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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

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

"The Queen and the Craft."

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VOL. XVII.

PORT HOPE, ONT., OCTOBER 15, 1883.

No. 10.

### GRAND CHAPTER OF ROYAL ARCH MASONS OF QUEBEC.

#### OFFICE OF THE GRAND Z. PROCLAMATION.

*To all Companions in obedience to the Grand Chapter of Quebec, and to all Regular Grand Chapters and Grand Lodges of Mark Master Masons throughout the World:*

WHEREAS, The Grand Lodge of Mark Master Masons of England and Wales, &c., &c., has granted warrants to form two lodges of Mark Master Masons at Montreal within the territory and jurisdiction of the "Grand Chapter of Quebec," named respectively "Victoria, No. 301," and "Henniker, No. 314," under which warrants said lodges have been erected and constituted, and also formed and constituted from and by the members of said Mark Lodges, a Provincial Grand Lodge styled "Provincial Grand Lodge for Quebec Province," under R. W. Bro. William Badgley as Provincial Grand Master; and

WHEREAS, The granting of such warrants has thus been done since the formation of said Grand Chapter of Quebec, and its unconditional recognition by said Grand Lodge of Mark Master Masons of England and Wales, &c., &c., and the interchange of fraternal relations from time to time between said two Grand Bodies; and

WHEREAS, said Grand Chapter of Quebec has, since its formation, sole and exclusive jurisdiction over the territory of the Province of Quebec, so far as relates to Capitular Masonry, or the degrees of Mark Master and intermediate degrees to, and inclusive of the Royal Arch degree, by reason whereof such action on the part of the Grand Lodge of Mark Master Masons of England and Wales, &c., &c., was, and is an unjustifiable and unlawful invasion of the territory and jurisdiction of the Grand Chapter of Quebec, in violation of well established principles of Masonic jurisdiction, and an attack upon the sovereignty of the Grand Chapter of Quebec; and

WHEREAS, On the thirteenth day of August last past, I did on behalf and in the name of the Grand Chapter of Quebec, solemnly protest against the establishment of said named Mark Lodges, by letter addressed to the Right Honorable Lord Henniker, Most Worshipful Grand Master of said Grand Lodge of Mark Master Masons of England and Wales, &c., &c., and demanded the withdrawal of the warrants of said two Mark Master Lodges, notifying him that failure to comply with such demand on or before the twenty-fourth day of September then next, and now last past, would necessitate the severance of fraternal rela-

tions between the said two Grand Bodies; and

WHEREAS, The said Grand Lodge of Mark Master Masons of England and Wales, &c., &c., has ignored the said notification, protest and demand, and has failed to withdraw the said warrants of said lodges, and discontinued its illegal usurpation of rights and invasion of territory of the Grand Chapter of Quebec.

Therefore, be it known unto you all, That in vindication of the sovereignty, and in defence of the rights and prerogatives of the Order, and in justice to those Grand Chapters whose recognition has been extended to it, I declare in virtue of the authority vested in me as Grand Z. of the Grand Chapter of Royal Arch Masons of Quebec, that the action of the said Grand Lodge of Mark Master Masons of England and Wales, &c., &c., in granting said warrants, and erecting and constituting said lodges, was and is illegal and unfraternal, and said lodges irregular and illegal lodges, according to Masonic law and tradition, and the members of said lodges made or to be made therein, irregular Mark Master Masons.

In consequence whereof, I declare and proclaim all Masonic intercourse to be suspended, and to cease between the said Grand Chapter, its Subordinate Chapters, and all members thereof, and in obedience thereto on the one hand, and the Grand Lodge of Mark Master Masons of England and Wales, &c., &c., and all lodges and members in obedience thereto on the other; and all Companions and members of the Grand Chapter of Quebec and of its Subordinate Chapters are hereby commanded to hold no intercourse with any brother in obedience to the said Grand Lodge of Mark Master Masons of England and Wales, &c., &c. This edict to be and remain in full force and effect until revoked by the Grand Z. or the Grand Chapter of Quebec.

It is further Ordered, That due proclamation of this edict be made to all

Companions and members in obedience to this Grand Chapter, of which they, and each and all of them, are to take due notice and govern themselves accordingly, and that the same be communicated to all regular Grand Chapters and Grand Lodges of Mark Master Masons throughout the world.

WITNESS my hand and the Seal of the Grand Chapter of Royal Arch Masons of Quebec, at Waterloo, in the Province of Quebec, Dominion of Canada, this thirteenth day of October, A. D. 1833.

H. L. ROBINSON,  
Grand Z.

[L.S.]

(Attest,)

DAVID SEATH,  
Grand Scribe E.

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### "CHARITY FAINTETH NOT!"

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It is an interesting spectacle, albeit there is imparted to it an admixture both of sadness and pleasure, to witness gatherings which take place regularly and at intervals within the walls of our Masonic headquarters in Great Queen Street, for the election of candidates to one or other of those institutions which stand forth as amongst the provident landmarks of the Craft. The pleasure arises from the conviction which is then perhaps more than at any other time forced upon the minds of the Brethren, of the vast amount of disinterested and self-denying energy put forth to establish the fact already known that Charity is the one great characteristic of the Freemason's heart. We say the fact is already known, because the very existence of our magnificent palaces of benevolence and of solicitude for the wants and sufferings of our less favored fellow-creatures proclaim to the world the depths to which the hearts of the brethren are stirred, and the unquenchable sympathy with suffering humanity which is promulgated by the tenets of the Order. Whatever the curious or cynical may say of the "doings" of the Masons, and how-

ever they may cavil in inquisitive ignorance over the “secrets” and amenities, which are the absolute possessions of the initiated, the outer world is bound to confess, as it gazes on the splendid institutions we have raised for the shelter of the aged and decayed, the maintenance and education of our youth of both sexes, that although the ways of the Craft are to them inscrutable and past finding out, yet there is in it, at all events, a substratum of almost boundless charity which must excite the admiration and emulation of all right-thinking men, and prove to even the most sceptical that brotherly love, relief and truth exists in reality and not merely in name. The world in general sees the results of exertions put forth in this respect by the munificent sums that are subscribed thrice a year at our festivals, testifying to a generosity and spirit of practical philanthropy equalled by no other institution on the face of the globe. But great sums on paper testifying though they do to the immense liberality and self-sacrifice of the Craft, generally do not represent in any degree the personal and heroic actions by which such results are attained.

Of this the world can know but little, if anything; their province is to look on, passive admirers of the great and glorious work which is achieved year after year by an Order they so often affect to hold up to ridicule. To us who are initiated to “look within and out,” the realization of this grand work is all the more glorious and sublime. It denotes to us that not only has money flowed in by thousands upon thousands, through the various channels, of the highest type of human benevolence, but we see in the person of every Steward who comes up to our festivals the embodiment of collective and individual sympathy with the bereaved and needy, and a determination to assist in every possible way in assuaging the aggregate of the poverty and distress that surround us on every side. We see not

merely the quiet contented home of the aged and infirm, where “age and want sit smiling at the gate,” cared for in their declining years by tender and loving hands; but our thoughts are carried back to the days when these recipients of the bounty of the Craft were in better position, if not in enjoyment of comparative opulence. We hear the voices of gratitude that have resounded through those walls, like sacred music, recalling the forms and features of many who have passed away to the Grand Lodge above, where the worn and weary are at rest, and there is no want to need the exercise of human compassion. The grateful acknowledgments of those who are still with us are best, and echo similar strains that fell upon our ears in “the long ago,” and inspire us to persevere in the task so dear to the Masonic creed of “going about doing good.” Let there be no contemptuous curl of the lip at the utterance of such sentiments as these. We are not sermonizing, but placing before those who are most intimate with facts, the real state of the case. Turn again to the ruddy-cheeked lads and modest maidens, many hundreds of whom are being clothed and fed and educated in our schools, and say whether in fitting those little ones for the stern realities they must face in after life there is not a grand and beneficent scheme which must be placed to the credit of our oftentimes maligned Order? We say this in no apologetic strain, or boastful humor; the chariot wheels of Masonic benevolence roll noiselessly, yet invincibly, over the rough roads of life, carrying with them help and healing to the distressed and needy, and expecting no reward or praise from any human lip.

These thoughts, we say, give pleasure to the sensitive mind who visits the Hall and portals where so much real charity is periodically dispensed. But, on the other hand, there is a tinge of sadness in the thought, that, however open-handed the brethren have been, the demands are far in ex-

cess of the relief it is possible to afford. Anxious friends will button-hole you upon the staircase, and plead for the gift or exchange of votes in aid of some deserving case, and as you pass along, utterly unable to comply with all (if any) of such requests, the feelings are saddened by the knowledge that so much real necessity exists. Inside the Hall are brethren who have come up from the Provinces, and sometimes, after travelling long distances, flushed with the hope of succeeding in behalf of poor deserving widow or child in whom they have taken a deep personal interest in the localities from which they hail. To watch fluctuating expressions of hope, anxiety, and disappointment which mark the countenances of those most deeply interested in the election, is a sight to be seen, not described; and, at length, when the poll is declared and the results made known, the proud consciousness of duty well performed illumines the faces of those who have striven successfully on behalf of the objects of their compassion; whilst the less fortunate are compelled to accept, with quiet and sorrowful resignation, the failure of cherished hopes, only to be revived when the next election time comes round, when fickle fortune might be in a better humor.

A lesson taught by such a scene as this is, that although a spirit of widespread and munificent sympathy pervades the Craft, and although the amounts of money subscribed year by year increase in a very satisfactory ratio, there is, nevertheless, a vast sum of unavoidable distress, which it is impossible to relieve, much as the Brethren may be desirous of coping with the many exigencies that arise. It is grievous to see out of the lists of approved candidates which are submitted at each successive election, so many who are sent away empty, and unsatisfied through sheer inability to meet all the deserving claims upon the bounty of our institutions; but it is only the same here as in all other schemes of a similar kind, whose ob-

ject is to relieve distress and smooth the path of the unfortunate in life. The consciousness of having done one's duty renders at all times less bitter the sting of adversity; and thus, whilst sadness and pleasure go hand in hand on occasions such as those to which we have referred, there is this proud satisfaction that but for the continued and unwearied exertions of the Craft, an untold mass of human discomfort and suffering, not only immediate, but remote, must go unrelieved. It is only for the brethren to bear in mind that as the years roll on, so is the demand upon their liberality increased, and that if we are to justify the fame of which we proudly boast, of being the most benevolent and charitable institution extant, there must be no relaxation of either personal energy or application of purse in support of the great institutions which are devoted to their several and most beneficent purposes. We are convinced that the brethren generally recognize to the full their responsibilities in this respect, and that in the session now fully opened for united work the stream of benevolence will flow on in its usual course, only with stronger and broader volume, impelled by the overflow of true sympathy in the increasing numbers of cases of real distress which arise deserving it.—*Freemason's Chronicle*.

Bro. Major General Laurie, Grand Master of Nova Scotia, is a soldier of thirty years' standing. He served in the East under Lord Raglan, during the Crimean war, and in India during the Indian mutiny. He was also the late Deputy Adjutant-General of Militia of Canada. The volunteer Militia of Nova Scotia recently presented our distinguished brother with a magnificent testimonial, consisting of a sword of honor, and a massive silver punch bowl. In this connection it may be mentioned, that one member of his family a few years ago was Sheriff of London and Middlesex, and another Lord Mayor of London.

**MYSTERY OF FREEMASONRY.**

The mystery of Freemasonry is a composite—many in one. This unity it jealously maintains, admitting no equal, denying the existence of a superior. It worships the Grand Architect of the Universe as a unit, and yet it is distinguished throughout by its triads. One of its units, the "Mystery" that it teaches, in itself, as a word, derived from a Greek root, signifying "to initiate into the Mysteries." Thus the "Mystery" resolves itself into the 'Mysteries.' Here is a mystery at the very outset—many in one. Masonry is a clustered mosaic of threes. It is not surprising that some brethren fail to understand Freemasonry, for it contains some things hard to be understood. And this is not without a parallel. Recall the famous saying of Dean Swift in reference to Christianity: "If God should please to reveal unto us this great *mystery* of the Holy Trinity, or some other *mysteries* in our holy religion, we should not be able to understand them, unless He would bestow on us some new faculties of the mind." So some things in Masonry are hard to be understood, and others are hard to be remembered, so that the Brother that has the best *mind* and the best *memory* makes the best Freemason.

There are two doctrines that have formed, from the very earliest times, constituent parts of that mosaic which we style the Mystery of Freemasonry, which are no longer *hidden* mysteries. We allude to our faith in the Unity of God, and the immortality of the soul. Neither of these can we fully understand, yet in both of them we implicitly believe. Once it would have cost one's life to have publicly asserted or admitted the belief; now mankind has been so educated, and so lifted out of the mire of paganism, and that indifference to knowledge which is the self-generated poison of profound ignorance, that these truths have been fully brought to light, and

comprehended by the great mass of thinking men. It is no longer *indispensable* to teach the doctrines of the Unity of God and the immortality of the soul in *mysteries*; but we cannot say when it may be otherwise, and hence the good old Craft teaches these truths, which are emphatically its own, in its good old way.

Sport has been made of the polytheism of the Egyptians, among whom the Ancient Mysteries, the Freemasonry of the time, were celebrated. It has been said that this people found their gods even in their own gardens, and deified cabbages. Of a certain epoch in their decline, preceding their fall, this is true; but we should remember that no people have preserved their faith untarnished. So grand, and majestic, and glorious an orb as the sun, hath its spots. Call to mind the history of that "peculiar people," the Hebrews, and remember how they departed, again and again, from the faith. Remember their successors, the Christians, and how they, three hundred years ago, required a "Reformation." Heavenly things when entrusted to earth are always endangered. Call it what we may, embody it, or not, as we will, in a personal entity, no one can fail to be conscious that ERROR is continually combating TRUTH, and sometimes seems to triumph over it; but it is only in seeming, for, as Bryant says, in his "Battlefield,"

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes with pain,  
And dies among his worshippers."

Some modern writers on Freemasonry, in their fear of becoming unhistoric, appear to deride all reference to the Ancient Mysteries as in the Craft's Masonic line of ascent. We do not. There was a nobility in their character, representing the highest water-mark in their tide of intelligence in ancient Egypt; and there was at the same time such a *quasi*-Masonic character in certain of their teachings, that to us it seems often to be nearly

akin to that which distinguishes today our Mystery of Freemasonry. The "tombic" literature of Egypt conclusively proves that the earliest faith of its people included a simple belief in the Divine unity. Dr. Osborn says that their reverence not only excluded images from their temples, but even sculptures both of gods and kings. Their faith was pure, simple, majestic. Even in later times the hymns in honor of Amon, Renouf tells us, are full of expressions closely approaching the language of monotheism. Amon was the *hidden* deity. His priests went so far as to call him the Spirit, "the mysterious soul that is Himself creator of His own dread night." Amon-Ra, the deity worshiped at Thebes, Tiele says, was "the embodiment of the loftiest and purest religious conception ever reached by the Egyptians." Ra was the Sun-god—the expressed image of Divinity; but Amon, or Amon-Ra, was the pure spiritual essence, "the sculptor of all men," who was represented, in His various manifestations of power, by the cloud of deities worshiped at different epochs and places in Egypt. There was thus at the same time monotheism and polytheism prevailing in Egypt. The ignorant masses were polytheists, but the initiates of the Ancient Mysteries were pure monotheists. They worshiped the uncreated, hidden One, at the same time outwardly endeavoring to reconcile their ideas of the unity and spirituality of God with the multiplicity of His manifestations. Most vigorously did they hold to the truth that mind originated the universe, and that the thinking part of man lives on after the death of his body. Our distinguished Brother, the late Dr. Crucifix, even maintained that the Egyptian priesthood, who were connected with the Ancient Mysteries, invented hieroglyphics and symbols to preserve their occult mysteries for their own initiates, at a time when to openly teach the truth would have perilled life. We believe, with Emerson, that "a good symbol is a missionary to

convince thousands." The Egyptians had the All-seeing Eye to represent Deity; a lighted lamp, the soul; a rising star, the new birth; a feather, truth; a shell, the resurrection; an urn, the cup of immortality; the beetle, regeneration; the triangle, three in one, trinity in unity; and the triple tau, or *crux ansata*, immortal life. What a wealth of symbolism, and how powerful and noble its teaching! Who would deride the Ancient Mysteries, the once pure religious faith of Egypt, after knowledge of these facts? Who would thoughtlessly deny all connection between Freemasonry and the Ancient Mysteries?—*Keystone.*

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### THE OTHER SIDE.

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#### THE ANCIENT ACCEPTED SCOTTISH RITE.

The resuscitation of the Sup. Gr. Council for the United States of America, their Territories and Dependencies, has been a fruitful theme for discussion among the members of the Masonic fraternity for the last year past, but for the want of current information many have formed erroneous opinions and have in consequence made many and great mistakes. In order to correct these errors, and for the benefit of all brethren who may feel interested in the subject, the following explanation is given.

The Sup. Gr. Council for the United States of America, their Territories and Dependencies, is not a "New Council" as many have supposed. It was originally established on October 28, 1807, by the Ill. Bro. Joseph Cerneau, under authority derived from the Grand Orient of France, and has had an uninterrupted and unbroken existence of over seventy years, with the exception of a period of four years, commencing in 1828, on account of the Anti-Masonic excitement, and reviving again in 1832 under the Count St. Laurent and Ill. Bro. Elias Hicks.

It took the name of the "United Sup. Council for the Western Hemisphere," on account of the union of the Sup. Gr. Council for the United States of America with the Sup. Gr. Council of South America, New Spain, Porto Rico, the Canary Isles, etc., embracing upwards of eighty members. In 1846 it changed its name to the original, viz.: The Sup. Gr. Council for the United States of America, their Territories and Dependencies. From this date it continued until 1862, when the "Raymond Council" merged into it the Sup. Gr. Council for the United States of America, etc., retaining its name, status, and jurisdiction. In 1865 it changed its name to the "Northern Jurisdiction," and so continued for one year, viz.: December 13th, 1866, on which day the Council was dissolved by its Sov. Gr. Commander, Simon W. Robinson, and all its members absolved from their oath of fealty. Thus the members of the Ancient Council were left alone, their commander, Robinson, forsaking them, taking upon himself the "successorship" of Edward A. Raymond, deceased, for the purpose of resuscitating the "Gourgas-Raymond Council," as it was before its union with the Hays Council. This act of treachery toward the Cerneau members was carried out, the Gourgas-Raymond Council was revived, and is now the "Sup. Gr. Council for the Northern Jurisdiction."

In consequence of this base act of Robinson, the Sup. Gr. Council for the United States of America, their Territories and Dependencies, has been resuscitated by its ancient members and is now in active and successful operation. The members are not adventurers or speculators, but mainly old men who have been active laborers in the field of Masonry for thirty years or more. They do not peddle degrees, nor have any Masonic charges ever been preferred against them except that one, viz.: "that they have resuscitated the Ancient Council."—*Loomis' Journal.*

## REGIMENTAL MILITARY LODGE.

This was one of twenty military lodges organized by dispensations from the Grand Master of Indiana during the years 1861 and 1862. It was one of the few that after the close of the war made a full report of its work to the Grand Lodge, and closed up its business in a regular and systematic manner. The records of this lodge furnish the early Masonic history of Bro. Charles Craft, of whose death mention was made in our last issue, and they thus become of interest to the Craft at this time. The following sketch of this lodge and Bro. Craft's connection with it, has been kindly furnished us by Bro. William H. Smythe, Grand Secretary, which we take pleasure in placing before our readers:—

Military Lodge, 31st Regiment, Indiana Volunteers, was granted a dispensation by the Grand Master of Indiana, on Sept. 13, 1861. It first met in the hall of Terre Haute Lodge, No. 19, and its first work was the initiation, passing and raising of Charles Craft, the Colonel of the regiment. At Calhoun, Ky., for three months the lodge held weekly meetings in the Masonic Hall at that place. Committees were appointed, by-laws adopted and printed, and a neat set of jewels purchased, together with a sufficient number of lambskin aprons and a "tin box" with lock and key in which to keep them.

February 9, 1862, the regiment received marching orders and embarked on transports for Fort Donaldson, where it arrived in time to take part in the fight; and it is made a matter of record that "fortunately not one of the brethren was numbered among the slain." From Fort Donaldson the regiment moved to Fort Henry, and from thence to "Pittsburgh Landing," participating in the ever memorable battle of Shiloh. In this engagement the little band of Masons were not so fortunate. Here Bros. Jas. Harvey and Fred Arn were killed,

and Bro. Charles Cruft severely, and William P. Osborn mortally, wounded. Bro. Osborn survived some days, and died at St. Louis. After leaving Calhoun, Ky., the regiment camped in the woods or on the march, and consequently no meetings of the lodge were held for work. After the battle of Shiloh the lodge met in a tent and passed resolutions on the death of those killed. May 4, 1862, the command again moved, and after taking part in the siege of Corinth, marched with the main army through Alabama to Nashville and Murfreesboro, Tenn. At Murfreesboro, Bro. Cruft, not having entirely recovered from his wounds, was appointed Post Commander. "Transportation being scarce Bro. Cruft consented to carry our 'tin box' with his private baggage." The regiment was ordered out on an extended scout, and while gone Bro. Cruft received an appointment as Brigadier-General, with immediate orders to report to General Nelson, at Lexington, Ky., and in the hurry incident to his departure, "forgot to leave our 'tin box,' " but took it with him. "Bro. Cruft was engaged in the fight at Richmond, Ky., and his baggage was captured by the enemy; and with it 'our tin box,' containing our dispensation, jewels, aprons and records." After this the lodge could not meet, but the regiment did considerable marching and fighting, and on the 31st day of December, 1862, was engaged in a severe action at Stone river, and here the W. M. was captured, given a parole and sent home, when he attended the session of the Grand Lodge, and secured a Duplicate Dispensation, which reached the regiment at Manchester, Tenn, August 10, 1863. The regiment was mustered out at Indianapolis, January 9, 1866, but it was not found convenient to hold a meeting of the lodge at that time. The brethren conferred with General Cruft, the treasurer, and it was decided to call a meeting of the lodge, and accordingly notice was given that

a meeting would be held at Terre Haute, May 22, 1866. The meeting was held at the time appointed, Bro. Lynden A. Smith as W. M., by special permission of the Grand Master. At this meeting the secretary and the treasurer, Bro. Charles Cruft, submitted their final reports. Bro. Cruft reported a balance of \$268 in his hands, and after paying all just claims, including Grand Lodge dues, the funds remaining were appropriated by the lodge towards erecting a monument over the grave of the Worshipful Master, Bro. Richard M. Waterman. Bro. Charles Cruft was elected the representative of the lodge to attend the next session of the Grand Lodge, and the dispensations and records were placed in his hands to bring to the Grand Lodge, which were duly laid before the Committee on Dispensations, who, after considering the same, submitted a detailed report thereon, showing that this lodge initiated, passed and raised twenty-six members; that the receipts of said lodge for degrees was \$455; that no dues were collected from the members; that upon the close of the war each surviving member was furnished with a diploma and certificates of non-indebtedness. The committee further state that out of this \$455 received for degrees the dues to the Grand Lodge had been paid, and after all other expenses were paid, the balance, \$226, was out of affection appropriated to erect a monument to the memory of the deceased Worshipful Master. The history of this lodge shows that General Cruft took great pride in it, and that he carefully guarded its interests even if he did let the enemy capture the "in box."—*Masonic Advocate*.

COMMENDABLE.—R. W. Bro. Josh. G. Burns, D. D. G. M., Toronto District, proposes holding District Grand Lodge meetings every two months. This is a move in the right direction, which we trust other District Deputies will see fit to follow.

## MASONIC TRIALS.

The object of all Masonic trials should be to vindicate the principles of Masonry. This rule should be observed in the prosecution of every brother when charged with unmasonic conduct, and no technicalities should be permitted on the part of the defense to relieve the accused from such punishment as the nature of the defense may demand. Upon this subject the Grand Master of Iowa, M. W. Bro. Geo. B. Van Swan, in his annual address presents some thoughts worthy of the consideration of the Craft generally. He says:—

I would call the attention of my brethren to a habit we have fallen into of late years, which, in my humble judgment, should be checked, or it will be prolific of much evil. There is a tendency in our Masonic trials to stand upon some little technical point or quibble, and thereby seek to make them, in our trials, a shield or protection for wrong-doing rather than for the purpose of finding out the truth as to the guilt or innocence of the accused, and thus defeat the ends of justice.

In my visitations among the constituent lodges, I have been often asked if such and such acts were unmasonic, and I have answered, in most cases, most assuredly they were, and have asked the brethren—Why do you not prefer charges? The reply has been: "If we do have a trial, and the accused is found guilty and punished, we have every assurance to believe that the case will be sent back for a new trial on some technicality, or the accused will be reinstated." One great trouble that arises in our Masonic trials is, that an attorney for the defense feels as though he must protect his client, right or wrong. My views are, that attorneys on both sides should not seek to cover up the truth, but uphold what is just and right, whether it is for the accuser or the defense.

Amid all the villification and abuse

heaped upon us by our very charitable enemies, I am gratified that they fail not to judge us by a very high standard. It plainly shows what a high state of perfection they would have us attain, even if their lack of charity fails to bring themselves to that high position. I fear not the hard words, anathemas and threats that may be hurled at us from the outside world—but I do fear that the peace and prosperity of our institution will not be enhanced unless our membership practice, in their daily lives, the principles of Freemasonry. It is one of the noblest institutions—instituted by man and blessed of God under the starry-decked heaven of his own creation. Its platform—"The Fatherhood of God and the Brotherhood of Man"—is so broad and comprehensive that all classes, rich or poor, high or low, or of whatever party or creed, can meet in peace and harmony thereon, and thus show forth the noblest and purest of all the Christian virtues—Charity—love to one another. A Mason, in the everyday walk of life, may and will commit errors in judgment as well as mistakes in conduct—he is deserving of charity and forbearance. But the Mason who is guilty of deliberate falsehood, injustice and wrong-doing, deserves just rebuke and punishment. Those of our number who do wrong ignorantly, or without ordinary judgment, we should deal charitably with; but these who, time and time again, perform deeds which bring shame upon them and us, should receive that condign punishment which deliberate wrong-doers deserve.—*Masonic Advocate*,

We congratulate *The Freemason's Repository* upon arriving at Vol. XIII., No. 1, and its steady improvement and prosperous career. The editor, our learned Brother, the Rev. Henry M. Rugg, has proved himself a graceful and pleasant writer, and under his management the continued success of *The Freemason's Repository* is assured.

### RANDOM NOTES AND REFLECTIONS.

No Brother is more popular among the Craft, and no one is more sought after, than the Most Worshipful the Grand Master of England, Bro. H. R. H. the Prince of Wales. As the heir to the throne his services are constantly invoked throughout the length and breadth of the land, and so well does he discharge the duties of the multifarious offices he assumes, that he actually courts invitations by his many excellencies. We in the Craft know his worth as a ruler, and we are not surprised to learn that wherever Masonic work is to be done in connection with charity, the Most Worshipful Grand Master should be asked to preside. To-day the Lord Provost will lay the foundation-stone of the new municipal building in Glasgow, when 20,000 workmen are expected to walk in procession. The ceremony will be performed with Masonic rites, and it was expected that Bro. H. R. H. the Prince of Wales, M. W. G. M. England, would have been able to officiate. The canny Glasgie people have a pleasant recollection of a former visit, and would gladly renew the acquaintance of H. R. H., but the Prince cannot gratify the demand of the public on this occasion, nor cheer the hearts of the Scotch Masons by his presence. Bro. the Earl of Mar and Kellie is the M. W. Grand Master of Scotland, but he would have been proud to welcome the Prince of Wales, not only as a Prince, but as the head of the Craft in England, and we might almost say of the world.—*Freemason's Chronicle*.

All through this painful matter Bro. Ross has acted with great circumspection. He has not embittered the controversy, and his aim has been to obtain an amicable settlement. He has nevertheless manfully contended for his rights, and denied the assumption that any foreign body can determine to whom he owes allegiance. He holds to the charter granted by the

Grand Lodge of Scotland, and hopes to revive King Solomon Lodge under its warrant, when, he says, "we will be glad to receive again among us those who now regret the false position in which they have been placed."  
—*Freemason's Chronicle*.

GRAND COMMANDERY OF NEW YORK.  
—The Seventh Annual Conclave of this Body was held at Binghamton, on October 2nd instant, Grand Commander Bartlett presiding. Nearly 1,000 Knights were in the line of parade. The elections resulted as follows:—E. Sir Charles Aikman, of Brooklyn, R. E. Grand Commander; E. Sir Abel A. Crosly, of Rondout, V. E. D. G. C.; E. Sir Peter Forrester, of New York, E. G. G.; E. Sir Joseph A. Johnson, of Illian, E. G. C. G.; E. Sir Albert G. Goodall, of New York, E. G. S. W.; E. Sir Theodore E. Haslehurst, of Troy, E. G. J. W.; E. Sir Ralph A. Christianco, of Ithaca, G. Treas.; E. Sir Robert Macoy, of Brooklyn, G. Recorder; E. Sir Austin C. Wood, of Syracuse, G. S. B.; E. Sir Foster N. Mabie, of Owego, G. Sword Br.; E. Sir George McGowen, of Palmyra, Grand Warder. The time and place of meeting of the Grand Commandery next year will be the second Tuesday of October, 1884, at Buffalo.

Our respected contemporary *The Free Mason* (London), has published in full the Revised and Old Constitutions, side by side, thus enabling the brethren to see at a glance what changes have been made. This is a most commendable act on the part of the publishers, and we hope it will be fully appreciated by the brethren "over the water."

The Rev. Canon Portal, Grand Representative of the Grand Chapter of Quebec near the Grand Mark Lodge of England thinks the Grand Chapter of Quebec should *apologize* for protesting against the *outrageous invasion* of its jurisdiction by this quasi-Masonic

Body. The Grand Z. of Quebec very properly requested him to immediately resign and return his commission.

Our English brethren are about organizing a subscription for the purpose of testifying in a substantial way their appreciation of the labors of that learned and devoted Masonic scholar, W. J. Hughan. If the testimonial is commensurate with his deserts, it will be the most magnificent object of its kind ever presented.

### FROM AUSTRALIA.

FOR THE CANADIAN CRAFTSMAN.

Doubtless your regular correspondents from the Antipodes will make you acquainted with the recent "boom" in favor of Freemasonry which has taken place in this country; still, the opinions of others may possibly be of interest to our Canadian brethren. As far as I am able to see, it appears to me that the Craft has started on a new lease of life, and in New South Wales, at any rate, the credit of securing this state of affairs must be accorded to the Grand Lodge of the jurisdiction. While I am aware, of course, that Canada has not yet forwarded us an official notice of recognition, I feel certain that the true Masonic spirit will prevail; and that ere long the justice of the position we have taken in the establishment of the Grand Lodge will be acknowledged by your M. W. body, as well as by those other Grand Lodges upon the American continent who have, up to the present time, deferred recognition. That our proceedings have been regular, it is unnecessary to point out to brethren of the standing and ability possessed by Canada; but, as a kind of proof of this, we are now enabled to point to the fact that in every respect they have been followed by our brethren in the sister colony of Victoria, who, after a careful examination of all the records, have come to the conclusion that a Grand Lodge was required there, and have accordingly established one upon the precise lines laid down by New South Wales. Most Worshipful Brother George Coppin is the first G. M., while the arduous duties of Grand Secretary have been accepted by brother H. W. Holloway, P. D. G. J. W., E. C. The Grand Lodge of Victoria was established on July 2, of the present year, the installation and investiture of the G. M., and other Grand Officers being conducted by R. W. Bro. A. W. Manning, Deputy Grand Master of New South Wales, in the presence of the M. W. G. M., and a large number of the other officers of

this Grand Lodge, who paid a special visit to Melbourne to attend upon the auspicious occasion. You will, however, probably have fuller information in reference to this matter from some one who was present, and hence it is unnecessary for me to attempt to give you any details. I will just say, in concluding my remarks upon the subject, that from all I can learn it appears that the establishment of this Grand Lodge has had the effect of giving an impetus to the cause of Freemasonry in its jurisdiction.

But I am running away from my subject. As an instance of the revival in interest in Hiramite Masonry, let me refer your readers to the following remarks respecting my own lodge, the Doric, No. 26. I was installed into the Oriental Chair on June 8th, and had at once to convene an Emergent Meeting for the initiation of four candidates. At our regular monthly meeting to-morrow evening we have seven candidates to be brought to Light, besides passing these four. In addition to this, we have several F. C.'s awaiting further advancement, and in order that we may keep up with the work we propose holding fortnightly meetings. Now, I am aware that it is quite possible to have too much of a good thing. It should not be a Master's aim to get members into his lodge, but when persons come forward of their own free will and accord, humbly soliciting to be admitted to our privileges, if they were those in whose behalf the tongue of good report can truly be used, I think no one will deny the right to our lodges to admit them, or the advantage to the Craft which is the result of their admission. Now this lodge is a sample—a favorable sample I admit—of the lodges in our jurisdiction, and I think it augurs well for the future of Freemasonry to see such a state of things existing.

But it is not only Hiramite Masonry that is flourishing. You will, of course, have heard officially of the establishment of the Oriental Rose Croix Chapter under the A. and A. Egyptian Rite of Memphis, with M. W. Bro. A. W. Manning as the present M. W. S. It is hoped by the brethren who have inaugurated the matter in New South Wales, that much interest will be excited when the Chapter gets into regular working, and that before long a Senate of H. P. may be constituted. More on the subject at a future time.

With kind and fraternal regards to our Canadian brethren,

I am, yours fraternally,

L. E. HARCUS, W. M.

The Grand Lodge of Siberia has six subordinates, with a membership of 115.

### MASONIC ITEMS.

† R. W. Bro. J. G. Burns, D.D. G.M. Toronto District, will hold a Lodge of Instruction on the 20th prox., in the Masonic Hall, Toronto.

**THE TRIENNIAL BADGE.**—We are in receipt of the beautiful triennial badge prepared by Messrs. Lilley & Co., Columbus, Ohio, for the Sir Knights attending the Grand Encampment at San Francisco. This firm certainly gets up the best and cheapest Masonic and Templar regalia and jewelry on this continent, and their prompt attention to orders makes them an agreeable house to deal with. Orders left for charts, regalia, etc., with Bro. J. B. Traves, Port Hope, or Bro. R. Ramsay, Orillia, will be promptly attended to.

The *London Freemason* publishes the following, and as Bro. Binckes has always been regarded by Canadians as a straightforward, honorable, and painstaking member of the Fraternity, we sincerely trust there is something in the communication:—

GRAND ROYAL ARCH CHAPTER OF QUEBEC AND  
GRAND LODGE OF MARK MASTER MASONS  
OF ENGLAND AND WALES.

To the Editor of the "Freemason."

DEAR SIR AND BROTHER,—I shall be obliged by your finding space in your next issue for a request that you and your readers will suspend judgment on any question at issue between the two bodies as above. Surely, where the real spirit of Freemasonry prevails means of adjustment of any differences which do exist, or may be supposed to exist, can readily be found.—I am, dear sir and brother, yours faithfully and fraternally,  
FREDERICK BINCKES,  
P.G.W., Grand Sec., G.L.M.M.M.

**SOVEREIGN SANCTUARY.**—We regret that our columns are so overcrowded this month that we are unable to give a *resumé* of the able address of M. W. Bro. Robert Ramsay, Subst. Grand Master General of this exalted rite of Masonry. Many parts of it are well worthy of perusal and careful study. Dr. Ramsay's efforts on behalf of this Rite are well known, and his success in establishing a Rose Croix Chapter

composed of the most prominent Masons in Sydney, New South Wales, redounds greatly to his credit. We propose to give full particulars of the same in our next issue, and in the meantime congratulate R. W. Bro. R. P. Negas, Prov. Grand Master for Australia, upon his success in organizing Oriental Rose Croix Chapter, No. 1, G.R.N.S.W., and upon his success in securing the best material in the province. Dep. Grand Master Manning, the M. W., may well feel proud of his Chapter.

We highly commend the following and suggest that every Masonic Grand Body in Canada will follow it.—

**"GRAND LODGE OF COLORADO.**—This Body at its annual communication, held at Georgetown, in that State, on the 18th and 19th of September last, adopted the following resolution calling for a more careful scrutiny of applicants for the degrees of Masonry:—

**"Resolved,** That it is hereby made the duty of committees on character of applicants for initiation to report upon each of the following named points, and the Grand Secretary is hereby instructed to send a certified printed copy of this resolution to each lodge in this jurisdiction within the next thirty days. 1. What is his age? 2. Is he married or single? 3. If married, is he living with his wife? 4. What is his occupation and where is he employed? 5. Is he physically qualified for admission. 6. What is the character of his company and associates? 7. Is he addicted to the intemperate use of intoxicating liquor? 8. Does he gamble? 9. Does he habitually use profane or indecent language? 10. Has he licentious or immoral habits? 11. Is he a law abiding citizen? 12. Does he possess sufficient education and intelligence to understand and value the doctrines and tenets of Masonry? 13. Has he ever made previous application for the degrees? and if so, where? Committees should also report any other facts of value to the lodge in arriving at a correct conclusion.

It is asserted on reliable authority that a proposition has been made to a distinguished Canadian Mason to establish a Supreme Grand Council A. & A. Rite for the Dominion, from the authority of the Supreme Grand Council presided over by Dr. De la Gourga, of Boston, Mass. The entanglements of the Scottish Rite, owing, we believe, entirely to their autocratic or oligarchical system of government, appear rather to be on the increase than the decrease. The fact also of obligating men to obey the Constitutions of 1786, which have been proved to be forgeries, has also caused many intelligent and upright Masons to break loose from those Councils that still acknowledge them. The Cerneau Supreme Grand Council have very properly repudiated them, and base their statutes upon the Constitution of the Rite of Perfection of 1754. We think the sooner the different Supreme Councils in the Dominion unite the better. If the thing goes on much longer Scottish Rite Thirty-thirds will be as thick as blackberries.

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#### MASONIC GEMS.

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Eleven Past Grand Masters were present at the recent Annual Grand Communication of the Grand Lodge of New York, as follows: P. G. Masters Brothers Joseph D. Evans, Isaac Phillips, John W. Simons, Clinton F. Paige, James Gibson, Christopher G. Fox, Joseph J. Couch, Edmund L. Judson, James W. Husted, Gen. Charles Roome and Jesse B. Anthony.

Bro. T. B. Whytehead says:—"Every one knows the enormous strides made by the English Craft within the past few years, and this is no doubt very largely owing to the fact of our future king filling the post of the Grand Master. It is of the utmost importance to have men not only of light and leading, but of social weight and influence, to occupy the chief places in the Masonic Fraternity. For although our maxim is

right—that we prefer honor and virtue above the external advantages of rank and fortune, yet, in this country, it is happily true that honor and rank, virtue and fortune, may not at all unfrequently be found combined in the person of one individual, and that one a Mason."

Bro. Abd-el-Kader, who has been famous ever since his courageous defence of his native country, Algeria, against the inroads of the French, is dead. Since 1873 he has been reported dead several times, but the last report seems to be authentic. He was living quietly at Damascus, in enjoyment of a pension of \$20,000 a year, and of the respect of the nations of the earth.

The Royal Masonic Institution for boys held its eighty-fifth annual festival, at London, Eng., on the 20th of June last. The festival was even more successful than usual. The contributions returned by the 402 Stewards amounted to £22,977. Our English brethren take a justifiable pride in their charitable and educational institutions, and they are never wanting in liberal gifts to sustain the same.

The Grand Mark Lodge of England, by its recent appointment of a District Grand Master of Mark Masonry for the Province of Quebec, has roused a feeling of strong indignation in the minds of the Canadian brethren. The Craftsman represents the act as a deliberate invasion of the territorial jurisdiction of Quebec. It says "The insult is not only to the Grand Chapter of Quebec, but to every Grand Chapter on this continent that recognized it and exchanged representatives with it." The publication referred to also expresses its opinion that the Hon. Judge Badgley in accepting this appointment has shown himself inimical to the interests of Masonry in Canada. It is a matter of regret that the Grand Mark Lodge of England should have entered upon a course of procedure which

cannot but be regarded as discourteous and without promise of any good results. We hope to hear of a speedy withdrawal of the appointment.—*Freemasons' Repository.*

Three lodges in Montreal are allegiant to the Grand Lodge of England. These lodges are independent of the authority of the Grand Lodge of Quebec, and work in their own manner without much regard to the desires of the majority of the Fraternity who acknowledge the rule of the last named Grand Body. The result is constant discussion and annoyance among the brethren most interested. We cannot see why the Grand Lodge of England does not ask for the return of the charters of these lodges in Montreal, and suggest their conformity to the local Masonic authority. Aside from all questions of abstract right, such a course would seem to be recommended as in the interests of peace and prosperity. The Grand Lodge of Quebec ought to be the supreme governing power of all the Craft in that province.—*Freemasons' Repository.*

CARED FOR BY FRIENDS.—Many persons who do not know better allege that the principles of Masonry do not require it to act the part of the Good Samaritan towards a brother who may unfortunately be ill and in distress. That this is not by any means true is evident from a case which occurred a short time ago. Mr. —, a member of a Brantford, Ont., lodge, but for some time a resident in Toronto, and well known by the Toronto brethren, left this city to push his fortunes in a Californian town. After being there for a short time he went to Texas, where he was pretty successful in business. He decided to pay a visit to Canada, and started on his journey, but only got as far as Denver, Col., when he was stricken down with rheumatic fever. Here he lay for several months, during part of which he was in an unconscious condition. When he arrived at Den-

ver he did not know a person in the place. He had not been in his bed more than three days before the Masonic Relief Association learned of his illness and his being a Mason. These men, whom he had never seen or even heard of before, at once came to his assistance. During his entire illness, both by day and by night, one of these faithful brothers was at his side. Under their care he recovered. Going to the doctor who had attended him, he asked for his bill, and received the reply that it had been already paid. The same answer met his inquiry at the drug store. In fact all the expenses were paid. But, to further show their obedience to the laws of the Order, two brothers came with him at their own expense to Toronto, considering it a part of their duty to do so. Here he arrived last week with only a few dollars in his pocket.—*Toronto Mail, May 19th.*

PRESENTATION. — Bro. Charles T. McClenachan, of well-earned literary and Masonic fame, has lately been honored by a hearty ovation given him by the Consistory of New York city, of which organization he is the Commander, being loved and respected by all its members. In this position as well as in other relations, Bro. McClenachan has rendered important services to the Scottish Rite, and a few of his friends felt that the time had come for them to signify in some especial manner their appreciation of his able endeavors to establish the Rite on a firm foundation and ensure its prosperity. Saturday evening, June 30, being the close of the Scottish Rite year, was selected as the time when such an expression should be made. There was a large gathering of members, and sixteen postulants were instructed in the wisdom of the 26th degree; then came an address by Bro. Charles Roome, who in behalf of all present tendered to Commander McClenachan a fine Jurgenson gold watch, gold chain, and an exquisitely cut seal of the double-headed eagle. Bro. Geo. H.

Fish followed with glowing words, and presented the surprised Commander with an elegant copy of Forlong's "Rivers of Life, or Faiths of Man," in three volumes. Bro. Chas. H. Heyzer then came forward bearing a delicate basket of beautiful roses surmounted by a case containing costly gems, and Bro. H. M. Gardner, Jr., presented a beautiful album containing sentiments and signatures from many of the members of the Consistory. The feelings of the audience were wrought upon to an extraordinary degree, and loud applause followed the addresses, especially the response of the distinguished recipient, who was greatly affected by this evidence of the esteem in which he is held by his brethren of the A. A. Rite. Take it all in all, the ovation was one which is rarely seen.

**A CUP OF TEA.**—In a lecture by Mr. G. R. Tweedie, F. C. S., London, on "A Cup of Tea," the speaker divided his subject into four sections—the tea, the water, the milk, the sugar. The lecturer first drew attention to tea drinking with every-day life, and showed that the principal components of tea were theine and the essential oil of tannin, which latter possessed astringent properties. He informed the audience that the best time to take tea was about three hours after dinner or any other heavy meal, and deprecated in the strongest terms the excess to which tea drinking is carried by some people, asserting that such a practice induced a nervous disorganization and impeded digestion. He showed that the sole difference between black and green tea was one of preparation, and that both kinds could be obtained from the leaves of the same plant. After asserting that the adulteration of tea had very much decreased of late years, which the tea-drinking public will be glad to know, the lecturer proceeded to treat of the various kinds of shrubs grown in different parts of the world and the countries where the different kinds of teas were

consumed, the lecturer came to the consideration of the milk, its value as a nutritive agent, and, referring to its adulteration, he made the astounding assertion that in London alone every year no less than £70,000 was spent on water which was sold as milk. Passing on to regard the sugar, the lecturer denied the common error that sugar was injurious to the teeth, bringing forward as an example the negroes of Jamaica, who, he said, though they were the greatest eaters of sugar in the world, were proverbial for their beautiful teeth.

Brother Drummond, of the Grand Lodge of Maine, thus writes about the Grand Lodge of New South Wales respecting exclusive jurisdiction:—"After mentioning the number of lodges under this Constitution, and naming the several States—seventeen in all, according to N. S. W. fraternal recognition—he adds: The British Grand Lodges recognize concurrent jurisdiction in British Territory. The American doctrine of exclusive jurisdiction is nominally not recognized by the Grand Lodges of England, Ireland, and Scotland; but while nominally repudiating the doctrine, the Grand Lodge of each of those countries actually insist upon it in its own case, while denying it to others. In other words the Grand Lodge of England is as fully tenacious of its own exclusive jurisdiction in England as the Grand Lodge of Maine is of its jurisdiction in Maine. So the Grand Lodges of Scotland and Ireland claim exclusive jurisdiction respectively in Scotland and Ireland; and if an American Grand Lodge should form a lodge in either of those countries, it would find that it had stirred up a hornet's nest, in comparison with which our little inter-Grand Lodge squabbles in this country would fall into utter insignificance. But as to the dependencies of the British Crown, all these Grand Lodges recognize the doctrines of concurrent jurisdiction among themselves, but exclusive as to all the rest

of the world, thus really maintaining the American doctrine. We recognize the Grand Lodges of England, Ireland and Scotland, and their concurrent government in the dependencies of the Crown. It is a question to which we have given much thought, and upon which we have not as yet come to a definite conclusion whether in such a country a Grand Lodge may not be recognised as legal, but without exclusive jurisdiction. We are not sufficiently familiar with the relations of lodges of the different obediences to each other in such countries to be able to solve the problem satisfactorily. Do they have territorial jurisdiction? If so, is a lodge of a particular obedience accorded its territory by the lodges of the two other obediences, or only by lodges of its own obedience, thus giving practically the three sets of lodges concurrent jurisdiction? We are not prepared to assert that a Grand Lodge in another country cannot be recognized on account of its failing to acquire, or being in a position to demand, exclusive jurisdiction in its territory; nor are we prepared to advise the contrary doctrine; we desire to consider the matter further." Bro. Drummond pronounces Bro. Brown's idea as to the formation of Grand Lodges absurd and not worth attention; and Bro. Brown, as the Committee on Foreign Correspondence of Illinois, admits that his opinions *re* unity are not those of the Grand Lodge of his State. Bro. B. likes his own way, and no doubt in time will desire to craft the *Eastern Star* business on to Masonry.

The Grand Mark Lodge of England met at Freemasons' Tavern on June 5th, last, when Lord Henniker was again installed as Grand Master. The great progress of the Mark Degree is observed from the report of the General Board, which, states that in the six months ending 31st of March last, 738 certificates had been issued, the total number of registered

Mark Master Masons being now 17,471. During the same period eleven warrants for new Mark Lodges were granted, seven in England, and four for the colonies. In the Degree of Royal Ark Mariner one hundred certificates were issued, and two warrants for new lodges, both for England. New provinces were constituted at Montreal and Tasmania. The appointment of two additional Grand Officers is recommended, a Second Director of Ceremonies, and a Second Standard-Bearer; and donations of fifty guineas to the "Preparatory School Building Fund" of the Royal Masonic Institution for Boys, and £25 to the sufferers by the recent fire in Jamaica, are also recommended.—*London Freemason*.

Messrs. Palliser, Palliser & Co., of Bridgeport, Conn., the well known architects and publishers of standard works on architecture, have lately issued a sheet containing plans and specifications of a very tasteful modern eight roomed cottage with tower, and also with the necessary modifications for building it without the tower, and with but six rooms, if desired. In its most costly form the only outlay is estimated at \$3,000; without the tower, \$2,500, and if only six rooms are included, the cost may be reduced to \$1,700 or \$2,000. Details are given of mantels, stairs, doors and casings, cornices, etc. The publishers have found it the most popular plan they have ever issued, and state that it has been adopted in more than five hundred instances within their knowledge. The same firm issue specifications in blank adapted for frame or brick buildings of any cost; also forms of building contract, and several books on modern, inexpensive, artistic cottage plans which are of great practical value and convenience to everyone interested.

Subscribe for THE CRAFTSMAN.

## The Canadian Craftsman.

Port Hope, October 15, 1888.

### BROTHERLY LOVE.

The principle of brotherly love is one of the most prominent features taught to the neophyte as he passes through our mysteries. It is the sublime link that binds two million men of different nationalities, creeds and colors in one common fraternity. It is the tie that teaches every Mason that he is bound by affection, principle and love to every other member of the Mystic Tie. This is what we teach,—this is what we profess. The question now arises, do we practice it? We ask every Mason to consider well before he hastily answers in the affirmative. There is no doubt but that the vast majority of the brotherhood do individually practice it; but that to which we object is this: that our Sovereign Bodies are not always guided by the golden rule. The miserable, petty jealousies, the wretched spleen, the vile insinuations and recriminations in which governing organizations too often indulge, prove that Masons too frequently allow themselves to be swayed by passion and ruled by prejudice.

In proof of the above, need we again refer to the ridiculous "fights," quarrels and disputes that have occurred between different Rites and Orders of the Craft? Need we point to the efforts (constant and persistent) of old, strong and powerful Grand Lodges to crush out a younger sister, who has just emerged from their respective loins and wishes to set up house-keeping for herself? Why, almost all the leading Masons in Ontario and

Quebec have at some time or another been *suspended* through the *tyranny*, *bigotry* and *intolerance* of brother Masons. England suspended the leaders in the formation of the Grand Lodge of Canada. Canada, when she had the power, returned the compliment by suspending the most prominent Masons in Quebec, when they organized their Grand Lodge, and later still the Hamilton Supreme Grand Council suspended and expelled certain honored Masons, who had long before given up their Rite. Now, this all goes to prove that we are not practicing that brotherly love which we so glibly teach.

We ask now, in all seriousness, if it would not be much more conducive to the benefit of the Craft and honor of the Order, if these disgraceful "squabbles" between the Rites ceased; and if the English Grand Bodies would only act with common decency and courtesy towards their Canadian brethren, how much more in accordance with the divine principle of brotherly love would it be.

It is lamentable to think that through the arrogance of our Rite, and the bigotry and intolerance of a few old country Masons, the peace and harmony of Masonry in the Dominion should be sacrificed. Surely there is no necessity for this constant source of irritation, and we strongly urge upon the rulers of the Craft, at home, to carefully review their past actions and see if they are acting with justice or practicing brotherly love towards their brethren in Canada. Forbearance, they should recollect, will some day cease to be a virtue, and as the water constantly dropping on the marble slab in time leaves a per-

manent mark, so must this constant annoyance, produced by the outrageous acts of English Masors, in time efface from their Canadian fratres those feelings of friendship and brotherly love which should exist in the heart of every true Freemason towards all his brethren. Let brotherly love prevail, and then we shall be truly obeying the second great law of the Divine Reformer of old. By exercising brotherly love we are "doing unto others as you would they should do unto you."

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### FOREIGN CORRESPONDENCE.

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#### GRAND LODGE OF NEVADA *vs* QUEBEC.

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An Emergent Communication was held May 13, 1882, at West Shefford, P. Q., at which time and place the corner-stone of an Anglican Church was laid with the usual forms of the Craft.

The Annual Communication was held in the city of Quebec, January 31, 1883, M. W. John H. Graham, LL. D., Grand Master, presiding.

The Grand Master, in his Annual Address, is largely occupied with the still pending question of the English Lodges in Quebec. The colonial policy of the Grand Lodge of England is so fully summed up that we venture a quotation:—

"The Grand Lodge of England, it appears, has never hitherto extended unconditional and unqualified recognition to any Grand Lodge in any Dependancy of the Empire, holding, it seems by implication at least, that said Grand Bodies are not the Masonic peers of the Grand Lodges of England, Scotland, and Ireland; and

that consequently they are considered by her to be subordinate or *quasi*-Grand Bodies.

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

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

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

It is useless to say that the Grand Lodge of Quebec denies to the Grand Lodge of England the exercise of any such claims within the Province of Quebec. In view of the aggravating nature of the situation, we cannot too highly commend the forbearance of the Grand Master, as witness:—"And now, Brethren of this Grand Lodge, for reasons which I think will be obvious to all of you, let me earnestly advise you not to take any special legislative action on this subject at the present communication, but in the still further exercise of the true spirit of our Fraternity, calmly await the result of what has already been said and done, and what is likely to transpire in the near future, with the hope, not wanting among the members of this Grand Body, and shared

in by not a few other Brethren, good friends of Quebec, both here and in Great Britain, that the consummation devoutly desired, may be peacefully and fraternally realized at an early day." So mote it be.

Dr. Graham having been Grand Master for nine years, gracefully declined a re-election, much to the regret of Grand Lodge.

The Grand Lodge having for several years been debarred from making Past Grand Masters by actual service, concluded to make two, *pro honore*.

"Whilst on the subject of 'honorary membership,' and recognizing to the fullest extent the principle that only on very rare occasions, and then only for great services rendered to the Craft, should the position be granted, your committee would recommend that in recognition of many years of faithful service to the Order of Freemasonry in all its grades and rites, the honor of Past Grand Master of this Grand Lodge be conferred on our esteemed and talented brother, Col. W. J. B. MacLeod Moore, and also on our worthy brother, R. W. George O. Tyler, whose many untiring services are well known to every brother now here assembled in Grand Lodge."

Bro. J. Fred. Walker presented the Correspondence Report. It is well put together after the digest plan. We copy his remarks on the "higher degrees":—

"Why trouble ourselves about these 'higher degrees'? We do not legislate for them. If the best men in the Craft hold positions in any particular Rite, others are sure to wish to be associated with them; if, on the contrary, the Rite is not controlled

by those in whom we have confidence, our craze for higher degrees will hardly be strong enough to prevent due inquiry from those in whom we have confidence."

The following concerning practical charity, is worth consideration:—

"Brethren, try the experiment; when you go home, look around you for some Mason's orphan, adopt it as the ward of your lodge, and send it to school in your neighborhood school; keep it there until it is sufficiently far advanced to enter a High School, and then send it to St. John's or some other good school, and you will, by and by, feel proud of this child of the lodge, and it will love and honor its guardians, and always bless you for your kindness to it when unable to do for itself."

Number of lodges, 59; membership, 2,768. M. W. E. R. Johnson, Grand Master, Stanstead; R. W. John H. Isaacson, Grand Secretary, Montreal.

#### PUBLIC CANVASSING.

We have always been opposed to the pernicious system of public canvassing resorted to by so many Masons during the excitement of elections in Grand Lodge and other Supreme Masonic organizations. We are diametrically opposed to it, and think that a brother who asks another for his vote, should, *on principle*, be voted against. Our feelings having always been in this direction, we regret to notice that a certain clique in Toronto are already manipulating, wire-pulling and log-rolling regarding the next occupant of the Grand East, and we still more regret that our Masonic Toronto contemporary has

lent itself to this cabal. Our present system with regard to the election of Grand Master has worked well in every instance, and the Grand Lodge of Canada has just reason to be proud of those distinguished brethren, who have presided over her. Who more honored and beloved than those who have crossed the river and whose names are yet green in our memory—Wilson, Harrington, Simpson? Truly they were rightly denominated our pillars of Wisdom, Strength and Beauty! And what Brethren in Canada are respected more than Stevenson, Henderson, Kerr, Seymour, Moffat and Spry? Yet all these men could climb the ladder and serve in subordinate positions, and were not ashamed to occupy the chair of Deputy Grand Master. Now, however, forsooth, a new regime is to be introduced and the Deputy Grand Master, R. W. Bro. Hugh Murray, after serving faithfully and well is to be put on one side and some nabob to be elected before whom we are all to bow for our natural lifetime.

Now, we believe the majority, the very large majority, of the Craft are diametrically opposed to this *ad vitam* principle. There are dozens of men in Grand Lodge worthy of the first position who have served faithfully and well for years, and as the Deputy Grand Mastership has heretofore been regarded, and very properly, too, as the proper stepping stone to the Throne of the Grand Lodge of Canada, we should deeply regret to see the system altered at this or any future time. When we elect a Deputy Grand Master in the Grand Lodge of Canada, the brethren actually select their future Grand Master.

We are not now electioneering by any means for the present brother, who so ably and impartially presides over our Board of General Purposes, but we are advocating a system which we believe to be the best that could be adopted for this country.

In a young country like ours it is inadvisable to introduce any such thing as a permanent system with regard to the first officer of Grand Lodge. To come down to point of facts, *there is no one Mason in Canada so pre-eminently superior to others as to entitle him to any such distinguished honor.* The sooner, therefore, this Toronto ring gets rid of this last croquet the better. There should be no such thing as a canvass for any office in Grand Lodge, and least of all for the Grand Mastership. We know that the present Deputy Grand Master would not deign to stoop to such a course,—his record is before the Craft, and we hold that under the circumstances, should Grand Master Spry decline re-election, the position should be given, as has generally been the case heretofore, to the next in office.

At the annual communication of the Grand Lodge of Delaware, held in the city of Wilmington, on the 3rd and 4th days of October, 1888, the following brethren were duly elected and installed Grand Officers for the ensuing year, viz.:—

Grand Master, M. W. John E. Saulsbury, Dover.

Deputy Grand Master, R. W. George A. Maxwell, New Castle.

Senior Grand Warden, R. W. William C. Baggerley, Wilmington.

Junior Grand Warden, R. W. Archie S. Reed, Wilmington.

Grand Secretary, R. W. William S. Hayes, Wilmington.

Grand Treasurer, R. W. George W. Johnson, Wilmington.

THE MARK GRAND LODGE OF  
ENGLAND.

WILLIAM JAMES HUGHAN.

I have been in correspondence with M. W. Bro. Graham, LL. D., relative to the present difficulties, about which as editor you have given us a thrashing in your paper for June 15th. Well, Bro. Traves, I am bound to confess that a part of the castigation is deserved, but when the whole matter is made public, it will be found that the error has been one of the head, not the heart. The Rev. G. R. Portal, one of our Past Grand Masters, has been ill more or less for a long time, who is the Grand Representative from Quebec, and doubtless accounts for the seeming neglect of Bro. Graham's communication, and I still hope and believe that justice will be done by our Mark Grand Lodge to the Grand Chapter of Quebec.

I entirely disagree with the granting of any Mark warrants in Quebec by the Mark Grand Lodge of England, after the exchange of Representatives by the two Bodies, and as strongly object to the issue of the patent to the P. M. for a Mark Provincial Grand Lodge in Montreal. Both acts are, I consider, invasions of the jurisdiction of a friendly power, and ought to be repealed as soon as possible. As you know, I consider the lodges which existed in Quebec, under the Mark Grand Lodge prior to the formation of the Grand Chapter for that Province, may elect to remain, or otherwise, under the Mark Grand Lodge, but I am entirely with Dr. Graham and yourself in objecting to the granting of any warrant, patent or aught else of a new character after

the mutual recognition of the two Bodies in question. The Craft Grand Lodge of England has not warranted any new lodges in Quebec since the Grand Lodge of Quebec was legally formed, though not exchanging Representatives; but the Mark Grand Lodge has actually granted a new warrant and formed a Provincial Grand Lodge in Montreal after it had formed a treaty of amity with the Grand Chapter of Quebec. The Mark Grand Secretary of England, now the matter is really before him, may be trusted to do his best, and I hope for peace and happiness yet to come out of the present trouble.

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THE SCOTTISH RITE.

In another column will be found a resume of the proceedings of the Montreal-Hamilton branch of the Scottish Rite at Hamilton. The gathering apparently was a large and influential one, and it is deeply to be regretted that the schisms in this Order are causing so much discussion and disturbance. Three Supreme Grand Councils, each claiming exclusive jurisdiction and presided over by Masons distinguished in almost every branch of the Craft, proves that there is something "rotten in the state of Denmark." Men like L. H. Henderson and George C. Longley would not be occupying the highest position in any branch of Masonry unless they were convinced of its legitimacy,—neither do we believe J. W. Murton or I. H. Stearns would; but here are the facts—three Supreme Bodies of the Scottish Rite in Canada with prominent Craftsmen attached to each. Our view of the case is clear:

**AMALGAMATION.** The Scottish Rite, otherwise, in the Dominion will be forced into a subordinate position; it already has lost *prestige* by its arrogant assumption of power, and it is a pity to see such beautiful degrees as those of the A. & A. Rite gradually become worthless owing to warring factions. We again say—Amalgamate.

At a special meeting of the Supreme Grand Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada and Province of Newfoundland, held at Belleville, M. Ill. Bro. L. H. Henderson, K. C. T., 33°, presiding, Ill. Bro. C. D. Macdonald, K. C. T., 33°, was unanimously elected Grand Orator in place of the Ill. Bro. Rev. W. C. Clarke, 33°, deceased.

### GRAND LODGE OF BRITISH COLUMBIA.

At the meeting of the Grand Lodge of British Columbia, held in the city of New Westminster, on 23rd June last, the following officers were elected and installed:—

Grand Master, M. W. Bro. Edgar Crow Baker.  
Deputy Grand Master, R. W. Bro. Thos. Trounce.  
Grand Senior Warden, R. W. Bro. Robt. B. Kelly.  
Grand Junior Warden, R. W. Bro. Robt. Beaven.  
Grand Chaplain, V. W. Bro. Rev. Robt. H. Smith.  
Grand Treasurer, V. W. Bro. M. W. Waitt.  
Grand Secretary, V. W. Bro. Alexander R. Milne.  
Grand Tyler, Bro. William Trickey.

The following are the appointed officers:—

Senior Grand Deacon, V. W. Bro. James Millar.  
Junior Grand Deacon, V. W. Bro. Dixie H. Ross.

Grand Superintendent of Works, V. W. Bro. Alexander Easson.  
Grand Director of Ceremonies, V. W. Bro. Edw. C. Neufelder.  
Grand Marshal, V. W. Bro. Jas. Stone.  
Grand Sword Bearer, V. W. Bro. George Black.  
Grand Standard Bearer, V. W. Bro. Andrew Haslam.  
Grand Organist, V. W. Bro. James Andrews.  
Grand Pursuivant, V. W. Bro. Robert Elder.  
Grand Stewards—W. Bros. E. J. Salmon, D. R. Harris, James Frame, Sherman Proctor.

### FREEMASONRY IN ROUMANIA.

In reply to a letter of Bro. Robert Ramsay, Captain C. M. Moroin, of Bucharest, Roumania, a most zealous and enthusiastic Mason in every branch of the Craft, and occupying the position of Grand Master in the Symbolic Grand Lodge as well as Grand Master in the Memphis Rite, and Grand Commander in the Scottish, sends the following interesting communication, which in a very brief space proves the hardships and trials that our brethren have to undergo in despotic countries. In another part of the letter, which we have omitted, Bro. Moroin states that he has watched the proceedings of the Grand Lodge of New South Wales, and that the Grand Lodge of Roumania has recognized the same; he also alludes to the formation of the Grand Lodge of Victoria. Our distinguished fraternal letter will be read with pleasure:

BUCHAREST, ROUMANIA, }  
October 14, 1883, V. E. }

To Wor. Bro. Robert Ramsay, Orillia:

VERY ILLUS. BROTHER,—Having received your letter of the 29th September, I cheerfully hasten to reply to the two points in your communication regarding an editorial of the *Hebrew Leader*, of New York.

That journal is altogether in error as to the history and position of Masonry in Roumania; since in this country there are actually five distinct Supreme Masonic Organizations.

(1.) The Grand Lodge National, constituted September 8-20, 1880.

(2.) The Sovereign Sanctuary of the Rites of Memphis and Mizraim, constituted June 12-24, 1881.

(3.) The Supreme Grand Council of the Ancient and Accepted Scottish Rite, constituted September 8-20, 1881.

(4.) The Grand Chapter of Royal Arch Masons, constituted November 10, 1882.

(5.) The Grand Lodge and Temple of the Swedenborgian Rite, constituted March 10-22, 1883.

It will be noted, therefore, that there are five distinct Masonic Powers existing in Roumania, in each of which I have been elected and installed Grand Master or Grand Commander, as the case may be.

With regard to the Supreme Rite of Memphis, that Order was introduced into Roumania in 1760 under another name, and in a lodge of twenty-five degrees, called "*L'Etoile Danubienne*" (Star of the Danube), which afterward in 1839 adopted the full Rite of Memphis with ninety-six degrees, and was publicly constituted in 1849, by Brothers Marconis and Montet, which constitution exists up to the present day as the basis of the Sovereign Sanctuary of Roumania. Among the Masons who had supported and belonged to this Rite were my uncle, C. D. Moroin, my father, M. Moroin, and the great Roumania *litterateur*, L. Hildiade-Radulesco; also Georges Filipesco, Comtautes Crescano, Bure, and many of the other distinguished characters of 1848, whose Masonic charters and diplomas having been found during the revolution of that period in the possession of Bro. L. H. Radulesco, were burnt by the Russians, who then occupied the territory. My father, under dread

as did many others during that disastrous and terrible time.

In 1857, after Roumania was restored to liberty of action, the Grand Lodge of Roumania was organized, and in 1861 Bro. Marconis in his *Rameau D'Or*, page 34, makes mention of this Supreme Body.

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In 1865 our Grand Lodge was burnt by command of the Prince Couza, who was opposed to us, and dreading the Masons, commanded all their documents (acts) to be burnt; nothing, therefore, was preserved but our traditions, which we have carefully cherished. From 1878 to 1877, I, assisted by my comrades, established several Masonic bodies and again revived the mother lodge, *L'Etoile Danubienne* (Star of the Danube), and afterwards, in 1881, with the assistance of the Sovereign Sanctuary of Italy, under General Garibaldi, established the Sovereign Sanctuary of Roumania, and entered into the Confederation of the Imperial Grand Council of the World.

I would desire my Grand Lodge National Symbolique to exchange recognition and representation with your Grand Lodge of Canada, and would thank you for addresses of your Grand Master and Grand Secretary.

I have the honor

to remain,

fraternally yours,

C. M. MOROIN.

At the last regular communication of Occident Lodge, A. F. & A. M., G. R. C., No. 346, the following officers were elected for the ensuing year:— W. Bro. S. B. Pollard, M. D., W. M.; W. Bro. J. R. Dunn, I. P. M.; Bro. W. H. Perry, S. W.; Bro. Alfred Curran, J. W.; Bro. C. C. Robb, Chap.; Bro. M. J. Meyerfey, Sec.; W. Bros. Dunn and Williams, Trustees; Bro. E. J. Firman, Treas.; and Bro. J. Hall, Tyler. A committee was also appointed to arrange for the annual conversazione to be held in December.

**EDITORIAL ITEMS.**

In Rhode Island only Past Masters who have actually presided over lodges in the jurisdiction, are eligible for the office of Grand Master, Deputy Grand Master, or Grand Warden of that Grand Lodge.

The lodge of instruction held by R. W. Bro. Creasor, D. D. G. M., was a great success. We wrote asking for particulars, but our request not having been complied with, we can only say we heard the Grand Master was there and that he expressed himself pleased with the proceedings.

It is proposed to organize a Rose Croix Chapter of the Memphis Rite in Hamilton. One of the most prominent Masons of the Ambitious City has taken the matter in hand, and asked the Substitute Grand Master-General to go down and assist him. Another is about being organized in St. Catharines.

From the published proceedings of the Grand Lodge of Rhode Island, we learn that there are three hundred and fifty-nine Past Masters in her jurisdiction; thirty-five working lodges, with a membership of three thousand six hundred and thirty-two. There was a decrease in membership during the year of one hundred and one.

Sir Knights Adams, Robert Ramsay and E. H. D. Hall have received from the Great Prior their patents of Knight Commander of the Temple, and are of course highly pleased at having the sign manual of the Prince of Wales in their possession. We congratulate the newly appointed K. J. T.'s upon

the distinguished honor. There are now twenty-six of them in the world.

Our contemporary the *Keystone* is responsible for the following:—"Bro. Sir Archibald Allison, who is an enthusiastic Mason, and has held the office of Provincial Grand Master of the Glasgow Province, relates the following story: In the Crimean war, during the assault on the Redan, an English officer led a small party of soldiers up to one of the guns placed in a recess of the Redan, and most of the men fell before the tremendous fire with which they were received. The others were attacked by a body of Russians, and the English officer was about to be bayoneted, when he chanced to catch the hand of a Russian officer, and give it a mystic pressure. The Russian in a moment struck up the bayonet of the soldier, led his new-found brother to the rear, and treated him with all the kindness of a Mason."

The Grand Lodge of Kentucky has over six hundred lodges on its roll of subordinates, the aggregate membership being less than twenty thousand. Our thought is that this number of organizations is too many for the State, though we are aware of the fact that Kentucky includes a large territory. Is it not a mistake to create lodges when it is evident that they can never hope to have more than a dozen or a score of members? It will hardly strengthen Masonry as a whole to augment the number of weak and inefficient lodges. The better course would seem to be consolidation. Brethren will not be apt to think less of the institution because

they have to ride or walk a little distance to attend its meetings. In any case they will find a compensation for the inconvenience to which they are subjected by the better appointments of the lodge-room, the larger attendance, and the increase of power to do the work for which Masonry exists.—*Fremason's Repository*.

The *Repository* says:—"The Egyptian Rite is said to be grandly successful in Toronto and the regions adjacent. It offers an extended preferment for a little money." As the fees are twenty dollars for the Chapter, twenty for the Council and twenty for the Mystic Temple, we think they are quite sufficient, and shall be glad to hear of them being reduced, as in our humble opinion, Masons should be allowed to obtain more light without paying an enormous premium for the same. In a young country like Canada we cannot afford to pay exorbitant fees, and the *Repository* may rest assured the executive of the Egyptian Rite in Ontario will act fairly and squarely with the Craft. Is it right to place entrance fees at such a figure as to virtually exclude the poorer members of the fraternity?

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PERSONAL.

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M. W. Bro. John Yarker, Grand Master of the Sovereign Sanctuary of Great Britain and Ireland, has kindly supplied us with some valuable Masonic information of which we may avail ourselves on some future occasion.

M. W. Bro. the Chevalier Comte Pessina, Grand Master of the Grand Lodge at Rome, has kindly furnished

us with important information regarding the formation, history and jurisdiction of this Supreme Body, an account of which we propose to lay before our readers at an early date.

M. W. Bro. W. B. Lord, Grand Master of the Oriental Rite of Mizraim, U. S. A., writes to us stating that he is receiving letters from all parts of the neighboring Republic regarding this interesting branch of the Craft, and that he expects at an early date to open several bodies of the Rite in the West.

Bro. T. B. Whytehead, of York, the distinguished Masonic archæologist and writer, kindly sent us an invitation to attend Ebos Preceptory, but we regret to say our business engagements prevented us crossing "the big pond" in time to accept. We may, however, some day avail ourselves of his courteous invitation.

Last week we received a letter from that enthusiastic Mason, R. W. Bro. H. D. Brown, Grand Secretary of the Grand Lodge of Liberia, in which he informs us that Masonry is both flourishing and *practical* in that far away Republic. We wish the Grand Lodge of Liberia all success; it is recognized by the United Grand Lodge of England and other European Supreme Masonic Bodies.

Our thanks are due to R. W. Bro. R. P. Negus, 95°, Provincial Grand Master of Australia for the Egyptian Rite, and Grand Registrar of the Grand Lodge of New South Wales, etc., for interesting communications and important matters regarding the formation of the Grand Lodge of Vic-

toria and the proposed establishment of a Grand Lodge for South Australia. Bro. Negus is one of the most energetic brethren in the antipodes, and we congratulate him upon the magnificent jewel (which, from the description, must be simply gorgeous), with which he has recently been presented.

### ROYAL ARCH MASONRY.

#### Reception to Judge Macpherson, Grand Z. of Canada.

The evening of the 11th inst. being the regular convocation of St. John's Chapter, No. 6, and an emergent convocation of the Hiram Chapter, No. 2, there was a very large gathering of the Royal Arch Masons of the city, the occasion being the visit of the M. Ex. Comp. Henry Macpherson, Grand Z. of the Grand Chapter of Canada. The regular business of St. John's Chapter was gone through with, as also the conferring of one of the subordinate degrees, with all of which the distinguished visitor was highly pleased. After the chapter and lodge were closed, the companions adjourned to the banquet room, where a most *recherche* and tempting supply of the good things of this life awaited the companions, which were supplied by mine host and companion Wm. Noble. The spread reflected the greatest credit upon him.

R. Ex. Comp. Wm. G. Reid, Grand Supt. of Hamilton District, was in the chair, and on his right M. E. Comp. Henry Macpherson, Grand Z. of the Grand Chapter of Canada, the guest of the evening; R. E. Comp. David McLellan, Grand Scribe E., Grand Chapter of Canada; R. E. Comp. J. M. Gibson, E. Comp. John Malloy, and E. Comp. C. W. Mulligan. On the left of the chair were E. Comp. F. F. Dalley, Comp. Hugh Murray, D. G. Master of the Grand Lodge of Canada; R. E. Comp. J. J. Mason,

Grand Secretary Grand Lodge of Canada; R. E. Comp. S. E. Townsend, G. P. Soj. Grand Chapter of Canada; R. E. Comp. Wm. Carey, P. G. Supt.; R. E. Comp. Wm. Reid, and E. Comps. Wm. Goering, C. H. Foster, J. A. Malcolm and B. J. Morgan.

After disposing of the viands set before them, the chairman stated that it was not the intention of going through any lengthened list of toasts, but he would content himself with proposing two or three toasts and call upon several of the companions to favor the assembly with songs. The first song was "The Warrior Bold," sung by Comp. W. C. Morton. After this the chairman proposed the toast, "The Queen and the Craft," and then the following songs were sung: "God save the Queen," "The Learned Man," by Comp. Dr. Anderson; "Mavourneen," by Comp. John Clayton; "My Pretty Jane," by E. Comp. C. W. Mulligan. The chairman then proposed the toast of the evening, viz., "The Grand Z. of the Grand Chapter of Canada," and in submitting it he spoke warmly in praise of the present incumbent of the position, Judge Macpherson, of Owen Sound, who not only held such a high position in the Grand Chapter, but was a most efficient and hard working member of the Grand Lodge of Canada.

The toast was drunk with all the honors.

M. E. Comp. Macpherson, responding, thanked the companions most heartily for the warm manner in which he had been received, for when he intimated to the Grand Scribe E. that he would likely visit Hamilton this week if any chapter would meet, he did not expect to be met and received by two chapters, viz., the Hiram, No. 2, and St. John's, No. 6. It being the regular meeting of St. John's, he purposed to visit that chapter in a friendly way, not to inspect the work, although what he had seen that night, as usual with all that

is done in Hamilton, was good work. The proper officer to inspect the work was the esteemed chairman, R. E. Comp. Reid, but he thanked the companions all for the very handsome manner in which he had been received.

R. E. Comp. J. J. Mason spoke for a short time in a humorous manner, introducing his assistant, V. W. Bro. C. H. Foster, who sung a comic song in a very acceptable manner.

The chairman then proposed "The Grand Lodge of Canada," coupling with it the names of R. W. Bro. Hugh Murray, Deputy Grand Master; R. W. Bro. J. M. Gibson, D. D. G. M. of the Hamilton District, and R. W. Bro. J. J. Mason, Grand Secretary of the Grand Lodge of Canada, all of whom spoke of the satisfactory condition of the Grand Lodge and warmly in favor of the present Grand Master, M. W. Bro. Daniel Spry, of Barrie, who fills this high and important office with so much credit; also of the esteemed and popular Grand Treasurer, who would have considered it an honor to be present that evening to do honor to their guest, but R. E. Comp. E. Mitchell was compelled to leave the city for the sunny South to regain his health, which all expressed the hope would be fully restored, and return again to mingle with his friends and companions.

R. E. Comp. J. M. Gibson then proposed the health of the Grand Scribe E. of the Grand Chapter of Canada, R. E. Comp. David McLellan, and in submitting it to the companions present, spoke in a very kind and friendly way of the manner he discharges the duties incumbent on him, which reflects honor on the companion who fills that important office.

R. E. Comp. McLellan, in responding, thanked the companions present for the very hearty manner in which the toast had been received,—also thanked his kind friend, the proposer, and assured them he was pleased to be with them to-night to do honor to the guest of the evening, M. E. Comp.

Macpherson, who had by regular gradation risen step by step to the highest gift in the hands of the Royal Arch Masons of Canada, and from the active part he takes, and in fact has always taken in the affairs of Grand Lodge, he hoped to see the day when he would hold as high a position in that body. R. E. Comp. McLellan also spoke highly of the efficient Grand Secretary, R. W. Bro. J. J. Mason, who need not fear of any other nomination to that office as long as he fills the position with such care and attention; as to the affairs of Grand Chapter, it is true they are not as onerous as those of the Grand Lodge, but he was pleased to say for the information of the companions present that they are increasing year after year, and, financially, the Grand Chapter is in as sound a position as most of the Grand Chapters on this continent.

R. E. Comp. S. E. Townsend, G. P. Soj., also expressed his gratification at being present that evening to do honor to their guest, but he hoped the next time he visited the city it would be when Hiram, No. 2, was in session, when they would be very much pleased to show the Grand Z. their work.

The Grand Z., in a neat speech, proposed "The Health of the Officers of the Hamilton Chapters, viz., the Hiram, No. 2, and St. John's, No. 6," which brought the following companions to their feet, viz., E. Comps. F. F. Dalley, John Malloy and C. H. Foster, all of whom thanked the Grand Z. for the complimentary way in which he had mentioned their several names. [SEVERAL]

E. Comp. C. W. Mulligan then sang, in excellent style, "The White Squall," when "The Host" was proposed and responded to by Comp. W. Noble, after which "The J. W.'s" toast was proposed and drank, and the company sang "Auld Lang Syne" and "God Save the Queen," and separated for their homes after spending a very happy hour.—*Hamilton Times*, October 12, 1883.

### QUEBEC'S DIFFICULTIES.

As our readers are aware, proceedings were some time ago taken against R. W. Bro. Isaacson, Grand Secretary of the Grand Lodge of Quebec, by W. Bro. Wm. Ross, on account of the name of the latter having been improperly published as a suspended member for non-payment of dues. We are glad to see from the following (which reached us in printed form,) that the trouble has been satisfactorily adjusted, and it is only fair to W. Bro. Ross for us to say we believe he was right in his contention throughout, viz., that he never was a member of King Solomon's Lodge, Quebec Register.

For some time past there have been discussions of differences between the lodges of English Register and those of the Grand Lodge of Quebec. These have assumed so public a character as to become a subject of general interest, even outside of the Craft, owing to recent publications reflecting very seriously upon the conduct and faith of the English lodges, and misrepresentations of the position of William Ross, Worshipful Master of St. George's Lodge, English Register, in particular. Proceedings for libel were resorted to by him for the purpose of vindicating his own position and adjusting to the satisfaction of the Craft the unhappy differences that existed, and had been, by the publication of certain letters in the public press, removed beyond the privacy of Masonic jurisdiction. The circumstance which led to the present affair was the secession of King Solomon Lodge, Scotch Register, for the purpose of affiliation with the Grand Lodge of Quebec. Mr. Ross, with seven other members, objected to the change of allegiance, still maintaining their

loyalty toward the Grand Lodge of Scotland, with which they have been so long identified.

The body who unconstitutionally renounced their former authority not only continued the name of Mr. Ross and his conferees who had refused to secede, but even went the length of declaring him suspended for the non-payment of dues, which was subsequently reported to the Grand Lodge of Quebec, and published in the widely circulated annual report of the Grand Secretary. The remonstrances of Mr. Ross to Mr. J. H. Isaacson, the Grand Secretary, of the 6th and 13th of June, seeking for an amicable erasure of his suspension and settlement, having been unsatisfactory he took legal proceedings at once. Although the legal proceedings had been commenced, Mr. Ross was, even at that date, not averse to an amicable settlement of the difficulty, providing justice was done him and his lodge, and when it was proposed to him that his suspension be erased, and a correct statement of affairs and an apology approved of by him should be published, he consented on these terms to discontinue the proceedings upon the payment of costs. Mr. Ross accordingly accepted the following letters:—

THE GRAND LODGE OF QUEBEC,  
A. F. & A. M., G. Sec's Office,  
Montreal, 12th Sept., 1883.

Wm. Ross, Esq., W. Master St. George's Lodge, No. 440, E. R.:

WOR. SIR AND BRO.,—It having been found on investigation that you should not have been returned by King Solomon Lodge under this jurisdiction as a suspended member for non-payment of dues, I regret that, in my capacity as Grand Secretary, having charge of the printing of Grand Lodge Proceedings in which such return appeared, I was instrumental in publishing such suspension.

I am yours, &c.,

JOHN H. ISAACSON,  
Grand Sec.

THE GRAND LODGE OF QUEBEC, A. F. & A. M.  
OFFICE OF THE GRAND MASTER,  
Stanstead, Sept. 5th, 1883.

DEAR SIR AND W. BRO.,—Having had my attention called to a return made in the Proceedings of the Grand Lodge of Quebec for the session of 1881, in which your name appears, as having been suspended by King Solomon Lodge for non-payment of dues, and having carefully investigated the circumstances connected therewith, I find that you should not have been so returned, not being a member of that lodge. It is deeply regretted that all the facts connected with the case were not earlier brought under the notice of the Grand Master. I consider it my duty to cause the suspension to be removed with the least possible delay, and trust that this will take away all cause for complaint. I am, fraternally yours,

(Signed), E. R. JOHNSTON,  
G. M. G. L. A. F. & A. M., Quebec.

William Ross, Esq., W. M. St. George's  
Lodge, No. 440, A. F. & A. M., E. R.,  
Montreal.

MONTREAL, 12th Sept., 1883.

Wm. Ross, Esq.:

DEAR SIR AND W. BRO.,—I will, as Master of King Solomon Lodge, call the lodge together with the least possible delay; will then submit to them and endeavor to have passed a resolution cancelling your suspension effected the 8th September, and when passed will send you certified copy of such resolution. Yours, &c.,

(Signed), CHAS. BYRD.

Messrs. Maclaren, Leet & Smith were counsel for Mr. Ross, and Messrs. Tait, Q. C., and T. P. Butler for Mr. J. H. Isaacson.

The following is the correspondence referred to:—

(COPY.)

100 CATHEDRAL STREET,  
MONTREAL, 5th April, 1881.)

Mr. H. A. Ekers, Sec'y King Solomon  
Lodge, Q. R.:

DEAR SIR,—Surely your continuance to serve me with summonses to

attend the meetings of the Masonic Lodge, of which you are Secretary, cannot proceed from an attempt at annoyance, or the perpetration of a senseless joke. From all that I have seen of you, I would rather be inclined to accept it as the expression of a wish that I should cast in my lot with those with whom I formerly assembled.

That there may be no doubt on the subject, I now tell you I have not severed my allegiance from the Grand Lodge of Scotland, and am still a member of Lodge King Solomon, holding from that Grand Lodge. It is true, as you well know, our meetings have been interrupted by the unmasonic and unwarrantable action of unworthy members, but this will shortly be remedied and our labors resumed, when we will be glad to receive again among us those who now regret the false position in which they have been placed. Trusting that after this explanation you will reserve notices for members of your own lodge, of whose doings I desire to know nothing. I am yours truly,  
Wm. Ross.

MONTREAL, August 29, 1881.

Wm. Ross, Esq.:

DEAR SIR AND BROTHER,—You will please to excuse me sending notice, having been notified by you not to, but I am instructed to do so, as your name is still in the Lodge Books, you not having taken your demit.

Yours respectfully,  
HENRY A. EKERS.

MONTREAL, 5th Sept., 1881.

Mr. H. A. Ekers, Sec'y King Solomon  
Lodge, formerly 622, Scottish Register,  
now Quebec Register. No number.

DEAR SIR,—Yours of 29th ult., and accompanying summons duly received and I apologise for not sooner owning it.

With regard to my name appearing in the Lodge Books, etc., I beg to inform you that it is a recognized Masonic Law, that membership termin-

ates when the lodge ceases legally to exist by surrender of its Charter; your lodge, as you are aware, comes under this category, having, at the request of the Grand Lodge of Scotland, done so, and it will be something new to me to learn that any Mason, or body of Masons, can force a member to transfer his allegiance from one Grand Body to another.

Your lodge is not in a position (even were it necessary for me to ask it) to grant one a dimit. If my name has been placed on the Roll of your lodge as now constituted, it is without my consent, and is gratuitous and unwarranted on your part, and the notice of business in the summons cannot apply to me in any way. If I am in arrears of dues, previous to the change of Register, I am responsible to the Grand Lodge of Scotland, to whom also belongs the funds and property of your lodge at the date of surrender of Charter; possibly it is for the purpose of transmitting these that you now seek to collect arrears, and if you give me an assurance to that effect, I will, on learning the amount, hand it.

Please note, that in this, as well as my previous letter, I address you in your official capacity. I have no private feeling in the matter and will always be glad to hear of the prosperity of your lodge, although so far I understand the glowing expectations entertained by some of the members under the new Rule have not yet been realized.

Should there be a repetition of serving me with summonses, it may be necessary for me to demand the names of those who "instructed you to do so."

I am, dear sir, yours truly,

Wm. Ross,

P. M. No. 18 Dumbarton Kilwinning, S. R.

10 GREY NUN STREET,  
MONTREAL, 6th June, 1883, )

Mr. John H. Isaacson, Grand Sec'y  
Grand Lodge of Quebec, A.F. & A.M.,  
City.

SIR,—On page 72 of the Proceedings of the G. L. of Q., 12th annual communication, under the heading of "Grand Secretary's Report," the following appears:

"I am preparing a tabulated statement showing \* \* \* who, during the past period, have died, dimitted and suspended;" and at page 168, under the heading "Suspensions for Non-payment of Dues,"

"King Solomon,  
"Wm. Ross."

I was a member, and the only one of the name on the roll, of the Lodge King Solomon, while under the Scottish Register, and up till its dissolution by surrender of its Charter, and I now address you requesting a categorical reply, whether by the person so named as suspended you refer to me.

I am, sir, yours respectfully,

Wm. Ross.

MONTREAL, 7th June, 1883.

Mr. Wm. Ross, 10 Grey Nun Street:

SIR,—I am in receipt of your letter of yesterday's date. I cannot admit your right to put to me any such question as that contained therein, and respectfully decline giving any answer thereto.

I am, yours, etc.,

JOHN H. ISAACSON.

10 GREY NUN STREET, )  
MONTREAL, 13th June, 1883. )

Mr. John H. Isaacson, Grand Sec'y  
Grand Lodge of Quebec, A.F. & A.M.

SIR,—I have your reply of 7th inst., to my letter of 6th idem, and regret to observe the position you assume. I had hoped, in the interests of the Craft, the matter might have been privately arranged, but this I now infer you do not favor, and having sufficient evidence with me, I beg to advise you, that unless I have on or before the 20th inst., a complete retraction of, and apology for the libel, an assurance of immediate with-

drawal of my name from the books of King Solomon Lodge and from the records of the Grand Lodge of Quebec, and proper intimation of the same to the lodges under your Register, and the various Grand Lodges to which the printed report of the 12th annual communication of your Grand Lodge was sent, I shall instruct my Law Agent to institute proceedings in such court as may be considered best to attain the desired end.

I am, yours, etc.,

WM. ROSS.

[Registered.]

No reply to this.

ASYLUM OF GODFREY DE BOUILLON PRECEPTORY, NO. 3, KNIGHTS' TEMPLAR.

HAMILTON, Ont., Aug. 14, 1883.

To Mrs. Mitchell, relict of the late Sir Knight Alexander Mitchell:

DEAR MADAM,—The Knights of Godfrey de Bouillon Preceptory having performed the mournful duties of escorting the remains of their revered brother to their last resting place, and having assisted in paying the last sad honors due to a worthy Knight, on returning to their Asylum, passed a resolution to be engraved upon the record book as an enduring memento, expressing their sorrow and regret at the loss of him who, above all others of this Knightly Order here, was beloved by every member, and to whom one and all had been accustomed to look up to as a father, and in addition to this a committee was appointed to make you acquainted with the feelings entertained for the deceased, and to assure you of the sincere and heartfelt sympathy of the members for you and yours in this sad hour of your affliction. They think it will gratify you to know how endearing were the relations which existed between him and the members of this Chivalric Society, to which he was so faithfully devoted, and to learn that the reason why he

so highly prized this Christian branch of the great Masonic family, was because its principal emblem was the Cross, and its Commander the Captain of his salvation, where he could without interfering with his duties as an Elder of the Christian Church, teach those same lessons of a Saviour's love to his fratres that he was accustomed to do to the members of that religious body to which he belonged, and of which he was so worthy a member.

They know that to you, as an aged and experienced Christian, any words that they might say could not console you as much as those many comforting passages to be found in God's word, and from which, no doubt, you are now receiving strength to bear up under this afflicting dispensation.

They therefore leave you in the hands of Him who tempers the blast to the shorn lamb, and who will never leave nor forsake you. And now, dear Madam, should you at any time need the aid or assistance of the members of this Knightly Order, they will be ever ready to extend it in any way that may be in their power, and by so doing exemplify those principles they are sworn to maintain. With sentiments of very great respect we subscribe ourselves, on behalf of the Godfrey de Bouillon Preceptory.

J. F. STONE,  
W. J. FIELD,  
H. CARSCALLEN,  
*Committee.*

G. A. MALLEY, E. P.  
J. A. MALCOLM,  
*Registrar.*

HAMILTON DISTRICT, A.F. & A.M., }  
HAMILTON, Aug. 10, 1883. }

To Mrs. Mitchell, widow of late Alexander Mitchell:

DEAR MADAM,—The members of the Masonic Fraternity, attending the District Lodge, called for the purpose of paying the last sad tribute of respect and love to their late revered

and aged brother, your beloved husband, after returning from his last resting place, resolved to place on record their sincere and heartfelt sorrow at the loss of one who was considered their father in Masonry, as well as their deep sympathy with you in the very sad bereavement with which God in His wisdom, and no doubt for some purpose of love, has seen fit to afflict you. They do not presume to address you with any words of consolation drawn from the blessed book, as they believe your experience has taught you the inestimable value of the many precious promises recorded in God's word to console those suffering from every cause, and more particularly such as have sustained so great a loss as you have done in parting from one who had occupied the endearing position of a husband for nearly three score of years. They only tenderly commit you to Him whose promises are yea and amen, and who has said, "I will be a husband to the widow and father to the fatherless."

They desire to express for your gratification and that of your dear daughter (who so faithfully and lovingly watched over and nursed her suffering father), how much he was beloved by those of his brethren who had the pleasure of knowing him, and to say that they will be ever ready to extend to you and yours (should you need it) any advice, assistance or protection it may be in their power to give, and knowing that our Heavenly Father does all things well, they are assured that this heavy dispensation will, in working out his purposes, redound to your eternal good, and God's everlasting glory.

We are, dear Madam, on behalf of the Masons of the Hamilton District, your very sincere and sympathizing friends.

J. M. GIBSON,  
D. D. G. M.  
GAVIN STEWART,  
District Sec'y.

## CANADIAN MASONIC NEWS.

The members of St. George's Lodge, which meets in the Occident Hall, are making arrangements for their annual conversazione.

The Masons of Leamington, Essex county, have purchased a lot on the corner of Russell and Erie streets, and intend erecting a hall.

R. E. Comp. Wm. Forbes, of Grimsby, has been commissioned by the Grand Chapter of Royal Arch Masons of Illinois as Representative to the Grand Chapter of Canada.

We are pleased to see that Masonry is progressing in the North-west with a rapidity equal to that of the country. The latest acquisition to the Register of the Grand Lodge of Manitoba being a lodge situated at Calgary, at the foot hills of the Rockies, a meeting for the formation of which is to be held shortly.

An indication of the progress the North-west is making is found in the number of lodges organizing in Manitoba and the N. W. T. In the officers of one of the latest lodges formed we recognize the name of an old friend, and a highly esteemed brother,—R. W. Bro. E. H. D. Hall, P. D. D. G. M. of Ontario District, G. R. C., who has been selected as the first W. M. of Moose-Jaw Lodge. R. W. Bro. Hall is an able worker, an enthusiastic Mason, and we predict for the lodge an honorable and successful career. The officers of the new lodge are:—R. W. Bro. E. H. D. Hall, W. M.; Bro. J. Widner Rolph, M. D., S. W.; Bro. James P. Mitchell, J. W.; Bro. A. W. Perleo, Treas.; Bro. A. L. Alexander, Sec.; Bro. M. H. White-Fraser, S. D.; Bro. George Hunter, J. D.; Bro. Ed. L. C. Davies, J. P.; D. of G.; Bro. F. H. McCuskill, I. G.; Bros. W. Sheppard and W. Goodwill, Stewards; Bro. John Tellen, Tyler.