previous night—the one who had announced himself to be a brother of Mrs. McFarlaine,—and a negro who seemed to have been bathing his head.

The first movement of this Confederate officer, when he saw that the sleeper had awakened, was to put a finger upon his lips, and to whisper in his ear:—

"Remember! From now, until you are safely beyond our lines, you are *Captain Dudley McFarlaine*. Can you remember?"

Fitz said he could, and that he would. And then he was informed that the army of prisoners had gone on, and that against the name of *John Fitz, Captain*, had been put the simple legend:—"Died on the road!"

What more need we tell? Captain Fitz remained in safe quarters, with true and trusty friends, until his wound was healed, and his strength restored, when he was furnished with a horse, and a garb of gray homespun, and a negro guide who conducted him until his way was clear to strike the advancing columns of Sherman, on their wondrous march from "Atlanta to the Sea." He did not report for duty—he could not, even had his strength been equal to it, he considered himself in honor bound to raise his hand never again against the friends and brothers of those who had so nobly stood by him, and snatched him from the jaws of a terrible death, when darkness was around him on every hand. They.

had not exacted from him the pledge;  
 but the pledge was with him, never-  
 theless; he wore it upon his breast—  
 the Sign of the Red Cross. However,  
 he was not asked to strike a blow  
 while on that march with Sherman;  
 and, thanks be to the Father of Mer-  
 cies! the incoming of the blessed Angel  
 of Peace, very shortly thereafter, ren-  
 dered it necessary no more—God  
 grant it may be, never, never again!  
 —that Brother should be called upon  
 to lift his hand against Brother!—  
*Liberal Freemason,*

For the CANADIAN CRAFTSMAN.]

### THE GOLDEN WREATH.

I stood at the tomb, in the Invalids,  
 Of the great Emperor past and gone;  
 Two giants in marble guard the gate,  
 There in death's sleep rests the mighty one.

Golden and purple the light streams in  
 From the painted windows on either side;  
 'Neath the dome in the great sarcophagus,  
 Lies England's enemy in his pride.

Far away in a sea girt-isle,  
 Named after an Empress and English saint,  
 No longer feared, as an exile died;  
 Ah! who could with truth his thralldom paint.

All Europe had trembled at his frown,  
 At his word the nations had ceased to be,  
 King and Kaiser he had cast down,  
 They sued for mercy on bended knee.

For all the glories of modern France  
 Had come through him, and her place was high;  
 With Buonaparte she had lived by the sword,  
 And with the sword she was like to die.

They brought him back to the land he loved,  
 And laid him low with the pomp of war;  
 They reared a noble sepulchre,  
 And followed in crowds his funeral-car.

Another Napoleon lived and died,  
 The Glory of France had waxed and waned;  
 The cannon had sounded at her gates,  
 Her very life's blood from her was drained.

Fickle and faithless she had been,  
 For she drove her Emperor from his throne;  
 And the faithful friend in exile here,  
 All courtesy was by England shown.

Three mournful years and then he went  
 The way we must all go soon or late;  
 And he left his beautiful wife and child:  
 "All things come unto those that wait."

And the young prince grew to manhood's prime,  
 Sighing for glory and great renown;  
 Making his study the art of war,  
 Waiting for his Imperial crown.

The home of the exile, England's isle,  
 Was as the city of refuge sure;  
 But he came of a race of warriors,  
 And he longed for the fame which should endure.

And when Isandula's fatal fight  
 Struck the nation with great dismay,  
 He like to a true chivalric knight,  
 Offered his sword in the light of day.

The heir of the greatest of England's foes,  
 The son of a faithful and firm ally,  
 Was not ashamed in his gratitude  
 To arm for her, and fight manfully.

And the young Prince went to that distant land,  
 No man in Europe should say him nay;  
 And the sorrowful mother he left behind  
 To plead for his safety, and watch and pray.

But the swarthy savage in ambush lay,  
 And pierced him through with his dreadful dart,  
 So he died from the wounds of the assegai,  
 And with sorrow was smitten England's heart.

They gave him a stately funeral,  
 By English Princes his pall was borne;  
 The Queen, with her loving sympathy,  
 Consoled the mother now so forlorn.

As the grand procession moved away,  
 With mitre and cross, and pomp of war,  
 All on that sunless summer day,  
 With the thousands that came from near and far—

With the clank and glitter of shining steel,  
 Even the skies began to weep;  
 We mourned for the mother, yet she could feel—  
 "He giveth to his beloved sleep."

And the Queen we love, with her own fair hand,  
 Laid a golden wreath on his bier that day;  
 "Poor boy," she said, as she placed it there,  
 "Here's a crown that no one shall take away."

Mysterious are the ways of God,  
 Nevermore cometh now songs or laughter;—  
 "What I do thou knowest not now,  
 But thou shalt know," saith He, "hereafter."\*

Oh! childless mother! Oh! Empress fair!  
 Narrow the road, but the way is straight;  
 Thy son and thou shalt have crowns in heaven:  
 "All things come unto those that wait."

EMMA HOLMES,  
 Author of "Amabel Vaughan."

\* Cardinal Manning preaching the funeral sermon  
 at St. Mary's, Chislehurst, took for his text the words  
 quoted.





*Robert Ramsay*

**GALLERY OF DISTINGUISHED MASONS.**

R. W. BRO. ROBERT RAMSAY, PAST GRAND J. W. OF THE GRAND LODGE OF QUEBEC.

The subject of our present sketch was born in London, England, March 21st, 1841, and when about eight years of age emigrated to Canada with his father, the late Rev. Canon Ramsay, M. A., a somewhat prominent clergyman of the Church of England, a Past Grand Chaplain of the Grand Lodge of Canada, and a Past Dep. Grand Commander of the Grand Priory of Knights Templar of Canada. His son, of whom we are writing, is

by profession a Doctor of Medicine, although he more especially devotes his attention to literary pursuits. We shall now briefly sketch his masonic career, with which our readers are more particularly interested, as his name amongst the Craft on this Continent and in Europe as a masonic writer and juriconsult has obtained a world-wide reputation.

Bro. Robert Ramsay was first brought to light in Tyrian Lodge,

No. 370, Cleveland, Ohio, August 22, 1866, passed Sept. 26, and raised Oct. 10. He immediately petitioned Webb Chapter, No. 14, and was duly exalted April 18th, 1867, and on March 1st received the Cryptic Degrees, (including Super-Excellent) in Cleveland Council, No. 36. On February 3d of the following year, he was dubbed a Knight Templar and Knight of Malta, in Oriental Commandery, No. 12. He shortly after applied for the degrees of the A. & A. Rite, and obtained all up to and including the 18<sup>o</sup> in the various bodies of the Rite chartered in the Forest City, and on October 12th of the same year, took the remaining grades, including the 32<sup>o</sup>, in Ohio Consistory, at Cincinnati. Our brother, during his sojourn in Cleveland, held several subordinate positions in the Craft, and it was at this time he commenced writing for the Masonic Press, through *The Craftsman*, of Canada, a journal with which he is still connected. Before removing to Philadelphia, Penn., his Cleveland brethren presented him with a magnificent M. M. apron. During his brief stay in the City of Brotherly Love, he contributed to *The Keystone*. For the past two years we have frequently noticed his articles in that excellent weekly.

In 1869, Bro. Ramsay returned to Orillia, Ont., his former residence in Canada, and there became still more prominent in the Craft by his strong advocacy of the secession movement of the Masons of Quebec, and although a member of the Grand Lodge of Canada at the time, having been elected W. M. of Orillia Lodge, No. 192, with which he had affiliated, and also holding commissions as Gr. Rep. of

the Grand Lodges of Nebraska and Ohio, near the Grand Lodge of Canada, still he maintained that upon the Provinces of Ontario (Upper Canada) and Quebec (Lower Canada) both formerly being one Province, having been separated into two district Provinces, with distinct executive, judicial, and legislative powers, the lodges of the smaller Province (Quebec) being desirous, through their representatives in regular convention assembled, to separate from the Mother Grand Lodge of Canada, they had a perfect right to do so. In order, therefore, to advocate their claims with greater facility, he published a journal called *The Gavel*, which for the vigor and logic displayed in its editorials will be remembered by those who had the pleasure of reading it. His views were finally carried out, as we all remember, by the very fraternal acknowledgment of the Grand Lodge of Quebec, by the Mother Grand Lodge of Canada, and whilst upon this subject we may mention that when the Grand Lodge of Scotland infringed the jurisdiction of Quebec, by establishing two lodges in her commercial metropolis, and forming under her authority what Bro. Ramsay terms, "The Spurious Provincial Grand Lodge of Montreal," his pen was amongst the first to point out the injustice of such action, and his articles, written with force, vigor, and logic upon the theme, have appeared in almost every Masonic journal in the United States and Canada, and of so much service did the Grand Lodge of Quebec deem them, that at the last annual communication of that Supreme Body he was unanimously elected, at the request of the

Board of General Purposes, a Past Grand Junior Warden, for his "many eminently valuable services." He holds commissions also from the Grand Lodge of the Indian Territory, as its Grand Rep. near the Grand Lodges of Canada and Quebec; an account of this very interesting young Grand Lodge was written by him, and appeared in the *Craftsman* about a year ago.

In Capitular Masonry, Comp Ramsay is a Past First Principal Z. of Signet Chapter, No. 34, and a Past Grand Scribe N. of the Grand Chapter of Canada, besides being the Grand Representative of the Grand Chapters of Ohio, Nebraska, and Illinois, near that Grand Body. In 1872, he was the recipient of a magnificent Past First Principal's jewel from the members of Signet Chapter, and on a subsequent occasion his masonic friends presented him with a splendid P. M.'s chain and jewel, and a handsome ornolu clock. He was anointed a High Priest by R. E. Comp. C. Woodward and others at Cleveland, by authority from M. E. Comp. Kiefer.

Cryptic Masonry in Ontario had not a council in the Province until he secured a warrant for one for Shekinah, No. 4, from the Grand Council of New Brunswick, (now No. 1, Ontario,) and on the formation of the Grand Council of Ontario, he was unanimously elected Grand Recorder, and now represents the Grand Councils of Ohio, California, and Tennessee, near it; the last mentioned conferring on him the rank of Past Deputy Grand Master. He is also an Honorary Member of the Grand Council of New Brunswick, and holds a commission of Grand Representative of Ohio near that Grand Body.

In Templarism, Sir Knight Ramsay is the First P. Em. Preceptor of Mount Calvary Preceptory, an honorary member of Odo de St. Amand Preceptory, Toronto, a Past Prov. Grand Sub. Prior of the Grand Priory of Canada, and a Past Grand Captain of the Grand Conclave of England and Wales. He also, previous to 1871, when Grand Representatives were exchanged between Canada and the different States held appointments of that character from Ohio and Tennessee, the latter conferring upon him the rank of Past Grand Generalissimo. In 1871, he visited Baltimore, with Em. Sir Kt. Henry Robt's son, as Representative of the Grand Priory of Canada, to the Grand Encampment of the United States. He is also a Templar Priest, and Past High Priest of Emmanuel Tabernacle of Templar Priests, No. 1, Maitland, Ontario.

About 1871, the Constantinian Order and that of Royal Ark Mariners attracted considerable attention in the Dominion, and with the former, Ill. Sir Kt. Ramsay closely identified himself, becoming Sovereign of both Gethsemane and Heraclius Conclaves, over the latter of which he at present presides. He is also an Inspector General and Grand Cross of the Order. In Royal Ark Masonry, he holds his commission from England as a Deputy Inspector-General.

Bro. Ramsay is also an affiliated member of St. James Lodge, No. 74, G. R. C.; Maitland Chapter, No. 65, R. A. M.; Melchizedek Council, No. 1, Order of High Priesthood; Khurum Council, R. & S. M., No. 5, G. R. Ont.; Gondemar Preceptory; Raymond Dupuis Priory; Emmanuel Tabernacle, No. 1, Kt. T. Priest; St. James Conclave, No. 11, Kts. Red Cross Rome and Constantine; Salem Sanctuary, No. 1, Kts. Holy Sepulchre; Salem Commandery, No. 1, Novices and Kts. St. John the Evangelist or of Palestine; Lebanon Tabernacle, No. 1, Kts. of the Palm Tree; Sphynx Lodge and Temple, No. 1, Swedenborgian Rite; Ararat (Premier) Lodge,

No. 1, Royal Ark Mariners; Orient Chapter, E. S., No. 1; Craticula Lodge, Order of St. Lawrence, No. 1; and Patron of Viela Mea Chapter, No. 3, Eastern Star, Orillia.

In the Swedenborgian Rite of Phre-masonry Bro. Ramsay holds the position of Sup. Gr. Marshall in the Supreme Grand Lodge and Temple of Canada, and is Grand Deputy for the Province of Ontario.

Since the formation of the Sovereign Sanctuary of Canada, which exercises jurisdiction over the A. and P. Rite, the Oriental Rite of Misraim and the Supreme Rite of Memphis, our Brother has identified himself with the same, and with Most Worshipful Bro. Geo. C. Longley, 33° of Maitland, advocated the *theory* that every Master Mason has the right to take any degrees in any and every rite that he pleases, and subsequently he can elect whatever branch of Masonry he may prefer. Bro. Ramsay, like the lamented Corson, maintains that no one body, class, order or rite of Masons can dictate with regard to the actions of another body, class, order or rite. His views on this point are so particularly strong that we feel it our duty to give them. He is Grand Secretary General of the Sovereign Sanctuary of the Dominion, and by accepting the position has doubtless incurred the displeasure of the Supreme Grand Council of the A. & A. Rite.

Bro. Robert Ramsay was within the past month elected a member of the Rosicrucian Society, and is affiliated with Dominion College, No. 1, Maitland, his rank in the same being that of Adeptus Exemptus or VII., being the third grade in the Order, and, as explained in our article on the Society in the last issue of the *CRAFTSMAN*, the number of members in this class is limited to nine for the Dominion.

Sir Knight Ramsay, 53°, has also accepted the position of Grand Deputy and Representative for the Provinces of Ontario and Quebec,

from the Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States, *the pre-requisites for admission into which are the possession of the Templar Grade or that of Sublime Prince of the Royal Secret, 32°, of the A. & A. Rite.* Ill. Bro. Walter M. Fleming, 33°, A. & A. R., New York, is M. Ill. Gr. Potentate, and the following eminent Brethren of the A. & A. Rite are amongst its distinguished members:— Ill. Bro. Aaron L. Northrop, 33°, New York; J. L. Stetitinius, 33°, Cincinnati, Ohio; S. Harper, 33°, Pittsburgh, Pa.; A. P. Moriarty, 33°, New York; G. Scott, 33°, Paterson, N. J.; B. P. Babcock, 33°, Cleveland, Ohio; and Geo. C. Longley, 33°, Sov. Gr. Master Sov. Sanc. of Canada, besides a host of other eminent members of the Craft.

In conclusion, we would say that this distinguished Mason, although the recipient of so many degrees, is a strong advocate of the purity and simplicity of Ancient Craft Masonry, believing it to be the only pure, genuine Freemasonry, where the great truths of a Belief in God are taught, and where men learn to practice those grand principles that have made the fraternity the refuge of the widow and the home of the orphan. As *The Masonic Newspaper*, from whose columns we have borrowed the greater portion of this article, adds:—

"The various rites he views as mere offshoots of the parent stem, and he denies that any one rite can claim superiority to another. He thinks there is too much pomp and glitter in the Craft, and too little earnest study of its symbolism, history and jurisprudence, and much too little *practical* work. As a speaker, Bro. Ramsay is forcible, chaste, and eloquent, and as a writer his articles are of a superior caste, being graceful, terse, logical and vigorous. We may truly say of him, that—

"The fame that a man wins himself is best:  
That he may call his own. Honors put on him  
Make him no more a man than his clothes do,  
Which are as soon ta'en off."

### The Times on Freemasonry.

Prince Leopold's installation last night, at the Freemasons' Hall, as Master of the Lodge of Antiquity, is an event of greater public interest than the majority of Masonic proceedings. The office which Prince Leopold now fills was worthily filled by his great-uncle, the Duke of Sussex, for thirty-four years. This association with a Royal personage is not, however, the only or the greatest distinction of the Lodge of Antiquity. William III. was initiated into Masonry in this Lodge, which then bore the name of St. Paul's, and in which Sir Christopher Wren officiated as Master for eighteen years. It received from him what is both a treasure and a curiosity—that is, the mallet or gavel used by Charles II. to lay the foundation stone of St. Paul's Cathedral, and formed out of a piece of wood of the original structure. He also gave it a fragment of the stone of the Roman temple which stood on the site of the present cathedral, and which was dug up when the foundations were laid. Some of the Lodge furniture was designed and presented by the great architect, so that the members can boast of possessing many things of almost national value. It is appropriate that a body such as this should have at its head one whose literary and artistic tastes are so much in sympathy with its history, and who is well qualified to perpetuate the traditions of those Masters who have adorned the position to which he has been elected. Even the general public, to whom Masonry may not be a subject of particular concern, cannot but feel gratified that a body so venerable as the Lodge of Antiquity should continue to deserve and maintain its exceptional place among Masonic societies. The pretensions of enthusiasts about the great age of Masonry may not unreasonably excite the scorn of unimaginative critics. The stories which tell how St. Alban introduced the Or-

der into Britain are in keeping with other fables in the legendary annals of this country. Extravagant claims naturally excite scepticism, and almost justify the rejection of any story as pure fiction. While no person competent to form a decision can soberly uphold the statements concerning the ancient, if not prehistoric, character of Freemasonry, yet it is quite as rash to argue, as is frequently done, that the whole system is but a thing of yesterday, and was the invention of some clever men in the eighteenth century. That Freemasonry, substantially the same in kind as that which now exists, was practiced in this country as far back as the time of Henry VI. is by no means improbable. It has been surmised that the King himself was a member of the Order, though nothing more is proved in support of this than he left behind him a manuscript containing certain parts of Masonic ritual. In his reign the operative Masons were very unpopular, and an Act was passed forbidding them to hold their "chapters and congregations." It is possible that, about this time, the change may have begun which eventually transformed the operative into speculative Masonry, substituting for the forms and rules under which buildings were actually constructed the mere theoretic Masonry of the present day, in which a peculiar system of morality is veiled in allegory and illustrated by symbols. The several steps of the process have never been clearly traced. There is no doubt that, however the result may have been achieved, it is a noteworthy one. The existence of such a Lodge as that of Antiquity, working under an immemorial constitution, and over which Sir Christopher Wren presided as Master, carries back the Order in this country to a period sufficiently remote to satisfy any reasonable person, and even to endow it with an archaeological status.

However well-founded the doubts may be as to the right of Freemasons to claim an ancient origin for their

Order, it is indisputable that the Order itself is widely diffused over the earth and wields an extended power. Not long ago we published some statistics on this subject, and these figures could not fail to produce a strong impression. There is no civilized country in which many Masonic Lodges cannot be found, and the more civilized the country, the greater the number of these Lodges. Russia is the only nation concerning which no Masonic statistics are forthcoming, the reason being that in Russia Freemasons have long shared with Jews the antipathy and condemnation of those in authority. Nowhere do Freemasons abound more than in the United States, and nowhere are they now held in higher honor, yet there was a time when they were the approbrium of the citizens of the North American Republic. When Miss Martineau visited the United States and wrote her "Society in America," she found the Masonic Order the object of general denunciation and antipathy. Commenting on what she heard, she wrote that "a bad institution is overthrown." It is obvious that the Order must subserve some practical end, otherwise it would not have survived the overthrow of forty years since. Across the Atlantic it can make no pretensions to a long traditionary past; its introduction on North American soil dates from the middle of the eighteenth century. Washington and Franklin are numbered amongst the earliest as well as the most notable American Freemasons. Indeed, when Washington died at Mount Vernon his funeral was conducted by his Masonic brethren in the Virginian Lodge, of which he had long been a member. It is no unusual thing in the United States to see an important personage take part in a Masonic demonstration; President Johnson, for instance, walked in the procession at the opening of the Temple in Boston, and, simply because he was a Freemason, was heartily welcomed by thousands who

detested his politics. In the great cities of the Union, such as Boston, New York, and Philadelphia, the Masonic temples are the most striking architectural structures. Perhaps the love of parade which predominates in the breasts of citizens of the United States causes those of them who are Freemasons to indulge in more public display than is consonant with the principles of a society which professes to have the exclusive custody of important secrets and which conducts its business in strict privacy. But Freemasonry, like many other institutions, has its ranks, its degrees, and also its offshoots, and those parts of it which are least useful are the most demonstrative. One addition to the ordinary degrees is that of the Knight Templars, being an attempt to carry on the tradition of the old foes of the Saracens and conquerors of the Holy Land. This degree is a favorite one in the United States, partly because the clothing is very showy, and partly because all its members cease to be plain Jones, Brown, and Robinson, and become, for the time being, Sir Thomas Jones, Sir John Brown, and Sir Joseph Robinson. It is their custom to have an annual gathering in some city, where they parade in public and march about with a mock military air. When the International Exhibition took place in Philadelphia in 1876, the Knight Templars assembled there to the number of eight thousand, and proved themselves to be the most extraordinary sight which had been provided for the astonishment of the foreign visitors. In this country and in other European countries Freemasons are seldom seen in public, and are not often the subject of comment, except in a Papal Bull. Yet in Europe, as in America, they are neither few in number nor wanting in influence.

A curious and interesting list might be compiled of the distinguished persons who have been Freemasons. Many men of note have been active members of the Order. The suppo-

sition that Cardinal Wolsey presided over a Lodge may be classed among unauthenticated stories. There is evidence in favor of Bacon being a Freemason, which every understanding reader can gather from a perusal of his "New Atlantis." An ingenious attempt has been made to prove that Shakespeare belonged to the Craft; but, then, what is there that Shakespeare has not been credited with having done? Most of our countrymen of note during the last and the present century are known to have been Freemasons. In Prussia the Great Frederick was not only a Freemason, but was the head of the Order; both the present German Emperor and the Crown Prince have followed the example set them by the illustrious consolidator of the Prussian realm. Germany numbers such men as Lessing, Herder, Fichte, and Goethe in the Masonic ranks. The latter, like his brother poet Burns, employed his poetical talents in celebrating the merits of the Order. Late in life Voltaire became a Freemason, and the majority of noteworthy Frenchmen since his day have also been members of the fraternity. It is supposed, not without reason, that the Masonic Lodges were instrumental in fostering the First Revolution in France. Not long ago the Grand Lodges in this country and the United States severed their connection with that of France on the ground that the latter had expunged from the formula of initiation the expression of belief in a Deity. Indeed, the French have always been disposed to practice Freemasonry after a fashion of their own. They even turn the Lodge meeting to a very practical purpose—that of promoting great engineering enterprises. M. Littré, being recently mentioned among those persons who deserved credit for setting on foot a scheme for piercing the Isthmus of Panama, declared in explanation that the project had really been conceived in the Lodge of Clemente-Amittie, of which he became a member in

1875. Should Freemasons' Lodges add the furtherance of engineering to the practice of charity and good-fellowship, they will assuredly become more important bodies than even their advocates have deemed possible. In dealing with the pretensions of Masonry it is necessary, indeed, to pass judgment in the dark. The general public cannot repose full confidence in a secret society, whether, like that of the Freemasons, its objects are the practice of charity and the recognition of the personal equality and mutual dependence of mankind, or whether, like that of the Jesuits, it aims at the advancement of the Church of Rome. Perhaps, if the Freemasons and the Jesuits disclosed their secrets, they would lose little that was worth keeping, and the world would acquire little that was worth having. So far as has been shown, the five or six million Freemasons who inhabit the earth have never deserved the denunciations which the head of the Roman Catholic Church has often levelled against them. Notwithstanding the condemnation of the successive Popes, the Order flourishes in such purely Roman Catholic countries as France, Spain, Portugal, Italy, Belgium, Mexico and Brazil. In France there are 287 Lodges; in Spain, 300; in Portugal, 22; in Italy, 110; in Belgium, 15; in Mexico, 13; and in Brazil, 256. In the United Kingdom there are nearly two thousand Lodges, while in the United States the number nearly reaches ten thousand. During the worst days in our history, when Parliament in a frenzy of terror passed laws against secret societies, the society of Freemasonry was specially excepted. The Act of 1799 exempts the Lodges of Freemasonry from the pains and penalties inflicted upon United Englishmen, Scotsmen, Britons, and Irishmen, doing so on the ground that Masonic meetings are in a great measure directed to charitable purposes. The Act of 1817, which was designed to carry out the intent

of that 1799 more effectually, specifically exempts Freemasons and Quakers from its operation. Indeed, those persons who have seen the palatial establishments for the education of the sons and daughters of Freemasons and the asylums for the old and destitute which are maintained by English Freemasons cannot doubt that the Order amply justifies its existence in this country. When our Royal Princes associate themselves with Freemasonry, they not only follow an excellent family example, but they perform duties which cannot but heighten their popularity. In undertaking to discharge the active functions of Master of the Lodge of Antiquity, Prince Leopold will certainly receive the thanks of all the Freemasons who glory in a Lodge which is the centre of many venerable and cherished traditions of the Craft.—*London Times, June 26.*

#### The Working Tools of a Freemason— The Common Gavel.

BY G. F., JUN.

No. II.

We are taught at our initiation that the Common Gavel is an important instrument of labor and highly esteemed as an implement of architecture, and that, no work of manual skill can be completed without it. That, consequently, on viewing it from a symbolic standpoint we learn that skill without exertion is of little avail; that labor is the lot of man, for as our beautiful ritual says, "the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design."

Again, our American Brethren, in their monitors inform us, that "The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but that we, as Free and Accepted Masons, should make use of it for the more noble and glorious

purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

These explanations of this very ordinary implement of labor are another illustration of how wonderfully our beauteous symbolism adapts itself to the working tools of our ancient operative brethren. They, doubtless, had many rude symbolisms of a similar character which, as the science of our art improved, became more or less perfected, adding fresh lustre and deepening the depth and richness of the color and brilliancy of the many gems that shed a halo of effulgent light from the Masonic tiara surmounted as it now is with its triple diadem of Brotherly Love, Relief, and Truth.

We note the artisan with his common gavel working under the blaze of the mid-day sun, toiling on, and with blow after blow, by steady, unwearying perseverance, smoothing down the coarse edges of the rough ashlar, and fitting it for the palace of Kings. We watch that laborer's perseverance, and how easily we perceive that this instrument, too, has a lesson for us, in our speculative system of Freemasonry. It teaches at once that to be successful in that career of life we have selected we must persevere. We must not be drones or follow the footsteps of the sluggard; that we must be up and doing. That in our relations with our fellowmen, also, we must knock off the rough excrescences of our rude nature, and by gentle affability establish friendships, win over hearts to the cause of righteousness and truth, gain the confidence of the sceptic, and win the love of the brethren.

The Common Gavel actually teaches all these things to the neophyte; he may, perchance, not discover them immediately, as he passes through the ceremony of his initiation, but as he afterwards contemplates this sym-



bolism, which is a study in itself, he begins to appreciate our system of morality, "veiled in allegory and illustrated by symbols."

Our ritual very properly declares that "the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design," or in plainer words, "our intentions may be excellent, our promises and plans admirable, but all are worse than useless unless we put forward our best endeavors to exert ourselves in carrying them out with all the ability and skill that lie in our power. In other words: *Theory is useless unless it is followed up by actual practice.*

This is the great lesson taught by the Common Gavel, that we must persevere in practising good works; that we must knock off the rough edges that deface our own characters, and strive to do the same for our brethren; that we must labor incessantly, and by so doing set an example to the younger members of the Craft. It is easily accomplished if we only strive to do it. We have our day divided for us, by the instrument that was given to us immediately before this was placed in our hands, and as it was then explained to us how we should occupy our time, it is now by means of the Common Gavel, impressed more earnestly upon our mind that "labor is the lot of man," and that it is our duty to spend our hours in erecting upon the foundation laid the night of our initiation into the Lodge, a superstructure perfect in its parts and honorable to the builder.

The Common Gavel, therefore, in our symbolism, is well worthy the high position in which it is placed, as it teaches us that, if we desire to earn the master's wages we must constantly wield it, with a steady perseverance; thus knocking off the rough corners that mar our minds, temperaments and characters, so as the better to prepare ourselves as living stones for that "spiritual build-

ing, that house not made with hands eternal in the heavens,"

True Blue Lodge, No. 98, Bolton, installed by W. Bro. Stevenson: I. P. M., W. Bro. J. D. Stevenson; W. M., W. Bro. Albert E. Bolton; S. W., A. Munsie; J. W., John A. Wadsworth; Treasurer, Thos. Fisher; Secretary, S. J. Snell; Chaplain, R. H. Booth; S. D., W. J. Dixon; J. D., Wm. Dick; S. S., Geo. Beamish; J. S., Bryon Dowling; I. G., Wm. Leslie; Tyler, James McAllister.

St. Paul's Lodge, No. 107, Lambeth, installed by R. W. Bro. D. Cascaden: I. P. M., W. Bro. T. G. Jarvis; W. M., W. Bro. Peter McNames; S. W., F. H. Kenny; J. W., A. Bogue; Treasurer, A. Routledge; Secretary, J. D. O'Neil; Chaplain, C. Burch; S. D., H. Wilson; J. D., F. Hooper; S. S., G. A. Routledge; J. S., H. Best; I. G., D. Bogue; Tyler, P. Petton; D. of C., J. Scott.

DEDICATION OF A MASONIC HALL.—Dr. Cascaden, of Fingal, District Deputy Grand Master of the London District of A. F. & A. M., G. R. C., dedicated the new Masonic Hall, of St. Paul's Lodge, at Lambeth, on Wednesday, July 30th. He was assisted on the occasion by P. D. D. G. M.'s, J. M. Banghart, of Strathroy, and D. B. Burch, of Lambeth; P. M. W. Bro. R. B. Hungerford, of Kilwinning, 64, and W. Bros. A. J. B. Macdonald, of St. John's, 209, of London, and Norton, of Lambeth. The dedication ceremony was of the most impressive character, and, considering the heat, was witnessed by a large number of brethren from Delaware, London and Lambeth. After the hall had been dedicated, R. W. Bro. Cascaden installed the recently-elected officers.

THE CANADIAN CRAFTSMAN—the only Masonic magazine published in the Dominion of Canada. Subscription price, \$1.50 per annum.

## The Canadian Craftsman.

Port Hope, September 15, 1879.

### Grand Lodge of Canada.

The Twenty-Fourth Annual Communication of the Grand Lodge of Canada was held in St. George's Hall, in the city of Kingston, on Wednesday, the 10th, and Thursday, the 11th day of September, instant. M. W. Bro. W. H. Weller, Grand Master, presiding.

A constitutional number of Lodges being represented, R. W. Bro. Rev. C. W. Paterson, Grand Chaplain, having implored a blessing from the G. A. O. T. U. upon the proceedings, the Grand Lodge was opened in Ample Form at 8.30, p. m.

On the Lodge being declared open, a delegation from the Lodges in the city of Kingston was announced, who, on being admitted, presented the following address:—

*To the Most Worshipful the Grand Master of the Grand Lodge of Canada.*

MOST WORSHIPFUL SIR,—Twelve years have passed away since the Grand Lodge of Canada held its annual meeting in the city of Kingston, years marked by important events, by political storms, by unforeseen and unexpected changes, by wars, social revolutions, and the other events which go to make up the history of nations.

But though men have come and gone, though nations have risen and fallen, yet the current of Masonry has flowed steadily onwards, never ceasing, ever increasing until the rivulet of 1867 has become the river of 1879. Twelve years ago, during the Grand Mastership of our late Most Worshipful Brother, William Mercer Wilson, there were in Ontario 173 Masonic Lodges; to-day the number has increased to 369, in addition to eight Lodges which are working under Dispensation. This marvellous pro-

gress is partly due no doubt to the intrinsic excellence of the principles of our Order, which are becoming more widely known and appreciated from day to day.

An institution which alleviates distress and gives comfort to the sorrowing and bread to the hungry is entitled to, and will always command, the respect and support of the good and the virtuous. These are some of the objects which our Ancient Order has in view.

But much of our progress must also be attributed to the excellent management and supervision of the Grand Lodge and its officials. It has been our good fortune to have for our presiding officers men who have been thoroughly imbued with the spirit of Freemasonry, and who have done their utmost to build up our institutions by earnestly trying to promote the great objects which we seek to attain.

We are glad to be able to congratulate you, Most Worshipful Sir, not only on the high dignity which you have attained, but on the diligence with which you have always discharged the duties imposed upon you.

To you and to the other officers and members of the Grand Lodge, the Masons of Kingston extend a cordial and fraternal welcome, and they earnestly hope and trust that the deliberations of the Grand Lodge on this occasion will be blessed by the the Great Architect of the Universe, and will result in the advancement of our Order and the promotion of His Glory.

H. NUTTALL,

W. M. Ancient St. John's, No. 3.

J. K. OLIVER,

W. M., Cataraqui, No. 92.

WM. BAILLIE,

W. M., Minden, No. 253.

The usual preliminaries having been disposed of, the M. W. the Grand Master delivered the following address:

GRAND MASTER'S ADDRESS.

BRETHREN,—I have much gratification in again meeting the rulers in the Craft in Annual Communication.

During the year just closed, I have issued

Dispensations for eleven new Lodges, as follows:—

Prince of Wales Lodge, Ottawa, Ottawa District.

Palmer Lodge, Victoria, Niagara District.

Copetstone Lodge, Welland, Niagara District.

Keene Lodge, Keene, Ontario District.

Lorne Lodge, Omemece, Ontario District.

Unity Lodge, Huntsville, Muskoka.

Lorne Lodge, Shelburne, Wellington District.

Kinistino Lodge, Prince Albert, N. W. T.

King Solomon's Lodge, Petersburg, London District.

Middlesex Lodge, Bryanston, London District.

Union Lodge, London, London District.

And in accordance with your wish expressed by resolution, I have continued the Dispensation to Harmony Lodge, Delta.

One Lodge, that called North Gower, 206, which was chartered in July, 1869, has surrendered its Warrant. It had made no returns since June, 1872.

Six Special Communications of the Grand Lodge have been held during the past year:

1. At Newcastle, on the 27th December, 1878, when the new Hall of Durham Lodge, No. 66, was consecrated by myself.

2. At Amherstburg, on 30th December, 1878, when the new Hall of Thistle Lodge, No. 34, was consecrated by R. W. Bro. Allworth, D. D. G. M.

3. At Blenheim, on 11th February, 1879, when the new Hall of Kent Lodge, No. 274, was consecrated by R. W. Bro. Allworth.

4. At Listowell, on the 18th February, 1879, when the new Hall of Bernard Lodge, No. 225, was consecrated by R. W. Bro. Charles E. Robertson, D. D. G. M.

5. At Owen Sound, on the 1st July, 1879, when the corner stone of a High School was laid by myself.

6. At Frankford, on 5th September, 1879, when the corner stone of a Methodist Episcopal Church was laid by R. W. Bro. James Smith, D. D. G. M.

Lodges of Instruction have been held in the Ontario and London Districts. I was able to visit only the latter, which was held at London, by R. W. Bro. Cascadon, D. D.

G. M. Owing to a misapprehension as to the time appointed, the attendance at it was not so large as was expected. The work was satisfactorily exemplified.

Representatives have been exchanged with the Grand Lodges of Idaho and Arkansas, R. W. Bro. James Moffatt, P. D. D. G. M., and R. W. Bro. Alexander J. Cambie, P. S. G. W., have been appointed to represent those Grand Lodges respectively, near this Grand Lodge. I have named R. W. Bro. B. M. Davis to represent us near the Grand Lodge of Idaho, and R. W. Bro. R. M. Johnson to represent us near the Grand Lodge of Arkansas.

I have also made the following other appointments of representatives:

M. W. Bro. Robert Van Valzah, near the Grand Lodge of Indiana, in the place of M. W. Bro. Harvey G. Hazelrigg, deceased.

M. W. Bro. John W. Finch, near the Grand Lodge of Michigan, in place of Robt. H. Morrison, whose commission I revoked, he being no longer acceptable to that Grand Lodge.

M. W. Bro. Edward W. Durant, near the Grand Lodge of Minnesota, in the place of R. W. Bro. A. W. Bangs, who has left the jurisdiction and has ceased to be a member of that Grand Lodge.

W. Bro. W. G. Paxton, near the Grand Lodge of Mississippi, in the place of R. W. Bro. R. Coffman, deceased.

And M. W. Bro. Lavant M. Reid, near the Grand Lodge of Vermont, to supply the vacancy caused by the mutual withdrawal of representatives some years ago.

I regret to have to announce that M. W. Bro. Hazelrigg and R. W. Bro. Coffman, our representatives near the Grand Lodges of Indiana and Mississippi respectively, have lately died. The latter was one of the earliest victims of the Yellow Fever.

In our own jurisdiction R. W. Bro. Robert Kemp, P. D. D. G. M., of the Niagara District, is among those who are at rest.

Full particulars as to the state of our finances will be submitted to you by the Board of General Purposes. No increase has been made in our permanent investments. The amount at our credit on 30th June last in the Canadian Bank of Commerce was \$3,480.45. The total amount

on hand at that date, including Dominion stock, is \$58,508.78.

The money with which you last year entrusted me for the relief of our suffering brethren and their families in the Southern States, I divided equally between the Grand Lodges of Mississippi and Tennessee, that of Louisiana not requiring any portion of it.

The differences existing amongst our brethren in Manitoba have been happily terminated, a settlement, of which I have been notified, having been made on 24th June last. The Grand Lodges of Scotland and Quebec are still at variance. Although I feel confident that Quebec was not unoccupied territory, I remain of the opinion that active interference on our part will in no way lessen the difficulty.

The model code of By-Laws prepared by R. W. Bro. Murray, and referred to in my last address, having been revised, is now ready for the guidance of Lodges.

After a severance from legitimate Freemasonry for upward of three years, the greater portion—twenty in all—of those who were expelled by you in 1876, or suspended for their connection with the 'Ontario' movement, have now expressed a desire to return to their allegiance, and have been restored by me to good standing in the Craft. A number of brethren residing in or near London, including those I had restored, lately presented petitions, accompanied by the requisite recommendations, and I created by dispensation the new Lodges, King Solomon's and Union, already referred to. I subsequently healed in the former Lodge, at the request of this Lodge and of my London brethren, some of those, resident in the locality, who had been irregularly made under the authority of the self-styled Grand Lodge of Ontario. The general regulations and conditions, which I have prescribed as to the healing and affiliation of irregularly made Masons, will, I trust, ensure the reception of worthy material only.

It will be gratifying to you to learn that what was called the Grand Lodge of Ontario has ceased to exist. The Seal used by it has been delivered up to me, and has been destroyed, and the other formalities con-

sidered necessary for its extinction have been complied with.

Fervently trusting that harm may now exist amongst us for all time to come, I open the 24th Annual Communication of the Grand Lodge, and join with you in supplicating a continuance of the aid of the Great Architect of the Universe in our deliberations.

W. H. WELLER,  
Grand Master.

Referred to the Board of General Purposes to report.

The reports of the various District Deputy Grand Masters (except that of the Toronto District, which was wanting,) were received, considered as read, and referred to the Board of G. P.

R. W. Bro. James A. Henderson, President of the Board of General Purposes, submitted the annual report on Audit and Finance and Benevolence, of which we make the following synopsis:

Receipts for the year ending 31st Dec., 1878, including \$3,247.07 interest on investment. . . . .	\$16,570 79
Cash in Bank, 1st Jan., 1878. . . . .	3,828 54
	\$20,399 33

Expenditure for the same period:	
General Purposes. . . . .	\$ 7,040 00
Benevolence. . . . .	10,230 00
	\$17,270 00
Cash in Bank, Dec. 31, 1878. . . . .	3,129 33
	\$20,399 33

The amount for benevolence includes the grant of \$1,000 for yellow fever sufferers in the south last year.

The report also shewed:

Receipts for half year ending 30th June, 1879. . . . .	\$6,247 21
--	------------

And the financial position of the Grand Lodge on the same date:

Investments in Stocks.....	\$53,048	33
Cash in Bank.....	3,460	45
	<hr/>	
	\$53,508	78

Representing the following amounts at the credit of the respective funds, viz:

General Fund.....	\$26,249	62
Asylum.....	8,500	65
Benevolent Fund, Int. Acct.....	22,655	27
"    "    Current Acct.	1,103	24
	<hr/>	
	\$53,508	78

The Chairman of the Committee on Re-Distribution of Districts, R.W. Bro. J. B. Traves, presented the following report:—

RE-DISTRIBUTION OF DISTRICTS.

As the circular issued in 1878 by Grand Secretary, and forwarded to the Lodges in the several Districts, asking for an expression of opinion in regard to the nature of the changes they desired, if any, did not elicit a reply from many of the Lodges, another of similar import was printed and distributed during the past year, with the following result from each district:—

	Lodges.	Replies.	Change.	No Change
St. Clair District..	24....	15....	11....	4
London " ..	34....	15....	7....	8
Willson " ..	26....	14....	2....	12
Huron " ..	28....	7....	4....	3
Wellington " ..	21....	10....	1....	9
Hamilton " ..	17....	9....	0....	9
Niagara " ..	22....	13....	3....	10
Ontario " ..	29....	16....	10....	6
Pr. Edward " ..	22....	9....	4....	9
St. Lawrence " ..	23....	13....	6....	7
Ottawa " ..	21....	9....	1....	8
	<hr/>			
	267	130	49	51

It will be seen from this statement, of the 267 Lodges communicated with, only 130 felt a sufficient interest to reply, — 137 (a majority) giving no expression of opinion on the subject, leading your Committee to infer that they are satisfied with the existing arrangements: Of the 130 replies, we find 49 Lodges only desirous of a change, while 81 are opposed to any change. Your Committee, taking the above as an indication of

the general feeling of the Lodges upon this question, deem it inexpedient to recommend the formation of new districts at the present time. They would, however, suggest that where it would be advantageous to change Lodges from one District into another, on the recommendation of the District in which they are situated, and the approval of the District into which it is proposed to remove them, such change be made, to take effect immediately after the consent of the M. W. the Grand Master has been obtained.

It will be observed that Toronto District is not included in the above statement, it having been re-arranged on the recommendation of this Committee in its report last year. We have further to recommend that the following corrections be made in the re-arrangement referred to:—That the Toronto District shall consist of the City of Toronto, the Counties of York and Peel, and the Townships of Uxbridge and Brock, in the County of Ontario. That the Georgian District shall consist of the Counties of Simcoe, Cardwell and Grey, the Muskoka, Parry Sound, and Algoma Districts, and the North-West Territories.

All of which is respectfully submitted.

J. B. TRAVES,  
Chairman.  
J. J. MASON,  
DANIEL SPRY,  
JAS. A. HENDERSON.

The following is the report on the

CONDITION OF MASONRY.

Reports have been received from the District Deputy Grand Masters of the St. Clair, London, Wilson, Huron, Wellington, Hamilton, Niagara, Ontario, Prince Edward, St. Lawrence, and Ottawa Districts; the D. D. G. M. for the Toronto District, who has been absent from the Province for nearly twelve months, being the only D. D. G. M. who has failed to submit his report.

It is pleasing to the Board to observe that the practice of attending Divine Service on the Festivals of Saints John is becoming more general, as evinced by the numerous Dispensations issued by District Masters to enable the brethren to appear in Masonic clothing on such occasions.

The Board have again to express their

regret that some Lodges have suffered losses by fire, and after the repeated warnings that have been given as to the necessity which exists for having the property of all Private Lodges insured, it is found this important recommendation has been neglected. It would be well, therefore, for Grand Lodge to adopt a regulation that for the future no financial assistance or remission of dues shall be granted to any Lodge neglecting this important duty.

It was with regret that we learned from the report of the D. D. G. M. of the Niagara District of the death of R. W. Bro. Robert Kemp. This Brother, so well and favorably known in Grand Lodge, attained the position of D. D. G. M., the duties of which office he faithfully and zealously performed. We would, therefore, recommend that a memorial page, as a token of respect, be published in the Proceedings.

The Board learn with pleasure that the practice of purchasing and beautifying burial plots for the interment of deceased brethren is becoming more general, and would recommend it to the imitation of the brethren.

Eleven Dispensations have been issued for establishing new Lodges. While we are pleased to chronicle this extension of the Craft, we would strongly urge upon the D. D. G. M's. the necessity of exercising the strictest caution in dealing with all applications for New Lodges, and under no circumstances to recommend such applications to the favorable consideration of the M. W. the G. M. before fully satisfying themselves that the locality possesses ample material of a suitable character to sustain properly a Lodge. The interests of existing Lodges should be carefully guarded, and their field of usefulness not unnecessarily curtailed.

Reference is made to the question of suspension for non-payment of dues, and Lodges are recommended to deal more promptly with brethren who neglect payment. While the Board would urge that all business matters connected with the financial affairs of the Lodges should be dealt with in a systematic manner, they are of opinion that those who are well able to pay, but neglect to do so, should be sus-

pended, but that those whose circumstances will not enable them to do so should be generously dealt with.

Lodges of Instruction have been held in several of the Districts, the results being exceedingly satisfactory and beneficial to the Craft.

The rule requiring a Worshipful Master of a Lodge to be proficient in the several degrees before installation, is, we are glad to learn, rigidly enforced in the Hamilton District, and your Board would strongly impress upon Installing Boards the desirability of following this excellent practice.

It is gratifying to learn from the reports that, notwithstanding the prevailing financial depression, the Craft is in a prosperous and flourishing condition throughout the jurisdiction of this Grand Lodge.

All of which is respectfully submitted.

The notices of motion were disposed of as follows:

That to "reduce the number of members of Board of General Purposes by one half," dropped, the brother, by whom notice was given, not appearing.

The motion "that all routine business in private Lodges shall be transacted in the third degree," was *lost*.

The notice of motion to change Article V. of the Grand Lodge, in the Book of Constitution to read, "The elective officers of Grand Lodge shall be nominated on the first day of the Annual Communication, and elected on the second day," was ruled out as informal.

The motion "That no brother can be an ordinary member of more than one Lodge within the same city, town or village," was *lost*.

Two notices to change the time of meeting of Grand Lodge. Time changed to the second Wednesday in July.

Motion to provide for payment of

expenses of District Deputy Grand Masters was *lost*.

M. W. Bro. Kerr's motion to amend Constitution "making provision for the re-distribution of Districts, and their erection into Provinces was allowed to stand over.

On motion it was resolved that the next annual communication of Grand Lodge be held in Guelph.

The usual votes of thanks having been passed, Grand Lodge was closed at 5, p. m., on Thursday, in Ample Form.

The following are the Grand Officers elected for ensuing year, and who were subsequently installed and invested by M. W. Bro. J. K. Kerr, assisted by M. W. Bro. W. H. Weller:

Grand Master—M. W. Bro. Dr. J. A. Henderson, Q. C., Kingston.

Deputy Grand Master—R. W. Bro. Colonel Moffatt, London.

Grand Senior Warden—R. W. Bro. David McLellan, Hamilton.

Grand Junior Warden—R. W. Bro. John Walsh, Ottawas.

Grand Chaplain—R. W. Bro. John Galla-her, Pittsburg.

Grand Treasurer—R. W. Bro. E. Mitchell, Hamilton.

Grand Secretary—R. W. Bro. J. J. Mason, Hamilton.

Grand Registrar—R. W. Bro. Jas. Greenfield, Jr., Kingston.

Grand Tyler—Bro. Geo. Smith, Guelph.

#### DISTRICT DEPUTY GRAND MASTERS.

St. Clair District—R. W. Bro. T. C. Macnabb, Chatham.

London District—R. W. Bro. R. B. Hungerford, London.

Wilson District—R. W. Bro. T. B. Bain, Tilsonburg.

Huron District—R. W. Bro. A. Lenhan, Stratford.

Wellington District—R. W. Bro. W. D. Hepburn, Preston.

Hamilton District—R. W. Bro. J. M. Meakins, Hamilton.

Niagara District—R. W. Bro. J. W. Coy, St. Catharines.

Toronto District—R. W. Bro. Thos. Sargent, Toronto.

Georgian District—R. W. Bro. John Nettleton, Collingwood.

Ontario District—R. W. Bro. Judge G. H. Dartnell, Whitby.

Prince Edward District—R. W. Bro. Dr. T. K. Ross, Odessa.

St. Lawrence District—R. W. Bro. R. T. Walkem, Kingston.

Ottawa District—R. W. Bro. Wm. Kerr, Ottawa.

The following brethren were elected members of the Board of General Purposes:—

R. W. Bros. Daniel Spry, C. D. Macdonnell, Judge Macpherson, Donald Ross, and W. Bro. David Glass.

#### Appointed by the Grand Master:—

R. W. Bros. P. J. Brown, J. Cascaden, M. D., Hugh Murray, E. Allworth, M. D., J. B. Nixon; and (for one year) R. Hendry.

#### Grand Chapter of Canada.

The Grand Chapter of Royal Arch Masons of Canada had just concluded the labors of its Twenty-second Annual Convocation as we were going to press with the August number of the CRAFTSMAN. We had then no space at our disposal to publish the proceedings, but merely gave a list of the officers elected for the ensuing year. We now lay before our readers a synopsis of these proceedings taken from the official report. The annual convocation was held this year in the city of Guelph; and that city will again be honored next year with the session of Grand Chapter, as it has been decided by that body to hold its annual convocation at the same place and time as the annual com-

munication of Grand Lodge, which is to be held next year in Guelph.

Grand Chapter having been opened in Ample Form, the Committee on Credentials reported that there were seventy-five Chapters on the Roll of Grand Chapter, and that forty were represented.

The Most Excellent Grand Z., Fred J. Menet, delivered his address, of which the following are extract:—

DECISIONS.

But one matter of any moment has been referred to me for decision. The M. W. the Grand Master of the Grand Lodge of A. F. & A. Masons of Manitoba, having by edict suspended from the privileges of Masonry several brethren, also Companions of the Royal Arch, exception was taken by some of the members of the Chapter at Winnipeg to their being present and assisting in the installation of officers and candidates.

Upon being appealed to. I ruled "That suspension by a Craft Lodge, whether Grand or Subordinate, had no force in a Chapter of Royal Arch Masons, this Order alone having the right to pass judgment upon any of its members."

You will be glad to learn that the disagreements which resulted in the aforesaid suspensions have been amicably adjusted, and that harmony once more prevails among our brethren.

NEW CHAPTERS.

Application was made for a Dispensation to hold a Chapter at Arkona. It lacked the approval of the Grand Superintendent of the District; and, from information gained, I formed the opinion that its establishment would be prejudicial to the interests of the nearest Chapters, and, consequently, to the Grand Chapter, I therefore had to decline issuing the Dispensation.

A dispensation has been granted to several Companions at Exeter to hold a Royal Arch Chapter there, called the "Exeter Chapter," and it will be for you to decide whether or not a "Warrant" shall issue. The Executive Committee are in

possession of the books and papers relating to the Chapter, and will submit their report thereon.

DISPENSATIONS.

The number of Dispensations required to instal officers, otherwise ineligible, has been very great. In each instance strong arguments have been brought forward to prove the necessity of the case. The Chapters under our obedience should now be so well provided with Installed Principals as to leave little need for further Dispensations in the near future. Those which I have granted are as follows, viz:

To instal as Z. not having served as W. M. ....	4
" Z. " " H. ....	5
" Z. " " H or J ...	3
" H. " " J. ....	4

Georgian Chapter, No. 56, Owen Sound, not having among their membership any Companion willing to assume the duties of Janitor, I issued to them my Dispensation to instal Brother Coleman, a member of the Blue Lodge there, as a "Serving Companion" without payment of fees.

I have also granted a Dispensation to Harris Chapter, No. 41, Ingersoll, to exalt Bro. Winter, a resident of Demerara, temporarily sojourning in Ontario. Bro. Winter was desirous of obtaining the degrees in this Chapter, in order that he might assist in the establishment of the Royal Art in that jurisdiction.

REPRESENTATIVES.

The following appointments have been made, and I bespeak for them your ratification, viz:

To the Grand Chapter of Nevada, R. Ex. Comp. S. W. Chubbuck.

To the Grand Chapter of Virginia, M. Ex. Comp. George W. Dame, M. D.

From the Grand Chapter of Nevada, R. Ex. Comp. J. J. Mason.

From the Grand Chapter of Virginia, Ex. Comp. W. Brydon.

I now resign into your hands the trust with which you have honored me during the last two years. It has always been my desire to fulfil the onerous duties appertaining to this high office to the full extent of my ability, and hope I have succeeded in gaining the approbation of this Grand



Chapter. I would now thank the Companions for the kind support and consideration I have at all times received from them.

The following is the report of the Executive Committee on Capitular Masonry, presented by R. E. Comp. Henry Robertson, Chairman:

The Executive Committee beg leave to report:

That we have received and examined the reports of all the Grand Superintendents of Districts, except the Niagara District, and find the Grand Superintendents have generally performed their duties faithfully and zealously.

That the Royal Craft throughout this jurisdiction is generally prosperous, although some Districts are affected by the general financial depression.

That some Districts have complied with the recommendation of the Grand Z., and supplied the Grand Superintendents with the proper Regalia of the office, a practice which we hope will be generally adopted.

We find, therefore, the condition of Masonry generally satisfactory, and hope such may long continue.

All of which is respectfully submitted.

The financial statements shew:

Receipts for the year.....	\$1,592 11
Cash on hand.....	2,216 66
	<hr/>
	\$3,808 77
Expenditure.....	\$1,657 68
Cash on hand.....	2,151 09
	<hr/>
	\$3,808 77
Assets—Dominion Stock.....	\$4,500 00
“ Cash on deposit.....	2,151 09
	<hr/>
	\$6,651 09

The motion to amend clause VI. of Subordinate Chapters, Constitution of Grand Chapter, by striking out the words, “unless he be an installed Master or Past Master of a Regular Lodge,” was lost. The effect of this amendment, as we pointed out in the July number of the CRAFTSMAN, would be that the First Principal’s chair could

be filled by one who had never received the Past Master’s degree. And we venture to express the opinion that Grand Chapter has done wisely in rejecting the motion.

The motion to change the time of meeting of Grand Chapter to Friday of the same week in which the Annual Communication of Grand Lodge is held, and at the same place, was carried; and an amendment to the Constitution was also adopted empowering the Grand Z. to appoint five members on the Executive Committee in addition to five members elected by Grand Chapter.

The following resolution was also adopted,—That it is the opinion of this Grand Chapter that Lodges of M. M. M., P. M. M., and M. E. M. M., may be opened and worked without the Chapter being first opened.

The newly-elected officers were then installed and invested by M. E. Comp. F. J. Menet. As the names of those officers have already appeared in the August number of the CRAFTSMAN, it is unnecessary to re-insert them here; we add, however, the names of the officers subsequently appointed by the M. E. the Grand Z., Daniel Spry:

- Grand 1st Ass. Soj.—V. E. Comp. C. W. Brown, Toronto.
- Grand 2nd Ass. Soj.—V. E. Comp. A. Cameron, M. D., Owen Sound.
- Grand Sword Bearer—V. E. Comp. John Moore, Ottawa.
- Grand Standard Bearer—V. E. Comp. John Inglis, Guelph.
- Grand Dir. of Cer.—V. E. Comp. S. W. Ray, P. A. Landing.
- Grand Organist—V. E. Comp. Gibson Cook, Bradford.
- Grand Pursuivant—V. E. Comp. C. W. Thomas, Amherstburg.
- Grand Stewards—V. E. Comps. I. Baker, Stratford; Wm. Watson, Orangeville; J. E.

Tamblyn, Wingham; T. W. Cumming, Colborne.

Grand Janitor—V. E. Comp. W. Summers, Hamilton.

Grand Chapter was closed in *Arrule Form*.

The returns for the year ending 31st January, 1879, shew the following:—

Number of Chapters on the Roll.....	75
Registrations reported.....	216
Joinings.....	30
Restored.....	2
Withdrawals reported.....	117
Suspensions.....	70
Deaths.....	37
Expulsions.....	0
Total number of members on Roll of Grand Chapter.....	3,403

◆◆◆

Neglected Duties.

BY G. F., JR.

One of the great misfortunes of our fraternity is that we elect men to office in the various Grand Bodies, who thoroughly neglect their high duties. This we fear is especially the case with District Deputy Grand Masters in Symbolic Masonry, Grand Superintendents in Capitular, and Grand Inspectors General in Cryptic. We can mention Lodges and Chapters that have not had an official *visit for years*. This is wrong. There are Chapters on our Grand Chapter roll that are really moribund, but which could be easily resuscitated, if their Grand Superintendent would only exercise his high prerogatives and either suspend the negligent officials and appoint others to take command or suspend the warrant.

All branches of Masonry require

superintending, and this is particularly the case with isolated country Lodges and Chapters, where, in the absence of regular visitation, these bodies are apt to run into and remain in a certain routine groove—errors creep in and remain—Lodge and Chapter attendance also is apt to drop off, when the parent bodies seemingly take no interest in the welfare of their subordinates. Grand Lodges and Grand Chapters should grant no past rank to any Grand Officer, who has failed in his duty. Let past rank be the reward of *services performed* and not a recompense for sloth and idleness. Every District Deputy Grand Superintendent who failed to *officially visit every* subordinate body under his control should be obliged to take a *back seat*. These brethren are elected for the express purpose of visiting these Lodges and Chapters and if they render the office a *sinecure*, the sooner it is swept out of existence the better.

There are many Lodges and Chapters throughout the country either not working at all or doing so carelessly and badly (which is worse than no work) which would be flourishing and accomplishing their mission, if only those in authority would perform their duties. Now-a-days, however, too many brethren and companions are eager for office for office sake and the past rank which pertains to the same, and having attained their object, neglect their duties, and by their misconduct injure the Craft and lower the dignity of the office. Too much care, therefore, cannot be employed in electing officers in the Grand Bodies.

---

 Editorial Notes.
 

---

THE halls in the Masonic Temple in the city of New York, will accommodate 108 bodies, each meeting twice a month. The annual rent ranges from \$300 to \$400, according to location.

THE Quarterly Communication of the Grand Lodge of Pennsylvania was held on the 3rd instant, in the Masonic Temple, Philadelphia, the M. W. the Grand Master presiding. The Grand Secretary's report showed that there were in December last 377 Lodges in the jurisdiction and 35,879 affiliated Masons—an average of 95 members to each Lodge. The average membership of Lodges under the jurisdiction of the Grand Lodge of Canada is only 54.

ON Monday evening, July 28th, the M. W. Grand Master Col. Laurie, attended by R. W. Bro. Deputy G. M. Jas. Hudson, Past Deputy Grand Masters Crowe and Woodhill, and many other Grand Lodge officers, paid an official visit to Virgin Lodge, Halifax, and were received with grand honors. The W. M., officers, and many of the brethren of St. Andrew's Lodge, No. 1, paid a fraternal visit and were cordially received. Shortly after the opening of the Lodge His Excellency Vice Admiral Sir E. A. Inglefield was announced as Past Master of Perseverance Lodge, Bombay, and was received with the honors due to his Masonic rank. The routine work of the Lodge and the ceremony of conferring the Third Degree being concluded, an hour or so was spent in a friendly discussion on the state of Freemasonry generally, taken part in

by Bros. Laurie, Hudson, Rev. R. Wainwright, and many other visiting brethren. W. Bro. Inglefield gave a brief sketch of his Masonic experiences, extending over a period of fully a quarter of a century, which was highly instructive and interesting to the large number of brethren present.

MAJOR CHARD, R. E., the hero of Rorke's Drift, was formerly quartered in Exeter, England, and is a Freemason and a member of one of the Exeter Lodges, the brethren of which have had the following address beautifully illuminated for presentation to him on his return home: "To Brother John Rouse Merriott Chard.—We, the undersigned, Master, Wardens, and Brethren of St. George's Lodge, No. 112, desire to express our great admiration of the determined and well-sustained courage and gallantry with which you defended the post of Rorke's Drift against an overwhelming force of Zulu warriors on the night of the 22nd and 23rd of January, 1879, our sincere congratulation on the well-deserved honors in the shape of a Majority in the army and the Victoria Cross for valor with which Her Most Gracious Majesty has been pleased to recognize your gallant feat of arms, and our earnest hope that you may long be spared to serve your Queen and country with that devotion and courage you have so early evinced."

---

IN these hard times in money matters you find a good many brethren who are too poor to pay for a Masonic journal; but not too poor to pay for a multitude of spurious side degrees! *Five la humbug.—Masonic Review.*

**Jurisprudence Department.**

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

**Q.** Can you inform me, through the columns of your journal, as to what is the law and practice under the Grand Lodge of England in regard to suspension of members for N. P. D.; have members so suspended to be re-balloted for after they have removed the cause of suspension; if so, on what principle of law or equity is the practice based?

**ANS.** The Constitution of the Grand Lodge of Canada provides that a member suspended for non-payment of dues shall be immediately restored by the Lodge, without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended.

We are not aware of the practice in this respect under the Grand Lodge of England, and would be glad if some of our readers who possess a late copy of the Constitution of that Grand Lodge (or one of our English readers) would favor us with their law on this point.

**Q.** Can an unaffiliated Mason be admitted as a witness at a Masonic trial?

**ANS.** Yes. The proper way of taking the evidence of persons who are not Masons in a Masonic trial is to appoint a Committee to do so. The testimony of witnesses who are Masons may be taken either in open Lodge or by a special committee appointed for that purpose. Those who are not Masons cannot, of course, be admitted to a Lodge, but a Mason, although unaffiliated, may be admit-

ted for the purpose of giving evidence in a Masonic trial.

**Q.** Has the D. D. G. M., when visiting a Lodge, but not in his official regalia, the right to demand that the W. M. shall leave the Chair, and occupy it himself?

**ANS.** Yes. The regalia does not confer any powers, neither can its absence take away any powers. It is the officer who has the powers, and the regalia is simply the token of his official rank, but the powers are in the officer whether he has the regalia on or not. Otherwise it might be awkward in those Districts where the official regalia is not yet provided.

**Q.** A brother wishes to visit a Lodge, a Board of Trial proceeds to examine him, but he proves too rusty to pass satisfactorily. He then claims to be a Royal Arch Mason, and, being well posted, proves himself such to the satisfaction of the brethren conducting the examination. Could he be admitted into a Master Mason's Lodge on the strength of such an examination?

**ANS.** Certainly not. The brethren conducting the examination had no right whatever to examine the visitor in any other than the Lodge degrees. The visitor should be tested as a Master Mason, and in the previous degrees, and upon his knowledge of these will depend whether he shall be admitted or not. Neither the examining committee nor the members of the Lodge have anything whatever to do with him as a Royal Arch Mason.

**Q.** A brother having received final notice to show cause why he should not be suspended for non-payment of dues, attends the meeting of the Lodge, and pays sufficient to entitle him to vote at election of officers. He then allows his dues to fall in arrears again and dies, owing one

year and a half's dues. Should he be considered in good standing at the time of his death, and is his widow entitled to Masonic relief?

Ans. Yes. The brother was in good standing at the time of his death, and his widow is entitled to Masonic relief. A brother is in good standing until he is suspended or expelled. This brother was not suspended, and he was, therefore, in good standing when he died. This Lodge should bear in mind that any by-law depriving members in arrears (without being suspended) of their right to vote is illegal and void.

Q. Can more than one Chapter degree be conferred on a candidate in one night? Can all the four degrees be conferred at one meeting? If not, how many and what degrees can?

Ans. The Constitution of the Grand Chapter of Canada does not contain any provision specifying or limiting the time that should elapse between the degrees. In the Lodge degrees, one month must elapse between each; but it was probably thought that the reasons for this prohibition in the Lodge were not equally applicable to the Chapter. At all events, there is no time limit made in the Chapter; and from this it would appear that there would not be any violation of the Constitution in conferring all the four degrees at one meeting.

At the same time, we think that this course should not be pursued, except in cases of pressing emergency. It would be in the best interest, both of the Chapter and the candidate, to allow one month to pass between each degree, so that the candidate can be thoroughly acquainted with one de-

gree before proceeding to the next. The aspirant will thus be better fitted to understand and appreciate his new duties and obligations; and the Chapter will be correspondingly benefited in the possession of a more thoroughly posted member.

The rushing through of candidates at railroad speed should be strongly deprecated, as inimical to the best interests of the Craft. It is certainly a source of weakness, and may cause the extinction of any Chapter that follows this practice.

---

#### Ottawa Items.

Since my last notes there has not occurred anything of material interest out of the usual course of events. It is, however, satisfactory to find that several of our Lodges are "looking up," candidates having offered themselves more freely than heretofore. I understand, too, that our youngest born—"Prince of Wales"—now working under dispensation, is about to apply for a warrant, the granting of which is still a matter of divided opinion among the brethren here.

By its second excursion, the Burial Plot Committee unfortunately lost some \$40, which seriously reduces the profit of its previous successful venture. I cannot help thinking the Committee acted unwisely in having a second excursion so close on its first, especially as it usually acts so cautiously. They have, I notice, placed a contribution box in the Rideau Street Hall, into which many a quarter will, I hope, find its way. The benefit this Committee holds out is thoroughly practical. I hear it

stated that the Committee purpose issuing subscription lists to each Lodge, whereby members may contribute any amount and pay same by installments as they are able. A very good idea. Persevere, brethren of the Committee, and your aim will be surely attained, though the circumstances of the times be against you at present. Something like \$100 is laying at interest, but about 150 more will be required before the necessary railing can be placed round the burial plot, and then a further sum is wanted for a suitable monument. This Committee has issued its By-laws, a copy of which I herewith enclose, should you not have already seen them. No doubt the Committee would like some notice thereof, if convenient to you. I may, perhaps, say that the rules seem framed in the broad spirit of Masonry, and, so far as I can learn, have given great satisfaction.

We are a little agitated as to who will be our next D. D. G. M., hoping an Ottawa brother will be elected, but divided as to the man. One (a member of Chaudiere Lodge) is considered unexceptionally qualified for the position and then it is said Prince of Wales' Lodge contains the coming officer. Well, we shall see.

FRATER.

#### Acknowledgments.

Our thanks are due to the brethren named below for the following favors:

R. W. Bro. John W. Woodhull, Grand Secretary Grand Lodge of Wisconsin, for copy of proceedings of that Grand Body for 1879.

R. W. Bro. R. P. Earhart, Grand Secretary Grand Lodge of Oregon, for copy of proceedings of that Grand Body for 1879.

R. E. Comp. Thomas Daniels, Grand Scribe, for copy of proceedings for 1879 of the Grand Chapter of North Carolina.

E. Sir Charles E. Meyer, Grand Recorder, for a copy of the proceedings of the Grand Commandery of Pennsylvania, at its 26th annual Conclave held in May last. An excellent engraving is given of the Grand Commander, R. E. Sir Samuel B. Dick. E. Sir Samuel Harper has a very able and interesting report on Foreign Correspondence. He is somewhat severe in his comments on our esteemed Great Prior's (Col. Moore's) address at the last meeting of the Great Priory of Canada, though complimentary reference is made to his ability. Copious extracts are given of the address, and over five pages devoted to Canada.

INTERESTING WORK.—Our thanks are due to the author, R. W. Bro. Rev. Henry R. Coleman, for a copy of "Coleman's Masonic Calendar," giving the roster of all the American and Canadian Grand Lodges, Grand Chapters, and other Masonic bodies, with their respective Post-office addresses, and the names, numbers and location of all their Subordinate Lodges, Chapters, &c. It is a most useful work, and a copy of it should be possessed by every Lodge, Chapter, Preceptory, Royal and Select and A. & A. Rite Council, and other bodies in Canada. For besides other valuable information, it contains a very interesting chapter on Masonic imposters, (giving the names of a large number), which alone is worth the price. Price, \$1. Sent post-paid on receipt of price by addressing CRAFTSMAN office, Port Hope, Ont. See advertisement.

Richmond Lodge, No. 23, Richmond Hill, installed by W. Bro. Skeele: I. P. M., W. Bro. J. M. Lawrence; W. M., W. Bro. I. Crosby; S. W., W. Trench; J. W., R. Phillips; Treasurer, D. Boyle; Secretary, T. McMahon; S. D., G. Leek; J. D., F. McCouaghy; S. S., A. Moodie; J. S., P. Savage; I. G., J. Brackin; Tyler, N. Davis; D of C., J. McConnell.

### Canadian Masonic News.

A part of the benevolent and general funds of the Grand Mark Lodge of England, are invested in Canadian 5 per cent debenture bonds.

THE Annual Conclave of the Grand Commandery of Knights Templar of the State of New Hampshire, will be held at Masonic Temple, Concord, on Tuesday, 30th inst.

M. E. Comp. Daniel Spry, 32, has been elected a member of Dominion College, No. 1, Rosicruciana Societas in Canadiense, with rank of Adeptus Exemptus (VII.), the number of membership of which, according to the constitutions of the Order, is limited to nine brethren in the Dominion.

THE Rochester *Sunday Tribune* says that an imposter named E. J. Koch, formerly of that city, is travelling through the country representing himself as connected with Valley Lodge, No. 109, Rochester. We caution the fraternity to look out for this chap, as he is not now nor has he ever been a member of the above Lodge.

OBITUARY.—On the 11th Sept., inst., at his residence, the Osborne House, Charlotte-town, P. E. L., Bro. James Davies, of Victoria Lodge, died, in the 70th year of his age. He was well and favorably known there in the hotel business, having started in that line over thirty years ago in the then leading house of the city—the Victoria Hotel. Bro. Davis was one of the Charter members of Victoria Lodge, which was instituted in 1856, and he ever took a loving interest in the craft.

BANQUET TO M. W. Bro. WHITE.—We are in receipt of a complimentary ticket to the banquet to M. W. Bro. Thos. White, P. G. M., given by the Craft of Manitoba, on the 12th inst., for which we desire to express our thanks, and regret that our attendance at the meeting of the Grand Lodge of Canada precludes our being present, to say nothing of the distance, which would have been another great obstacle. We trust the brethren spent an enjoyable time, and will take pleasure in publishing a report of the proceedings, if the acting Grand Secretary, R. W. Bro. Wm. G. Scott, will do us the favor to send particulars.

The Earl of Limerick, the Earl of Donoughmore, Lord Hill, Lord Heniker, Col. Burdett, Capt. Phillips, etc., are among the principal officers of the G. L. of M. M. M. England and Wales, etc.

GRAND CHAPTER OF QUEBEC.—The Rt. Hon. Lord Skelmersdale, Most Worshipful Grand Master of the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown, has appointed M. E. Companion John H. Graham, of Richmond, P. Q., Grand Z., &c., the Grand Representative of that Grand Body, near the Grand Chapter of Royal Arch Masons of the Province of Quebec, with the rank of Past Grand Warden of the English Grand Body. This new appointment will, without doubt, tend still more to strengthen the fraternal ties which bind the Masonic Grand Bodies of the Dominion to those of the Mother Country.

Taylor Lodge, No. 62, Lockport, installed by W. Bro. Wynne Johnston: I. P. M., W. Bro. Wynne Johnston; W. M., W. Bro. Lascelle McDonald; S. W., David Peterson; J. W., Lewis C. Johnston; Treas., James G. Allan; Secretary, James E. Richardson; S. D., Willard F. Kempton; J. D., I. Colin Reieger; S. S., Stanley Locke; J. S., Michael Brone, P. M.; Tyler, Winslow McMillan.

Dufferin Lodge, No. 338, Wellandport, installed by W. Bros. Parry and Cohoe: I. P. M., W. Bro. John E. Cohoe; W. M., W. Bro. Nicholas Shafley; S. W., Alex. Makeague; J. W., Enos Marr; Treasurer, Jas. E. Heaslip; Secretary, Wm. H. Dawdy; Chaplain, Robt. Green; S. D., Dilly C. Holmes; J. D., William Zink; S. S., James R. Goring; J. S., Samuel H. Horton; I. G., R. H. Tisdale; Tyler, Peter Swarts; D. of C., Peter Sensabaugh.

FRANKFORD.—A Special meeting of Grand Lodge was held in this village, recently, for the purpose of laying the Corner Stone of a new Methodist Church, R. W. Bro. James Smith, D. D. G. M. of Prince Edward District, acting Grand Master. The brethren, headed by the Stirling Band, marched in procession from the Lodge room to the site of the new Church, the ceremony being performed by R. W. Bro. Smith, in accord-

ance with the ancient usages. After the ceremonies were concluded, the brethren sat down to a dinner, which had been prepared by the ladies of the congregation.

The moonlight excursion on the *Chicora*, on the evening of Monday, the 25th of August, under the auspices of the Toronto Sovereign Rose Croix Chapter, and Toronto Lodge of Perfection, was very largely attended, fully 600 ladies and gentlemen being on board. A very pleasant evening was spent.

MASONIC ENGRAVINGS.—Amongst the many engravings, lithographs and chromos that we have at different times seen in Masonic Halls, we have not yet beheld a gem so perfect as the steel-plate engraving called "The Ironworker and King Solomon," by John Sartain from the original picture painted by Prof. C. Schussel for Jas. Harrison, jr., Esq., of Philadelphia. The design is taken from the Rubinnical Legend which narrates that after the completion of the Temple, King Solomon ordered a feast for the principal chieftains and artificers, reserving the seat on his right hand for the most worthy. On entering the banquet hall with his guests they beheld the blacksmith in the garments of soil and labor seated in the chair of honor. The picture portrays with life-like truthfulness the stalwart blacksmith with unmoved countenance; the soldiers rushing forward to slay the intruder, the disdainful look and scornful glance of the High Priest and his associates, the wife, with child in her arms, trembling at the boldness of her husband, and King Solomon in the centre, calmly awaiting the meaning of this apparent intrusion on the part of the descendant of Tubal Cane, who soon proves his right to the seat, as the legend informs us, by pointing out that no work of art could be made without the tool wrought by the blacksmith. The Ironworker should adorn the wall of every Lodge room. Price only five dollars. Address, Robert Ramsay, Orillia, Ont.

THE CANADIAN CRAFTSMAN—the only Masonic magazine published in the Dominion of Canada. Subscription price, \$1.50 per annum.

### Masonic Correspondence.

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

To the Editor of THE CRAFTSMAN.

I am glad to find that a correspondent signing himself "Acacia" has had the courage to write you on the troubled question of suspension for non-payment of dues. Though his language is unnecessarily loud and harsh, and though he goes out of his way to air tall expression, there is, no doubt, some truth in his assertions, and, to my mind, some wrong conceptions as to causes of results arising mainly from want of thinking out the subject thoroughly. For instance, "Acacia" is right in saying that the subject requires serious consideration, and that it is fraught with great interest to the Craft. Many who have never uttered a word, or wrote a line on the subject, know that year after year good men are being lost to the cause, and they grieve because it should be so. But it is simply a want of conception of "Acacia" to say that these good men are lost because "from force of circumstances they are unable to pay Lodge dues." As an ex-Secretary I am able to speak on this matter. My experience teaches me most conclusively that the poorer the brother is the better his dues are paid. Suspensions occur in higher grades—among brethren who can well afford to pay what is the general amount, viz., 25 cents per month. The cause is generally one or more of these:—declining interest, discontent, disappointment, alleged want of time, removal from district, now and again a genuine case of distress, but rarely so.

"Acacia" speaks of the acute suffering produced by suspension. In the majority of cases no such suffering, or even sorrow, is present. Would it were so! for then the open contempt expressed for suspension—for its practical inefficiency as a punishment, or of its entailing any penal disability—would cease, and by far the great majority of suspensions for N. P. D. would cease. Granted suspension what then? A brother cannot attend his Lodge or other Lodges until he makes restitution, his name is read out in the district, he is outlawed. Well, if he allows this to be so from any of the causes mentioned above, it forms a convenient opportunity for him to quit the Craft entirely, so that it gets rid of a man who is no credit to our ranks. There is no suffering no sorrow. But in genuine cases of distress I hold with "Acacia" that it would be much more in keeping with the tenets of the order, were a proper and efficient oversight organized in every Lodge, so that cases of distress would be met and relieved, instead of the distressed brother having to make such a



confession, which, if the man has any manhood or respect for himself left, will make him ashamed and blush for his misfortune. But why among brothers you ask? *Brothers!* Do we in many things act like brothers to each other? Is it not too true that Masons are much like other men, that their Masonry is a farce, neither controlling their words or actions? It would seem indeed that Masonic influence is almost a dead letter, and this fact alone furnishes many an one with a reason for quitting its ranks; they, in fact, see that Masons are not one whit better than their fellow men. I would therefore go with your message of Love to a distressed brother; I would see in what his distress consists; I would have the case represented to the Lodge, and in all worthy cases I would have the dues cancelled and, if possible, a money grant made. This is what I call benevolence and charity—*going* to the distressed, not *waiting* for the distressed to come to you.

It will be urged that there are Boards of Relief, I know. Do not they require a confession too? Such Boards, I maintain, should never relieve individual Lodges from looking after their own distressed, and although assistance may be got from such body, yet action should be taken on behalf of the distressed by his mother or affiliated Lodge. Herein Freemasonry fails, and always will, until there is a properly organized system in connection with every Lodge enabling it to at once stretch out its helping hand, unsolicited, in case of need.

"Acacia" refers to the English Constitution, which admits members to certain definite claims on the Benevolent Fund under certain circumstances, a statement which seems to show that our English brethren have realised what should exist in our own Grand Lodges, viz., a fund from which pecuniary assistance may be assured. Of course I know that Masonry is not a benefit society. But why should it not be? Why should not the English example be copied? Would it not encompass a great amount of *practical* benefit? Would it not be rather an honor than a discredit? What landmarks would it displace? Both landmarks, if they stop the way of progress or the benefit to the Craft. It is well known that large numbers of Masons are Odd Fellows; that they regularly subscribe to a benefit fund, and in case of need do not refrain from receiving therefrom. We know that there are many more whom we would gladly have among us but who do not offer themselves because they see no *practical* benefit in Freemasonry. A brother said to me the other day, "I have given up Masonry altogether. I want something more practical. If I am sick Masonry may give me something and it *may* not. I want a definite thing for myself and my family and I get it in Odd Fellowship." Such, I

believe, is the view of a vast number of brethren, and I have not the slightest doubt but that the introduction of a definite relief fund would be the means of building up and renewing such an interest that suspensions for N. P. D. would be much rarer, nay that they would almost cease except in cases where the Craft is well rid of the suspended.

As to Lodge dues they may be, as "Acacia" states, a modern invention, but so are many things, and yet are indispensable. Certain expenses (often out of all proportion with the ordinary income of a Lodge) are absolutely necessary. These have to be paid. Supposing few or no candidates present themselves, how are you, "Acacia," going to make ends meet? If not by dues then by private subscription, which means practically a few bear the whole cost and the remainder pay nothing—unfair, evidently.

Again, Mr. "Acacia," according to present Constitution, private Lodges are compelled to pay to Grand Lodge for every brother on their books. Now if a brother is not to be dealt with for non-payment, it is adding insult to injury to compel Lodges to pay for such defaulting members to Grand Lodge. Don't you think, Mr. "Acacia," the Constitution had better be altered to suit your ideas?

A point is undoubtedly made on the subject of what is unnecessarily called a Lodge "guzzle." That word is offensive, say "refreshments," good brother. I am of opinion that Freemasons, as a rule, know how to behave themselves in their Lodges, and although there may be isolated cases where propriety is overstepped, yet such instances are indeed rare. This refreshment business is a sore spot with some, apparently with "Acacia." I cannot understand why a brother may not rationally enjoy himself, and I think it is beneficial. On the other hand, I suppose "Acacia" cannot understand why I should wish to do so, and sees plainly a trap ending in my social downfall. I should be sorry for the Craft if it were so, for certainly then we should be but poor stuff, unworthy to belong to any lodge or society, miserably weak creatures, sure to fall in some other way. True, Lodge funds are consumed in refreshments, which could be better spent, and to that end I would have a by-law passed by each Grand Lodge prohibiting any moneys being taken from Lodge funds for such purpose. Then those who wanted refreshments would have to pay for them, and so put an end to many bickerings. How does that suit you Mr. "Acacia," and brethren?"

There are other points in "Acacia's" letter which I should like to notice, but I refrain at present, this communication having already passed the bounds of usual editorial courtesy. B.