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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
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## Grand Master Graham's Recent Argument on Exclusive Grand Lodge Sovereignty.

In the brief synopsis that we were compelled to make of the able address of our talented M. W. Bro. J. H. Graham at the recent session of the Grand Lodge of Quebec, we had not time to refer to "The Historical Facts and Deductions" he drew therefrom regarding the question of Exclusive Grand Lodge Sovereignty. To say they are able, logical and unanswerable, is only what might be expected, when they come from so distinguished a Masonic juriconsult as the learned Grand Master of our sister Province.

Hitherto it has been almost received as an accepted fact, that the doctrine of Exclusive Grand Lodge Sovereignty was peculiarly and essentially American, and only originally acknowledged by Grand Lodges in the United States, it having been there introduced for the convenience of local government. Even the Grand Lodge of Canada has never officially proclaimed it, having suffered concurrent Grand Lodge Sovereignty within her jurisdiction up to a very recent date, and even some of the

Grand Lodges of the neighboring Republic have themselves denied it—notably Missouri—whose recognition of the Grand Lodge of Quebec was declined on account of its being only of a partial nature, *i. e.*, that the Lodges working in that jurisdiction and not holding allegiance to that Grand Lodge should not be interfered with. She is even now, too, endeavoring to injure her own daughter, the Grand Lodge of New Mexico, because said Grand Lodge will not acknowledge Silver City Lodge, working within her jurisdiction, but holding a charter from the Grand Lodge of Missouri, as a legal and legitimate Masonic Body. The doctrine of exclusive Grand Lodge Sovereignty, however, we repeat, was generally accepted as American. This Bro. Graham declares to be erroneous and produces the following proofs:—

### CONSTITUTION OF THE G. L. OF ENGLAND.

In the "Constitution of the Ancient Fraternity of Free and Accepted Masons;" Constitution of the "United Grand Lodge of England," edition "August, 1863," page 62, Section 10,

"Of Private Lodges," is the following:—"The precedence of Lodges is derived from the number of their constitution, as recorded in the books of the Grand Lodge. No Lodge shall be acknowledged, nor its officers admitted into the Grand Lodge or a Provincial Grand Lodge, nor any of its members entitled to partake of the general charity or other Masonic privilege, unless it has been regularly constituted and registered."

#### CONSTITUTION OF THE G. L. OF SCOTLAND.

In "The Laws and Constitutions of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of Scotland," edition "May 5, 1863," page 20, section 6, "Provincial Grand Lodges," and page 43, section 1, "General Regulations for Subordinate Lodges," are the following:—

"6. (Page 20.) Provincial Grand Masters are strictly enjoined not to recognize any Lodge in Scotland acting independently of the Grand Lodge, nor to allow any such to attend any Masonic meeting or ceremonial of which they have the management and control."

"1. (Page 43.) All Lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from holding any other meeting than those of the three orders, viz: Apprentice, Fellow-Craft and Master Mason—denominated St. John's Masonry, the Mark forming part of the Second Degree; and from giving any countenance, as a body, to any other Order of Masonry, or to any Lodge in Scotland which does not hold of the Grand Lodge, or which has been suspended or struck from the roll thereof, either by paying or receiving visits, walking in the same procession, or otherwise, under certification that such Lodges as shall act on the contrary shall be struck from the Roll of Lodges, and their charters recalled."

#### THE GRAND LODGE OF ENGLAND.

Hence, it appears that the Grand

Lodge of England, the premier Grand Lodge of the world, in promulgating the "Constitutions of Free and Accepted Masons," enunciated in her Grand Lodge Constitution, as a fundamental law, that "no Lodge" within the limits of what was formerly the Kingdom of England (no matter when established, whether before or after her own formation), "shall be acknowledged" as a regular Lodge of Freemasons; "nor" shall "any of" the "members" thereof "be entitled to partake of the general charity" even (*in extremis?*), nor to partake of or participate in any "other Masonic privilege" whatever, "unless said Lodge has been regularly constituted and registered" on the Registry of the Grand Lodge of England!

#### EXCLUSIVE SOVEREIGNTY OF THE GRAND LODGE OF ENGLAND.

The above is a clear, distinct and unambiguous declaration of the inherent right of the Grand Lodge of England to have and to exercise exclusive sovereign authority over every regular Lodge of Freemasons within what was formerly the Kingdom of England; and also of her right and duty to put beyond the pale of acknowledgment and correspondence, every Lodge within her territorial limits, which is not of her obedience, and to deprive the members of any Lodge, *not on her Registry, of every Masonic privilege whatever, even of the general charity; declaring, in fact, any such Lodge to be an irregular or clandestine Lodge.*

Here, then, is the doctrine of Grand Lodge sovereignty in the Constitution of the premier Grand Lodge of the world, and her method of dealing with Lodges within her territory which do not acknowledge her undivided sovereign authority!

#### THE GRAND LODGE OF SCOTLAND.

The Grand Lodge of Scotland (in her G. L. Constitution, as shown above) accepting and acting upon the same principles of the "Ancient"

Constitutions, "strictly enjoins" all her "Provincial Grand Masters not to recognize," or in any way to have fellowship with "any Lodge in Scotland acting independently of the Grand Lodge," even though said Lodge had been established prior to the formation of the Grand Lodge of Scotland herself, and she also strictly prohibits all daughter Lodges from giving "any countenance as a body," to "any Lodge in Scotland which does not hold of the Grand Lodge" of Scotland, either "by paying visits to" or "receiving visits" from such Lodges, or by "walking in the same procession," or otherwise, under the supreme penalty that any Lodges of her obedience as shall "act on the contrary shall be struck from the roll of Lodges, and their charters shall be recalled."

#### EXCLUSIVE SOVEREIGNTY OF GRAND LODGE OF SCOTLAND.

The Grand Lodge of Scotland (like the G. L. of England, *in* England), thus unequivocally and emphatically affirms her right to exercise absolute and exclusive jurisdiction over all Lodges of Freemasons, situated within the limits of what was formerly the Kingdom of Scotland, whether said Lodges be of "immemorial constitution" (as Melrose) or of "exterior" Grand Lodge constitution, past, present, or future; and her practice, within her own territory, consistently corresponds with her professions.

#### THEIR TERRITORIAL SOVEREIGNTY HITHERTO UNCHALLENGED.

These principles, common to the constitutions of the Grand Lodges of England and Scotland, have, since their enunciation, remained unchallenged as correct statements of the "ancient constitutions," relating to the rights, privileges, prerogatives, and governance of Grand Lodges (*re* exclusive sovereignty), and they are so held and acted upon even now within their ancient territorial limits, by these Grand Lodges respectively,

although there does not now exist a separate "Kingdom of England," or a "Kingdom of Scotland," but instead thereof, "The United Kingdom of Great Britain" (and "Ireland," since the union therewith of the latter.)

It therefore clearly appears that the principle of coincidence (or coterminousness) of political and Masonic boundaries is an acknowledged law of the British Constitutions; that the jurisdiction of each Grand Lodge is exclusive within its geographical limits; that each of these Grand Lodges is absolutely sovereign; and that each of them may and does enforce its territorial, exclusive sovereign authority by the most extreme Masonic penalties against all Lodges existing within their boundaries in contravention to, or in violation thereof.

This view, first taken by Bro. Grand Master Graham, places the subject of exclusive Grand Lodge Sovereignty in quite another light, making the matter of far greater importance than it ever possessed before. If, after such an able line of argument, the Grand Lodge of England still declines to recognize the Grand Lodge of Quebec, we think the Masonic voice of the world will be against her. Justice is one of the cardinal principles of our Fraternity, and when we find Grand Bodies acting in direct opposition to it, it bespeaks very little for the Masonic spirit of those who govern such Supreme Masonic organizations. The Constitution of the Grand Lodge of England declares in favor of the doctrine of Grand Lodge sovereignty as clearly as if the words were written down in the same, and the Book of the Grand Lodge of Scotland is equally explicit; we trust, therefore, that the troubles between the Grand Lodges of England and

Quebec will soon be terminated, and that at an early date we shall be able to congratulate Bro. Graham on having been the means of bringing to a peaceful and satisfactory close the unfortunate differences which have so long been experienced in our sister Province.

#### Grand Lodge Jurisdiction.

Let us bring this subject to the crucial test, and then let us see if it be a Masonic truth that there must be *unity* in the organization to constitute a legal Grand Lodge in any unoccupied territory.

First. The history of the formation of the Grand Lodge of England, the first one ever formed, shows us that only four of all the Lodges in England constituted that Body. The Lodge, at least one, which fills the bill of Bros. Brown and McCalla, at York, if there were not many more there, and all the Lodges in the north of England—all the Lodges in Scotland, and there were very many there, did not unite in that movement. That, according to Bros. B. and McC., the Lodges in Scotland should have united is evident, because, as Great Britain is composed of England, Scotland and Wales, so far as the argument is worth anything at all, it was necessary to include the Lodges in Scotland.

Sometime between 1738 and 1745 the seceding Grand Lodge took its start, and after the call to its assistance of Dermott, he invited the countenance of the Grand Lodges of Scotland and Ireland, which was granted to them, and the Duke of Athol, who was or had been Grand Master of Scotland, assumed the Grand Master's office of the Dermott Body. From that Body, formed partly of seceders and partly of other Lodges, instituted by the seceders without charters, sprang largely the charters in several of the colonies, among them conspi-

ciously the charters for all the Lodges in Pennsylvania. Not a single charter in that colony, as we are informed, came from the Grand Lodge of the Moderns in London. So several were granted in Massachusetts and in South Carolina, and at one time the Ancients in the last State had a distinct Grand Lodge, as did also the other party.

As to Scotland, the Grand Lodge was organized in 1736 without unity.

Bro. Murry Lyon says, page 172:

"On completing the sederunt, thirty-three of the hundred Lodges or so that had been invited were found to be represented, each by a Master and two Wardens."

At this Assembly the Earl of St. Clair resigned his perpetual Grand Master's office and was immediately thereafter elected Grand Master, under the constitution then adopted, for the year 1737.

In this we have a clear demonstration against the doctrine, even of the requirement of a majority, for only one-third of the Lodges of Scotland were here represented. Suppose there were nine Lodges in any territory, three could form a Grand Lodge.

The same was the result of the formation of the Grand Lodge of Ireland in 1729, the Lodges in Dublin only being present.

We now refer to France, and what do we find to be the history of Masonry there? Simply that no such idea ever prevailed, that every Lodge in the kingdom must unite to form a Grand Lodge. In consequence of the opposite idea prevailing, a minority of any number not less than three had a right to organize a Grand Lodge.

This was the general continental view; hence if we refer to the history of the formation of the several Grand Lodges in Europe during the eighteenth century we find in every case that there was no unity insisted upon, but in some instances several Grand Lodges were formed, as in Berlin, where to-day there exist the three

Grand Lodges organized in that city. Look at Italy, Portugal, Spain. Does any such idea prevail there, even today? The facts were that it was thought that any number of Lodges, not less than three, had the prescriptive right to organize themselves into a Grand Body, and that it was not inconsistent for several Grand Bodies to share a given territory together and each be legitimate.

We conclude this part of our subject with the observation that no one can read the history of Masonry in Europe and America up to 1776 and assent to any such doctrine of "unity."

The exclusive jurisdiction of one Grand Lodge in a given territory is purely American, and like all other American ideas, the propagators of them insist upon their infallibility and try to ram them down everybody's throat, if they will not swallow them willingly. Hence the continual jarring and warring against the acts of our European Grand and Subordinate Lodges and any departure by one of our own Grand Lodges.

When Bro. Gouley and his Grand Lodge, Bro. Parvin and Iowa, and more recently the Grand Lodge of Idaho, each had a tilt at Scotland for making Masons of young medical students from their several States, we cautioned them that they would get their fingers burned, and they did. Bro. Gouley, who never let go any ideas of his before, had to confess that as to Scotland he must succumb. Bro. Parvin and the others had to do likewise.

For our own part we shall, as an American Mason, and for the best of all reasons, maintain American ideas and insist that *here* they must prevail. Yet we cannot insist on their falling into our notions who have been educated quite differently.

We will not stop to take up a regular series of Grand Lodge formations in the United States since Massachusetts, North Carolina and Virginia instituted their Grand Lodges

in the years of the Revolutionary War. But every one familiar with the facts must know that in neither of the colonies were all the Lodges united in the formation of these Grand Lodges. From the date of Independence to the present time scarcely a Grand Lodge has been formed where every Lodge within the territory has united at the first convention in forming a Grand Lodge.

This closes our remarks upon the history of the matter.

Let us now reason together as to the philosophy of the subject. The better to understand the matter we will take an example.

In a given, so-called, unoccupied territory, there may be twelve or more Lodges, holding charters from twelve Grand Lodges, many of them at a great distance from the Mother Grand Lodge.

In the city of San Francisco, for instance, this was the actual state of things, as well as all over California. No. 1, now of that State, was No. 13 of the District of Columbia. Star of the West held her charter from Missouri. The want of unanimity in any measure within the State soon convinced Masons in California that they should all be under one obedience. It is suggested first by one Lodge that a convention should be held of proper representatives of all the Lodges and organize a Grand Lodge. Three or more Lodges thus represented do enter into such compact and choose their officers, make a constitution and send out to the Masonic world that they have thus formed the *nucleus* around which shall crystallize all the proper Masonic elements in that jurisdiction. Now we hold that the formation of a Grand Lodge, the crystallization of organic Masonry for that jurisdiction is an *accomplished fact*. No power on earth can prevent that body thus formed from performing all the functions all the other Grand Lodges in the world can perform. That Grand Lodge Masonically has the same *inherent* right enjoyed by

the four old Lodges in London in 1717, and every other European Grand Lodge during the last century. Moreover, she has a right to proclaim the other Lodges as recusant, as New Mexico has done to Silver City Lodge, according to the acts of a certain Grand Lodge in Europe, as follows, viz:

After the separation of Belgium from Holland in 1831, the Provincial Grand Lodge of Brussels, becoming by the separation isolated from the Grand Orient of Holland, invited by a circular dated Dec. 16, 1832, all the Lodges of the new kingdom to re-organize it as an independent authority, to unite under its recognition, and to send up their delegates to a general assembly convoked for the 25th of February, 1833. Only four lodges, however, were represented, but the delegates present nevertheless decided to declare the Provincial Grand Lodge of the lower countries dissolved, and to constitute in its place the Grand Orient of Belgium. This new authority, placed under the protection of the King, Leopold I., himself a Freemason, succeeded in uniting under its jurisdiction, but not without difficulty, all the Lodges of Belgium except four, which were then declared "irregular."

Here we see that only four Lodges represented formed a Grand Lodge for the whole country and declared irregular four that would not unite.

From the best authority we find that in Belgium at that time there were over thirty working Lodges on the register of the Provincial Grand Lodge.

No one can read the history of the formation of the several Grand Lodges in Europe and afterwards in America without being forcibly impressed with the one grand idea that a Grand Lodge could be legally organized without that unity required by our modern solons who, by Bro. Brown's say-so, are "coming over," and we really hope they will not come over him so fast as to smother him.—*Masonic Eclectic.*

### Sermon Delivered before the Grand Lodge of British Columbia.

From advance sheets of the proceedings of the Grand Lodge of British Columbia, forwarded to us by an esteemed brother, we take the following sermon, preached on Sunday, 19th June, A. L., 5881, before the M. W. Grand Lodge of A. F. & A. M. of British Columbia, by Rev. Bro. R. H. Smith, R. W. Grand Chaplain:—

Proverbs, ix., 1.—Wisdom hath builded her house; she hath hewn out her seven pillars.

The sermon this morning is a special one. I address myself chiefly to the Craft. On being asked by the Grand Lodge to preach on this occasion I laid the matter before the elders and managers of the church, and I am happy to inform you that they most cheerfully consented and placed the church at your disposal. The text I have chosen is Prov. ix. chap., 1st verse, "Wisdom hath builded her house; she hath hewn out her seven pillars." Wisdom, in the text, signifies true religion, and her work is likened to the erection of a building. Under this metaphor we shall seek to set forth the object of Free Masonry. Masons, of course in the literal sense, are builders. They are employed in the construction of various edifices—shops, offices, cottages, mansions, palaces and temples. These works are of the greatest utility, as by their means, the fruits of the earth are stored, skill manufactures, trade carries on its operations, education finds a seat, law a throne, religion a temple, and man a home. They are the adornment of our hamlets, towns and cities, of which we are justly proud. And around them cluster many of our fondest endearments, most patriotic sentiments and most sacred feelings. Such is the beautiful figure by which is represented the high moral purpose of Masonry—the building of character.

First, we call your attention to the building itself. In building, great importance is attached to the foundation. The wise builder is most careful just here, he digs until he finds the hard ground or solid rock. Masonry lays broad and deep the foundations of character in piety. The initiate must avow his faith in the Supreme God ere he can enter her portals. The Holy Bible lies open upon her altar. And solemn prayer is acknowledged to be man's chief source of help.

He is the Great Architect of the Universe, who existed before it, planned it in infinite wisdom, and constructed it by omnipotent power. He is the Grand Geometrician, working all things after the counsel of his own will—excluding alike the blind chance or iron fate of the Ancients, the mechanical force or mere tendency of modern science. He is the Most High—over all, guiding all, and working in all for the accomplishment of his own sublime purposes.

The letters by which we spell out the ineffable Name signify little, "A rose by any other name would smell as sweet." Home by any other appellation would be as full of endearment. But the idea of God is the basis of our morality. When the Grand Orient of France, with profane hand, removed this ancient landmark, an indignant protest went up from the whole Masonic world, showing that our faith in God is a profound conviction.

Secondly, having laid the foundation thus securely, next in importance is the walls. The builder seeks materials for the structure, strong, enduring and beautiful, that which will prove most effectual against time and storm, and attractive to the eye. And in the building of character Masonry looks chiefly to integrity. Uprightness is set forth in her attitudes, symbols and signs. Little importance is attached to opinions, they change with the growth of enlightenment.

Beliefs sacred in one age become the execration of another. Mere feeling is not taken into account, it varies, takes its complexion from the circumstances of life, the state of the health and even the conditions of the atmosphere. Integrity, on the contrary, strengthens with years. The flesh may fail, opinions change, and feelings die, but honesty of soul renews its youth like the eagle, and plumes its wings for higher flight. This truly Masonic virtue is the best security of life. It shields our interests, guards our good name, and throws its protecting arms around the sanctuary of home—more effectual than law, force, or even public opinion, is the golden rule written in the heart! Is it not also the most attractive? You remember the familiar aphorism, "An honest man is the noblest work of God!" Kant, the great German, said, "The two grandest objects in nature, coming within the range of our observation, are the starry heavens without and the law of duty within." And a greater than he said, "All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

Thirdly, having laid the foundation in piety, and reared the walls in integrity, Masonry covers the structure with the dome of benevolence. This is the crowning virtue. Man is viewed as dependent in himself. Through the fickleness of fortune he may at any time become poor and penniless and he is then a lawful claimant upon his more favored Brethren. As every atom of matter, whether it lies imbedded in the solid rock, is tossed upon the wave top, or floats in the atmosphere, is connected with every other atom, so every man, whether in weal or woe, is indissolubly joined with his fellow men. Or like the members of the body, such is the sympathy between them, that if one suffers, the others suffer with it. And, therefore, Masonry recognizes the obligation to "rejoice with them



that do rejoice, and weep with them that weep."

Is not this the divine view. True greatness does not lie in wide dominion, or lordship over others, but in serving love. Did he not himself set us the example when he took the basin of water, girded himself with a towel, and washed the humble disciples' feet. And in the final account the work which will receive divinest acknowledgment will be kindness to the lowliest of earth. "I was an hungered and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; sick and in prison, and ye visited me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Such is the building we, as Masons, are called to erect.

I must now call your attention to some special points as to the construction of the building. There is indifference as to the quarries where the ashlar are found. Masonry takes no account of nationality, rank or creed, knows no privileged classes, or common people; protects against the nationalism, bigotry and caste feeling of the times. To the ancient Jew, the world was heathen; to the Greek, barbarian; and to the modern Christian, perhaps infidel. The Jews persecuted the early church, and the church in turn inflicted upon the Jews wrongs at which we turn sick. Catholics cursed Protestants; and Protestants hated Catholics; sect opposed sect in bitterest strife, and with what sad results. People living on opposite sides of a mountain chain have become mortal enemies. Men through whose veins has flowed the same national blood have hunted each other like beasts of prey. And through the perverting influences of bigotry a man's worst foes have nestled in his own household. Masonry breaks down those dividing walls, gathers those sundered fragments of humanity, and becomes the one touch of nature which makes the whole world kin.

Her manner of building is singular. Teaches greatly by symbols. Is not this in harmony with the divine method? Is not nature herself a vast tracing board in which the noblest lessons are couched? The starry sky is an emblem of God's infinity. The snow-capped mountains suggest the strength of Israel. The lightning quivering in the sky speaks to us of Almighty power. The frailest bird as it flits from bough to bough tells of an ever thoughtful Providence. And the tiniest flower that blooms may stir feelings too deep for tears.

We find the same thing in common life. The worn ring upon the wasted finger is an insignificant thing; yet it tells of scenes of conjugal felicity almost paradisiacal. The little shoe hidden away in some dark drawer, you would not look at it the second time, but it reveals to the mother a dear bosom guest long since passed to the arms of God. The torn flag, a mere shred of shattered bunting hanging on the armory wall it is good for nothing! List! it calls to mind a patriotism which shed its best blood for the nation's good!

Is it strange then that Masons should discern a sacred lore in the square, compasses, lambskin, and sprig of acacia? Walk then, my brethren, amid the symbolism of the Lodge without shame; bind on your jewels with manly pride, only see that their lessons are taken to heart.

Our working is secret. This is made matter of complaint. Our pattern is the erection of Solomon's temple. The materials were prepared in the quarries of Zyperedathah and the forests of Lebanon. The sound of a hammer was not heard in the building. Stone fitted to stone, timber joined with timber, and keystone found its place in silence. We claim here also to be true to nature. Has creation ever divulged her secret? Astronomy in its farthest walks into the fields of space has never witnessed the active operation of creative energy. Geology looks in vain

through all the rocky strata for the working of that power which laid earth's strong foundations. Chemistry watches with wonder the combinations of matter, but fails to discover the force by which they were produced. The laboratory of life has closed doors. The physiologist has never even glanced into the secret chamber of life's working. The mother may watch the babe as it passes from childhood to youth, and from youth to manhood, and becomes the staff of her declining years, but process of growth eludes even the eye of love. The *modus operandi* of Providence is in like manner hidden from us—a wheel within a wheel—moving through the ages with resistless might, controlling all events, out of evil still educing good. What eye has ever detected the secret spring? Mystery reigns around us!

The customs of society lend us support in this respect. The transactions of business which affect the distribution of capital and the operations of industry are not proclaimed in the market, but kept within the counting house. Home has its bosom secrets which a stranger intermeddeth not with. And true religion hides herself in a banqueting house where the foot of the profane may not tread. Is prayer a first duty? "When thou prayest enter into thy closet,"—the most retired spot—"and when thou hast shut thy door,"—so that even thy familiar friend may not see thy devotions—"pray to thy Father which seeth in secret." Is the denial of appetite sometimes beneficial? "But then when thou fastest anoint thy head and wash thy face that thou appear not unto men to fast." Are we called to the exercise of benevolence? "When thou givest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." Is it a fault then that Masonry does not lift the veil from her sacred mysteries?

It remains to show the purpose of the building. First, it is for the wor-

ship of God, not, indeed, with imposing ceremonies. Divine worship, we think, has been modelled after the ceremonial of earthly courts, having lords in waiting, peculiar vestments and genuflections. All that is gross superstition. Surely what is noblest in ourselves is likeliest to God. Fulsome adulation would be distasteful to us. What cares the Almighty for formal homage. A kneeling universe could afford him no pleasure. The offering he loves is the heart's devotion. The fast he chooses is self-denial for another's good. The incense in which he delights is the simple prayers of unselfish souls. Masonry adopts as a first truth that "God is a spirit and they that worship him must worship him in spirit and in truth."

Secondly, or the exercise of charity. Nations are yet clannish, classes exclusive, and churches narrow. Masonry takes a wider sweep and embraces man as man. Under her banners men of all nations meet; around her altars men of divers creeds kneel; in her friendships men of the various classes unite. This is heaven-born charity. God hath made of one blood all nations of men, and, therefore, deeper than nationality, rank, creed or circumstance, lies the bond of brotherhood. God is no respecter of persons, but accepts righteousness in every form. "Him that is weak in the faith receive ye;" that is, he who differs from you, though righteous in life; not to doubtful disputations, cold suspicions, and angry discussions; "for God receiveth him." The devil, if Milton is to be believed, will receive those who agree with him.

Thirdly, for the exercise of kindness. We acquiesce in the declaration. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen. We cordially assent to that axiom of religion. He that hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him? And

thus a brother who, like the man that went down from Jerusalem to Jericho, has fallen among thieves who have beaten him, stripped him, and left for dead, is lovingly cared for. Should the priest pass haughtily on the other side and the Levite turn carelessly away, the Mason, like a good Samaritan, will give him change of raiment, bind up his wounds, and bear him to kindly shelter. Should he die, his posthumous interests are carefully guarded. With chivalrous generosity the widow in her solitude is thought of, and the forsaken orphans are secured in the very bosom of sympathy. Such is, briefly, the purpose of Masonic morality. And let me ask my brethren what more does it need? A more hearty recognition of the redemptive work which is being carried on by the agency of the Church. It has not, as fully as it should have, a provision for the repair of a broken ashlar, defaced architrave, or fallen column. It should keep in mind the truth which David sang: "He restoreth my soul." Have you seen an enthusiastic antiquary seeking to renew a defaced inscription. Under his hand, little by little, the original words reappear, and the idea flashes clearly upon the mind. Such is Christ, working amid the ruins of the soul, until the image of God, which is righteousness and true holiness, is restored, and man takes his place again with the sons of God, complete in character and perfect in happiness forever.

After Divine Service the procession re-formed, and returned to the Masonic Temple at 12.50. Upon motion, duly seconded, it was unanimously resolved that a letter of thanks should be tendered to the R. W. Grand Chaplain for his very eloquent and appropriate sermon, and that he be requested to furnish the manuscript of said sermon to Grand Lodge with the object of having the same

printed and embodied in the Proceedings of this Session, and further, that a committee be appointed to carry out this resolution, and also address a letter of thanks to the Elders of the Church so cheerfully placed at the disposal of the Masonic Fraternity. Carried.

#### Proceedings Received.

##### ARKANSAS.

Our thanks are due to R. W. Bro. Robert E. Salle, P. J. G. W. and P. G. Orator of the Grand Lodge of Arkansas, for proceedings of that Supreme Body for 1880. The volume contains two hundred and six pages, though unfortunately ninety-seven of those are merely a list of subordinate bodies, with names of members, a great waste of valuable space and expense in our humble estimation. There is, however, a frontispiece of M. W. Bro. Thornburgh, Grand Master, a fine, gentlemanly looking man. The Grand Master presided, and one hundred and sixty-eight Lodges were represented. In his address he warms with eloquence over the prosperity of the State and Order. He says: "A spirit of enquiry has been awakened in the minds of the Brethren, a truly laudable desire to examine into and become more familiar with the history, philosophy and beauty of Masonry. The Masonic magazine and paper are read, and the time is approaching when the ignorant Mason will be the exception and not the rule." Again, "Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least sign of dotage. She presents herself to-day in all the vigor of youth and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained and her white banner floats upon

the breeze of every clime, the admiration of the good and true of every country." From the decisions given we regret to learn Arkansas believes in the un-Masonic doctrine of perpetual jurisdiction. We shall have more to say upon this at another time. Bro. J. H. Van Hoose was elected Grand Master. We regret that these interesting proceedings have no report on foreign correspondence.

The proceedings of the Grand Commandery of Arkansas for 1879 and 1880 have been courteously forwarded to us by R. E. Sir Knight R. E. Salle of Camden, Ark. There were four Commanderies in the State.

#### NEBRASKA.

Before us lie the proceedings of the Grand Commandery of Knights Templar of Nebraska, an elegantly gotten up volume of forty pages, with a first-class steel engraving of Past Grand Commander, Jos. K. Marley. This feature in all the Nebraska proceedings might be followed by our Canadian Bodies with good effect. The title page is also gorgeously gotten up. The address is entirely local in its character, except a portion about the Chicago pageant (?). There are eleven Commanderies on the roll, and all are named after some of the sacred mounts, a rule we always thought excellent. Sir Knight E. K. Long was elected Grand Commander, and our old correspondent, Sir Knight W. R. Bowen, re-elected Grand Recorder.

#### OHIO.

The Grand Council of Royal and Select Masters of Ohio was held at Toledo, Oct. 18th. Judging from the report very little interest is taken in the Rite in that State. The G. M. Goodspeed decided a R. and S. M. made in a Chapter could not be received in a Council in Ohio without being healed. As some of the Chapters which make R. and S. Masters are likely to retaliate, the question is a pretty one. There is a brief report on F. C. Canada is not reviewed.

#### MASSACHUSETTS.

A quarterly communication of this Grand Lodge was held in Boston, Sept. 14th. M. W. Samuel Crocker Lawrence, Grand Master, and a number of present and past Grand Officers, besides representatives from eighty-seven lodges, were present. The capitation tax was discussed. Any Brother who had not previously commuted could do so by a payment of nine dollars, and that is what the Masons of Massachusetts have to do in order to flatter the vanity of their swell brethren at "The Hub." We notice their Past Grand Masters lose the "Most" Worshipful after they leave the Grand East and become plain "Right" Worshipful. Tough on the "big guns." The proceedings lasted exactly one hour and fifty-five minutes. Well, that is better than four, five or six days.

### The Working Tools of Freemasonry.

Second Series—The Compasses.  
No. IV.

BY G. F., JR.

We alluded in our last article to the Square; now we draw the attention of the reader to the Compasses, which teach us to limit our desires in every station, that rising to eminence by merit we may live respected and die regretted. To limit our desires signifies in this instance, that we are not to covet other men's goods, but to work honestly, quietly and steadily at whatever station in life we may be placed. Men are too apt to be jealous of the success of others, and to envy their pecuniary or social position. This is not in accordance with the teachings of the Craft, nor does it prove a worthy stimulant to honest exertion. The faithful Hiramite should ever be a hard and honest workman. If in business, let him so conduct it as to gain the esteem of his fellow men; if in the professions, let him strive to win for himself a char-

acter worthy of his learning and science. The poorest mechanic can, by an upright and honest life, gain for himself a position and a name, because, if we only follow the teaching of the compasses, all can rise to an eminence by merit, and it is by merit and perseverance alone that we can expect to live respected and die regretted.

The working tools of the Craft teem with the most beautiful lessons, and although some of course are more expressive than others, still there is much to be acquired by studying the teachings of every one of them. They all contain essays on the true morality that should adorn and beautify the life of every man. In one instance honor is implied, in another virtue, in a third purity, in a fourth truth, in a fifth the brotherhood of man, in a sixth the Fatherhood of God, and in all there is a singular vein of pure and holy thought that causes the mind to reflect on the wondrous mysteries of the world beyond the river. The great object of the Order is to do this, for, as stated in the English lectures, "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols," and all her symbols are explanatory of divine truth with her thousand and one heavenly attributes. Thus we note the lesson of the compasses teaches us to so live respected that we may die regretted.

Every son of Light, therefore, should follow the teachings of the compasses, he should not hesitate to perform his duties to God, his neighbor and himself, and he should vigorously uphold the character of a brother, and never permit, if in his power to prevent, the sanctity of virtue to be invaded by the debauchee or dethroned by the libertine.

The compasses, therefore, teach the Hiramite that in order to gain a place of honor in that "House not made with hands, eternal in the heavens" he must make virtue a leading characteristic of his life, for, says the

philosophic Burke, "it is ordained in the eternal constitution of things, that men of intemperate passions cannot be free, their passions forge their fetters;" therefore, in the words of the ritual, let us so "limit our desires in every station. that rising to eminence by merit, we may live respected and die regretted." So mote it be.

### New South Wales.

M. W. Bro. the Hon. James Squire Farnell, Grand Master of the Grand Lodge of New South Wales, in his admirable letter (May 20) to the Grand Master of Scotland, gives the following excellent reasons why that Grand Body should be recognized:—

I now submit that the Grand Lodge of New South Wales is entitled to recognition from your Worshipful Grand Lodge, as an independent Grand Lodge—

- 1st. Because when it was founded the territory was Masonically unoccupied.
- 2nd. Because the Grand Lodge of New South Wales was established by the duly appointed delegates from thirteen warranted Lodges of Free and Accepted Masons.
- 3rd. Because in its establishment every care was taken to follow closely in the footsteps of those Grand Lodges which have been established in other portions of the British Dominions, and which Grand Lodges are duly recognized by all Grand Lodges as being Sister Sovereign Grand Lodges.
- 4th. Because since the establishment of the Grand Lodge of New South Wales its Subordinate Lodges have been and are increasing in numbers, there being now twenty-five Lodges under its jurisdiction, all being in the highest state of accord and prosperity, and three Lodges are now being opened in new districts.
- 5th. Because while the Lodges under the English Constitution have not as yet given in their allegiance to the Grand Lodge of New South Wales, it is solely to be attributed to the fact that the District Grand Master of the English Constitution here has prohibited them from so doing under the penalty of suspension and expulsion.
- 6th. Because prior to the erection of the Grand Lodge of New South Wales this territory was Masonically unoccupied, and as the erection of the Grand Lodge

of New South Wales was effected by thirteen Masonic Lodges, and that every Lodge in the territory had due and timely notice, and every step was taken in a just and lawful manner, the establishment of the Grand Lodge of New South Wales was lawful, and consequently it is entitled to recognition as an Independent Grand Lodge.

I trust that your Worshipful Grand Lodge will look at this important matter, unbiased by any desire to profit by the contributions of the brethren here, and unbiased by adverse representations from your District Grand Master.

Of course, Bro. Lyon, in his reply, referred him to the so-called District G. M. of the Scottish Const. N. S. W., Dr. Sedgwick, who is opposed to the letter and to the Grand Lodge of New South Wales. Recognition from all the Grand Lodges on this Continent will, in time, be given, and knowing the sentiment of the Craft in Ontario and Quebec, we trust that the Grand Lodges of Canada (Ontario) and Quebec will, at their next annual sessions, welcome with the right hand of fellowship the first sister colonial Grand Lodge ever organized outside the Dominion of Canada. Surely the Grand Lodge of Canada does not intend to be the last to welcome one so closely tied to her by the bonds of love as the Grand Lodge of New South Wales.

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### The Season of Festivity and Rejoicing, and the Epoch of Misery and Sorrow.

This month invariably witnesses a season of festivity and rejoicing, which is strangely combined, in many instances, with what we may appropriately term an epoch of misery and sorrow. Joy and festivity and happiness to Mason and Christian alike: yet sorrow, sadness, grief and lamentation to many and many a homeless wanderer, freezing orphan, starving widow, and sick and dying sufferer. God help such in this wild and wintry weather of our northern clime.

December 27th, the anniversary day of our Patron Saint, the Holy John the Evangelist, is very generally celebrated by members of the Mystic Tie on this continent by the installation of newly elected officers of our Lodges and Chapters. It is, therefore,

a day peculiarly interesting to brethren, being, as it were, the beginning of the new Masonic year. Fresh hands are, in many instances, taking hold of the helm of the Masonic bark, to guide her both through the placid, calm waters of love and peace, and steer her amidst the angry waves of materialism, infidelity, bigotry and atheism, which will at times assail her, as they have done from time immemorial. How important, therefore, is it on this occasion, especially, for every Mason not only to review his past Masonic career, to catechise his own conscience with an unsparing hand, but to renew within his own heart those solemn vows that he voluntarily assumed upon becoming a member of our brotherhood. As he does so, can he avoid thinking over the retrospect he has just taken regarding his own Masonic career? Few will find that they have accomplished a tithe of what they might have done. Neglected opportunity of spreading the cement of Brotherly love will bristle up on every side. Sick rooms forgotten, and Brothers allowed to wander from the path of truth, virtue, and honor, for want of kindly admonition, will now present themselves. Instances of Masonic negligence will meet us at every quarter, and the most earnest Craftsman, after such a retrospect, will acknowledge to himself that he, like the "Publican (of old) standing afar off," dare "not so much as lift up his eyes," but "can only smite upon his breast and cry out, God be merciful to me a sinner."

Such being the case, is it not right and advisable for every Brother at this season of general festivity, when the Craft is rejoicing, and the Day-Star of Mercy should shine with tenfold brilliancy, to attend his Lodge, seek reconciliation, in case he should have differences with some, assist in the ceremonies, and participate in any social gathering that may subsequently take place.

Who has not attended the festive board on the night of the Evangelist, where speech, sentiment and song made the heart glad, around the social board wit and repartee flew fast and sharp, and happy laughter resounded on every side? On St. John's night the newly elected officers are joyous in their young honors, and the veterans who have for years fought the battle of Freemasonry, look on with radiant countenances, and their joyous hearts beat quick with pride as they note the advance from the ranks of those they have probably brought to light and Masonically educated. St. John's Day, therefore, to the Mason, is a day of rejoicing, and combined with the celebration of the natal day of the gentle Nazarene by the believers in Christ, forms a season of festivity and happiness that does not and necessarily cannot occur at any other period of the year.

We turn from the Masonic Lodge-room, crowded with joyous faces, to the happy home of the Christian gentleman and the cheerful hearth of the Christian peasant. We need not depict the serene happiness of both. The followers of Immanuel have heard at their places of worship the sad but oft repeated tales of the woes and sorrows of Him who was born of a lowly virgin, in a stable at Bethlehem, suffered insult, indignity, and obloquy from hypocritical, canting Pharisees and sceptical Saducees, and finally amidst the taunts and ribaldry of the Roman soldiery, and the scoffs of the malefactor on the cross, and the sneers and insults of the unbelieving Hebrews, "died in agony, amidst the roar of thunder and flash of lightning, on the accursed aspen on the olive-clothed Mountain of Calvary."

To-day, the Christian has (we repeat) again heard the sweet but sorrowful story of Immanuel's life and death. Perchance, he is now repeating it in simple phraseology to his little ones, who, with their Christmas presents from good old Father Santa Claus, are clustering around the father's knee, or playing with baby on mother's lap. All, all are happy and joyous, and bright and cheerful on this hallowed day in the Christian year.

"Hark, the herald angels sing,  
Glory to the new-born King,  
Peace on earth, and mercy mild,  
God and sinners reconciled."

Little wonder is it that this is truly termed "The Season of Festivity and Rejoicing."

But whilst such is the case in so many instances, whilst prince and peasant, Christian and Mason alike rejoice, there is behind the scenes a dark and dreary picture. This season of festivity with thousands, is an epoch of misery and sorrow with many. The glorious orb of light shines during this period on the couch of sickness and the bed of death, in lonely garrets and loathsome cellars, where Christian women and Masonic brethren lie, cold and hungry, alone, perchance forsaken, or as if to add bitterness to their misery, surrounded by half starved and nearly naked children. May the God of the Freemason and the INRI of the soldier of the cross protect and lavish his care upon such. Oh! what a depth of agony and misery these must undergo as they listen to the chimes of the church bells, or hear, perchance, the martial music of some Knight Templar band, as with regular step it passes by! What a mockery must Christian liberality appear to these freezing, starving creatures, and what a farce Masonic charity must seem to them! To them, indeed, this season of the year is an epoch of profound misery and untold sorrow.

Look, too, at the streets of our larger cities during this cold, bleak, wintry month, and note the half-ragged urchins and barely clad women, holding their babes for warmth to their withered and empty breasts. Do Christians and Masons remember that many of these are bound to them by peculiar ties? It is a disgrace to our civilization, a slur upon our Christianity, and a horrible and black stigma upon our beloved Masonic Institution, that more, much more, is not done to alleviate the sufferings of the poor and the misery of the afflicted. But we drop the curtain over so sad a picture, with the hope and belief that Masonry and Christianity will yet accomplish much in the way of relief and comfort to those so sadly in need of kindly words and thoughtful actions.

To one other class, also, is the season an epoch of sorrow. We allude to the stricken wife, who on this anniversary of the natal day of the Jaries, when all the Christian world rejoices, has lost the loved idol of her youth. He has been stricken down, perchance, in all the glory of his manhood, in the midst, perhaps, of an honorable and useful career. To this day he had looked forward with special pleasure, but the messenger of Death had summoned him before the great, white Throne of the Allwise. This season of festivity, as year after year it comes round, only re-opens the wound and reveals a bitter past. To such a one, it is, indeed, a period of unmitigated sorrow. For such, the only solace lies in a belief in the goodness of an all-wise and all-forgiving God.

In conclusion, then, we would urge upon members of the Craft and followers of the Lamb a more kindly and generous spirit. Let Christmas day and St. John's day this year be white marks in Masonry and Christianity, redundant with noble deeds and generous actions. Then will the oblations of the sick and dying, of the widow, and the prayers of the homeless and ragged orphans ascend as a sweet incense to God, who will reward with a hundred-fold blessing those who are true to their religious teachings and faithful to their Masonic obligations.

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### The Grand Lodge of New South Wales Masonic Hall.

The new Masonic Hall, the foundations of which are now being laid on a fine site in Castlereagh-street South, will be a handsome, if not the best, addition to our architectural buildings in Sydney. It is designed with a perfect and due regard in detail to that beautiful and elegant style of Greek architecture now so much admired and generally adopted whenever practicable in

the various new buildings of modern first-class architects throughout the world.

Mr. Benjamin Barkhouse, the architect, has in this particular instance been very happy in adapting the purity and elegance of this style of architecture to a building of modern requirements so different in its purpose to the ancient Greek. The front elevation will comprise four storeys in height, including a mezzanine; the first and second stories are to be rusticated and appropriately ornamented so as to give a bold basement to the column above, and a sparkling variation to the eye; the whole is to be finished with a well proportioned entablature and cornice, with neat parapet, and surmounted with the three emblematical figures of Faith, Hope and Charity. Immediately over the central entrance will be a circular columniated oriel balcony, having neat Greek caps and ornamented canopy, and on each side a commodious shop is obtained. The entrance to the Hall will be approached through a handsome wrought-iron gate, porch, and vestibule 12 feet wide, at the termination of which is to be an octagonal well-lighted staircase, passing through a large doorway into a well proportioned and handsomely treated Music Hall, 90 feet x 50 feet. In the east end will be the orchestra and large organ; the west end will be provided with a spacious gallery, approached from the grand staircase. Under the orchestra will be retiring rooms connected with it by means of two spiral stairs; also, by means of a side passage, there will be two retiring or cloak rooms on each side of main entrance to the Hall; also a wide entrance to the back seats of the Hall, and in this way are arranged large escape-doors to be used in case of alarm. The first mezzanine floor will contain a handsome library and secretary's office, 26 feet x 18 feet each, with smoking and retiring rooms. On the main first floor will be two lodge rooms, two suites of rooms required for the conduct of the business of the craft—viz., waiting, candidates', tylers' and regalia rooms.

The first Lodge-room will be 58 feet x 50 feet, suitably apportioned, handsomely fitted up, and have a double row of well proportioned columns; also, coffered ceiling, neatly ornamented with enriched cornices and plastered panellings, and organ gallery and organ in the west. The centre of the Lodge-room to be surmounted with a pleasing lantern-lighted ceiling and two elegant gasaliers, the floor to be laid with tessellated pavement of proper design. The second Lodge-room will be 44 feet x 22 feet, finished and fitted up in the same tasteful manner, the second floor will contain supper room, 50 feet x 26 feet, with retiring rooms.

The building and rooms throughout have been designed with a well-studied regard to

ventilation, and all other necessary conveniences suitable to the requirements of the members of the Craft and their visitors.

We quote the above from the *Freemason*, Sidney, N.S.W., (Nov. 2nd) which contains an admirable cut of the new Masonic Hall, and contains the programme of proceedings. The Grand Lodge of New South Wales is an established fact, and Canada and Quebec should be amongst the first to accord her recognition. Bro. Weekes, Grand Secretary, has our thanks for letter and programme. We wish the Grand Lodge of New South Wales every success, and its organ, the *Freemason*, a long career of prosperity and usefulness.

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### Templars of 1785.

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Nearly one hundred years ago there appeared in the streets of Boston a company of men uniformed as Templars, who acted as an escort to the Freemason lodges.

The form of the procession and the numbers in it, must have required at least fifty Knights Templar to do the duty which was assigned and they performed in said escort duty.

The public journals of that day described that the procession was headed by a platoon of Templars, while the flanks were guarded by right and left lines, and the rear closed by a platoon; hence, if there were but six men in each platoon, with twenty upon each side of the lines, the number would go over fifty, to which must be added the officers. Therefore, it is safe to say that the above number were in the procession. Under what name the body was marshalled, or who were their officers, the journals fail to say.

We have not been able to ascertain up to the present writing, from what source these Templars emanated, how often they met, or where they met. We have examined the resources of our library for light upon the matter, also the city directories of the time, and have signally failed to identify their beginning or at what time they ended, if indeed they had an ending. It is possible that this body may have had their origin in a blue lodge, as it appears that Freemason lodges conferred the higher degrees upon members of the fraternity. If this was the fact, then it is easily understood why no



particular name other than that of the Old Encampment does appear as attached to them.

Another question occurs to us in connection with the subject, which perhaps will remain unanswered, because there is no way of solving it. That is, the style and character of the order conferred, and whether more than one was given to constitute them Templars.

We were in hope that ere this some earnest Knight would have opened the door to more light upon the precise relation of this Templar body to the Order in this State—if any existed—as it is very important, at this juncture of the confraternity, that all facts bearing upon the history of chivalry in this jurisdiction should be made plain.

Our neighbors in Pennsylvania date the introduction of Templarism into that State in 1794. They give the credit of said introduction to a body named Encampment No. 1, Philadelphia, and that the said Encampment conferred the honors by virtue of a Blue Lodge warrant. But our Pennsylvania friends in this statement seem to have fallen into an error so far as the date 1794 is concerned, or the subsequent statement. If an encampment existed at Harrisburg, or in any part of Pennsylvania, in 1793, then of course the date of 1794 is in error. However, we shall not split hairs on the date, but assume that the earliest date is correct, which fact clearly admits that Templarism began in this city several years prior to that date.—*Masonic Token*.

### China.

The Hong Kong *China Mail*, of April 30th, contains an extended account of the Masonic funeral services at the interment of the remains of the late Bro. Theophilus G. Linstead, District Deputy Grand Master of the Craft in China. The officers of the Grand Lodge, Masters of Lodges, and brethren conveyed the remains to the Masonic Hall, where there was a meeting of Zetland Lodge, the Mother Lodge of the District. The funeral proceeded from the Masonic Hall to the Protestant Cemetery, Zetland, Perseverance and Victoria Lodges being represented. At the grave the Rev. Mr. Jennings read the service of the Church of England, and D. D. G. M. Bro. Chater the Masonic service. The ceremonies of the Craft were most impressive and solemn. The brethren returned to the Masonic Hall, where Zetland Lodge was closed in due form. The late Bro. Linstead was popular both as a business man and a Mason, being a *beau ideal* of an honorable man. He arrived in China in 1856, and hence had been long identified with Chinese interests.

Freemasonry is quite prosperous in China.

At Shanghai there are three Lodges working under the English Constitution, two under the Scotch, one under the American, and one under the German; two Chapters, one English and one American; one Mark Lodge; besides several bodies of the Scottish Rite.—*New Zealand Freemason*.

### The Celestial Crown.

#### A MIDNIGHT REVERIE.

Mysterious dim Auroral lights;

I have seen thee in the far, far north,  
In the dark November evenings;

It is then that they come forth;  
When boreal winds blow cold and keen,  
I have wondering watched their sheen,  
Heaven's glittering swords they might have  
been,

Or signs of the great King's wrath.

I have seen them spread in a mighty arc

Arrows of flame on high;  
A midnight rainbow seen in the dark,  
Spanning the deep blue sky;  
Rose-colored clouds in ambient air.  
In the high zenith vapors rare;  
Like down from the wings of angels there.  
Which they shed as they fly.

I have stood on the moorland all alone.

In the long and silent hours;  
And seen His myriad meteor stars  
Falling in glittering showers.

But to see him once what would I give?  
Yet no man shall see His face and live;  
Presumption that He would not forgive:  
And beyond mortal powers.

But as I gazed on those mystic lights,

Though I stand on the sod,  
I dream that I'm near the Mighty Judge,  
And I kiss the rod:  
A royal diadem it may be  
Encircling His brow. Let the wicked flee!  
I gaze on the arc, and methinks I see  
The rim of the Crown of God.

EMMA HOLMES,  
Author of "Amabel Vaughan," etc.

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.

## The Canadian Craftsman.

Port Hope, December 15, 1881.

### Christmas and New Year's.

This month we extend to all our readers the compliments of the season. That they and their families may enjoy a happy Christmas week is the best wish that THE CRAFTSMAN can give them. We also desire to express to all the members of the Mystic Tie throughout the Dominion the hope that the festival of St. John the Evangelist will pass off everywhere in that joyous and fraternal manner that should ever characterize this great festival of the Masonic Fraternity. So mote it be!

#### True Freemasonry.

THERE has been so much written and said regarding true Freemasonry, that it would appear almost superfluous to write upon the subject; still we cannot help thinking there is much more to be both said and written. The question is, are we not allowing too many young men to enter our sacred asylum, merely because they have wealth or are "of good family?" Do we not bow down the knee too readily to the shrine of Baal, and too often worship the "golden calf?" Silk stocking Lodges are not what we require. The age for "the diving Lodge" on this continent has passed away, and we desire to note something of a more practical character. In the present state of intellectual improvement, men do not meet together for the insane purpose of hearing repetitions of truisms with which they are already acquainted. Their

minds reach forward to something new. Time is considered too valuable without actual improvement. Such being the case, there are two or three things that True Freemasonry teaches.

The Christmas season is approaching, and the majority of Lodges will very properly be holding their annual banquets. Now let the members of every Lodge this year throughout the length and breadth of the Dominion do something for their poor and needy brethren, widows and orphans. Some years ago the former editor of the *Masonic Review*, "the old man eloquent," our friend, Bro. Cornelius Moore, was in the habit of relating that one cold Christmas eve a white haired old gentleman drove up to his office and said, "Let us go for a drive." Bro. Moore agreed, and in getting in the sleigh, found it heaped up with turkies and geese. "Why," said Bro. Moore, "have you turned poulterer?" "You'll see," Bro. — replied, and they drove down alleys, and went to many queer places in that much-crowded city of Cincinnati, and at each house where they stopped, the old gentleman and Bro. Moore got out, and a turkey or goose was left. The recipients were the impoverished members, or poor widows of the members of Bro. —'s Lodge. This he had done for many years. That was an example of True Freemasonry.

Again: there are a host of really honest, but poor brethren, who have been suspended for non-payment of dues, which, by our own abominable and unmasonic system, have been charged annually with dues during the term of their suspension, though

reaping no advantages, and thus the amounts are in many cases large. Let the Lodges give them a free clearance, and thus make the heart of many a brother happy on St. John's night. Acts like these speak louder than mere wordy perorations and "bunkum" addresses on the benevolence and beneficence of the Masonic institution. Why, M. F. Comp. Drummond, in his F. C. Report to Grand Chapter of Maine, states, "Within ten years in New York fully one-third of the entire Lodge membership had been put outside the pale of Masonry for non-payment of dues. The total membership is about 70,000, and in ten years nearly 40,000 have been suspended for non-payment of dues." Now, we have no statistics at the present moment at hand to show how many have been so suspended in that length of time in Ontario, but there were 637 last year, and we venture the assertion a fair proportion of those were owing to the hardness of the times. Such men should never have been suspended, but since they have been, let the Lodge restore them, so that at the anniversary of our patron Saint, St. John the Evangelist, many a brother's heart will beat with joy. This again is True Freemasonry.

But the duty of to-day does not consist solely of one of pecuniary charity. The Grand Lodge of Canada (Ontario) last year did nobly, donating over twelve thousand dollars, but it should strive to teach the charity of St. Paul, who said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal, and though I had the gift of prophecies and understood all

mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth nothing."

There is too much backbiting and snarling amongst us, which is contrary to the very spirit of the Craft. The charity of St. Paul is True Freemasonry.

We will only for a moment allude to the want of knowledge that keeps so many from us. We should cultivate something more in our Lodge-rooms than mere ritualism. So long as we run, month after month, in that one groove, so long will we find the intellect of the Craft absenting themselves from us. We want not only to practice charity, to cultivate the virtues, but to improve the mind,—then, indeed, we have True Freemasonry.

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#### Bro. Hughan's Letter.

In our last issue, we published a letter that appeared in the London *Freemason* from the pen of that learned Freemason, Bro. W. J. Hughan, agent the Grand Lodges of England and Quebec. Bro. Hughan argues that the Grand Lodge of England will not depart from precedent by "compelling the English Lodges in Montreal to unite with a new Grand Lodge," but he thinks that the communications of the Grand Secretary on behalf of H. R. H. the Prince of Wales are "strong proofs of the desire of the English Craft for the happiness and prosperity of the Quebec

Craft." These are words of deep significance, and it would be well for the Brethren of St. Paul's, St. Lawrence's and St. George's Lodges to duly consider the advisability of making some move in the matter. Why should these Lodges be the only ones on this continent that decline to ally themselves with the Sovereign Masonic Body within whose jurisdiction they are working? Surely it would be more in accordance with the true spirit of Masonry for them to unite with the Grand Lodge of Quebec than to remain in their present isolated condition! The Grand Lodge of Quebec, we feel confident, is willing to make every overture in reason and honor, and consequently there should be no hesitation upon the part of our English Brethren in the Lower Province to ally themselves with the Grand Lodge of that jurisdiction. The Grand Lodge of England will not coerce them, but it is very evident that she would be well pleased if they would unite with that of Quebec. Bro. Hughan's letter, as well as that of the Grand Secretary of England, says as much.

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#### Masonic Courtesy.

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The above subject is one that really should not require to be discussed; the fact is, however, that even in some Lodges and other Masonic bodies scant courtesy is extended to the visitor. We have ourselves attended more than one Lodge in which we were never introduced to a single brother individually, and left without forming a single acquaintance. One distinguished brother once informed us that on the night of his initiation

he was only acquainted with the Master of the Lodge, and that after the ceremony he was allowed to leave without being even told the name of a single one of his newly found brethren. We also remember reading some years ago a most amusing anecdote about our friend, the Masonic poet laureate, the venerable Brother Rob Morris.

It appears that on one memorable occasion our erudite brother visited some Lodge, and having passed the usual examination, entered the Lodge alone. The room was tolerably full, but no brother offered him a chair, so Bro. Morris quietly went over to the stove (we presume there was no fire in it) and took his seat upon the same. Just before the Lodge closed, the old gentleman arose and in his usual eloquent manner descanted on the subject of Masonic courtesy. Our readers may rest assured that the members of that Lodge did not fail, after that night, to receive all future visitors with due respect.

We have only mentioned these instances to show how very far some Lodges go in want of ordinary decent courtesy, or rather in the direction of downright rudeness and discourtesy. Of course these are exceptional cases, still there are very many Masonic bodies that treat a visiting brother as if he were a cowan or an impostor. When a committee is sent out to examine a visitor, they should always treat him with every mark of respect. The examination should invariably be strict, but always conducted with decorum and courtesy. No catch questions should ever be asked, and exactness in verbage is of little consequence, as that varies to a great ex-

tent in different jurisdictions. The principal feature in an examination is to find out the visitor's actual knowledge of the different degrees, and when satisfied on that point greet him as a brother, and after the formal introduction, having seen him accorded the honors due to his rank, when an opportunity occurs make him feel at home by showing him every courtesy and attention, by making him individually acquainted with as many of the brethren present as possible.

But that is not sufficient—Masonic courtesies proper demands much more. If he is on a visit of pleasure to that part of the country, town or city, or whatever the place may be, call upon him, and do all in your power to render his sojourn amongst you pleasant. Receive him socially the same as if he brought a formal note of introduction to you. He has proved himself your brother, and he is entitled to expect to be so received. On the other hand, should he be there on business, aid him by every legitimate means. Should he unfortunately require pecuniary assistance, or be taken ill in a strange place, need we say, act as Masons, and prove yourselves brethren by promptly granting him speedy and liberal relief in the former instance, and by kindly attention in the latter.

We cannot write too much upon this important subject—important because by the exhibition of it we prove to the world that our society is indeed a Brotherhood. Treating a Masonic visitor as a stranger, and the mere formal conferring of the degrees upon the neophyte, at times drives good earnest men out of the Craft. We

therefore can only urge upon Masonic bodies and individual members the great necessity that exists for every Mason to remember that he is bound by the most solemn obligations to treat every Son of Light as a friend and brother.

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#### The Vile Tongue of Scandal.

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If there is one thing more important than another for a Mason to avoid, it is indulgence in the degraded habit of slander. The vile tongue of scandal is the weapon of the sneak, the coward, and the poltroon; and for any one who has taken upon himself the sacred vows of a Mason is debasing to himself, degrading to his family, and humiliating, deeply humiliating, to his friends and brethren, if he indulges in such a habit. His disgrace reflects, as it were, upon his friends. The slanderer, who glories in besprinkling the fair fame and name of friend or foe, is one beneath contempt, and if his base insinuations can be traced directly to him as the source from which the putrid waters flowed, charges should at once be preferred, and if found guilty the reptile in the form of a man should be suspended with ignominy and loathing.

It is a terrible thing to contemplate that in a society like ours men, or rather brothers, could be found who would be guilty of such an act. Yet no brother of experience will deny that within the camp are creatures who dare to not only rob their sworn brethren of their honor, but would unhesitatingly, by cunning insinuation, taint the fair name of woman.

Oh! it is very sad to think how black are the thoughts and how dark is the very nature of some men!

When we know all this, how very careful we should be to keep the portals of our doors closely guarded, to see that men of such a stamp never pollute the sacred atmosphere of the Lodge-room with their tainted breath. The greatest caution should ever be exercised in the class of men we select for the building of the Temple of the Lord. A very little flaw in the Ashlar, when exposed to the storms and vicissitudes of life, soon becomes a yawning crevice. In plain words, the little boy who at school was a tell-tale and a tattler, when a young man will be only a moderately, good natured, harmless sort of scandal-monger, and will, before he is forty, become a cynical man, delighting in the vilest species of slander. All bad habits, like obnoxious weeds, grow rapidly; so parents should be careful in bringing up their children, and all young men should be very guarded in their remarks.

Let any reasonable person ask himself what pleasure or pain is there in thus acquiring a habit which causes the one possessing it to be shunned and detested by all his acquaintance? Who wishes to associate with or trust one who you know will abuse you the moment your back is turned, and who will strive in a sneaking way to undermine your reputation, injure your character, and blacken your fair fame? We do not desire to have workers of such a description in the hive; as we said before, they only cause misery and wretchedness wherever they go, and like the more loathsome of reptiles, they leave their trail

of filth and slime behind them. But we have said enough for the present regarding those who glory in the vile tongue of slander, although we propose to allude to it again at some future period.

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#### Side Degrees.

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WE have been asked by a correspondent why side degrees are worked in Ontario, and in reply would state that, so far as we are aware, there are not any "worked," although there may be innumerable ones "communicated." He also enquires, Is there anything un-masonic in taking them? Certainly not. They are generally simple allegories, worked out from some allusion to Biblical history, or else a ritual made from some of the more pleasing features of heathen mythology. So far, in this country, Masons are permitted to take any degrees or side degrees they like, and there can be no possible harm in a few brethren, if they feel so inclined, playing at "eating dates under a palm tree," or representing "the martyr St. Lawrence on a gridiron." There is generally some fun in all these so-called side degrees, and some of them are actually instructive. The degrees of the Eastern Star are indeed very pretty, although we are inclined to think the fair sex are better at the fireside attending to home duties, than going out in a winter night up to their knees in snow, to represent Jephtha's Daughter, Ruth, and the other estimable ladies whose virtues are extolled in these little grades. This, however, is a matter of taste. There are two bodies of the Eastern Star "working" in the Province of

Quebec. There are five established in Ontario. In the United States, especially Indiana, the organization is numerous, respectable and influential.

#### Suggestion.

In order to make THE CRAFTSMAN all that we should desire, we must remind the brethren throughout the Dominion that a great deal of its success depends upon themselves. We not only fraternally ask those who are in arrears [and their name is legion] to settle up promptly, but we desire our friends everywhere to endeavor to add a few good names to our subscription list. It is impossible to keep up a first-class special organ, whose circulation must necessarily be limited, unless those interested in its welfare aid the publisher by securing subscribers and advertisers. There is no reason why THE CRAFTSMAN should be inferior to any journal of its class, and it would not be if Craftsmen would aid us, not only in the manner just alluded to, but by furnishing us with all items of interest in their respective neighborhoods, and contributing to our columns correspondence on general Masonic topics. There is so much to discuss in Masonry, and many matters are viewed from such diametrically opposite standpoints, that it would enhance the interest of the journal to a great extent if we could only persuade our supporters to "air their views," on high degrees, low degrees, side degrees, limbs on or limbs off, suspension for nonpayment of dues, or non-suspension, English Lodges in Montreal, Templar squabbles, Scottish Ritism or Memphisism, Ancient and Accepted Scottish Rite, or Ancient and Accepted Egyptian Rite, &c., &c. We ask the brethren of the Dominion and our friends in the United States, to give us a dash at some of these matters, and never mind whether they hit us or not, we will publish. We want THE CRAFTSMAN to be an A. No. 1 journal.

#### Refreshment.

The subject of "Refreshment" is one at the present time very generally attracting the attention of the Craft in Canada. In many of the Grand Jurisdictions of the United States spirituous liquors of all kinds are prohibited at Masonic banquets by the express command of their respective Grand Bodies, whilst we note by our Australian exchanges that there the custom is the very reverse, it being almost invariably the rule to have intoxicating beverages after every Lodge meeting, when the brethren are called off. The question then is one well worthy of discussion, and we would invite our readers to correspond through the columns of THE CRAFTSMAN upon the same.

Many Lodges and other Masonic bodies, both in Ontario and other Provinces of the Dominion, simply confine their refreshments to biscuits, etc., with coffee, chocolate, lemonade; etc., but not anything of a stronger nature is permitted upon the table, whilst others, except upon some special occasion, never have refreshments.

The question then arises, which is the better course for Masonic bodies to adopt: (1) No regular supper; (2) Regular refreshments at every meeting without wine or any stimulants; or (3) Refreshments every Lodge night with the above? Now, we do not desire to turn the Masonic Fraternity into a total abstinence association; far from it. We believe every brother has the right to indulge his appetite in this respect as he sees fit, so long as he keeps within the bounds of the moral law; but when we all are aware of the havoc that intemperance is daily and hourly causing in our very midst, should we, who claim to be the Sons of Light, place that on our tables which may prove the means of ruining a Brother Mason and destroying the peace and happiness of those he loves and holds most near and dear to him? We think not.

Put aside the moral tone of the

question, however, and view it from an economical standpoint. Have we a right to waste the money of our widows and orphans in expensive luxuries? Certainly not. We should hold our surplus funds as a strict charge for our Brethren, sick and dying, in penury or distress, and for the impoverished widows and starving orphans.

Some brethren will say that from what we have just stated, we would condemn all and every species of refreshment after our labors are closed. We would not. Man is a social being, and when the Lodge consists of the mere routine work and ordinary business, men soon weary of the monotony, the initiate views it as a mere ceremony, and the visitor has little opportunity of forming those pleasing and lasting friendships that are so often created round the social board of Freemasonry.

We would, therefore, advocate light and inexpensive refreshment; with coffee, lemonade, etc. Brethren do not attend a Masonic body to eat, drink and guzzle, but to assist in the work, to form and cultivate friendships, to exhibit brotherly love in all its most pleasing features, and to see of what service they can be to their fellow men. Such briefly are our views of the much mooted question of "Refreshment" in connection with Masonry.

#### An Excellent Idea.

The editor of the *London Freemason* suggests that every lodge should make a rule from the commencement of capitalising a fixed proportion of its funds. This is an idea which we have always viewed with favor, as we believe the careless manner in which many subordinate Masonic bodies keep their accounts is the cause of much dissatisfaction amongst many of the members. We would not hesitate to assert that if a lodge of Odd-fellows and a lodge of Masons were established in the same town, having

the same number of members, paying equal rent, etc., etc., for five years, at the end of that period the former would have a large surplus in its treasury whilst the latter, in all probability, would have a very light exchequer. The reason is obvious; the funds of the former Order are kept in a business like manner, those of the latter in a slovenly, careless manner.

These assertions may not please all our readers, but it is the duty of the Masonic journalist to point out any fallacies or imperfections he may see in the Craft, and this has been a crying evil for many years. There is no regular system adopted with regard to our funds, and they are frittered away in banquets or useless expenditure of some kind or another; presentation jewels being one feature that should never be permitted. If the brethren wish to reward a retiring officer, let them put their hands in their pockets and give what they like, but not grasp with their claw-like fingers funds that should be held sacred for nobler and holier purposes. Neither do we approve of costly refreshments, especially when paid for out of the lodge treasury. This lavish expenditure is wrong, root, trunk and branch, and every Worshipful Master should feel it his bounden duty to check it:

If we must say it plainly, we would assert that it is this wanton extravagance that has kept many men out of the lodge, who would have proved an ornament to the Craft had they allied themselves with us. Business men, too, note these things, and when they see one society with a good cash balance in the bank and the other depending for its current expenses upon the initiation of candidates, they very speedily come to a conclusion as to which they will join.

We agree with Bro. Woodford of the *London Freemason* that every lodge should from the commencement make it a rule to capitalise a fixed proportion of its funds, say one-fourth, for the purpose of charity



and benevolence. Every Masonic body then in the Dominion would find itself, in the course of a few years, the possessor of a handsome fund, from which it could always be in a position to relieve the wants of those in sickness, sorrow or distress.

#### Masonic Libraries.

It is really surprising to think how few Masons take any interest in the literature of the Craft—to many it is indeed a sealed book; they have taken their degrees, literally galloped through some, and there the matter has ended. They have “seen the show,” are proud to wear a Masonic pin or ring, and there the matter ends. This is not as it should be, and proves that there is something radically wrong in our system of teaching. Where does the fault lie? We think the difficulty lies at our own doors. We pay too much attention to mere ritualism and too little to teaching the neophyte that we have a literature worthy of the time, attention and study of any intelligent person.

Every Lodge should have, as soon as its means will permit, a library attached to it, and the brethren should be encouraged to read. The young neophyte, the night of his initiation, should have it clearly explained to him that there is much more to learn than can be possibly taught to him by means of the mere ceremonies of the Order.

The large number of really sterling works on the subject of Freemasonry, and the excellent periodicals published at nominal prices in the interest of the Craft, render it really inexcusable that so few members of our Society avail themselves of the opportunities offered.

When we consider the many interesting topics, and the popular character of our Fraternity, it seems very curious that any brother, with the least intellectuality about him, should be content to remain in ignorance of the many important

subjects connected with Freemasonry. It is hardly necessary, in a brief article like this, to point out the numerous advantages of possessing a choice selection of Masonic works, and subscribing for a few of the better Masonic periodicals. Suffice it to say, that the former as works of reference alone are invaluable, and that the latter are equally useful to show the passing events of the hour. We urge, therefore, Lodges in particular, if they desire to have well-read Masons and first class men as members, to secure a Masonic library as soon as possible, whilst those brethren who have the means should hasten to subscribe for Masonic periodicals and purchase standard works on the various subjects connected with Freemasonry.

#### The London “Freemason” and the Grand Lodge of Quebec.

It is particularly gratifying to those who have watched the long battle that M. W. Bro. J. H. Graham and his co-adjutors and brethren of the Province of Quebec have fought, and are still fighting, for their rights, on the question of “Exclusive Grand Lodge Sovereignty,” to learn that they are at last beginning to be *understood* and appreciated in the mother country. The tone of the Masonic press, since the publication of Grand Master Graham’s address, in England, is very different to what it was a few months ago. The Grand Secretary, Col. Clarke, by command of H. R. H. the Prince of Wales, Grand Master of England, in response to Bro. Graham’s letter, alludes to the differences between the Grand Lodges of Quebec and England, as a question that will “settle itself.” The erudite Bro. Hughan reiterates this assertion in a letter we published last month, and now the learned editor of the London *Freemason*, in the following article which we clip from its pages, uses the unequivocal language: “The matter will and must, eventual-

ly, we think it quite clear, 'settle itself.'" The news is cheering to every loyal Canadian, and doubly so to every Mason who acknowledges the authority of the Grand Lodge of Quebec. The *Freemason* says:—

"The letter of our esteemed Bro. Hughan, which appeared in the last "Freemason," will be read by all Masons, both in England and Quebec, with feelings of admiration and approval. Practically, our worthy and able brother endorses the same 'deliverance' we felt bound to make on this difficult subject, if in different form. We had to deal with the 'correspondence' as a 'whole,' and with its possible and probable effect on the English Masonic mind. We may be right or wrong in the opinions we formed and the views we expressed on the substantial merits of the case; but those who know us best can answer that we write *honestly*, and, while with every good feeling to our brethren in Quebec, and Bro. Graham, their distinguished G. M., we yet believe it to be our duty, for which we are responsible to the Craft, to uphold and defend the rights of English Lodges, and the dignity and prestige of the Grand Lodge of England—always fair dealing and considerate. We do not hesitate to add the expression of our conviction, that if the G. M. and the Grand Lodge of Quebec are wise in their generation, and accept the friendly suggestions of our Grand Secretary, the matter will, and must, eventually, we think it is quite clear, 'settle itself.' But if, by hasty measures, or regrettable manifestations of needless energy on the part of our brethren of Quebec, the English Grand Lodge becomes involved in a contest, not of its own seeking, matters will become still more complicated, and the ultimate peaceable and amicable settlement of this jurisdictional controversy will be inevitably postponed during our time and generation. Surely, if now the old adage is made good and true, 'Verbum sat sapienti,' and, therefore, we call Bro. Graham's attention, specially and thoughtfully, to the twofold representation of the undoubted mind of English Freemasons, which we have been privileged to put forth in the 'Freemason.'"

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 Editorial Items.

Prince Frederick of the Netherlands, who we believe was Grand Master more than fifty years, is dead.

H.R.H. the Duke of Connaught has consented to preside at the 94th annual Masonic festival of the Girls' School, which takes place next year.

Prince Rhodocanakis has been again elected Grand Master of Greece.

The *Masonic Chronicle*, published at Columbus, Ohio, and edited by S. C. Charlton, M. D., a new Masonic monthly started in October, has not yet been received by us. THE CRAFTSMAN will be glad to exchange.

MAINE has a larger percentage of Masons to her entire population than any other State in the Union, while Rhode Island stands at the head in her percentage of Knights Templar to the whole number of Master Masons.

On the 21st of February, Lodge La Paix at Amsterdam discussed the question, "Can an atheist become a Freemason?" and arrived at the unanimous conclusion that all serious atheists can become good Freemasons.

THE Grand Master of the Grand Encampment of the United States has ordered all Templars to drape their swords in mourning for forty days for the late President, Sir Knight Garfield. The banners of all Grand and Subordinate Commanderies for the same length of time.

An exchange says the Freemasons of the various Lodges of Valparaiso have formed a society to encourage the saving of life from shipwreck. It seems a very praiseworthy idea and Masonic undertaking, and we wish it all possible success in every way. At any rate it deserves notice, and we shall be glad to hear of the prosperity of the association.

The indecent attack of a contemporary on the venerable and beloved Great Prior of Canada, M. E. Col. W. J. B. Macleod Moore 33<sup>o</sup>, the father of Templary in Canada, has called forth a righteous storm of indignation from prominent Templars, and we only regret our limited space this month prevents our publishing any of the rejoinders.

Bro. Erasmus Wilson, President of the Royal College of Surgeons, has received the honor of knighthood, in consideration of his munificent gifts for the support of hospitals and the encouragement of medical studies. It will be remembered that Brother Wilson paid the entire expenses of the carriage of the obelisk from Egypt to the Thames.

If what we note by our exchanges is correct, the sooner the District Deputy Grand Master of Toronto exercises his prerogatives in certain lodges of the Queen City the better it will be for Freemasonry. "Liquoring up" in ante-rooms during elections—canvassing—profanity in the Lodge room—"boycotting" &c., show a disgraceful state

of affairs. If the statements are true, and we trust they are overdrawn, certain charters should be arrested.

THE Grand Lodge of Ohio has recognized the Grand Lodge of New South Wales. Canada and Quebec will soon follow suit. We congratulate our sister Colonial Grand Lodge at the Antipodes.

LORD MAYOR ELLIS, London, England, is the Worshipful Master-elect of the Grand Master's Lodge, No. 1, of which, it will be remembered, ex-Lord Mayor Sir F. W. Truscott was W. M. during two consecutive years.

III. Bro. Robert Ramsay, Provincial Grand Master of Ontario for the Sovereign Sanctuary of Canada, has been elected an Honorary Member of the Supreme Grand Council General of the United States of America, M. III. Bro. W. B. Lord, 90°, 95°, of Utica, N. Y., being M. III. Grand Sovereign General of the Order. The diploma is the handsomest Masonic adornment we ever saw.

It is rumored that some of our brethren in Blenheim purpose opening a Lodge under the S.C., with the intention of confining its members to those holding political opinions in accord with their own. We can hardly give credence to this report, but hope that, if it turn out to be true, every means will be taken to prevent a warrant being granted to a political clique.—*New Zealand Freemason.*

THE three Commanderies of North Carolina met at Wilmington, May 10th, and organized a new Grand Commandery by virtue of a warrant from Grand Master Dean. H. H. Munson, of Wilmington, was elected Grand Commander, and James C. Munds, of Wilmington, Grand Recorder. The total membership in the State is sixty-eight—not a large number to start with, but we doubt not it will be rapidly increased, and we cordially wish them success. The next annual meeting will be held Oct. 12, 1882.—*Token.*

SYMPATHY.—We extend our sincere sympathy to our friend and brother, G. H. Ramey, editor of the *Masonic Eclectic*, in his recent severe loss. He says in his letter to his journal, "Within two short months, two homes have been desolated. The home where my infant lips were taught to say 'Our Father' and the one to which a Christian wife taught me to cling as a rock of refuge from the storms of life, they are both desolate." Two pages of the *Eclectic* are memorial plates with steel engravings. "My Beloved Asleep," in the same number, is beautiful.

THE Grand Chapter of England has a cash balance on hand of £1,307 stg.

THE portrait bust of Bro. H. R. H. the Prince of Wales, in Masonic regalia, fraternally presented to the Grand Lodge of New South Wales by Bro. Marshall Wood, was on public view on the ground at the ceremony of laying the foundation stone of the new Masonic Hall, on the 9th November, at Sydney.

THE position at present in France is that the Grand Orient confers the 18° as one of its seven grades, the Supreme Council of the Ancient and Accepted Rite granting symbolic charters, as well as grades up to the 33°.

THE English Masons will contribute at least two hundred and fifty thousand dollars this year to their Masonic institutions of education and benevolence in addition to the immense sums subscribed towards the various local boards of relief. How much better than Templar parades and Scottish Rite regalia.

LADY BRASSEY, who has been elected a Dame Chevalier of the Order of St. John, has given £20 towards erecting an English hospice at Jerusalem, and has placed £100 at the disposal of the St. John Ambulance Association to form centres of instruction in first aid to the injured, that amount having been collected in fees from the public who inspected the "Sunbeam" when anchored off Middlesborough.

THE *Freemason*, Sydney, N. S. W., is one of the best Masonic publications on our exchange list. Its typography is excellent, and although we do not like the shape, as it is awkward to bind, it is printed on first-class paper and in clear type. The editorials are always excellent in style, and of a high tone. Its able advocacy of the rights of the Grand Lodge of New South Wales, will win for it a lasting name. R. W. Bro. N. Weekes, the erudite Grand Secretary of our youngest sister colonial Grand Lodge, is the editor. We wish him, the *Freemason*, and the Grand Lodge of New South Wales, every success.

THE *Kneph*, published by the learned Bro. Kenneth R. H. Mackenzie, LL. D., author *Masonic Dictionary*, &c., &c., at 77, Bishopgate St. Within, E. C., London, England. This Masonic journal is the organ of the Sovereign Sanctuary of the Ancient and Primitive 33°, and Rites of Memphis 95° and Misraim 90°, England. It is conducted with marked ability, and Brethren interested in these grades should subscribe for the same. It contains a mass of most useful information regarding these

degrees every month. The well-known Brother John Yarker, Grand Master of the Rites in England, is a constant contributor.

Our able contemporary, the *Freemason*, Sydney, N. S. W., of October is full of interesting matter, and in a leading editorial we learn the Grand Lodge of New South Wales will shortly lay the foundation stone of a magnificent edifice in the Queen City of the South, to be consecrated to the Craft. It has been formed to perpetuate and consecrate the efforts of Freemasonry, and adds there are now thirty lodges on the roll with a membership of over a thousand. Yet Canada and Quebec hesitated to recognize this prosperous young sister. We should not have allowed the Grand Lodge of Manitoba to beat us in this respect. The new Hall, we learn from the same source, is to cost one hundred thousand dollars, and is away from any place of refreshment. Good!

THE *Advocate* has the following:—

Q. Has a Lodge the right to elect a W. M. or Warden, in case of resignation, without a dispensation from the Grand Master? Our by-laws, approved by the Grand Lodge in 1871, read: "All vacancies which may occur shall be filled by an election to be held on the first stated meeting thereafter."

A. Your Lodge has the right to elect a Warden, in case of a vacancy, as provided by your by-laws, but cannot elect a W. M. except by a dispensation from the Grand Master.

We ask for information, Bro. Rice, as according to the constitutions of all the Grand Lodges in the Dominion an officer cannot resign.—Ed.

THE 9th of November will long remain a sacred-letter day in the history of New South Wales Freemasonry.

They builded better than they knew, The small commencement to large proportions grew.

When we shall have laid the foundation-stone, there will yet devolve the duty upon the Craft of a second and far nobler part—that of erecting an Asylum for the Relief of the Poor and Distressed. It will take some time for the completion of our Temple, but the time will yet come when the completion of an Asylum will redound to the glory of the N. S. Wales Constitution much more. To a few persons the reverse would have been more to their liking. The first should have been last, and the last first. We feel sure the erection and completion of our Masonic Hall will be a long step towards uniting the whole of the Craft of the colony under one head.

An anti-Masonic paper recently started in Washington makes the astounding revelation that it has information that a man was murdered in a Lodge-room by the Master, and has the evidence of a woman who was an eye-witness of the horrible scene. This startling story will make the leaders of Masonry pause in their labor. For centuries, even from the establishment of the Fraternity, in the uncertain ages long past, it has been the custom at each meeting for the Master or some well-muscled brother to murder an unfortunate victim. Without this it would be impossible to teach the uncertainty of life, the certainty of death, and many other valuable lessons so necessary to the existence of a great fraternity. But with exposure must come downfall and ruin, and unless this anti-organ can be suppressed, or bought off, or otherwise disposed of, the exposure will certainly come. When a Mason is seen to enter the Lodge room hereafter, and is never heard of afterward, the old story that he was eaten by the goat will not do, but strict search of every necropolis in the adjacent country will be made for his mangled remains, and the "minions of the law" will run down the murderers.

The Grand Lodge of Ohio held its Twenty-fourth Annual Communication at Toledo on Oct. 18th, 19th and 20th, Grand Master R. C. Lemmon presiding. About five hundred brethren were present. The Grand Master, in his address, alluded to the happy settlement of the Quebec and Scottish difficulty, and referred to the difficulties between New York and Connecticut. He paid a tribute to the memory of Bros. A. G. Mackey and President Garfield; and also noted the deaths of Bros. Allen H. Crone, Grand Master of Masons in Nova Scotia, and Flavius J. Phillips. On the 19th the Temple was dedicated with imposing ceremonies. The Grand Orator, Bro. Waters, delivered an address, in which he feelingly alluded to Brother Garfield's untimely fate. Our friend Bro. Kieffer was elected Grand Master. He has successively presided over all the Grand Bodies in the State: first, over the Grand Council of R. and S. M.; then the Grand Chapter R. A. M.; then the Grand Commandery K. T.; and now over the Grand Lodge—a dignity which, as Past G. M. Lemmon justly said, is the highest in the gift of Ohio Masons. Of course, our old friend John D. Caldwell was re-elected Grand Secretary. Long may he be spared to occupy the position.

THE "Voice of Masonry" does not venture a reply to our editorial on "Unity," but contents itself by a personal attack on the writer, who, he sneeringly asserts, "evidently imagines himself a modern Solon," and says that "such an one" must be re-

garded "as a knave or a fool." This may be argument, but we hardly deem it such. The editor of the "Voice" asserts that no Grand Lodge should be recognized unless all the Lodges within its jurisdiction acknowledge it as the Supreme Body within that jurisdiction; and because we reminded the "Voice" that Melrose Abbey Lodge still worked independent of the Grand Lodge of Scotland, and asked, since such was the case, was the Grand Lodge of Scotland an inchoate body, we are termed "a knave or a fool."—Pretty good! We again ask the "Voice" is Melrose Abbey Lodge a legitimate body entitled to recognition, and is the Grand Lodge of Scotland an inchoate body, without sovereign rights? The "Voice" will please answer without calling us pet names. Poltroon, knave, fool, Friday, &c., are almost as unmasonic as daring to oppose a pet theory of the "Voice." We do not hold to any "rule or ruin" theory, but we are opposed to all concurrent jurisdiction, which has proved injurious to the Craft wherever it has been allowed. We have always avoided using harsh language in discussing any question with our contemporaries, and the boyish weakness of the "Voice" in resorting to calling names is not likely to induce us to depart from our usual rule.

THE GRAND LODGE OF MISSOURI.—The bond of fraternal union between the Grand Lodge of Quebec and all the regular co-ordinate sovereign Grand Lodges of North and South America, is now nearly perfect and complete. A few years ago the Grand Lodge of Missouri offered conditional recognition to the Grand Lodge of Quebec, and forwarded a commission to the G. M. of Quebec as their Grand Representative near Quebec. These were respectfully declined by the G. M. and the G. L. of Q. At its annual communication in October last, the M. W. the Grand Lodge of Missouri passed the following resolution:—

"Resolved, That the Grand Lodge of Missouri extends to the Grand Lodge of Quebec a cordial and fraternal recognition as the Supreme Masonic authority for and within the jurisdiction occupied as a Grand Lodge, and that we will appoint and receive Grand Representatives, thereby establishing Masonic comity and fraternal relations between these Grand Lodges." All hail Missouri.

EASTERN STAR.—R. W. Bro. Willis D. Engle, Grand Secretary of the General Grand Chapter of the Order of the Eastern Star, has issued a circular to the different Masonic Lodges in Ontario. In it he states there are "Grand Chapters in the following States, viz: Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Kansas,

Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York and Vermont. In these sixteen States there are about three hundred and twenty Chapters, with an active membership of over sixteen thousand. There is also a General Grand Chapter, composed of representatives of the Grand Chapters, which has exclusive authority to establish and publish the Ritual work of the Order, and exclusive jurisdiction for the organization and government of Chapters in States and Territories where no Grand Chapter exists, until such a body shall be legally organized therein, which can be done when five or more Chapters are duly organized in the same State or Territory. Under its authority Chapters are working in Colorado, Florida, Maryland, Nevada, Oregon, Tennessee, Texas and Idaho, Montana, Wyoming and Indian Territories. Although an independent Order, it is closely allied to the Masonic Fraternity, and aims to give practical effect to Masonry's beneficent purpose to provide for the families of Masons. In this organization, Masons and their wives, daughters, widows, mothers and sisters work together for their moral, social and intellectual elevation. Its Chapters are an important aid to Masonic Lodges, by bringing the families of Masons socially into sympathetic relationship to each other, and enlisting in behalf of noble purposes woman's active sympathy and influence. In our Chapters she fills the principal offices and thereby achieves for herself the important advantages which come from experience in responsible positions. Only 'Master Masons in good standing in a Masonic Lodge, and their wives, daughters, mothers, widows and sisters, who have attained the age of eighteen years, are eligible to membership in the Order.'" There are five Chapters at present in Ontario, but not working. The Order has never taken in Canada, although we believe there are two Chapters working in the Province of Quebec. We fancy no objection will be made by our Canadian brethren to any Chapters that may be opened under the authority of the General Grand Chapter of the United States. We can, from personal acquaintance, vouch for the enthusiasm, ability and truly high Masonic standing of our friend and brother, Grand Secretary Willis D. Engle, of Indianapolis, Indiana.

IMPERIAL GRAND CONCLAVE.—The Annual Assembly of the General Grand Conclave of the Grand Imperial Council of Scotland, was held in Waterloo Hotel, Edinburgh, on Friday, the 28th ult. In the absence of the Most Illustrious Sovereign the Earl of Kintore, who was detained in Forfarshire, owing to the indisposition of Lady Kintore, and the Most Eminent Grand Viceroy, Captain Charles Hunter, who was detained

in Wales, the throne was occupied by Very Illustrious Sir Knight Major John Crombie, Grand Senior General. The minutes of General Grand Conclave and Executive Committee were read and confirmed. The following were the Officers appointed for the ensuing year, viz: Captain Charles Hunter, Grand Viceroy; Major John Crombie, Grand Senior General; James Crichton, Grand Junior General; George Dickson, M. D., Grand High Chancellor; James Carmichael, M. D., Grand Treasurer; R. S. Brown, Grand Recorder; William Edwards, Grand High Almoner; J. H. Balfour, W. C. Grand Marshal; J. Dalrymple Duncan, Grand Sword Bearer; Col. J. Todd Stewart, Grand Standard Bearer; and Sir Molyneux H. Nepean, Bart., Grand Chamberlain. The following Sir Knights were elected to office in the Grand Senate, viz: the Rev. W. W. Tulloch, B. D., George Miller, C. A., John M. Martin, jr., of Auchindennan, Captain J. Proudfoot Dick, J. H. M. Bairnsfather, S. S. C., and John Fleming. A charter to a new Conclave in Glasgow, to be named the St. Helena, No. 10 was granted. The usual routine business having been gone through, and the General Grand Conclave closed, the Sir Knights sat down to an excellent dinner, provided by the proprietor of the Hotel, Sir Knight Grieve and Major Crombie presiding, with Sir Knight J. Crichton as Croupier. The usual loyal and chivalric toasts were given and responded to. Several excellent songs were sung, and a pleasant evening was passed. This Order, during the lifetime of Bro. J. Wentworth Little, was exceedingly popular in England, and several Conclaves at the same period were working in Canada, under the authority of the Imperial Grand Council of England, Col. W. J. B. MacLeod Moore being Grand Inspector General. The Rite is now in this country under the Grand Council of Royal and Select Masters, and, as in England, rarely worked.

ARKANSAS.—We are in receipt of the proceedings of the thirty-first annual communication of the Grand Chapter of Arkansas, held at Little Rock, on the 19th, 20th and 22nd days of November, 1880. M. E. Grand High Priest Guire says in his address that "while comparatively few stones have been laid in the walls, the material has been of the best character." He doesn't appreciate the new beneficiary societies, and thus alludes to them:—"New orders and attractive societies

have sprung up within the past ten years all over the land, and beneficiary societies have been the rage to such an extent as to cause some apprehension in the minds of some worthy Companions that Masonry would wane unless it followed in the wake of new systems, but we have no such fears, nor do we favor such innovations on the body of Masonry. Our institution stands on higher grounds. Its grand lessons inculcate benevolence, and influences acts of relief from principle and not of debt. It teaches its votaries to do right, because it is right to do so. To succor the needy; to relieve the distressed; to bind up the broken heart and pour consolation into the wounded spirit, because it is noble and God-like to do so. To cultivate the noble parts of our nature and build on the sure foundation of principle, is our work, and the world was made better because of our existence, our mission. To cement the bands of enduring friendship and cultivate a spirit of sympathy for the weak and the fallen; to strengthen the ties of universal Brotherhood and arouse the noble faculties of mankind, is our mission." He argued at great length and with due impartiality the question of Cryptic Masonry, and contended that, as the General Grand Chapter did not and would not interfere, the Grand Chapter of Arkansas would not interfere, and consequently the Chapter degrees in that jurisdiction are conferred under Chapter Warrants. Comp. Geo. Thornburgh, of Powhattan, was elected Grand High Priest, and Comp. L. E. Barber, of Little Rock, Grand Secretary. There are eighty Chapters on the roll.

### Decease of R. W. Bro. Austin.

It is our painful duty to announce the decease on Dec. 3rd, at New York, of R. W. Bro. J. H. Austin, Grand Secretary of the Grand Lodge of New York, a position he has occupied with marked ability since 1853. He was born at Salem, N. Y., 1813. The following is a brief summary of his Masonic career taken from the New York *Dispatch*:—

Made a Mason in Phenix Lodge, No. 58, at Lansingburg, he passed through its various offices and became its Master. Subsequently he united with others in the formation of Clinton Lodge, No. 140, at Waterford, being its first Master. In 1853 he removed to New York city, where he affiliated with Mariner's Lodge, No. 67, and continued therein until the revival of Howard Lodge, No. 35, with which he became associated and of which he died a member. The degrees of Capitular Masonry having been conferred upon him in 1849 in Phenix Chapter, No. 133, at Lansingburg, upon his removal to this city he joined Phenix, No. 2, and subsequently Orient, No. 138, of which he was High Priest for two years. In 1862 he joined Jerusalem Chapter, No. 8, in which death has just severed his membership. In 1859, having already served as Deputy, he was elected Grand High Priest of our Grand Chapter. At the triennial convocation of the General Grand Chapter held in St. Louis in 1868, he was elected its presiding officer, and served the term with great distinction, his address at the end of the official period ranking with any paper ever before or since presented to that august body.

He received the Cryptic Degrees in Adelpic Chapter, No. 7, and the Knightly orders in Morton Commandery, both of this city, but never held office in either.

In 1856 he received the degrees of the Ancient and Accepted Rite up to and including the 32°, and ten years later was advanced to the 33°, and enrolled as an honorary member of the Supreme Council for the Northern Jurisdiction.

He was one of the founders of the Association of Masonic Veterans, and served three years as President thereof with great acceptability.

The M. W. Grand Master of New York has been pleased to appoint R. W. Bro. Edward M. L. Ehlers, Grand Secretary *ad interim*.

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.

### Jurisprudence Department.

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

QUERY—Would you kindly inform me as to the privilege a brother may claim in regard to getting his degrees. In the instance of a brother who has been initiated at our regular meeting, can he be debarred from obtaining the Fellow Craft degree if properly qualified at the next regular meeting, because there was no notice given in the summons?

Answer—The control of the work is entirely in the hands of the Master of the Lodge. He may give or refuse to give the degrees, just as he chooses, observing, of course, the requirements of the Constitution. It is not essential that the summons should contain notice of conferring the second or third degree, and the absence of this notice would not, in our opinion, be any ground for refusing to advance a brother. A brother who has passed a satisfactory examination, is entitled to advancement at the next regular meeting held four weeks after his initiation, unless there is some good reason to the contrary.

Q.—Can charges be preferred against the W. M. of a Lodge? If so, who should the charges be sent to—who would try the case, and who would rule the Lodge in case the W. M. was suspended or expelled?

A.—The charges must be sent to the Grand Secretary, who forwards them to the Grand Master. The trial takes place before a Commission of Masters or Past Masters, appointed by the Grand Master. (See Robertson's Digest, page 158.) If the Master is removed, the Senior Warden acts as Master in summoning the Lodge until the next election of officers. He may rule the Lodge, and any Past Master can confer the degrees.

Q.—On page 77 of R. W. Bro. Henry Robertson's "Digest of Masonic Jurisprudence," referring to candidates eligible for D.D.G.M., I observe the following:—

"Those who are eligible for election as D.D.G.M. must be P. M.'s in good standing,

members of some Lodge, duly returned to Grand Lodge as P. M.'s and residents of the Districts for which they are respectively appointed. None others are qualified."

Am I to understand that the actual W. M. of a Lodge, though a P. M., is not eligible for the office of D.D.G.M.? I judge this to be Bro. Robertson's opinion from his subsequent remarks on the same subject regarding Quebec, but would like to have his views definitely expressed?

A.—The actual Master of a Lodge who is also a Past Master is eligible for election as D. D. G. M., under the present Constitution of the Grand Lodge of Canada. In Quebec it is not so, and we think the Quebec rule is a good one; and we would be glad to see it adopted by the Grand Lodge of Canada.

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An Important Circular.

The following circular has been issued by R. E. Comp. John Ross Robertson, Grand Supt. of Toronto District, and is of general interest to the Craft, but the R. E. Comp. should remember that some jurisdictions on the other side do not issue diplomas. A Companion may purchase one and get it certified to by the High Priest and Secretary of the Chapter to which he belongs, but the vast majority in such jurisdictions have no certificates:

ROYAL ARCH CHAPTER OF CANADA.

Office of Grand Superintendent, Toronto Dist't,

TORONTO, 1st December, 1881.

Dear Sir and Excellent Companion:—

I have to direct the attention of members of Chapters to the following extract from the address of the M.E. Companion, Daniel Spry, G.Z., in 1880, delivered at the Annual Convocation of the Grand Chapter in the city of Guelph, and the decision of the Grand Chapter thereon.

ROYAL ARCH CLOTHING AND MASONIC FESTIVALS AND FUNERALS.

"Some discussion has lately taken place in the Masonic Press regarding the proper Masonic clothing to be worn at the funeral of a deceased brother. \* \* \* There is no funeral ceremony in connection with Royal Arch Masonry in this jurisdiction, and although the Constitution permits the attendance at funerals of Royal Arch Masons properly clothed as such, it would be much better if all Free Masons would, on such

occasions, appear in the more simple and appropriate clothing usually worn by Master Masons."—See p. 21, 22, Proceedings of 1880.

The committee on the address of the Grand First Principal reported that they were "fully in accord with the views of the M.E. the Grand Z., \* \* \* believing that the simple costume worn on such occasions by Master Masons is more appropriate than any other, and that a more elaborate display is unnecessary and should be avoided."—See p. 47, Proceedings 1880.

As it is desirable that all decisions of the Grand Chapter should be obeyed, you will direct your members to discontinue wearing Royal Arch clothing at Masonic funerals in future unless the Chapter has been specially convened to take part in the ceremony. When a Chapter has appeared as such at a Masonic funeral, the Ex. Z. should immediately report to the Grand Superintendent as provided for in clause cxii. of the Constitution of the Grand Chapter, 1881, which states that "no public procession or festival shall be allowed without a dispensation, except to attend Masonic funerals, the urgency of which may not admit of the delay necessary for procuring a dispensation, and which shall immediately be reported to the Grand Superintendent of the District."

I have noticed Masons present at Lodge meetings and at Craft Festivals, wearing Royal Arch Regalia. This is clearly a violation of the Constitution, and should be discontinued in this District, as clause cxiii. of the Constitution states that "if any Chapter or Companion shall attend any public procession (except a funeral) or festival, in Royal Arch clothing, without a dispensation, such Chapter or Companion shall be suspended, \* \* \* and such Companion shall be rendered incapable of ever after being an officer of a Chapter."

You will note that the requirement of the constitution is most explicit, and I respectfully desire that you will see that it is obeyed.

SPECIAL DISPENSATIONS.

As during this month Chapters will be called upon to elect their officers for the ensuing Masonic year, I beg to remind you that at the Convocation of Grand Chapter held at Guelph 1880 (See p. 15, Proceedings 1880), the Grand Z. in his address directed the attention of Grand Chapter to the "numerous applications received for dispensations, to permit Companions to be installed as Principals without having previously served in the other offices required by the Constitution." That the Grand Z., "believing the opinion of the Grand Chapter to be unfavorable to the extreme use of this prerogative, declined to grant several of those applications," although in a few very urgent cases they were issued. The committee, in their report on the address



of the Grand Z., which report was adopted by Grand Chapter, state that "the precautions taken by him before granting dispensations are specially worthy of our commendation," and in 1881 the committee of Grand Chapter, in their report upon the Grand Z.'s address, again refer to the subject, and state that they "are glad to perceive that the number of special dispensations granted is diminishing, and trust that in the near future the necessity for such dispensations will be entirely removed."—(See Pro. 1881, p. 47.)

Your attention is also called to clause xv. of the Constitution which provides especially for the eligibility of Companions for the chair of First Principal:—"No Companion shall be eligible for the First Principal's Chair unless he be an installed Master or Past Master of a regular Lodge, nor until he has served in the Second Principal's Chair for twelve months, nor to the Second until he has served in the Third Principal's Chair for twelve months, unless by special dispensation from the Grand First Principal."

As an officer of the Grand Chapter I am in complete harmony with the views expressed and confirmed by Grand Chapter, and therefore respectfully urge Companions in selecting officers to avoid, if possible, conflict with the decision of Grand Chapter as well as with the views of the highly esteemed M.E. Companion who at present holds the sceptre of the Grand First Principal.

#### VOUCHING.

The special attention of members of Chapters is called to clause ci. of the Constitution, in reference to visitors, as there is reason to believe that in many Chapters in this district visitors are admitted on a mere nominal examination, even without the production of a certificate. This statement applies more especially to Royal Arch Companions from jurisdictions outside of the Grand Chapter of Canada. You will therefore be particularly guarded in the admission of visitors; in the examination use the greatest care and insist on the production of a Royal Arch Certificate or Demit. I am credibly informed that suspended Companions from several foreign jurisdictions have visited Chapters in this jurisdiction.

#### FEEES AND DUES.

I regret to learn that in many Chapters in this District there are large numbers of Companions in arrear for dues, in some cases for two, three and four years. I need hardly remark that such a state of things should not be permitted to continue, and that all Companions in arrear should be promptly read out at the December meeting, and duly summoned to show cause why they should not be suspended for n. p. d. If the Com-

panions so summoned are well able to pay, but will not, there is but one course, and that is suspension; if, on the other hand, circumstances are such as to render it impossible through sickness and distress to place themselves clear on the books, their dues should be remitted. Companions will note that the amount required for Chapter dues is small—about one cent per day—a sum so infinitesimal that it seems to me that every Companion should be able to liquidate.

#### CHAPTER OF INSTRUCTION.

It is my present intention to hold a District Chapter Meeting for Instruction in Toronto during the month of February. The arrangements will be communicated to you in a future circular. I cordially invite your hearty co-operation.

#### SENDING OF CIRCULARS.

Will you kindly direct your Scribe E. to send me regularly a copy of the circular issued calling the meeting of your Chapter.

#### COPIES OF THE CONSTITUTION.

The new Constitution of Grand Chapter is now ready, and copies may be procured from the Grand Scribe E. It is highly desirable that all Chapters should order copies, so that every Companion in the district may not only be provided with a copy, but make himself thoroughly conversant with its contents.

#### INSURANCE.

The late fire at York Chapter Hall, Eglinton, reminds me that it is absolutely necessary that the property of every Chapter should be fully insured, so that heavy loss may be avoided. York Chapter property was fully insured, but another Masonic body, meeting in the same building, lost \$400 through neglecting to attend to this important duty.

In conclusion. I beg to state that my time is at the disposal of Chapters, and upon reasonable notice I shall always be available. I trust to be able to officially visit all the Chapters in this jurisdiction during the next few months, and in so doing, would like to consult as much as possible the convenience of Companions.

Companions, either officers or members of Chapters, visiting Toronto, are invited to call, and I can assure them that in every way possible I shall endeavor to make their visit pleasurable.

You will be good enough to read this circular in open Chapter, and spread the same on your minutes, for which purpose a duplicate copy is enclosed.

I am, My dear Sir and Ex. Comp.,  
Yours Fraternaly,

J. ROSS ROBERTSON, J.S.T.D.