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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

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No. 8.

DOES FREEMASONRY OWE ITS PRESENT EXISTENCE TO CHRISTIAN MASONS ALONE?

To the Editor of THE CRAFTSMAN.

MY DEAR EDITOR AND R. W. BRO.—
In this present article, I shall endeavor to prove by history and facts that Freemasonry does not owe its present existence to Christian Masons alone, as Bro. Moore in your April number asserts.

Taking the sentence literally one might infer that Bro. Moore holds that Freemasonry has had more than one existence, since a "present" existence implies a "past" existence, and may also imply a "future" existence; we know of neither, in speaking of a system as that of Freemasonry, but we speak of a part and of a present form of the system of Freemasonry.

The Ethnograph in his endeavor to trace the origin of a certain people, cannot confine his researches to one particular migration of a certain race; he has to enquire into and compare the various migrations of different races and peoples that in any way may be considered connected with the subject of his research. The Arians did not only migrate west, they also went east, north, and south, and they met and mixed with the Fins, the Semites, the Turanians, and other races and peoples. Travel, commerce, wars and conquests have not only caused an extensive mixture of blood of different peoples, but also customs, ceremonies, language, arts, sciences and mysteries have become amalgamated thereby. And while it

is impossible for the Ethnograph to find in any civilized country, or even in a semi-civilized country, any race of men pure and unmixed with any other blood, so it is equally impossible to trace art, science, mystery, ceremony or custom in any civilized community to any particular people exclusively. Therefore, in the endeavor to trace an unbroken chain of connection between Freemasonry as known and practised to-day, and its cradle, the Egyptian mysteries, we necessarily have to take into account the numerous branches of that old stock, the Isianic mysteries, and the amalgamations which have taken place between those branches.

In the preceding article the relation existing between at least several of the ancient mysteries has been shown. I shall therefore not repeat the same. I hold that it is fully proved by history that to the Phœnicians and to the Ionians we, as Freemasons, are indebted for having brought westward both operative and speculative Masonry. Phœnician and Ionian commerce and navigation brought architecture, sciences, and the mysteries to Rome. It is even probable that through the Phœnicians the Druids were brought to Britain. At Rome, Numa Pompilius, second King of Rome, who reigned from 714 to 672 B.C., particularly patronized the Phœnician and Greek builders. Under him the celebrated *collegia fabrorum* and *collegia artificum* were founded,

and modelled after the Greek colleges of artificers and priests; (we here see a blending of the mysteries). From the Senate of the Roman Republic, in 451 B.C., these colleges obtained the twelve tables, granting them the right to make their own laws and contracts, provided they were not contrary to the laws of the Republic, and were conformable to Solon's legislation, (an evidence of a blending of Roman and Greek law.) In the Corpus Juris of the Roman Republic, those corporations were also acknowledged. Julius Cæsar and several of his Generals patronized those Roman Freemasons. By virtue of their character, the Phœnician and Greek builders spread themselves over the whole Roman Empire, and numerous of the buildings erected by them are still extant. Claudius, Emperor of Rome, sent architects from Rome to England. Roman builders constructed the celebrated wall against the Picts and Scots between A.D. 70 and 100. Pythagoras, who had studied the Isianic mysteries in Egypt, founded his celebrated school at Crotona, about 520 B.C., and when his school was broken up, his disciples spread over various countries.

When the Emperor Constantine the Great, A. D. 353, issued his edict of tolerance, allowing free and public Christian worship, and made the Christian religion that of the Empire, a want was felt for places of public worship. The heathen temples were not constructed for the reception of large congregations, therefore those temples did not fully answer as patterns for the required buildings, and new places had to be devised; and although for several centuries the higher culture of architecture had been neglected in consequence of constant wars, the society of the ancient builders was still in existence, and so soon as a need for them was shown they were ready, and their number soon increased. The first style of house for public worship was built after the Basilica of Rome combined

with the *etruscan arch*, or Tuscan style.

Here, however, I will for a time leave off, to pursue our ancient brethren and their buildings, and refer to the Mark system.

The Mark system, that is, an inclination for a secluded life, as a protection against the evils of the outer world, did not exist long before the Christian era.

Anachoretēs, hermits, saints, and monks, were numerous in Asia in remote antiquity. India had its Gymnosophists, an ascetic class of philosophers, and in subsequent years the countries which confess the religion of Bramha, Fo, Lama and Mahomet, became replete with Fakirs and Santons, Tanirs or Songessees, Talapoints, Bonzes, and Dervishes, who are all an ascetic class of people of the nature of monks; and in Palestine and Egypt we may mention the Essenes and Therapeutæ, whose separation from the outer world and seclusive ascetic mode of living, may be considered as the prototype of the good period of the Christian Monks.

In the third year after Christ an inclination for an isolated life, with ascetic exercises, made itself visible among the Christians; but not before the fourth century monkery was established as an ecclesiastical institution. The first monasteries were founded in Upper Egypt. Antonius assembled in A. D. 305 a number of hermits; they built up huts, lived closely together, worshipped jointly, but resided separately; his son, Pachomius, founded, on an island in the Nile, a colony of monks upon a more enlarged scale, and under certain rules and statutes; from three to four lived together in one building, under the supervision of a Prior. Those Priors formed, collectively, the Conoby or Monastery, and were governed by an Abbe. Such monasteries were afterwards founded in Palestine, Syria and Armenia, and nunneries soon followed; and in course of time monasteries and nunneries were founded in Europe.

These monasteries, however, were not at first seats of industry, learning and science. It was not until the wise laws and rules of St. Benedict of Nursig, in A. D. 529, that cloisters really became the seat of piety, industry, temperance, and science; the latter having, as it were, fled, in the turmoil of the times, into these secluded recesses.

Unfortunately, however, in course of time, when these cloisters grew in influence and wealth, debauchery and other vices became preponderant among those monks; and the institutions, which promised to become a lasting benefit to humanity, proved to be a curse to mankind.

During the time of Karl the Great (Charlemagne) in the eighth century, there were only few cloisters that had not fallen off from their original design; however, in the eleventh century they were again purified and resuscitated, and during the eleventh and twelfth centuries they were at the pinnacle of their usefulness. Many of the cloisters procured exemption from all control of government except that of the Vatican; and their wealth and power increased amazingly.

The Crusades which took place between 1095 and 1268 greatly aided to increase the wealth and power of the cloisters. Many of the monks joined the Crusades, and enormous amounts of valuable property were entrusted to the safe keeping of the cloisters by the crusaders, many of whom never returned, and their property was kept by the cloisters.

In 1048, the Order of Knights Hospitaller of Jerusalem was founded; in 1118, the Order of the Knights Templar came into existence; and in 1291, Palestine was cleared of all the invaders. Jerusalem is still, up to the present day, in the hands of the Musselmans.

After the Crusades, the Monk system fell into decay and lost its popularity.

That the Ecclesiastes, and particularly the Monks, were, during the

middle ages up to the thirteenth century, among the Christians, exclusively in possession of the sciences is an historical fact; and likewise, that by their united exertions the greater part if not even all religious edifices were erected under their immediate supervision and direction; but the builders and artificers who actually built the same and made the finishings thereof, were not Monks; the Monks themselves were not operative masons nor artificers; the men who possessed the skill to build and ornament, and were acquainted with all the secrets of the art of building and manufacturing, were the pupils of the old schools of the *collegia fabrorum* and *collegia artificum*, the Freemasons of those days, and this is proved by archæology. The old Phœnician and Greek marks are still found on stones in the ruins of buildings erected by them.

To assert, however, that because the Monks were at a time in possession of what is generally termed all the learning and science, that they also performed all the work required in the erection of the edifices, is certainly saying too much; and to assert that they were in possession of the ancient mysteries, that they practised them, and that they conveyed them to others, who again communicated them to the Freemasons of the last century or thereabout, is certainly an assertion without a tittle of historical evidence and exceedingly improbable.

It is well known that the Church of Rome ever was and still is strongly opposed to all kinds of secret societies; that on their index has stood for centuries a prohibition against them, that that church will not tolerate any of its members to belong to any secret society, and is ever ready to excommunicate those who venture to violate that law; how then can it be expected that that which is known as the Masonic mysteries was ever practised by the Monks; in fact they had no reason whatever to practise the same. All mysteries were practised by people

who generally mixed with the outer world and only occasionally met in secret to practise their rites, and it should be remembered that they were always opposed to the general or public belief; but the doctrine practised and upheld by the Monks was that sanctioned by the Church and State, it was the Christian religion and there was no necessity of any secrecy about it. The Freemasons of olden times were obliged to practise their mysteries secretly, because some of their teachings were not in harmony with the Church of Rome and the general belief among the public.

The mode of admitting a person to membership in a Cloister was certainly by a different process and ceremony than that practiced in a Freemason's Lodge. The Novices for the order of Monks are not initiated as we Freemasons initiate a candidate for our mysteries. The rules of admission into several of the Monasteries or Nunneries are not secret; they are in print and can be read, and will prove that they bear no similarity to Masonic initiation; nor do the ceremonies bear similarity to those of our Masonic Fraternity.

I will now resume the evidence from the history of architecture relating to the old Freemasons.

The period of building religious edifices from the time of the edict of Constantine to the tenth century is termed the Old Christian Period of Architecture, during which time the Basilica of Rome combined with the Etruscan arch, formed the chief model for religious edifices; but as the rage for church building became general, the architects made various combinations, and devised new plans, resulting in a particular style called the Romanesque, or Roman style; by others it was named the Old Saxon style; and by a few even the Byzantine style. The Romans had, according to the different countries in which it was applied, different variations; in England, for instance, it was termed the Norman style.

The Romanesque was in use chiefly from A.D. 1000 to 1250; and during that period the Monks' almost exclusively monopolized the erection of ecclesiastical edifices, while the Freemason Societies, especially on the continent of Europe, occupied a subordinate position; yet they continued to plan and work in secret against the usurped power of the Monks; while in England, where greater liberty existed, the old Freemasons took a more prominent position. The abuse which the Monks had made of the confidence and wealth entrusted to them, and their change of life, from that of piety to debauchery and profligacy, created among the people a spirit of aversion and opposition. The people began to erect towers, settle therein, establish civil communities and improve the schools.

During the twelfth century symptoms of great architectural revolutions had begun to show themselves in north-western Europe; various changes were introduced, especially in the arch, and finally a new style of architecture arose; one that was adapted to the Christian religion. But this change did not originate from the Monks; it exclusively emanated from the laity; this new style of architecture was the Gothic or old German style; it originated in the Isle de France and in Paris in the second half of the twelfth century, and in the thirteenth century it spread over all the countries of Christian Europe.

This was pre-eminently a Christian architecture, its principle being, "Infinity made imaginable." The credit among the laity for devising this new and Christian style of architecture, naturally falls to those who were constantly engaged in that art, and these were the Freemasons; their membership was composed of men from various countries; they were Greek, Italians, French, German and Flemish people; they kept secret the principles of their art, and they were protected by papal bulls and other privileges,

as had been their ancient Brethren by Numa Pompilius, by the Senate of the Roman Republic, and by the Roman Emperors,

Thus, while the Crusades draw off the flower of European chivalry, together with vast numbers of Monks to the East, the mind of the Monks became directed to other objects than architecture; but our ancient Brethren, true to the genuine principles of Freemasonry, quietly, peaceably, yet steadily, pursued their noble art, and produced that grand, Christian style of architecture, the Gothic.

About the beginning of the sixteenth century a desire manifested itself, especially in France, to return to the ancient classic styles of architecture; the classic art was revived, and this revival produced various modes of building, the period itself, during which the same were devised is styled: La Renaissance; yet the Gothic style was not thereby abandoned, and it continues to be applied to the present day.

While in continental Europe the Fraternity of Freemasons had for a long period of time; been obliged to practice their mysteries in the most guarded manner, in order to avoid creating suspicion amongst the Monks and Ecclesiastics in general, it had in Britain, where greater liberties existed, been able to appear more openly as a united body. In Britain the Fraternity of Freemasons enjoyed the patronage, support and protection of Kings and other persons of high rank from the times of Arthur, Alfred and Athelstan to that of Christopher Wren; from 500 to 1717, when the transformation of the Fraternity took place, when its operative branch was abolished and it adopted a purely speculative form. But from the time of the introduction of the Gothic style of architecture, the Freemasons of continental Europe practiced their art and mysteries under the ægis of the Vatican, and the civil government, notwith-

standing the jealousy of the Monks, and their occasional calumny. Many men of science, Professors of Universities and others, though secretly, delivered lectures on scientific subjects in the Lodges of our ancient brethren, thus enabling them to monopolize the construction of edifices, and get the same into their own hands; and in their pursuit they were supported by the people. Science, which heretofore had been exclusively monopolized by the ecclesiastics, and particularly by the Monks now, became to be public property.

In the foregoing evidence, my dear Brother Editor, I think I have established the unbroken historical chain of connection between the Building Societies which existed at the time of the destruction of the Second Temple, and the English Freemasons of 1717, and consequently with the Freemasons of the present day; and that Freemasonry as it now is practiced is a direct descent of the old Building Societies, and does not owe its present existence to Christian Masons alone. I have, however, no objection to admit that the Knights Templar and other Orders of Christian Knights, to whom Bro. Moore seems to give the general name of Christian Masons did during the crusades find it advantageous to have secret signs of recognition and mysteries among them; for my own part, I have even no doubt that they had the same. They may have obtained them either in Europe, before they went to Jerusalem, or have brought them from the east on their return to Europe. Their mysteries may or may not be similar to or identical with those of the Freemasons; but I cannot admit, in the face of historical evidence against it, paternity of the Society of Freemasons, to a Society which came into existence about 1100 years after the birth of Christ, while the Masonic Fraternity can show an uninterrupted existence from about 1400 years, if not even over 2000 years, before the

birth of Christ up to the present day.

As a true Freemason, I am most tolerant in matters of belief, allowing everybody to enjoy his own belief; but when any party claims, through the public press, a certain assertion, viz:—"That Freemasonry owes its present existence to Christian Masons alone;" then I claim it as a right to enquire into the correctness of such assertion, and if found incorrect, I feel it my duty to make the result of such enquiry known.

Believe me, my dear Bro. Editor, to remain,

Yours fraternally,
OTTO KLOTZ.

Preston, 14th May, 1880.

Festival of St. John the Baptist.

GRAND REGISTER OF CANADA.

Barton Lodge, No. 6, Hamilton, installed by R. W. Bro. Meakins; I. P. M., W. Bro. Colin Munro; W. M., W. Bro. Geo. Russell; S. W., Bro. H. Munsie; J. W., Bro. T. Clappison; Treasurer, Bro. E. S. Whipple; Secretary, Bro. G. E. Mason; Chap., Bro. Jas. Fraser; Organist, Bro. W. Spencer; S. D., Bro. H. S. Griffin, M. D.; J. D., Bro. Jas. Kay; Stewards, Bros. A. Land and R. J. Howard; I. G., Bro. Richard Hill; Tyler, Bro. W. W. Summers; D. of C., Bro. Thos. Smith.

Union Lodge, No. 7, Grimsby, installed by V. W. Bro. Wm. Forbes, V. W. Bro. A. G. Minn, and W. Bro. Ed. E. Loosley; I. P. M., W. Bro. W. E. Millward; W. M., W. Bro. Ed. E. Loosley; S. W., Bro. Geo. H. Hewson; J. W., Bro. A. H. Pettet; Treas., Bro. N. J. Feeter; Secretary, V. W. Bro. Wm. Forbes; Chaplain, Bro. Geo. Vandyke; Organist, Bro. Albert Perryberry; S. D., Bro. Robert Henry; J. D., Bro. J. B. Brant; S. S., Bro. Walter R. Hill; J. S., Bro. S. J. Cartwright; I. G., Bro. Geo. E. Richter; Tyler, Bro. M. A. Cole; D. of C., Bro. Wm. F. Clarke.

St. George's Lodge, No. 15, St. Catharines, installed by W. Bro. J. D. Christie, assisted by R. W. Bro. John W. Coy, D. D. G. M., V. W. Bro. J. H. Taylor, W. Bro. Alex. McLaren, and W. Bro. Dr. Dougan; I. P. M., W. Bro. Alex. McLaren; W. M., W. Bro. J. D. Christie, re-elected; S. W., Bro. C. P. Mills; J. W., Bro. C. G. McDermott; Treas., W. Bro. Alex. McLaren; re-elected; Secretary, Bro. W. R. Rawlings; S. D., Bro. John C. Cruse; J. D., Bro. W. M. Shaw; I.

G., Bro. Robert Gourley; Stewards, Bros. Geo. Le Snaure and Philip Grobb; D. of C., Bro. L. Dorr; A. M. of C. G. P., Bros. D. B. Crombie and J. Albert Mills; Tyler, Bro. R. Ratcliffe.

Dalhousie Lodge, No. 52, Ottawa installed by R. W. Bro. W. Kerr; I. P. M., R. W. Bro. Horace Merrill; W. M., W. Bro. E. D. Parlow; S. W., Bro. W. Reynolds; J. W., Bro. Cassius Campbell; Treasurer, Bro. W. Anderson; Secretary, Bro. G. B. Greene; Chaplain, Bro. H. W. Bennett; S. D., Bro. Levi Booth; J. D., Bro. E. A. Selwyn; Stewards, Bros. Alex. Fleek, jr., and Ed. Wallace; I. G., Bro. W. H. McBride; Tyler, Bro. John Sweetman. Bro. Sweetman that day completed his twenty-five years service as Tyler of Dalhousie Lodge, and during that period he never missed a meeting, except incapacitated by sickness. The members of the Lodge intend to mark the event by some testimonial.

Markham Union Lodge, No. 87, Markham, installed by W. Bro. James Speight; I. P. M., W. Bro. James Speight; W. M., W. Bro. G. R. Vanzant; S. W., Bro. Dr. F. R. Armstrong; J. W., Bro. A. B. White; Treas., Bro. E. T. Crowle; Secretary, Bro. A. A. Speight; Chaplain, Bro. Rev. J. Carmichall; S. D., Bro. A. Lameveaux; J. D., Bro. E. G. Knill; S. S., Bro. J. Davison; J. S., Bro. W. Robinson; I. G., Bro. A. D. Smith; Tyler, Bro. S. T. Gee; D. of C., Bro. J. Shackleton.

King Hiram Lodge, No. 89, Lindsay; P. M., Bro. Edward Flood; I. P. M., Bro. A. H. Melville; W. M., Bro. C. L. Coulter; S. W., Bro. Edward McTavish; J. W., Bro. John McSweyn; Chap., Bro. John Kelly; Treas., Bro. Jacob Neelands; Secretary, Bro. Edward Flood; S. D., Bro. Geo. Dóig; J. D., J. E. Thornbury; D. C., A. W. J. DeGrassi; I. G., A. H. Melville.

True Blue Lodge, No. 98, Bolton, installed by W. Bro. R. H. Booth; W. M., W. Bro. R. H. Booth; S. W., Bro. W. Dick; J. W., Bro. Wm. Leslie; Treasurer, Bro. T. Fisher; Secretary, Bro. S. J. Snell; S. D., Bro. Geo. Beamish; J. D., Bro. Alex. Munsie; S. S., Bro. Robert Dick; J. S., Bro. Thos. Hackings; I. G., Bro. Thomas Mills; Tyler, Bro. James McAllister.

Maitland Lodge, No. 112, Coderich, installed by W. Bro. Radcliffe; I. P. M., W. Bro. Charles E. Robertson; W. M., W. Bro. Richard Radcliffe; S. W., Bro. Charles A. Humber; J. W., Bro. Wm. A. Rhyas; Treasurer, Bro. Edward Hosker; Secretary, Bro. James Addison; Chaplain, Bro. James Leveright; S. D., Bro. Francis Jordan; J. D., Bro. Wm. Phillips; S. S., Bro. Andrew Kerby; J. S., Bro. Malcolm Nicholson; I. G., Bro. Wm. H. Mume; Tyler, Bro. Malcolm McPhail; D. of C., Bro. Jas. Green.

Builders' Lodge, No. 117, Ottawa, in.

stalled by W. Bro. Wm. Kerr; I. P. M., W. Bro. John Orr; W. M., W. Bro. J. C. Kearns; S. W., Bro. Edwin Daubney; J. W., Bro. Alex. Taylor; Treasurer, W. Bro. E. B. Butterworth; Secretary, Bro. Hugh H. Cairns; S. D., Bro. A. Scott; J. D., Bro. J. Robertson; S. S., Bro. G. Workman; J. S., Bro. W. J. Laughren; I. G., Bro. G. E. Preston; Tyler, Bro. J. McCarthy; D. of C., Bro. S. Braden.

Rising Sun Lodge, No. 129, G. R. C., Aurora: W. M., R. W. Bro. Rev. C. W. Paterson; S. W., Samuel L. Phillips; J. W., F. T. Daville; Treas., W. Bro. G. W. Graham; Secretary, J. Anderson; S. D., Robt. French; J. D., G. T. King; Inner Guard, G. W. Johnson; Dir. of Cer. Jos. F. Smith; Stewards, G. W. Smith and P. Rutledge; Tyler, Wm. Willis.

Grand River Lodge, No. 151, Berlin, installed by W. Bro. Charles Pandy; W. M., W. Bro. J. M. Scully; S. W., Bro. W. Ryder; J. W., Bro. R. Lude; Chaplain, Bro. G. W. Wright; Treas., Bro. W. Veischlag; Sec., Bro. F. P. Gassion; S. D., Bro. R. Davey; J. D., Bro. T. Simpson; I. G., Bro. C. Corton; Stewards, Bros. G. C. Second and C. L. Pearson; D. of C., Bro. W. Simpson; Tyler, Bro. P. Breiding.

Fidelity Lodge, No. 231, Ottawa: W. M., Bro. Wm. Rice; S. W., Bro. F. W. H. Leggalt; J. W., Bro. A. Chatfield; Treas., Bro. A. Campbell; Secretary, Bro. W. C. Teague; Tyler, Bro. J. McCarthy.

Clifton Lodge, No. 254, Clifton, installed by W. Bro. Wm. Crawford; I. P. M., W. Bro. Wm. Crawford; W. M., W. Bro. Wm. Crawford; S. W., Bro. John Murray; J. W., Bro. John Bobinson; Treasurer, Bro. H. Preston; Secretary, Bro. Langley Sewell; Chaplain, Rev. Bro. Jas. Gordon; Organist, Bro. A. Coulthurst; S. D., Bro. A. Logan; J. D., Bro. J. B. Browne; S. S., Bro. John J. Guerin; J. S., Bro. W. L. Flaherty; I. G., Bro. J. B. Smith; Tyler, Bro. D. Fraser; D. of C., Bro. Jas. Tattersall.

Springfield Lodge, No. 259, Springfield, installed by W. Bro. Dr. Clark; I. P. M., W. Bro. Dr. Newell; W. M., W. Bro. J. B. Mills; S. W., Bro. Nelson Burgess; J. W., Bro. Charles Donaldson; Treasurer, Bro. J. D. Gunn; Sec., Bro. J. B. Lucas; Chaplain, Bro. E. Hegler; S. D., Bro. Peter Charlton; J. D., Bro. Seth Babcock; I. G., Bro. John Cornwall; Tyler, Bro. J. W. Crawford.

Wellington Lodge, No. 271, Erin Village, installed by W. Bro. Thos. M. Till; I. P. M., W. Bro. James Hamilton; W. M., W. Bro. Alex. McLachlan; S. W., Bro. Henry McNaughton; J. W., Bro. Hugh Milloy; Treas., Bro. Wm. McDowell; Secretary, Bro. C. Overland, jr.; Chap., Bro. Dugald Campbell; Organist, Bro. B. Franklin; S. D., Bro. John Willis; J. D., Bro. Thos. Wausbraugh; S. S., Bro. Stephen McKenzie; J.

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Seymour Lodge, No. 272, Ancaster, installed by W. Bro. J. H. Smith; I. P. M., W. Bro. J. H. Smith; W. M., W. Bro. A. D. Robarts; S. W., Bro. H. Orton; J. W., Bro. R. S. Stevenson; Treasurer, Bro. S. A. Findlay; Secretary, W. J. Wright; Chap., Bro. John Daniels; Organist, Bro. B. W. Donnelly; S. D., Bro. Thos. Epps; J. D., Bro. E. Henderson; S. S., Bro. Wm. Jackson; J. S., Bro. R. E. Guest; I. G., Bro. Geo. Gunnert; Tyler, Bro. John Patrick; D. of C., Bro. James Field.

New Hope Lodge, No. 279, Hespeler, installed by W. Bro. A. B. Jardine; I. P. M., W. Bro. A. J. Brewster; W. M., W. Bro. Charles Stark; S. W., Bro. Christian Pabst; J. W., Bro. J. W. Mitchell; Treas., Bro. A. J. Brewster; Secretary, Bro. Ed. Bolduc; S. D., Bro. Robt. N. Hammersley; J. D., Bro. Jas. Baker; I. G., Bro. Walter Idington; Tyler, Bro. John Fisher.

Clifford Lodge, No. 315, Clifford, installed by W. Bro. Walton; I. P. M., W. Bro. Tolton; W. M., W. Bro. J. S. Dewar; S. W., Bro. J. D. Allan; J. W., Bro. B. Crandell; Treasurer, Bro. A. S. Allan; Secretary, Bro. K. M. Walton; S. D., Bro. F. Carroll; J. D., Bro. Wm. Sperling; I. G., Bro. F. Brown; Tyler, Bro. F. S. Dobson.

Hiram Lodge, No. 342, Wolfe Island: W. M., W. Bro. J. Home, (re-elected); I. P. M., Bro. R. C. Irvine; S. W., Bro. W. E. D'Argent; J. W., Bro. D. C. Spinning; Treasurer, Bro. D. Cattanaach, (re-elected); Sec., Bro. H. O. Hitchcock. P. M.; Chap., Bro. J. G. Ashley; S. D., Bro. John Niles; J. D., Bro. Wm. Raymond; Stewards, Bros. Robt. Donnelly and Smith Clixby; I. G., Bro. W. G. Woodman; Tyler, Bro. John McCall.

Nilestown Lodge, No. 345, Nilestown, installed by W. Bro. L. G. Jarvis, P. M. of St. Paul's Lodge; P. M., Bro. Jos. Wilson; W. M., Bro. Jas. Armstrong; S. W., Bro. Arch. Pratt; J. W., Bro. William Demar; Chaplain, Bro. Thos. McDougal; Treasurer, Bro. F. O'Dell; Secretary, Bro. Jas. Leam; S. D., Bro. J. R. L. Waugh; J. D., Bro. Wm. Niles; I. G., Bro. J. Flynn; Tyler, Bro. F. Giles; D. C., Bro. J. A. James; Stewards, Bros. Campbell and Barrows; Organist, Bro. Wm. Craig.

Granite Lodge, No. 352, Parry Sound, installed by W. Bro. F. A. Foley; I. P. M., W. Bro. David Beatty; W. M., W. Bro. Wm. McGown; S. W., Bro. Thos. McGown; J. W., Bro. Capt. McFarlane; Treas., Bro. Capt. Skene; Sec., Bro. C. A. Schofield; Chaplain, Bro. Frank Strain; Organist, Bro. Geo. Kilcay; S. D., Bro. Thos. Wilcox; J. D., Bro. Jas. Forsythe; S. S., Bro. Wm. McPhilomy; J. S., Bro. W. F. Thomson; I.

G., Bro. Robt. Spring; Tyler, Bro. T. W. George; D. of C., Bro. J. R. Vantassall.

Glandeboye Lodge, No. 355, Perth: I. P. M., W. Bro. Wm. T. Walker; W. M., W. Bro. Joseph F. Kennedy; S. W., Bro. Thos. Elliott; J. W., Bro. Anson P. Bower; Treas., Bro. John G. Campbell, P. M.; Sec., Bro. James A. McAllister; Chaplain, Bro. Rev. Jacob Freshman; S. D., Bro. David Hogg, jr.; J. D., Bro. Wm. J. Rowatt, S. S., Bros. A. D. May and B. Warren; I. G., Bro. Jno. Mitchell; Tyler, Bro. Geo. Cox; D. of C., Bro. Jas. Bell, P. M.

Waterdown Lodge, No. 357, Waterdown, installed by W. Bro. D. H. Hunter, M. A.: I. P. M., W. Bro. Thos. Attridge; W. M., W. Bro. J. O. McGregor, M. D.; S. W., Bro. S. Platt; J. W., Bro. John Forbes; Treas., W. Bro. D. H. Hunter, M. A.; Sec., Bro. Geo. Baker; Chaplain, Bro. S. Green; S. D., Bro. W. Wilson; J. D., Bro. J. R. Foster; S. S., Bro. John McDonald; J. S., Bro. W. S. Featherston; I. G., Bro. Robert Speck; Tyler, Bro. John R. Baker; D. of C., Bro. Chas. McMonias.

North Star Lodge, No. 365, Roseneath, installed by W. Bro. Lean: W. M., W. Bro. Thomas Lean; S. W., Bro. George Hooper; J. W., Bro. Wm. Brisbin; Treasurer, Bro. John Mouncey; Sec., Bro. Jno. Thacke; Chaplain, Bro. John Mason; S. D., Bro. Josiah Momhead; J. D., Bro. Thos. Elder; I. G., Bro. Oswald Skean; Tyler, Bro. T. W. Forbes.

GRAND REGISTER OF QUEBEC.

Prince of Wales Lodge, No. 63, G. R. Q., Sherbrooke, installed by R. W. Bro. Addie, P. D. D. G. M., assisted by R. W. Bro. A. F. Simpson, P. G. S. W., a large number of the craft being present to witness the ceremony: W. M., W. Bro. G. Lucke; I. P. M., Bro. H. L. Gilbert, S. W., Bro. F. W. W. Bowen; J. W., Bro. F. C. Thompson; Chap., V. W. Bro. Rev. C. P. Reid; Treas., Bro. A. G. Lomas; Sec., Bro. A. W. Hyndman; S. D., Bro. H. Bradford; J. D., Bro. J. A. Wiggot; Stewards, Bros. M. Dale and H. Gordon; D. C., Bro. Thos. Bennett; I. G., Bro. A. F. Simpson, Tyler, Bro. E. S. Foss.

Grand Lodge of Canada.

The following is the able address delivered by M. W. Bro. James A. Henderson, Grand Master, at the Annual Communication of the Grand Lodge of Canada, held in the City of Guelph, on the 14th ult. Though lengthy, we give it in full, believing

it will be read with both pleasure and profit. A synopsis of the proceedings will be given in our next issue:—

BRETHREN OF GRAND LODGE,—

Again, under the benign providence or the Great Architect of the Universe, we are permitted to assemble together in peace, love and harmony. For that privilege devout acknowledgments are justly due to the Giver of all good, and may the deliberations of this the Twenty-fifth Annual Communication of the Grand Lodge be characterized with that earnestness of spirit, that good will, and that fraternal courtesy which have ever marked our meetings. How much ought we to appreciate the inestimable privilege which we enjoy of being able to meet in a land of civil and religious freedom; in open day, none daring to molest or make us afraid, and without the fear of any human power. The day has happily passed, never to return, when the highest hills and lowest dales witnessed, and indeed were necessary for, the celebration of our Mystic Rites. This freedom, the growth of years, has arisen from our Order being characterized by a stability unknown to political governments; its foundations rest upon an acknowledgment of the Supreme Being as the ruler and governor of the world, and its practice of Charity, that inestimable gift from God to man, commends it to the esteem of society at large, and secures to it that permanency as an institution of human origin, which has attracted the wonder and respect of succeeding generations.

I congratulate you on our holding this Communication at Guelph, a city whose growth and prosperity have earned for it a reputation extending throughout the Dominion. When this Grand Lodge was formed, a quarter of a century ago, Guelph was only a small town, and barely entitled to that designation. Now it is a city having over 10,000 inhabitants. It has nearly kept pace with the sur-

prising and progressive increase of this Grand Body, which on its formation, in the year 1855, had only thirty-three Lodges under its jurisdiction, but now bears on its roll three hundred and forty, working with that earnest good will and fraternal feeling which should ever distinguish our Order. It is with commendable pride I mention that occupying prominent positions among those citizens of Guelph whose exertions have contributed to and advanced the prosperity of this city, and foremost among those who have extended the helping hand, irrespective of religion, politics and nationality, are many of our Brethren—the Freemasons of Guelph. On this our first visit let us wish them “a long continuance in well doing.”

My first official acts were signing the Charters for the following Lodges, which were authorized at the last Communication of Grand Lodge:—

Harmony Lodge, No. 370, at Delta, County of Leeds.

Prince of Wales Lodge, No. 371, at Ottawa, County of Carleton.

Palmer Lodge, No. 372, at Victoria, County of Welland.

Copstone Lodge, No. 373, at Welland, County of Welland.

Keene Lodge, No. 374, at Keene, County of Peterborough.

Lorne Lodge, No. 375, at Omemeo, County of Victoria.

Unity Lodge, No. 376, Huntsville, Muskoka District.

Lorne Lodge, No. 377, at Shelburne, County of Grey.

King Solomon Lodge, No. 378, at Petersville, County of Middlesex.

Middlesex Lodge, No. 379, at Brynston, County of Middlesex.

Union Lodge, No. 380, at London, County of Middlesex.

Dispensations have been issued for the undermentioned Lodges, satisfactory evidence being first produced to me that a necessity existed for establishing Lodges in the respective localities, and that the several

brethren selected to fill the responsible office of Master are competent in the work:—

McColl Lodge, West Lorne, County of Elgin.

Doric Lodge, Hamilton, County of Wentworth.

Henderson Lodge, West Winchester, County of Dundas.

Lansdowne Lodge, Lansdowne, County of Leeds.

Alpha Lodge, Parkdale, County of York.

Spry Lodge, Beeton, County of Simcoe.

The Dispensation issued for Kinistino Lodge, at Prince Albert, Saskatchewan, N. W. Territories, has been continued, pursuant to the recommendation of Grand Lodge, until this Communication.

Gratitude is due to Him who holds in His hand the destinies of empires, and yet notes the fall of a sparrow, for the blessings of health and strength conferred on us during the past Masonic year. Death has, however, visited us, and I have to record the demise of two worthy officers of this Grand Lodge, R. W. Bro. John Turquand, of Woodstock, Past Grand Junior Warden, and V. W. Bro. Chas. Sharpe, of Guelph, Past Grand Director of Ceremonies.

Nothing has transpired to interrupt our amicable relations with foreign Grand Lodges, and the interchange of each other's proceedings affords great pleasure, and is a source of interest and valuable information.

I have appointed the following brethren as our representatives near foreign Grand Lodges:—M. W. Bro. J. S. Morrow, as the Representative near the Grand Lodge of Indian Territory; Ill. Bro. Belisario Conrado, as the Representative near the Grand Orient of Uruguay, in the place of Ill. Bro. Laurenttío Ximenes, deceased; and W. Bro. Donald McKay, as our Representative near the Grand Lodge of Oregon; our former Representative, R. W. Bro. Alex. Watt,

having removed from the Jurisdiction of that Grand Lodge. I also restored to M. W. Bro. the Hon. W. N. Kennedy, his Credentials as our Representative near the Grand Lodge of Manitoba.

A detailed statement of our finances will be laid before you. It shows that our monetary affairs are in a flourishing condition. A sum of \$2,594.48 has been added to our available cash balance over and above the amount existing at our last annual return. With \$55,400 placed in good securities, and \$7,094.95 standing to our credit in the bank, the members of the Grand Lodge may truly feel assured that while our charity is judiciously extended not only to Brethren within, but also to those beyond our Jurisdiction, our finances are economically and faithfully managed. In no boastful spirit, but with feelings of thankfulness, I am able to announce that during the past year no less a sum than \$10,986 has been expended by the Grand Lodge in relieving the necessities of the widow, the orphan, and the distressed Brother.

The widow's tear—the orphan's cry—
All wants our ready hand supply

As far as power is given;

The naked clothed—the prisoner free—
These are thy works sweet charity,

Revealed to us from Heaven.

I desire to see our funds largely increased not for the mere sake of accumulation, but that our circle of Benevolence may be still more enlarged. With that view may we ever go on as we have so far continued, clothed with the mantle of charity and guided by prudence.

Within the Jurisdiction of this Grand Lodge the past year may truly be mentioned as one of peace, harmony and good will. Nothing of general importance has transpired to disturb or hinder the progress of our Order in numbers or influence. One matter only has arisen which compelled me to take decisive action; but I trust that a satisfactory explanation will be made. A brother of St. John's Lodge, No. 63, Carleton Place, com-

plained of an irregularity in reference to the ballot taken for the initiation of a candidate. Under instructions the D. D. G. M. proceeded to the Lodge, after notice to the Master, for the purpose of inquiry and investigation, when the authority of the Grand Lodge, as represented by the R. W. Brother, was set at defiance, and the candidate initiated. The D. D. G. M. suspended the brethren who had taken part in such proceedings, and he reported the occurrence to me. I confirmed the suspension, and at once directed the Grand Secretary to summon the brethren to appear before this Communication of the Grand Lodge, and answer the charges laid against them.

I attribute the general successful working of our Order in a very great measure to the many intelligent and able Masons elected to fill the important offices of District Deputy Grand Masters, who have been able to settle amicably questions which arise, without reference to higher authority, and also to the zeal and careful attention of Masters of Lodges who, as a rule, make themselves conversant with our Constitution and Proceedings.

In pursuance of the authority granted at the Annual Communication of the Grand Lodge in 1877, I have, after taking care that the proper safeguards were observed, restored, on a petition expressing due contrition, Brother Joseph Iredale, who had been expelled from the Order on account of his having attached himself to that spurious organization of the past, the Grand Lodge of Ontario. A number of persons, who through ignorance or inadvertence had become members of that body, have been healed and affiliated under, and following out the regulations prescribed by my predecessors. I have every reason to believe that these brethren who have thus attained their present recognized position, having stood the test of the ballot, will prove good and worthy Masons.

A Brother died while under suspension for non-payment of dues. The Worshipful Master of his Lodge telegraphed me that before his death his arrears were offered, but the Lodge could not meet in time to restore him, under the circumstances, and at the request of the Worshipful Master, I granted a dispensation that the deceased Brother might be accorded a Masonic burial.

I felt compelled, in a case where a Brother had died while under suspension for non-payment of dues, to refuse a dispensation, there being no existing reasons to call forth the exercise of my prerogative, and I could not allow personal considerations to prevail.

On more than one occasion I have been called on to grant a dispensation to initiate a candidate out of the jurisdiction of the Lodge where he resides. I have in every case, in addition to the good reasons for asking the exercise of my powers being shown, required the consent of that Lodge. Our Constitution confirms the inherent right of every Lodge to initiate residents within its jurisdiction, but allows the Grand Master a dispensing power, and though I would not limit that high prerogative, yet I feel that power should not be exercised to the possible detriment of the Lodge without the opportunity being given of expressing their consent or reasonable dissent. In two instances I have refused to shorten the month's term which our Constitution requires as requisite to intervene between the conferring the degrees. While on the subject of dispensations, I feel bound to remark, that so long as Masons are required to look to the Constitution for their governance, the power of dispensation should be most carefully used. The paramount duty of the Grand Master is not only to enforce the ancient charges and regulations, the Constitutions, the statutes, rules, resolutions and ceremonies of the Grand Lodge, but to observe and obey them himself; and certainly the

dispensing power which is claimed as the inherent prerogative of a Grand Master (I mean beyond those cases where dispensation is expressly permitted in the Constitution), should be exercised, if indeed at all, with the utmost prudence and caution, and these safeguards should be extended to those cases of dispensation expressly provided for. How can a Grand Master enforce proceedings against a Brother for breach of Masonic Rule, when he himself, though shielded perhaps by the unwritten law of prerogative, dispenses with the law laid down by the assembled wisdom of his Brethren and fellows, and creates for temporary purposes another. Better, I believe, that a single case of inconvenience should be suffered than that a positive violation of the Constitution by the exercise of the unprovided for dispensing power be allowed. I say inconvenience, because from the judicious care evinced by the Grand Lodge in their written laws, a case of hardship can hardly ever occur to require the unwritten dispensing power of the Grand Master. While he only puts in use his constitutional powers and does not attempt the exercise of his unwritten prerogative in his government of the craft, their allegiance to him will never be strained or jeopardized.

Application was made to me for permission for certain Brethren to attend as Masons the funeral of a Brother who desired to be buried according to the Ritual of a non-Masonic Society, to which he belonged. I held that the Brethren should not appear as a Lodge, or clothed as Masons on funeral occasions, unless the burial rites were performed under the exclusive control of the Lodge, and according to the procedure laid down in the Book of Constitution, which only allows the addition of the funeral services of the church to which the deceased belonged. The rights and privileges of the church or the minister in performing the burial services are to be interfered with, but

are fully and freely conceded. The Order of Ancient, Free and Accepted Masons, the oldest existing secret Society, is not obtrusive, and we never thrust ourselves before the public clothed in the Badge of a Mason, unless when carrying out those duties prescribed by Ancient Custom, or by the Constitutions, and even in these cases, a Masonic Funeral being the sole exception, a dispensation is made under severe penalties a previous requisite. As between the Lodge and the Association to which the deceased may have belonged, if the Brethren are to appear at all as Masons, the Lodge must have sole and absolute charge. No association can share in the performance of our Masonic funeral rites. Due respect can ever be paid by the Craft to the memory of a Brother who desired to be buried according to the rites of other organizations, by attending as individuals, and as a rule none are more ready to honor the memory of the deceased than Free Masons. However much personal feelings may urge us, it is not wise or prudent to break what may be considered a universal rule. The Grand Lodge at its annual Communication in 1871 endorsed the views of the then Grand Master, who held it improper to allow other Societies to take part in the conduct of Masonic funerals.

I was asked to grant leave to initiate a candidate who had lost part of one of his feet, and who used mechanical appliances to enable him to walk, and was unable properly to dispense with them during initiation, also a person who from a diseased hip joint could not stand upright, having both feet on the ground. Though both persons were well qualified in every other respect, yet on account of these physical defects I felt they must be debarred the privilege of being initiated. I hold that unless a candidate be in a condition to receive, perform and communicate all parts of the ceremonies and duties of the Order,

he is not eligible for the degrees. He must be capable of making himself known in the dark as well as in the light. Beyond the mention in the charges "that he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother," no provision is made in our Constitutions as to physical qualifications. Hence, if any doubt exists reference must be had to the Grand Master for his decision. As it now stands, each succeeding Grand Master may have more liberal or stricter views than his predecessors, and so the Brethren are left in doubt. I think it would be advisable, would give greater satisfaction to the Brethren, and would certainly relieve the Grand Master from the semblance of acting with unnecessary strictness, if some rule relating to the subject, and to the Masonic processions before alluded to, were laid down by the Grand Lodge, and made part of the Constitution, so as to withdraw these questions from among the *dicta* of Grand Masters.

I found as a general rule that the halls of those Lodges which I visited were well fitted and arranged. Within the past few years great progress has been made in these respects. In some instances, and I refer particularly to the Prince Edward Lodge, No. 18, Picton, to the Masonic Halls at St. Thomas and Chatham, the Brethren have adorned their Lodge rooms in a highly artistic manner, reflecting the greatest credit on their taste and zeal. I have remarked that those Lodges which give attention to the proper embellishment of their Halls, carefully guard the approaches by a close scrutiny in the selection of those who enter.

During the year the following Special Communications of Grand Lodge have been held, namely:—

1. At Galt, on the 30th December, 1879, when the new Hall of Alma Lodge, No. 72, and Galt Lodge, No.

257, was consecrated by R. W. Bro. W. D. Hepburn, D. D. G. M.

2. At Langton, on the 8th January, 1880, when the new Hall of Langton Lodge, No. 335, was consecrated by R. W. Bro. T. B. Bain, D. D. G. M.

3. At Bothwell, on the 21st, of January, 1880, when the new Hall of Bothwell Lodge, No. 179, was consecrated by R. W. Bro. T. C. Macnabb, D. D. G. M.

4. At Jaryis, on the 5th of March, 1880, when the new Hall of King Solomon's Lodge, No. 329, was consecrated by R. W. Bro. John W. Coy, D. D. G. M.

5. At St. Thomas, on the 18th March, 1880, when the new Hall of St. Thomas Lodge, No. 44, and Elgin Lodge, No. 349, was consecrated by me.

6. At Floating Bridge, on the shore of the Bay of Quinte, on the 22nd June, 1880, when the corner stone of a Methodist Episcopal Church was laid by R. W. Bro. T. K. Ross, D. D. G. M.

7. At Goderich, on the 24th June, 1880, when the corner stone of St. George's Episcopal Church was laid by M. W. Bro. J. K. Kerr, P. G. M.

8. At Delta, on the 24th June, 1880, when the new Hall of Harmony Lodge, No. 370, was consecrated by me.

9. At Consecon, on the 9th July, 1880, when the new Hall of Consecon Lodge, No. 50, was consecrated by V. W. Bro. Thos. Thornton.

In conclusion, Brethren, while performing the important duties which we are now about to consider, may concord and moderation mark our deliberations. Being diligent in the work, let our conscience be our guide, the highest good of the Order our aim. Let us unitedly, and with all sincerity, use these words of the inspired Psalmist, "Prosper thou the work of our hands upon us; oh! prosper thou our handy work," and the blessing of the Supreme Ruler of the Universe will follow and crown our efforts to advance the Ancient

Fraternity and Order that so justly claims our affectionate and loyal devotion.

Grand Chapter of Canada.

THE GRAND Z.'S ADDRESS.

Following is the address of M. E. Companion Daniel Spry, at the Annual Convocation of the Grand Chapter of Royal Arch Masons, held in the City of Guelph, on Friday, 16th July, 1880. It is full of practical suggestions, and well worthy of perusal by all taking an interest in the Royal Craft. We cordially recommend it to the careful attention of our readers:—

To the Most Excellent the Grand Chapter of Royal Arch Masons of Canada.

GREETING :

COMPANIONS,—It is with more than ordinary pleasure that we, in accordance with the requirements of the Constitution, assemble together in this the Twenty-third Annual Convocation, for the purpose of reviewing the labours of the past year, and to perform such other duties as may devolve upon us as the representatives and legislators of the Royal Craft in this jurisdiction. I am gratified to be in a position to state that Capitular Masonry in Canada, as elsewhere, is in an exceedingly prosperous condition; that the utmost harmony prevails, and that no serious question of a disturbing nature has been brought under my notice, to mar our happiness. The change made by which our Annual Convocations are for the future to be held during the same week as the Grand Lodge, Great Priory of Knights Templar, and other Masonic bodies, will, I trust, be of considerable advantage, as it will permit of a larger attendance of representatives, and will give Grand Chapter the benefit of the experience and knowledge of many learned Companions who have done good service

to the Craft in other branches of Freemasonry.

It will also assist to draw closer together those who are desirous of confining their pursuit of Masonic knowledge to pure Ancient Craft Masonry, of which the Royal Arch Degree forms the most essential part, and which "is more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of Ancient Masonry."

The large number of intelligent men, from every rank of life, who have during the present week withdrawn, for a period, from their several busy vocations, for the purpose of taking counsel together, in the interest of the fraternity, exemplifies in the strongest possible manner the powerful influence which Freemasonry has over its votaries. It points out to those who are skeptical regarding its usefulness, that unless the institution was founded on the purest principles of piety and virtue, and its members had an unswerving faith in the approval of the *Great I Am*, our labors would be in vain.

Inviting your earnest consideration to the business which may be brought before you, I shall proceed to report my official acts during the past year.

NEW CHAPTERS.

Applications were received, and Dispensations have been issued, for two new Chapters, viz: "Macpherson," Meaford, County of Grey, 31st December, 1879; "Wentworth," Dundas, County of Wentworth, March 6th, 1880. In each case the application was recommended by the Grand Superintendent of the District within whose jurisdiction the Chapter would be situated, and the Dispensations were not issued until the most careful enquiry had been made, as to the ability of the Companions who were to occupy the principal positions, and the prospect of suitable material being had to sustain the Chapters.

I have taken this precaution, as it is not in the true interest of Capitular Masonry to permit new Chapters to be

opened where there is the slightest danger of injuring those already in existence.

SURRENDERING A WARRANT.

Keystone Chapter, No. 72, St. Thomas, made application for permission to surrender its Warrant, as the members desired to unite with De Warrenne Chapter, No. 54. After having obtained a petition, signed by the members, and being fully satisfied that all private rights had been protected, I accepted of the surrender, and the Warrant is now in the custody of the Grand Scribe E., awaiting your decision as to its further disposal. I would suggest that it be cancelled, as it is quite evident that one Chapter is sufficient, at present, for the requirements of the town of St. Thomas.

SPECIAL DISPENSATIONS.

As usual, numerous applications have been received for dispensations to permit companions to be installed as Principals without having previously served in the other offices required by the Constitution. As I understood the opinion of Grand Chapter to be unfavorable to the extensive use of this prerogative by the Grand Z., I have, in deference to such opinion, declined to grant several of these applications. The following, however, were issued:—

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

I have insisted upon such applications being forwarded to me through the Grand Superintendents of the Districts, with their opinions thereon, as they are the proper parties to give advice as to the necessity which may exist for complying with the request of the applicants. In one case, I regret to say, an effort was made to induce me to alter my decision by re-electing a Companion to an office after I had declined to grant a dispensation to permit of his installation.

UNIFORMITY OF WORK.

Great differences exist in the ren-

dering of the Ritual and the manner of conferring the several Degrees by the various Chapters, and the necessity for demanding more careful attention to the strict letter of the work authorized by the Grand Chapter is very pressing, as greater uniformity is much to be desired.

The Committee on the Ritual of the Mark, Past and Most Excellent Masters Degrees, are ready to report, and so soon as their action has been approved by Grand Chapter, we will have a complete authorized Ritual and no further innovations should be permitted. Grand Superintendents of Districts are required to give this important subject their earnest consideration, with a view to secure that uniformity in work which is so desirable. I understand that some First Principals of Chapters allow visiting Companions, or Members, to take part in the ceremonies, who do not work according to the recognized Ritual. This should not be permitted, as it is a clear dereliction of duty on the part of the presiding officer of a Chapter to permit any lecture, charge or part of a ceremony to be given in his Chapter which is not in accordance with that laid down by Grand Chapter.

SUSPENSION FOR NON-PAYMENT OF DUES.

My attention has been forcibly directed to the large and increasing number of Companions annually suspended by Subordinate Chapters for non-payment of dues, and the time has arrived when Grand Chapter, in the true interests of Capitular Masonry, should deal with this important and difficult subject, with a view to prevent the reckless and indiscriminate slaughter of every Companion who cannot meet the demands made upon him. To those who are unable to pay, it is apparently said—

"Plank down, plank your shekels,
Don't say you can't afford;
You had better let other Creditors wait,
Than try to cheat the Lord."
"For God loveth a cheerful giver,

No matter, down with the dust,
Pay freely, willingly, if you choose,
But anyhow, pay you must."

Companions who possess the means of paying and *will not*, deserve but little consideration; but as to those who are willing to pay, but for want of means *cannot*, it is the refinement of cruelty to cut them off from Masonic fellowship with their Companions, for an offence that is not a crime, but a misfortune. If as much energy were displayed in quietly ascertaining the ability of our members to meet the demands made upon them, as is sometimes exhibited by Companions who possess more zeal than discretion in "touting" for candidates to join the Chapters, there would be less suspensions for non-payment of dues, or indeed for any other cause.

SUSPENSIONS BY A LODGE DOES NOT AFFECT CHAPTER.

The decision given by some of my predecessors, "that suspension by a Craft Lodge does not affect the standing of the Companion in the Chapter," has led to considerable discussion among Royal Arch Masons. It is claimed, and apparently with much reason, that a member under suspension by a Lodge should not be permitted to remain in good standing in a Chapter, as it is not consistent with the honor and dignity of the Royal Craft that suspended Masons should be permitted to associate on terms of equality in the Chapter with those who cannot meet them in a Lodge. Nor can I avoid calling your attention to the fact that a Companion might meet with us to-day in Grand Chapter, who could not have met with us *yesterday* in Grand Lodge, being at the time under suspension by a Lodge. It can hardly be conducive to the well-being of Capitular Masonry, to permit such a state of matters to continue, and I cannot believe it to be right. I invite your careful consideration of this question, feeling assured that after you have done so, Grand Chapter will declare that suspension

by a Lodge for un-masonic conduct, carries with it the penalty of suspension in the Chapter without further trial.

DECISIONS.

It is quite customary to ask the Grand Z.'s decisions upon questions that can easily be decided by a Grand Superintendent of a District. The Constitution declares that upon certain matters a Grand Superintendent's "decision is final, unless an appeal is made therefrom to the Grand Z., or Grand Chapter," and it is, therefore, manifestly unfair and disrespectful to that officer to ask for the decision or opinion of the Grand Z. upon any question before submitting the point in dispute to the Grand Superintendent of the District where the parties reside. To prevent, as far as possible, a continuance of this custom, I have requested Companions who have submitted such questions to me, to transmit them through their Grand Superintendent, as it is proper that he should have an opportunity of expressing an opinion upon all such disputed questions arising in the District over which he is the Chief Officer.

OFFICIAL VISITS.

I have officially visited the following Chapters:—

The Hiram, No. 2, Hamilton.
St. Andrew and St. John, No. 4, Toronto.
St. John's, No. 6, Hamilton.
King Solomon's, No. 8, Toronto.
Siguét, No. 34, Barrie.
Georgian, No. 36, Owen Sound.
Orient, No. 79, Toronto.

R. E. Comp. David McLellan, Grand Scribe E., the Grand Principal Sojourner, and other Grand Officers, accompanied me on different occasions. Although my reception was most cordial at each visit, members of The Hiram and St. John's Chapters, Hamilton, extended to me so enthusiastic a welcome, that I would be wanting in appreciation if I did not make special mention of it. On this occasion, R. E. Comp. J. M. Meakins, the indefatigable Grand Superintendent of the District, installed the officers of the

two Chapters above named, and those of St. Clair Chapter, No. 75, Milton. The well-established reputation of the Hamilton Companions for courteous treatment of their guests, was fully maintained, and I shall not soon forget the exceedingly pleasant evening spent in a city where Freemasonry has so deservedly high a reputation.

REPRESENTATIVES.

Although on friendly terms with all other Grand Chapters and Masonic bodies, my attention was directed to the neglect to exchange representatives with many of them. This omission has been supplied by the appointment of the following Companions as our Representatives near the Grand Chapters named:—

Alabama,	Ex. Comp.	J. H. Johnson.
Arkansas,	" "	Geo. D. Kimball.
Colorado,	" "	Bon. F. Wells.
Connecticut,	" "	W. R. Higby.
Delaware,	" "	Geo. F. Young.
Indiana,	" "	Elisha L. McLallen
Ireland,	R. "	J. H. Neilson.
Kansas,	" "	Francis Menet.
Kentucky,	M. "	Howard R. French
Louisiana,	R. "	Andrew Hero, Jr.
Maine,	M. "	Andrew J. Fuller.
Maryland,	" "	J. M. Carter.
Minnesota,	R. "	Orville G. Miller.
N. Hampshire,	" "	Alpheus W. Baker.
N. Carolina,	" "	C. C. Clark.
Nova Scotia,	V. "	Lorenzo F. Darling
Rhode Island,	R. "	W. R. Greene.
Oregon,	" "	Donald Mackay.
S. Carolina,	" "	J. M. Bratten, M. D.
Texas,	" "	Henry Scherffius.

Scotland, Ex. Comp. Lord Inverurie, to fill the vacancy caused by the suspension of our former representative by the Grand Chapter of Scotland for un-Masonic conduct.

California, M. Ex. Comp. Nathan Weston Spalding, in place of R. Ex. Comp. Wiggins, who has been expelled for official misconduct.

Missouri, R. Ex. Comp. M. A. Fyke, to fill the vacancy caused by the untimely death of the much lamented Comp. Geo. Francis Gouley.

And the following Companions, members of this Grand Chapter, have been appointed as representatives of the Grand Chapters named:—

R. Ex. Comp. Isaac F. Toms, Goderich, Grand Chapter of Alabama.

R. Ex. Comp. John McLaren, Mount Forest, Grand Chapter of Arkansas,

M. Ex. Comp. L. R. Henderson, Belleville, Grand Chapter of Colorado.
 R. Ex. Comp. Donald Ross, Picton, Grand Chapter of Connecticut.
 R. Ex. Comp. Thomas C. Macnabb, Chatham, Grand Chapter of Delaware.
 R. Ex. Comp. James Moffatt, London, Grand Chapter of Florida.
 R. Ex. Comp. John M. Gibson, Hamilton, Grand Chapter of Kansas.
 R. Ex. Comp. Thos. Sargent, Toronto, Grand Chapter of Kentucky.
 R. Ex. Comp. Ed. Mitchell, Hamilton, Grand Chapter of Louisiana.
 R. Ex. Comp. Rev. St. Geo. Caulfeild, Windsor, Grand Chapter of Maine.
 R. Ex. Comp. Jas. A. Henderson, Kingston, Grand Chapter of Massachusetts.
 R. Ex. Comp. Joshua George Burns, Toronto, Grand Chapter of Maryland.
 M. Ex. Comp. Fred. J. Menet, Toronto, Grand Chapter of Minnesota.
 R. Ex. Comp. David McLellan, Hamilton, Grand Chapter of New Hampshire.
 R. Ex. Comp. James Wilson, Toronto, Grand Chapter of North Carolina.
 R. Ex. Comp. Rich. J. Hovenden, Toronto, Grand Chapter of Oregon.
 Ex. Comp. John B. Traves, Port Hope, Grand Chapter of Rhode Island.
 R. Ex. Comp. Rich. Brierley, Hamilton, Grand Chapter of Texas.
 M. Ex. Comp. James Seymour, St. Catharines, Grand Mark Lodge of England and Wales.

In making these appointments I must confess that I have seriously considered whether there is any real necessity for Representatives, and if after all, it would not be well to dispense with them altogether and leave their duties to be performed by the Committee on Foreign Correspondence. After maturely examining into the working of the system, I am of opinion that a Representative can be useful in many ways, and in order that the position might be improved, I would suggest that a clause be inserted in the Constitution, which would require every Representative of this Grand Chapter to submit an annual report to the Grand Z., prior to the meeting of Grand Chapter, on the condition of Capitular Masonry in the jurisdiction where he resides, and failure to do so for two years to render the position vacant. In this way the Grand Chapter would annually know something of the duties

now performed by those esteemed Companions. And a Companion should not be permitted to represent more than one Grand Chapter.

MASONIC FUNERALS.

Some discussion has lately taken place in the Masonic press regarding the proper Masonic clothing to be worn at the funeral of a deceased brother, and the place to be assigned in the procession to Royal Arch Masons and Masons who have attained to the higher degrees. There is no funeral ceremony in connection with Royal Arch Masonry in this jurisdiction, and, although the Constitution permits the attendance at funerals of Royal Arch Masons properly clothed as such, it would be much better if all Freemasons would, on such occasions, appear in the more simple and appropriate clothing usually worn by Master Masons.

REVISION OF THE CONSTITUTION.

The Committee appointed at the last Annual Convocation to revise the Constitution, have completed their labors, and the new Constitution, which has been prepared with much care, will be laid before you. I invite your most earnest consideration to this important matter, as good and wise laws, properly administered, have much to do with the efficient management of any institution.

REPORT ON FOREIGN CORRESPONDENCE.

We are again indebted to R. E. Crap. Henry Robertson, for an able and exhaustive Report on Foreign Correspondence. These reports continue to be read from year to year, with much care and attention, by those who desire to be familiar with Capitular Masonry in other jurisdictions.

FINANCES.

The receipts for the past year have been \$1,794.04, and the expenditure \$1,109.75, leaving a surplus of \$684.29.

As directed by Grand Chapter, \$1,500 has been invested by the purchase of paid up stock in the Toronto

House Building Association, which increases our permanent investments to \$6,000. We have \$1,935.38 in cash on hand, of which the Ex. Committee will, I presume, recommend a further investment of \$1,000.

APPLICATION FOR RESTORATION.

Companion Peter Grant, of St. George's Chapter, No. 5, London, who was "expelled from all the rights, privileges, and benefits of Royal Arch Masonry" by Grand Chapter, at its Annual Convocation, held in Montreal, on the 9th August, 1876, (see Proceedings of that year, page 123) made application to me to be restored. I declined to grant his request, and I am of opinion that Grand Chapter having expelled the Companion, it alone possesses the power to restore him to his former standing. The papers in connection with his case will be placed before you for consideration and action. I trust their examination will warrant his restoration to good standing, as an unaffiliated Royal Arch Mason, so that he may be in a position to make application for admission to membership in some R. A. Chapter.

GRAND SCRIBE E.

I desire to place on record my warm appreciation of the zeal and efficiency of my worthy friend, R. E. Comp. David McLellan, Grand Scribe E., who has discharged the duties pertaining to his office in a manner that warrants me in saying that Grand Chapter has in him an officer who carefully attends to the management of its affairs in an efficient manner.

Companions, in conclusion, let me thank you heartily for the generous support which you have extended to me during the past year, while I have, to the best of my ability, as your chief, endeavored to uphold the reputation of Grand Chapter, and to advance the interests of Royal Arch Masonry.

We may congratulate ourselves upon the high position Capitular Masonry has attained in this jurisdiction through the wisdom and foresight

of those who so well and truly laid the foundation upon a solid basis, and may we, with an earnest desire to extend its usefulness, assist in elevating and aiding our fellow men, and fervently invoke the blessing of the G.A.O.T.U., that He may guide, protect and bless us in all our undertakings.

DANIEL SPRY,
Grand Z.

Guelph, July 16, 1880.

THE officers of Shannon Chapter, No. 9, R.A.M., R.N.S., of Royal Arch Masons, were installed on Monday evening, May 10th, at the Masonic Hall, St. John's, Newfoundland, by E. Comp. J. S. Hayward, P. H. P., assisted by E. Comp. C. S. Pinsent, P. H. P. The following are the officers: Comp. W. S. Canning, P. M., M. E. H. P., elected.

Comp. J. L. Duchemin, P. M., K., elected.
 " Rev. J. F. Phelps, P. M., S., "
 " G. J. Carter, C. H., appointed.
 " P. G. Tessier, Jr., P. S., appointed.
 " J. Lindberg, R. A. C., "
 " N. Ohman, G. M. 3rd V., "
 " J. Farquhar, G. M. 2nd V., "
 " Jeff. F. Lash, G. M. 1st V., "
 " G. A. Hutchings, P. M., Treasurer, elected.
 " R. A. McCoubrey, P. M., Secretary.
 " J. R. Hughes, Tyler, appointed.

THE annual Communication of the M. W. G. Lodge, A. F. & A. M. of Prince Edward Island was held at the Masonic Hall, Charlottetown, on the 24th June. The following were elected office bearers for the ensuing year:

Hon. John Yeo—M. W. Grand Master.
 Neil McKelvie—R. W. Deputy Grand Master.
 B. Wilson Higgs—Senior Grand Warden.
 Simon W. Crabbe—Junior Grand Warden.
 David Small—Grand Treasurer.
 G. W. Wakeford—Grand Secretary.
 Ven. J. H. Reid, D.D.—Grand Chaplain.
 Joseph Fairchild—W. Senior Grand Deacon.
 Donald Darrach—Junior Grand Deacon.
 Stephen McNeill—Grand Director of Ceremonies.
 Benjamin Champion—Assistant do.
 John P. Irving—Grand Sword Bearer.
 John Clay—Grand Standard Bearer.
 Wm. H. Sampson, Grand Organist.
 Wm. T. Burrows—Grand Pursuivant.
 John G. J. Weldon } Grand Stewards;
 Benj. S. Mills }
 James Dollar—Grand Tyler.

The Canadian Craftsman.

Port Hope, August 15th, 1880.

National Great Priory of Canada.

The Fifth Annual Assembly of the National Great Priory of Canada, of the United Religious and Military Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta, was held in the Masonic Hall, Guelph, on Tuesday, 13th July, M. E. Sir Kt. Col. W. J. B. McLeod Moore, Great Prior, presiding. There was a good attendance of Grand Officers and representatives of Preceptories. After the preliminaries of opening, the M. W. the Great Prior read the very able address which appeared in the last issue of THE CRAFTSMAN, which was well received, and referred to the Grand Council, whose report must have been gratifying to our venerable Frater. In reference to one matter—the independence of the Great Priory of Canada—we propose giving an extract from the report, viz. :—

“This Address places before the Templar world, in clear and convincing terms, our right to recognition as an independent National Great Priory—the co-equal of any others. Great Priory is to be congratulated upon obtaining its complete independence, as the supreme governing Templar body for the Dominion of Canada, while still recognizing H.R.H. the Prince of Wales as supreme Grand Master of the British branch of the Templar Order.”

On what ground our American Frateres can continue to deny recognition of our Great Priory, after the explanations given in M. W. Frater Moore's address, we are at a loss to discover.

The Reports of the Provincial Priors show a renewed interest in the

Order throughout the jurisdiction, which we hope will be continued.

The Grand Chancellor, R. E. Frater Daniel Spry, presented his annual statement, showing the receipts of the year to have been \$650.57, and the expenditures \$598.14. Though this shows a slight surplus on the year's transactions, we are sorry to say that Great Priory is not in a very good financial condition, due principally to a number of the Preceptories failing to pay their annual fees. The Grand Council, in referring to this, say in their report :—

“Your Council recommend that all Preceptories in arrears be notified by the Grand Chancellor that their returns must be made, and the fees due thereon paid within three months from the present time, or their warrants will be suspended until the next annual assembly of Great Priory, to which they are to be summoned to appear by their proper officers or representatives, to show cause why their warrants should not be finally withdrawn.”

It is to be hoped that none of the Preceptories, for the sake of the small amount due, will allow their warrants to be withdrawn, as a little personal sacrifice on the part of the Frateres will provide the “needful” to keep them in existence, and with the dawn of better times they may safely look for a marked improvement in the number of candidates offering for the K. T. degrees.

Warrants were granted to the following new Preceptories :—“Huron,” at Gederich, Ont.; “Ray,” at Prince Arthur's Landing, Ont.; “Albert Edward,” at Winnipeg, Manitoba; “William De La More the Martyr,” at Quebec.

We are sorry to say that the warrant of Harington Preceptory, Trenton, was surrendered to Great Priory, and on motion was ordered to be can-

celled. In all probability the difficulty of securing suitable officers for a Lodge, Chapter and Preceptory in a small place, was the cause of this surrender, but this is one of the chief matters that should be considered before a Warrant is granted, for weak bodies are never fruitful of good results, and as Trenton is quite close to Belleville it would have been better for the Fratres to have been content to maintain their connection with the Templar Order in that city.

A number of amendments to the Statutes were, after consideration and discussion, adopted, the most important being that referring to the titles of the officers of Great Priory.

The election of officers resulted as follows:—

Great Prior—M. E. Sir Kt. Col. W. J. B. Macleod Moore, Laprarie, Que.
 Grand Sub-Prior—R. E. Sir Kt. James A. Henderson, Q. C., Kingston, Ont.
 Grand Chancellor—R. E. Sir Kt. Daniel Spry, Barrie, Ont.
 Grand Prelate—R. E. Sir Kt. Rev. V. Clementi, Peterboro', Ont.
 Grand Constable—R. E. Sir Kt. Charles Magill, Hamilton, Ont.
 Grand Marshal—R. E. Sir Kt. E. R. Johnson, Stanstead Que.
 Grand Treasurer—R. E. Sir Kt. David McLellan, Hamilton, Ont.
 Grand Registrar—R. E. Sir Kt. Albert G. Smyth, London, Ont.

PROVINCIAL PRIORS.

R. E. Sir Kt. D. B. Burch, Lambeth, District of Ontario, West.
 R. E. Sir Kt. C. D. Macdonald, Peterboro', District of Ontario, Centre.
 R. E. Sir Kt. Donald Ross, Picton, District of Ontario, East.
 R. E. Sir Kt. Isaac H. Stearns, Montreal, District of Montreal, Que.
 R. E. Sir Kt. Hon. Robert Marshall, St. Johns, District of New Brunswick.
 R. E. Sir Kt. James O'Connor, Winnipeg, District of Manitoba.
 R. E. Sir Kt. Benj. Curran, Halifax, Dist. of Nova Scotia

GRAND COUNCIL.

R. E. Sir Kt. T. D. Harington, Prescott, P. G. S. P.

R. E. Sir Kt. S. B. Harman, Toronto, P. G. S. P.
 R. E. Sir Kt. Hugh A. Mackay, Hamilton, P. G. S. P.
 V. E. Sir Kt. R. Kincaid, M. D., Peterboro', P. G. S. C.
 R. E. Sir Kt. Henry Robertson, Collingwood, P. G. S. P.
 V. E. Sir Kt. James Moffat, London, P. G. V. C.
 R. E. Sir Kt. D. R. Munro, St. John, N. B., P. G. C.
 V. E. Sir Kt. G. W. Lovejoy, M. D., Montreal, P. G. S. C.
 V. E. Sir Kt. Wm. Brydon, Toronto, P. G. S. C.

The M. E. the Great Prior subsequently appointed the following officers:—

V. E. Sir Kt. Joshua G. Burns, Toronto, Grand Vice-Chancellor.
 V. E. Sir Kt. T. C. Macnabb, Chatham, Grand Sub-Marshal.
 V. E. Sir Kt. W. D. Gordon, Kingston, Gr. Asst. Sub-Marshal.
 V. E. Sir Kt. Wm. Brydon, Toronto, Grand Almoner.
 V. E. Sir Kt. John Kennedy, Hamilton, Gr. Asst. Almoner.
 V. E. Sir Kt. Geo. W. Lovejoy, Montreal, Grand First Herald.
 V. E. Sir Kt. Jas. Dempster, Halifax, N. S., Grand Second Herald.
 V. E. Sir Kt. David Pitceathley, Belleville, Grand Warden of Regalia.
 V. E. Sir Kt. Chas. Cameron, Collingwood, Grand 1st Standard Bearer.
 V. E. Sir Kt. C. Schomberg Elliott, Orillia, Grand 2nd Standard Bearer.
 V. E. Sir Kt. E. B. Butterworth, Ottawa, Great Prior's Banner Bearer.
 V. E. Sir Kt. John S. Dennis, Toronto, Grand 1st Aide-de-Camp.
 V. E. Sir Kt. William Hawthorn, London, Grand 2nd Aide-de-Camp.
 V. E. Sir Kt. Isaac F. Toms, Goderich, Gr. Chamberlain.
 V. E. Sir Kt. Robert Mackay, St. Thomas, Grand Asst. Chamberlain.
 V. E. Sir Kt. S. W. Ray, Prince Arthur's Landing, Grand 1st Capt. of the Guard.
 V. E. Sir Kt. M. H. Spencer, Barrie, Grand 2nd Captain of the Guard.
 V. E. Sir Kt. E. G. Conklin, Winnipeg, Grand Organist.
 V. E. Sir Kt. Samuel Kennedy, Quebec, Grand Sword Bearer.
 V. E. Sir Kt. E. H. D. Hall, Peterborough, Grand Pursuivant.
 Sir Kt. W. W. Summers, Hamilton, Grand Guard.

On motion it was determined to hold the next Annual Meeting of Great

Priory at Hamilton on Tuesday, 14th July, 1881.

Several notices of motion were given of amendments to the Statutes, and Great Priory was closed in ample form.

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Grand Lodge of Quebec.

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A Special Communication of the Grand Lodge of Quebec was held on Tuesday, the 8th ult., for the purpose of laying the corner-stone of the Stewart Memorial Church at Frelighsburg in the Eastern Townships.

Shortly after one o'clock Grand Lodge assembled in the Lodge Room of Frelighsburg, Lodge No. 33, Q.R., when the following Grand Officers were present:—M. W. Bro. J. H. Graham, Grand Master; R. W. Bro. J. O'Halloran, as D. G. M.; R. W. Bro. J. P. Martin, D. D. G. M.; Dr. Keyes, D. D. G. M.; W. M. Demesurier, D. D. G. M.; E. R. Johnston, G. S. W.; G. R. Marvin, G. J. W.; Rev. H. W. Nye, Grand Chaplain; Rev. L. C. Wurtele, G. Assistant-Chaplain; J. H. Isaacson, G. S.; C. S. Rowe, G. T.; V. W. Bros. Hobart Butler, Acting G. S. D.; C. P. Faber, G. J. D.; Fred. Massey, G. Organist; S. R. Whitman, G. D. of C.; L. B. Warner, Grand Pursuivant.

The procession to the Church was formed as follows:—Band, Rector, Wardens, Building Committee, Representatives of other invited Public Bodies, the Freemasons in order, the Clergy in robes, and closing with the Bishop. The procession was met at the gate of the Church grounds by the choir of Trinity Church singing, "Onward, Christian Soldiers."

The services of the Church having

been performed by the Bishop, Clergy and choir, and the Grand Master and other officers having taken their position, the Rector, Rev. J. B. Davidson delivered the following address of welcome:—

I have, for myself as Rector, for the Wardens and Building Committee, and for our Parishioners in general, a cordial welcome to extend to the M. W. the Grand Master and your attending members of your Ancient and honorable Fraternity. We learn that it is a principle of your Order to recognize the Volume of the Sacred Law, in which we find terms which seem intimately bound up with the claims of the Christian religion. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious stone," a sure foundation, cried the Prophet of the Ancient Word. And further, He expresses the mind of the great Architect and Creator—"Judgment will I lay to the line and Righteousness to the plummet"—references which, no doubt, are applied by you in your speculative labors. We believe that Solomon's temple with all its marvellous features and pristine glory, foreshadowed realities which we possess, and which by incidents such as that to which you this day extend your countenance and labors—these vital influences to society and the world at large—are more and more diffused. We are, therefore, pleased to have your cordial co-operation in the laying firmly the foundation of this house of prayer, believing the law and the gospel intimately combined, the foundation of the Apostles and Prophets being one, and Jesus Christ himself, to us who believe, being the head corner stone, will you, therefore, in due order, extend your impressive rites to the great work which we have in hand, and in accordance with the ancient customs and usages of your honorable Fraternity, lay the under foundation stone for the reception of our historical records and those of your honorable Craft. We think that it is no slight bond of sympathy between us that, if we venerate the memory of a Bishop of the Church of God, you have been the recipients from him of a volume of the Sacred Law, which, in your careful preservation, is becoming a remembrance of historical interest and of the large sympathies of that laborer in every field of philanthropy, whom we regard as among the best of men.

The Grand Master replied:—

REVEREND AND DEAR SIR,—We are grateful for your cordial welcome, and we will now proceed cheerfully to comply with your kind request.

The Grand Master then addressed His Lordship the Bishop, the Clergy, and the large concourse of spectators as follows:—

MY LORD BISHOP, REVEREND SIRS, MEN, WOMEN AND CHILDREN, HERE ASSEMBLED,—Be it known unto you all that we be true and lawful Freemasons, bound by solemn obligations to be loyal to our Sovereign, to be obedient to the laws of our country, to assist in the erection of stately, superb and sacred edifices, to be serviceable to our brethren, to practice universal benevolence, and to love and serve our Heavenly Father, who is the great Architect and Ruler of the Universe.

We have amongst us secrets faithfully transmitted from time immemorial, and which may not be improperly revealed, but these secrets are lawful and honorable, and they are placed in the custody of Freemasons, who have the keeping of them to the end of time.

Unless our Craft were good, and our calling honorable, we would not have existed in so many countries for so many ages, nor would we have had out of every order and rank in Church and State so many illustrious brothers in our Fraternity, ever ready to sanction our proceedings and contribute to our prosperity.

We are assembled here this day to assist in building a house for the worship of Almighty God, and our humble and hearty prayer is that, having been completed and dedicated to His service, it may long be the abiding place of His Divine presence, and that therein His chosen servants may faithfully proclaim His holy word, and dispense His holy mysteries to many generations of devout worshippers. So mote it be.

The Grand Master then called upon the Grand Chaplain to implore a blessing on the undertaking.

The usual ceremonies were then observed, including the presentation of a trowel to the Grand Master, and the stone being well and truly laid, the Grand Master then addressed the Officers and Brethren; and subsequently the Bishop and Clergy, as follows:—

RIGHT REVEREND LORD BISHOP, REVEREND RECTOR, AND REVEREND SIRS,—Permit me to assure you that it has afforded myself and fellow-officers and members of our Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec the

greatest satisfaction to accept the invitation so kindly extended to participate in these solemn ceremonies, and thereby to perpetuate, as recorded in the volume of the Sacred Law (Ezra 3, 10-11), the goodly customs of the fathers of the olden time, and of the Masonic, civil and spiritual rulers of the Mother Land and other enlightened countries, by the laying, according to the immemorial usage of our ancient and honorable Fraternity, the foundation corner stones of stately and superb edifices, and more especially of sacred superstructures, such as this which is to be set apart and dedicated to the service of Almighty God, and for the erection and beautifying of useful public buildings, and of Temples, Cathedrals and Churches, our ancient Brethren for so many ages, almost wholly devoted themselves; and whose skilful and pious labors in many lands remain to this day the wonder and admiration of the world.

It now remains with you, Right Reverend Sir, to finish the important public services of this day, and our humble prayer is that the Most High may prosper our united endeavors, and that He may cause the good work thus begun to be successfully carried on and completed to His Honor and glory.

And it is our fervent hope that this sacred edifice, having been finished and dedicated to His service, may long be an ornament to this good village and township—may long remain a monument of the wisdom, liberality and piety of this people—a lasting memorial of the saintly Servant of God, whose honored name it bears, and be a hallowed sanctuary wherein godly men may proclaim the Truth to many succeeding generations of those who shall assemble herein to pay sincere and acceptable adorations to the only living and true God, who alone is good, and whose mercy endureth for ever.

Brethren—So mote it be.

The R. W. G. Chaplain then pronounced the Patriarchal Benediction.

May the God of Abraham, of Isaac, and of Jacob,—the God of our Fathers,—graciously command His blessing upon the labors of this day, and enable us all so to dedicate and devote our lives to His service that we may display the beauty of true godliness to the honor and glory of His great and holy name.

Brethren—So mote it be.

After the ceremony of laying the foundation corner stone, Grand Master Graham delivered a short address, in which he regretted the absence of H. R. H. Prince Leopold, G. J. W. of

the Grand Lodge of England, to whom an invitation had been extended to be present, but which he was forced to decline on account of other engagements that could not be foregone.

The Bishop of Montreal then proceeded to lay the superior cumbent corner stone in accordance with the beautiful ceremony of the Church, after which he delivered an address, in which he referred, in pleasing terms, to the assistance rendered by the Grand Lodge. Other addresses followed, and the proceedings were brought to a close. The Church, we might add, will cost about \$25,000, and will be one of the finest edifices in that section of the country. It is to replace the oldest Anglican Church in the Eastern Townships, built under the direction of the late Bishop Stewart, a leading member of the Craft, in the early part of the present century.

THE Grand Lodge of Vermont at its recent session in Burlington passed by an unanimous vote the following resolutions referring to the Quebec-Scotland difficulty:

1st. *Resolved*, That the Grand Lodge of Vermont affirms as unquestionable Masonic law, that an independent Grand Lodge, regularly formed and constituted in any political territory, has the undoubted right to exclusive Masonic Jurisdiction throughout that territory, and that the denial of this right is disloyalty to the principles of Masonic government, as recognized by every Grand Lodge on this Continent.

2nd. *Resolved*, That the Grand Lodge of Vermont will sustain the Grand Lodge of Quebec in maintaining its exclusive Jurisdiction over the Province of Quebec.

3rd. *Resolved*, That until the Grand Lodge of Scotland recedes from her present position, the Grand Lodge of Vermont will decline to hold any fraternal intercourse with the G. L. of S., and hereby withdraws all fraternal recognition from all Masons owing allegiance thereto.

Editorial Notes.

THIS issue of THE CRAFTSMAN has been unavoidably delayed in order to facilitate the printing of the Proceedings of the Grand Lodge, Grand Chapter and Great Priory, all of which are now finished, and in the hands of the members.

THE Albion Lodge, Q. R., city of Quebec, was warranted in December, 1761. What existing Lodges on this continent are older? Give us the dates of your old warrants, Brethren.

THE Grand Master of Quebec was invited to be present at the laying of the corner stone of the Cathedral at Truro, England, by the Prince of Wales, G. M., and Grand Officers of G. L. of England, and by Lord Edgecombe and Provincial Grand Lodge of Cornwall.

THE Grand Hall of Masonic Temple, Twenty-third street and Sixth avenue, New York, has been leased for Paul Premier, who will open it about the first of September, purposing to permanently establish a place of refined amusement, catering especially to ladies and children. Extensive alterations are now in progress, the floor of the auditorium being raised and re-seated, so that a good view can be got from all seats, a considerable sacrifice in number being required. The rental goes to the Masonic orphan fund.

A BEAUTIFUL piece of typography is the Summons issued for the Triennial Conclave of the Grand Encampment of Knights Templar of the United States at Chicago, on the 17th of August, 1880, printed by Bro. Robt. Sneider, 37 John street, New York, and for a copy of which we have to thank him. It is one of the prettiest and most difficult pieces of printing we have seen in a long time. Copies of it may be obtained by sending 25 cts. to the above address.

"TURNING SQUARE AROUND."—The conclusion of this story will appear in the September number of *THE CRAFTSMAN*.

SCOTLAND AND QUEBEC.—It appears at present as though the difficulties for some time existing between these Grand Jurisdictions are likely to be satisfactorily and finally adjusted ere long. So mote it be.

OUR thanks are due to R. E. Sir Knight Rob Morris, for a copy of *The Trumpet*, a very useful and interesting hand book to the Chicago Grand Conclave of Knights Templar, on which he must have expended a great deal of labor, and which is in every sense a credit to his pen.

ACCORDING to the *Chaine d'Union* there are under the jurisdiction of the Grand Orient of France, 248 Lodges, 27 Chapters (Rose Croix) 13 Councils, 1 Consistory, and 1 College of Rites. In Paris there are 49 Lodges, 9 in Algeria, 6 in the colonies, and 17 in foreign countries.

THE Supreme Council of Peru has made the following decree: "No profane shall be initiated into a Lodge, and no Brother shall be affiliated, without having declared by the living voice and in writing, that he believes in the existence of God as the Grand Architect of the Universe, and in the resurrection into a future life."

A BROTHER in New Orleans has sent us a marked copy of the *Daily Times* of that city containing the report of a sermon delivered by the so-called evangelist, Mr. Moody, of the firm of Moody & Sankey. This itinerant peddler of the Gospel is reported as saying, "even the Odd Fellows and Masons would blackball Jesus Christ if he applied for membership." Maybe this irreverent Christian, who handles the name of the Savior so familiarly, has reason for making his fling. We grant him the right.—*Masonic Age*.

A GREAT deal of interesting matter, with several important communications, are crowded out of this issue, but will appear in our next, which will be out on time.

AT its late Convocation, the Grand Chapter of Royal Arch Masons of Ireland unanimously recognized the Grand Chapter of the Province of Quebec as a sister Sovereign Grand Body. "Quebec" has thus the distinguished honor of being the first Grand Chapter now recognized by the Irish Grand Chapter. The learned and Honorable Judge Townshend is the first Grand Principal of the Grand Chapter of Ireland.

THE Craft in the District of St. Francis, P. Q., under the direction of the D.D.G.M., Dr. Keyes, of Georgeville, celebrated the Festival of St. John the Baptist, (the "Summer Solstice,") by a low-fare Railway excursion,—a voyage by steamer over the beautiful Lake Memphremagog, and by a banquet and ball at the "Revere House," situated in a charming spot on the west shore of the Lake, and admirably conducted by our genial Bro. Beach. Brethren with ladies were present from Montreal and other Districts in the Province. The Grand Master, M.W. Bro. J. H. Graham, presided at the banquet.

WE are indebted to the publishers for a copy of "The Obelisk and Freemasonry, according to the Discoveries of Belzoni and Commander Gorringe. Also, a comparison between Egyptian Symbols and those discovered in American Mounds. By John A. Weisse, M.D. With colored and plain illustrations, the Hieroglyphs of the American and English Obelisks, and translations into English by Dr. S. Birch."

1 vol. 8vo, handsomely printed on thick paper, cloth, extra, \$2; a cheaper edition in paper cover, \$1.

This volume will be found to contain, in a highly condensed form, a

great amount of original and hitherto unknown information concerning not only the obelisk, which has just reached our shores, but also regarding all the other twenty-nine obelisks now in existence.

This work is a valuable one. Copies may be had from the publisher, J. W. Bouton, 706 Broadway, New York, or by sending the price to this office.

The following telegram was sent by R. E. Sir Knight Robert Marshall, of St. John :

St. John, N.B., Canada,
August 14th, 1880.

NORMAN T. GASSETTE, Esq.,
Chairman Triennial Conclave of
Knights Templar, Chicago, Ill.

On behalf of the Knights Templar of the Province of New Brunswick, Dominion of Canada, accept my cordial greetings, assured that the demonstrations in honor of the twenty-first Triennial Conclave, of the Grand Encampment of the United States of America, will prove an unbounded success. Let me hope that the Knightly sentiments of your supreme Organization toward the Great Priory of Knights Templar of the Dominion of Canada may, year by year, be strengthened and maintained, so that these two Supreme Bodies, each the Peer of the other, may respectively continue to be recognized by our Order the world over as the guardians and upholders of the traditions of our Chivalric and Christian Rites, as well in the United States of America as within the borders of this new Nationality of ours.

With every good wish,

ROBERT MARSHALL,
Provincial Prior,

Great Priory of Knights Templars of
Canada.

The Officers and Members of St. Andrews Lodge, No. 16, and Rehoboam Lodge, No. 65, Toronto, held a Grand Masonic Excursion to Prospect Park, Niagara Falls, N. Y., on Wednesday, July 28th, 1880. The members and their friends, numbering about five hundred, left Yonge street wharf, Toronto, at 7 a.m., and proceeded by Niagara, Canada Southern Railway and New Suspension Bridge to Prospect Park, where they arrived about 11 o'clock. R. W. Bro. Bernard Saunders, D. D. G. M., Toronto Dis-

trict, accompanied the excursion. We observed the following distinguished Brethren, viz.: V. Bro. Jas. B. Nixon, W. Bros. W. C. Wilkinson, Francis Gallow, Richard Dennis, W. S. Johnson, R. W. Bro. James Bain, R. W. Bro. R. J. Hovendon, G. S. W., W. Bro. James Martin, Junior, Bros. Wm. Anderson, W. C. Snider, N. Robinson, Alexander Hawley, John Kerr Brydon, R. L. Patterson, and others. The splendid band of the Royal Engineers accompanied the excursionists. The Committee made arrangements with the Spencer House, Niagara Falls, to provide dinner at reduced rates. The arrangements of the Committee were such as to give universal satisfaction, and they deserve credit for their efforts. The excursionists returned to Toronto about 8 o'clock in the evening, having enjoyed themselves in every respect:

An emergency meeting of Avalon Lodge, No. 776, R. E., was held in the Masonic Hall, St. John's, Newfoundland, on Thursday, 24th June, (Festival of St. John the Baptist,) at 8 o'clock, p.m. There was a good attendance of members, also a large number of brethren belonging to St. John's and Tasker Lodges. The District Grand Master, Sir W. V. Whiteway, H. C. M. G., having been announced, was received according to ancient form and custom. The D. P. G. M. of Scotland, W. P. Munn, Esq., was also announced and received with Grand honors. The D. G. M. then installed the following brethren to serve as officers for the ensuing year: Bro. W. Williams, I. P. M., re-elected W. M.; Bro. H. Ellis, S. W.; Bro. J. W. McCoubrey, J. W.; Bro. W. H. Pippy, re-elected Treas.; Bro. Saml. Colton, Sec.; Bro. J. Matheson, S. D.; Bro. S. Collier, J. D.; Bros. S. Knight and Geo. Nicholl, Stewards; Bro. J. Chaplin, I. G.; and Bro. H. Earle, Tyler. After the installation, Rev. Bro. W. Pilot presented to the Lodge a Seal which is supposed to be the sole remaining relic of a Lodge that

used to meet in St. John's a number of years ago, and had ceased to work long before either of the Lodges at present working were started.

A NEW Preceptory of Knights Templar and Knights of Malta was opened in Quebec by Very Eminent Sir Knight I. H. Stearns, of Montreal, Provincial Prior, by authority of a dispensation from the Great Prior of the Dominion, the Very High and Eminent Sir Knight Colonel MacLeod Moore, of Laprairie. The Provincial Prior was accompanied from Montreal by Eminent Sir Knight MacLean, the Eminent Preceptor of the Preceptory of Richard Cœur de Lion, Montreal. The new Preceptory, which has for its title "William de la Moore the Martyr Preceptory," was duly formed and opened under the most favorable auspices, nine candidates having at once come forward for installation. Eminent Sir Knight Samuel Kennedy has been installed the first Preceptor, and the other officers so far appointed are Sir Knight H. Griffith, Constable; Sir Knight E. T. D. Chambers, Marshal; Sir Knight F. T. Thomas, Treasurer; Sir Knight T. Inglis Poston, Registrar. At the close of the Chapter, the visiting Sir Knights from Montreal, and Sir Knight Geo. Stewart, junior, of St. John Encampment, N.B., and now of Quebec, were entertained at a banquet in the St. Louis Hotel by the members of the William de la Moore Preceptory of that city. The Preceptory now boasts a membership of fifteen, and more Companions are eager for the spurs.

WE regret to learn that friendly relationship between the Grand Lodges of New York and Connecticut have been broken off; and that by an edict of the Grand Master of the Grand Lodge of New York, approved by that Grand Lodge, brethren of that jurisdiction are forbidden to hold Masonic intercourse with those of Connecticut. The difficulty which has at length terminated so disas-

trously to Masonic fellowship, arose some years ago, and is another example of the deplorable results which often follow from small causes. It appears that some years ago two members of a Lodge in Duchess Co., in the State of New York, changed their residence into the State of Connecticut, and some time afterwards, without obtaining dimitts, they joined with others in a petition to the Grand Lodge of Connecticut for a Charter for a new Lodge, and were accepted as Charter members. The two brethren referred to, on receiving reminders from the New York Lodge that they were in arrears for fees, replied that they were members of another Lodge, and owed no allegiance to New York. The matter being brought before the Grand Lodge of New York, a complaint was made to the Grand Body of Connecticut, which claims that the mere fact that a Mason resides within its jurisdiction gives it a right to act as it did, and terminates his connection with his Mother Lodge and Grand Lodge. The New York *Dispatch* states the case in this way:

"The result in a nut-shell is just this: Connecticut insists that by the operation of its laws membership in a New York Lodge can be terminated; on the other hand, New York claims that its members can only end their relation to its jurisdiction by complying with its laws. It is of record that the brethren involved in this case took no steps whatever to end their New York membership, but, relying upon the decision of the Grand Master of Connecticut, assumed their membership to have been transferred to the latter jurisdiction, in which assumption they are sustained by the deliberate action of the Grand Lodge of Connecticut on the report of its committee, to which the matter was referred.

"This statement has been iterated and reiterated for nearly eight years with the result just named, and now the Grand Master of New York, in whose hands the subject was placed by a vote of the Grand Lodge at its last communication, has arrived at the conclusion that further argument is simply useless, and has directed that the powers of the representatives between the respective bodies cease, and that until the pleasure of our Grand Lodge is known, all further official intercourse shall cease between the two jurisdictions."

We learn from a recent number of the *Corner Stone* that at the Synod of the "Reformed" Church, held in New York in the month of June last, the subject of Freemasonry was introduced by certain memorials presented to the Synod from different congregations, whose ministers and elders had excluded Freemasons from membership and fellowship, but who when they attended the Synod were sometimes obliged to hear the Gospel preached and to receive the communion from the hands of those whom they would disfellowship; they were thus acting inconsistently in offending their conscience, and asked for a "deliverance" on the subject. The memorials were referred to a Committee, whose report gave rise to a lengthy and warm discussion, in which some of the speakers manifested great ignorance, and showed no little bitterness. One reverend gentleman denounced Freemasonry in vigorous terms, in which he declared that Masons were sworn to shield murderers and criminals from the law if they happened to be brother Masons. No good Mason could be faithful to himself, his family, his Church, or his God; and that it was impossible for a man to be a good Mason and a good Christian. Another "reverend" gentleman declared that the prayers, ritual and doctrines of Masonry were a disavowal of the one true God; that it made a mockery of the Word of God, and promoted infidelity. One "learned" elder asserted that Masonry taught that a man could be saved without Christ. These men, and others who spoke in the same strain, displayed their bigotted ignorance; but there were others also who knew whereof they spoke, and defended the Order. Several members of the Synod avowed themselves to be Masons, and charged the memorialists with taking the word of renegades who had broken their oath. Finally, by a majority the report, as follows, was adopted:

1. That the Synod cannot, on the evidence

before it, properly give its official testimony for or against Freemasonry and other oath-bound societies, yet it declares that no communicant, member or minister of the Reformed Church ought to remain in any society whose principles and practices are anti-Christian.

2. That the Synod should "advise consistories and classes of the churches to be very kind and forbearing, and strictly constitutional in their dealings with individuals on the subject, and that they be and are hereby affectionately cautioned against setting up any new, unauthorized tests of communion in the Christian Church.

The following paragraph is from the *Corner Stone*, (New York):—

"NEW YORK IN CANADA.—When R. W. Bro. Hodson was announced as in waiting at the Grand Lodge of Canada, the Grand Master ordered the Junior Grand Warden with two Grand Stewards to retire and introduce him. Bro. Hodson seems to receive especial and unusual honor wherever he goes. By the way, M. W. Bro. Henderson, the Grand Master of the Grand Lodge of Canada, D. C. L., Queen's Counsel and ex-M.P., is one of the most popular, as well as most prominent, Masons in Canada. He has been Representative of the Grand Lodge of New York near the Grand Lodge of Canada for twenty years, which probably partially accounts for his immense popularity. He was re-elected Grand Master without a dissenting vote, which effectually disposed of "Number Seven," who had been formally "clothed" and duly hailed as Grand Master, and as such had declared his predecessor deposed."

A District meeting of the officers and members of all the Lodges in the St. Francis District, P. Q., and a Convocation of Golden Rule Chapter, is to be held in the Masonic Hall, city of Sherbrooke, at the call of D.D.G.M. Dr. Keyes, and Grand Supt. James Addie, for exemplification of Capitular and Craft "work," during a forenoon, an afternoon, and an evening session. The Grand Z., M. E. Comp. J. H. Graham, is to communicate the Capitular work, and the officers of Golden Rule and of Victoria Lodges, are to exemplify the work of the three symbolic degrees. Addresses by the Grand Master and others. Banquet, &c., &c.

Bogus Masonry.

We continue the publication of letters received from Grand Secretaries in reply to our letter relative to the so-called Grand Lodge of Ontario: GRAND LODGE OF MANITOBA, OFFICE OF THE GRAND SECRETARY.

Winnipeg, 21st July, 1880.

J. B. TRAYES, Esq., Port Hope, Ont.

DEAR SIR AND BRO.—In reply to your circular of the 29th June, I have to say that the Grand Lodge of Manitoba recognizes no such body as the Grand Lodge of Ontario, and that in consequence persons hailing from Lodges working under Charters from the so-called Grand Lodge in question, have never been admitted to any of our Lodges. Particular care has always been exercised to guard against the admission of such persons.

Yours fraternally,
WM. G. SCOTT,
Grand Secretary.

GRAND LODGE OF QUEBEC, A. F. & A. M.—
GRAND SECRETARY'S OFFICE.

Montreal, July 13th, 1880.

J. B. TRAYES, Esq.,

MY DEAR SIR AND R. W. BRO.—Your circular letter of June 29th ult. reached me to-day anent so-called "Grand Lodge of Ontario." In reply, I beg to inform you that this Grand Lodge has refused to acknowledge that body, or to recognize any in obedience thereto.

I am, Yours Fraternally,
JOHN H. ISAACSON,
Grand Secretary.

GRAND LODGE OF NEW BRUNSWICK, OFFICE
OF GRAND SECRETARY, F. & A. M.,

St. John, N.B., August 4th, 1880.

DEAR BRO. TRAYES.—In reply to your favor of June 29th, I beg to inform you that at the Annual Communication of 1876 of our Grand Lodge, the following resolution was adopted:—

"Resolved,—That the body calling itself the Grand Lodge of Ontario is an irregular and clandestine organization, and is not entitled to recognition or countenance by regular Freemasons; that persons hailing from the said organization, or bodies holding of it, are not worthy of Masonic fellowship; and that all Lodges in the Jurisdiction of the Grand Lodge of New Brunswick be immediately warned by the Grand Secretary not to receive, as visitors or acknowledge as Brothers, persons hailing from the so-called Grand Lodge of Ontario."

I regret that absence from home prevented me from replying at an earlier day, and trust this may not be too late for your purpose.

With best wishes and kind regards, believe me to be,

Yours Fraternally,
W. F. BUNTING,
Grand Secretary.

Grand Lodge of Prince Edward Island, A. F. & A. M., Grand Secretary's office.

Charlottetown, July 19th, 1880.

DEAR SIR AND R. W. BRO.—Your circular letter, dated 29th ult., addressed to R. W. Bro. Wilson Biggs, was handed me to-day. Our Grand Lodge has not done anything in reference to a so-called "Grand Lodge of Ontario," we having concluded from the proceedings of the Grand Lodge of Canada that the question had been satisfactorily settled, and that everything in that Jurisdiction is now working in peace and harmony. Should any persons present themselves to the Lodges in this Jurisdiction, and hail from the "Grand Lodge of Ontario," they will not be recognized.

I remain, R. W. Sir & Bro.,
Yours fraternally,

G. W. WAKEFORD,
Grand Secretary.

To R. W. Bro. J. B. TRAYES,
Port Hope.

Office of the Grand Secretary M. W. Grand
Lodge of A. F. & A. M. of the State of
Oregon.

Salem, Oregon, July 18, 1880.

J. B. TRAYES.

DEAR SIR,—I have the honor to acknowledge receipt of your circular letter asking what the position of the M. W. Grand Lodge of Oregon is in regard to the so-called Grand Lodge of Ontario. In reply I would say that the Grand Lodge of Ontario has never been recognized by the Grand Lodge of Oregon, and consequently has no official intercourse with them.

Very respectfully yours,

F. J. BANCOCK
Grand Secretary.

GRAND LODGE OF FLORIDA.

Jacksonville, July 5th, 1880.

DEAR SIR AND BRO.—In the Proceedings of the Grand Lodge of Florida, for 1878, you will find the following paragraph on p. 521, to wit:—

"A few wayward brethren, being apparently possessed of restless and ambitious spirits, speaking in very mild terms, have undertaken to generate a Grand Lodge in the Province of Ontario, within the immediate and exclusive Jurisdiction of the

Grand Lodge of Canada. To meet this case we append a resolution for your consideration."

Appended resolution (p. 522.)

"Resolved,—That the brethren of this Grand Jurisdiction be, and are hereby, forbidden to visit or in any way recognize a body claiming to be the Grand Lodge of Ontario or from having any associations therewith, or its pretended allegiance.

Fraternally, &c.,

D. C. DAWKINS,
Grand Secretary.

GRAND LODGE OF MONTANA.

Montana, July 5th, 1880.

DEAR SIR AND BRO.—Our Grand Lodge have taken no direct action further than in adopting the report in which I expressed my individual feelings of reprobation. Be assured no one hailing from any such irregular and schismatical body would ever gain admission into Montana Lodges. I had supposed the movement long since defunct.

Yours, &c.,

CORNELIUS HODGES,
Grand Secretary.

MOST WORSHIPFUL GRAND LODGE OF WASHINGTON, FREE AND ACCEPTED MASONS.—
OFFICE OF GRAND SECRETARY.

Olympia, July 30, 1880.

R. W. J. B. TRAYES,
Editor of the CANADIAN CRAFTSMAN.

MY DEAR SIR AND BROTHER.—In reference to your circular letter of June 29th, I have fraternally to say that the Grand Lodge of Washington knows no such body in Masonry as the "Grand Lodge of Ontario."

We have been advised of a schismatic attempt some two or three years ago to give life to an illegitimate organization under that name, but knowing the effort was abortive, we do not believe that any of our Subordinates are so ignorant as to receive or recognize a person as a Mason presuming to hail from that rebellious concern.

Very truly and

Fraternally Yours,
T. M. REED,
Grand Secretary.

GRAND LODGE OF FREE AND ACCEPTED MASONS, STATE OF TENNESSEE, U. S.—
BUREAU OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

Nashville Tenn., August 10th, 1880.

J. B. TRAYES, Esq.

DEAR SIR AND BRO.—Your circular of the 29th, June, 1880, has just been handed to me for reply.

The Grand Lodge of Tennessee, acting on the suggestions of my report in 1877, I think, refused to recognize in any shape the Grand Lodge of Ontario, and declared it

and its members to be illegitimate. I think it is in that year's proceedings; if not, in 1876. I have no copy with me except 1878 and 1879, and it was before that, as I was not on the F. C. Com. in 1878.

Very respectfully and

Fraternally Yours,

GEORGE S. BLACKIE,
Chairman F. C.; G. Rep. G. L. of Canada.

GRAND LODGE F. & A. M. of California.—
Office of the Grand Secretary, Masonic Temple.

San Francisco, July 8th, 1880.

J. B. TRAYES, ESQ.,
P.D.D.G.M. Gr. Lodge, of Canada,
Port Hope, Ont., Canada.

DEAR SIR AND BRO.—Your circular, dated 29th June, 1880, is at hand. Our Grand Lodge recognizes no such body as the so-called "Grand Lodge of Ontario." The matter concerning that pretended institution was disposed of by our Grand Lodge upon a report of our Committee on Jurisprudence in 1876. I send you a copy of our Proceedings for that year, and refer you to pages 360, 422, 483 and 494, thereof, for its little history in our Grand Lodge.

Yours truly and Fraternally,
ALEX. G. ABELL,
Grand Secretary.

GRAND LODGE OF NORTH CAROLINA, F. & A. M., OFFICE GRAND SECRETARY.

Raleigh, N.C., July 9, 1880.

J. B. TRAYES, Esq., Port Hope, Ont.

DEAR SIR AND BRO.—Your circular letter received.

Our Grand Lodge has not taken any action in reference to the Grand Lodge of Ontario.

Fraternally yours,

D. W. BAIN,
Grand Sec'y.

GRAND LODGE OF RHODE ISLAND, A. F. & A. M., OFFICE OF THE GRAND SECRETARY.

Providence, July 8th, 1880.

BRO. TRAYES.

DEAR SIR.—Your circular letter received. We have no knowledge officially, and, therefore, could not recognize any body by the name of "Grand Lodge of Ontario."

The existence of such a body has never been brought to our notice.

Yours fraternally,

EDWIN BAKER,
Grand Secretary.

GRAND LODGE OF MARYLAND.

Baltimore, August 2nd, 1880.

J. B. TRAYES.

DEAR SIR AND BRO.—Your letter of June 29th was referred to me by the Grand Sec.

retary of the Grand Lodge of Maryland, and I reply as follows:—

The Grand Lodge of Maryland holds fraternal relations with the Grand Lodges of Canada and Quebec, and with no other Grand or so-called Lodge in the Jurisdictions named.

The Grand Lodge of Maryland does not recognize any such body as the so-called "Grand Lodge of Ontario," and our Subordinate Lodges will not receive any visitors therefrom.

Fraternally, &c.,

F. S. S. GORGAS, M.D.,

S. G. W. and Chairman of Committee on Correspondence, G. L. of Maryland.

Office of the Grand Secretary of the Grand Lodge of Utah, A. F. & A. M.

Salt Lake City, Utah, July 6th, 1880.

J. B. TRAYES, ESQ.,

Editor CANADIAN CRAFTSMAN,
Port Hope, Ont.

DEAR SIR AND BRO.—Your esteemed circular of June 29th to hand this a.m., and I hasten to mail you with this a copy of the Proceedings of this Grand Lodge of 1876, and beg leave to call your attention to page 29. You will find that my report was then adopted as the sense of the Grand Lodge of Utah, and has been so far strictly adhered to, and will for all time to come. Utah will never shield the doings of any clandestine body, and will never have any intercourse with any irregularly formed Grand Lodge of Masons (so-called.)

Trusting that this will be satisfactory,

I am, dear Bro., fraternally yours,

CHRISTOPHER DEIHL,
Grand Secretary.

Grand Lodge, F. & A. M., Nevada.—Office of the Grand Secretary.

Carson, Nev., July 8, 1880.

J. B. TRAYES, ESQ.

DEAR SIR AND BRO.—In reply to your note of inquiry, I have to say that the Grand Lodge of Nevada has in no way recognized the so-called "Grand Lodge of Ontario."

Fraternally yours,

JOHN D. HAMMOND,
Grand Secretary.

LAKEFIELD.—R. W. Bro. Judge Dartnell, D. D. G. M. of Ontario District, visited Clementi Lodge in this village on the 8th instant. He was accompanied by W. Bro. Morrow, of Peterborough. The visiting brethren were afterwards entertained at supper by the members of the Lodge, and a very pleasant time was spent.

Masonic Ceremony at London.

LAYING THE CORNER STONE OF THE NEW TEMPLE.

A Special Communication of the Grand Lodge of Canada was held at London on Thursday, the 5th inst., for the purpose of laying, with appropriate ceremonies, the Corner-stone of the new Masonic Temple now in course of erection in that city.

The Grand Lodge was opened in ample form, at 2.30 p. m., by M. W. Bro. James A. Henderson, Esq., Q. C., D. C. L., Grand Master, in the Drill Shed, when a large number of the Grand Officers, including R. W. Bro. Col. Moffat, D. G. M., R. J. Hovenden, G. S. W., J. J. Mason, G. Sec., were present. In addition to the members of Grand Lodge, there were present at the ceremony nearly 2,000 brethren hailing from Canadian Lodges, and several of the sister Lodges in the United States were also represented. A procession being formed, the brethren, headed by the Band of the 7th Fusiliers, proceeded to the site of the new building, on the corner of Richmond and King streets. Arrived at the place, the ranks opened out and faced inwards and the Grand Master, supported by the Grand Officers, passed through to a platform which had been erected for their accommodation. Prayer having been offered up by the Grand Chaplain, R. W. Bro. Rev. Wm. Hay, the Grand Secretary read the scroll, which with other documents, coins, &c., was placed in a receptacle in the stone.

V. W. Bro. R. Lewis, President of the Masonic Temple Co., with a few appropriate remarks, then presented the Grand Master with a very handsome trowel which was gracefully accepted. The usual ceremonies having been performed, and the Grand Honors having been given, the Grand Master delivered the following address:—

MEN AND BRETHREN HERE ASSEMBLED,—
On special invitation, the Grand Lodge of Ancient, Free and Accepted Masons of Canada has met to take part with me in

laying the corner stone of an edifice which will not only be a memorial of the zeal, enterprise and architectural taste of the brethren of this flourishing city of the Western peninsula—"the Garden of Canada"—but which will prove to be one, if not the finest, of the buildings in your city. As the Grand Master of an Order venerated for its antiquity and respected for its history and good works, I am proud to be in a position to show my esteem for the brethren of this city, and to mark my approbation of the commendable efforts of a body of Free Masons who have the courage and self-reliance to enter on the erection of so noble a Masonic Temple. The full representation here to-day of the Grand Lodge, and the goodly array of brethren clothed in "purple and blue," show that the occasion of laying the corner stone with the ceremonial peculiar to our craft has called forth the general feeling of good will, sympathy and encouragement. The large assembly proves that the laying of the corner stone of a building like the one in progress ought to be celebrated by due ceremonial. Dignity and importance are added to the occasion, and the public see that there are legitimate authorities on whom a call may be made for the discharge of such duties. The ceremonies of this day convey to the brethren a meaning appropriate to the occasion, and awaken in the heart of the most stolid and indifferent person feelings of respect and veneration. Indeed to those who are not Masons this day's proceedings must create a regard for an Order which justly claims the Bible for its guide, and takes care that every ceremony has a meaning and a tendency to impress on the mind the many excellencies which adorn our profession. From the elevation and plans of the intended structure produced to me, I am enabled to judge of the handsome appearance the Masonic Temple will have when reared in your midst, and I consider this day's celebration an event not only in Masonic, but in architectural history. Custom, time-honored, has enjoined that on auspicious occasions like the present, a few short and general remarks should be made respecting the ancient and honorable fraternity of Freemasons; an Order which is defined as a science which includes all other sciences, but more especially that which teaches a knowledge of ourselves, and the duties we owe to God and man. It awakens in our minds feelings of brotherly love and universal benevolence, and it endeavors to promote peace in raising the structure of moral duties, and in refraining from allowing differences of opinion to disturb good feeling. In a word, it is calculated to produce the greatest public good and private blessing. Hence it is impossible to practice the science of Freemasonry without becoming better men. It is an institution which

binds together those who have no other bond of union, and enforces the practice of universal benevolence on those whose differences of religious and perhaps political opinions, would, were it not for the Order, make them regard one another as enemies and not as brethren. It places all Masons on a level. It teaches us to promote the same great end, without offending each other in word or action. Freemasonry inculcates due obedience to the laws of the country in which we reside. On our entrance into the Brotherhood, on the very threshold of the Order, we are instructed to conform with cheerfulness to the Government of the country in which we live. Let us, then, as Free and Accepted Masons of Canada, testify our respect and love for the Sovereign of these happy realms by giving three hearty cheers for the Queen—God bless her!

Three cheers having been given for the Queen, the National Anthem having been sung, and cheers for the Grand Master, the procession reformed and returned to the Drill Shed. The visiting brethren were then escorted to the City Hall, where a luncheon had been prepared.

In the evening, a dinner was given to the Grand Master and Grand Officers, at the London Club House, by the Directors of the Masonic Temple Company, when a very pleasant time was spent.

The new Temple, the foundation stone of which was so auspiciously laid, is situate on the corner of Richmond and King streets, with a frontage on the former street of 148 feet, and on King street, of 110 feet. The building will be three stories in height, with mansard roof. The ground floor, on both streets, will be occupied as stores, with the exception of the main entrance; the materials of this floor will be iron and sand-stone, while the remainder will be built of red pressed brick and Ohio stone. The Masonic apartments will extend over the greater portion of the second floor and will consist of Lodge-room with four ante-rooms, besides rooms for the Chapter, Rose Croix, Knights Templar, &c. In the mansard roof will be banquetting rooms, with kitchen, and hall for Templars drill. Part of the building will be laid out

as an Opera House, and will be very handsomely finished. The entire cost of the building is estimated at \$70,000 or thereabouts.

Waverley Lodge, No. 36, G. R. C., A. F. & A. M.

Guelph, June 25th, 1880.

To the Editor CANADIAN CRAFTSMAN,
Port Hope, Ont.

DEAR SIR AND R. W. BRO.—It is with very great regret that I have to report the death, on Tuesday, 15th June, 1880, of our W. M., W. Bro. J. H. Emmans, who died at the age of 34 years. The following resolution was passed at our Regular Communication on the 21st instant:—

Moved by Rt. W. Bro. W. Taylor, seconded by W. Bro. H. D. Morehouse,—“That the members of the Lodge, feeling deeply the great loss which they have sustained by the recent removal by death of our Worshipful Master, W. Bro. J. H. Emmans, desire to place on record their high appreciation of his worth as a man and as a Mason, of his unwearied labors in promoting the prosperity of the Lodge, and in offering assistance and instructions to his younger Brethren, and of his self-sacrificing efforts for the welfare and advancement of Masonry; and that as a fitting token of their sorrow at his removal, and a proper mark of respect to the memory of a Brother so highly valued, and so much and so deservedly lamented, the Lodge be draped in mourning for the space of thirty days; and that the Secretary be instructed to forward a copy of this resolution to the relations of our deceased W. Bro.”

By kindly inserting the above in the next issue of THE CRAFTSMAN, you will much oblige,

Yours Fraternally,
C. P. BUTLER,
Secretary.

Jurisprudence Department.

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

To the Editor of THE CRAFTSMAN.

Can a Brother who has been elected an honorary member, accept and hold an office to which he has been elected, retire from that office at the end of the year, and assume the same position as he held previously, i. e., non-paying member, as the By-law states that honorary members, upon taking office, shall be placed on the list of subscribing members, or is it necessary that he should be again declared, by the vote of the Lodge, an honorary member?

Ans. In 1872, the Grand Lodge of

Canada decided that “the election of a Brother as an honorary member, expressed at the time of election to be ‘with full privileges of ordinary members,’ confers all the rights and privileges of ordinary membership, including the right of voting, and that an honorary member, so elected, is not required to pay dues, if afterwards elected to office.”

From this it would appear that the election of an honorary member must be expressed at the time of election to be with full privileges, in order to enable such member to hold office.

If such honorary member is legally qualified to hold office, we are of opinion that at the expiration of the office he resumes his former position as an honorary member, and it would not be necessary that he should again be declared an honorary member by a vote of the Lodge.

We must again remind our correspondents that when a decision is asked for on the construction of a By-law, a full copy of the By-law should be sent along with the question, otherwise it is impossible that a satisfactory conclusion can be arrived at.

In this case, if nothing more appears in the By-law bearing on the point, than what is stated in the question, we should think that an honorary member of that Lodge, upon taking office, would lose his honorary membership.

AN IMPOSTER.—The Masonic Fraternity of the western part of the Province are warned to look out for a dead-beat calling himself Gore, but his jail name is Gordon, he having served a six months' term in the Central Prison. He is of medium size, light brown hair, cut close, blue eyes, and says he is a blacksmith. He lives with a woman who is not his wife. He beat the Hamilton Masonic board of relief, and, as he makes a practice of this, it would be well for the brethren of the Craft to be on the look out for him.