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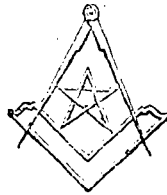
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MARCH, 1877

No. 3

THE FREEMASONS' JOURNAL,



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VOL. I.

MONTREAL, MARCH 15, 1870.

No. 3

OCCASIONAL PAPERS.

Objections to Freemasonry, or, a defence of the Order.

All human institutions are liable to objections from the simple fact of their being such. No matter how solid the foundation may be, the imperfection of man's best and noblest efforts is observable at some one point or another. Is it then, I ask, to be wondered at when freemasonry is attacked by the caviller? Surely not! We do not boast of *infallibility*, far be it from us to arrogate to ourselves a quality which belongs alone to the G. A. O. T. U., under whose almighty banner we are enrolled; bound by a mystic tie to promote harmony and good will amongst men. True, even in our own order there appears divisions and differences of opinions; but these are the result, rather of a spirit of *brotherly emulation* to excel in that which conduces to the good of all, than to rend the body or impair its usefulness. In such a light we must view the events of the present day and took forward to the speedy healing of sores already too long opened. One cannot help regretting that the *fallibility* above alluded to should have taken such firm hold in the minds of the powers that be—for *evil*! We boast of the power and ability to carry out the designs of a Beneficent Creator, to spread far and wide amongst the nations of the earth a spirit of universal love; to uphold the peace and good order of society, and casting the mantle of a mason's charity over the faults and failings of others, to lighten their distress, soothe their afflictions, and be to them brethren in reality in the hour of need. This is what masonry professes to do; this she has done and will continue to do, till our earthly temple is dissolved, and we have our perfect consummation and bliss in the eternal Lodge above—for Freemasonry is the handmaid of religion.

There are many popular objections raised against the order, indeed their name is legion; they are, however, reducible to three classes, and of each it is my intention to speak in these "papers."

31 *On the Territorial Jurisdiction of the Grand Lodge.*

The first in order and importance, since it aims at the root of the matter, is that of *Secresy*. *A secret society, say they, ought to be declared illegal. No body of men should be permitted to meet together ostensibly for a public object whose doings are not open to public inspection in detail—for the public is the judge of what is loyal and true.*

Before that tribunal we lay our cause. The world I maintain is composed of a chain of secret societies. Every private family is in itself one! Composed of the master or head, subordinate officers (as it were) and members of the household, each with a proper sphere of action and particular duties attached in the arena of the society at large. All are amenable to the law, and any infringement of the same is punishable according to its enormity. A certain amount of secresy is a *necessity*, and it were well if there were more, as regards the private concerns of every family. A morbid curiosity to obtain unduly an insight as to the private affairs of others, is alike unlawful and to be despised; for success in social life is to be traced in a great measure to the exercise of commendable secresy.

Lastly each family contributes its share towards accomplishing public objects of utility, and each member thereof is in a greater or lesser degree a public actor in the great drama of life. What is true, then, of families is no less true of Freemasonry. *We are a secret society and pride ourselves in the possession of that which were unwise, that all alike should know. So far as our doings ought to have publicity, so far they are made public.*

Leaving aside the case of families, let us turn our attention to governments. It is acknowledged on all sides, that no regularly planned system of government exists, equal to every emergency, without its secret service, forming a conspicuous part of its organization. What is true of the one, and not to be gainsaid in the other, is applicable in its fullest sense to Masonry. We are perfect in our organization; we profess to have the public good at heart, and our influence for good is felt and acknowledged by all creeds and parties in every quarter of the habitable globe. We claim nought but what is a reasonable amount of secresy in our dealings with each other. We labor *not* to subvert but to build up and uphold the government and people, and from both we claim that recognition and encouragement which all alike deserve to receive whose institution is founded upon the purest principles of morality and truth. Looking back to the ages of antiquity and glancing over the pages of the world's history we see enrolled the names of the great and good, and our masonic record displays to a cavilling minority a list of monarchs and potentates, clergy and people, renowned in their generation, who have been firm supporters of our order, and active members in the working of our time-honored institution. H.

ON THE TERRITORIAL JURISDICTION OF THE GRAND LODGE.

Judging from the commotion caused by the recent formation of the Grand Lodge of Quebec, it would seem as though the nature of masonic law respecting the formation of Grand Lodges, and the sanction necessary was not sufficiently understood even by many well informed masons.

The principles, however, that should guide us in forming a right judgment in this important matter are not obscure; with a little attention to the historical development of our present system of Free Masonry, it would appear to be hardly possible to avoid perceiving them.

Modern Free Masonry as a purely speculative system, veiled in allegory and illustrated by symbols,—not confined to operatives, but open to such men of all professions as may be initiated, does not date back beyond the reign of Geo. I, when masonry having almost become extinct, was revived and so re-organized as to bring it, as far as the ancient landmarks permitted, into harmony with modern ideas. This took place in the year 1717, when the Grand Lodge of England was formed. Previous to this, a Grand Lodge, *as at present constituted*, had no existence. It is obvious, therefore, that it can only be to the subsequent historical development of the seed then planted, that we can look for principles to guide us in our present inquiry, and were the case otherwise, it would surely be a serious mistake were we to look for rules affecting only non-essential details of government, as well as fundamental principles, in a state of society utterly different in manners and modes of thought from the present in which we live.

Masonry being progressive, cannot in the nature of things be stationary. As the habits and ideas of men, and modes of thought change, by a wonderful process of development that is constantly going on, it is always found to adapt itself to altered circumstances.

In the year 1729, the good results of what had been done in England, were so apparent that masons in Ireland were stimulated to proceed to the formation of a Grand Lodge for that portion of the united kingdom; and in 1736, a like procedure was taken in Scotland, and by the formation of these three Independent Grand Lodges, which are the Mother Lodges of our modern systems of Free Masonry, new life and vigor was speedily imparted to the principles of our honourable and ancient craft. An impulse without parallel in its previous history, was in consequence given to the progress of masonry in all parts of the world. Provincial Grand Lodges, with Provincial Grand Masters at their head, were speedily authorized by them, and established by the Charters they granted in almost every country in Europe and throughout America. The Masonic Colonies thus planted, every where prospered. But in every instance the voice of History tells us that as soon as they found themselves in a position to assume the responsibility of independence, they did not hesitate to assert their inherent natural right to independence, and declare themselves the sole, lawful, supreme Masonic authority within their respective jurisdictions. Of course this was not always done without opposition. Those who were not immediately interested were not always unanimous, and the Mother Grand Lodge did not always listen with calmness and good temper to the claims of her children to independence. But in every instance, as soon as human passion had time to cool down, so that the voice of reason might be heard, the claims advanced were admitted to be in accordance with masonic principles, and the new jurisdiction was recognised as lawful.

Such briefly in outline is the development of our modern Free Masonry from the good seed planted in 1717, and the natural conclusion to which a careful survey of it seems to lead is:—

1. That as Masonry exists solely for the promotion of the moral and social virtues, the extent of the jurisdiction of a Grand Lodge should be governed by the affinities, interests and social relations that bind and cement communities together as one people,—in other words, should be co-extensive with the political divisions of countries:—

2. That a Provincial Grand Lodge, working in subordination to a Mother Grand Lodge in another Country or Province, is only suited to Masonry while in a state of infancy:—

3. That in a case of kingdoms, as in the case of Great Britain, when divided into distinct parts or Provinces, though under one Political Head, each part or Province must have its own distinct independent Masonic organization:—

4. That a Grand Lodge, like that of Canada, (so called,) claiming jurisdiction over two Provinces, politically distinct, is an anomaly in masonic practice that at best can only be tolerated, so long as both parties are agreed; and the immovable basis on which these organic laws of development appear to rest seems to be the fact that masonry is a world wide institution, existing solely for the promotion of the moral and social virtues, and not for private aggrandisement, and therefore, naturally seeks the most effective means for diffusing its humanising principles throughout the world.

The bearing of all this in what took place at the recent formation of the Quebec Grand Lodge is very obvious. So far as I have yet been able to discover, there is not an instance on record when an independent Grand Lodge regularly formed in any State or Province having a distinct political existence, like the Province of Quebec, has not been speedily recognized as a sound, perfect member of the Masonic circle, and received the grip of cordial and fraternal fellowship from the whole brotherhood. The whole question has been again and again discussed and decided, and always with the same unvarying result. If I remember rightly, it was most fully and ably argued, *pro* and *con*, at the time when the Grand Lodge of Canada, (now so called) was formed; and my general recollection of the correspondence that then took place with the Most Worshipful the Grand Master of the Grand Lodge of England, who objected to its formation, and for a time refused his sanction, (though, in the course of a few months afterwards he accorded recognition,) leads me to think that perhaps the most satisfactory justification of the proceeding of those who are responsible for the formation of the Grand Lodge of Quebec will be found in that correspondence. At all events, I do not hesitate to challenge those who deny that the formation of the Quebec Grand Lodge is just, perfect and regular, and also those who assert that it is opposed to the principles of Free Masonry, to appeal to that most able correspondence. C. P. R.

IS M. W. BRO. STEVENSON'S LOGIC GOOD?

When we, week before last, advanced our arguments in favor of the legitimacy of the newly-formed grand lodge of Quebec, we stated that the argument brought forward by M. W. Bro. A. A. Stevenson, grand master of Canada grand lodge, against the right of the masons of the province of Quebec to establish a grand lodge, because the Lieutenant-Governors of the Provinces forming the dominion of Canada are the appointees of the Governor-General, and are, therefore, not to be considered as more than the heads of bailliwicks instead of the rulers of separate and independent provincial governments, as they really are, we then pronounced the doctrine of Bro. S. as puerile as it was illogical.

If his doctrine be correct, then we had better add the following syllogisms to the next edition of Whately's logic.

1. Provinces ruled by appointed governors are municipalities.

The province of Quebec is presided over by an appointed governor.

Ergo—The province of Quebec is a municipality.

2. Municipalities are not entitled to a grand lodge.

The province of Quebec is a municipality.

Ergo—The province of Quebec is not entitled to a grand lodge.

3. The old "province of Canada" was presided over by an appointed governor.

Ergo—It was a municipality, and not entitled to a grand lodge, and of course never had a constitutional grand lodge.

4. Nova Scotia and New Brunswick are municipalities.

Ergo—They are not entitled to grand lodges.

5. The present governor of the dominion of Canada is an appointed officer.

Ergo—The dominion is a municipality, or rather four municipalities, and hence there cannot exist in the dominion anything but a municipal or provincial grand lodge, and as a sequeter according to brother Stevenson's logic, *all* the action hitherto had in British North America for masonic liberty and independence has been *irregular*, and therefore void.

Such is the logical effect of brother Stevenson's argument. How does he like it? If this logic be true, there could be no grand lodge in any of the territories of the United States, because their governors are appointed.—N. Y. *Democrat*.

GRAND LODGE OF MICHIGAN.

The following is an extract concerning the formation of the Grand Lodge of Quebec, taken from the address of the M. W. Bro. Abraham T. Metcalf, G. M. of the Grand Lodge of Michigan, at the opening of its Annual Communication of 13th January last. He gives our brethren, both here and in Ontario, a comprehensive view of the masonic law on the subject, interspersed with advice well worthy of attention. After describing the political view of the question, he goes on to say:—

This is one of these Masonic difficulties (with which we in the United States are familiar) growing out of a change of political boundaries.

It is well known that Grand Lodges in the United States have uniformly agreed that when a Territory or district has been recognized by the proper political power as a State, with all the rights and privileges of a State in the Union, from that moment all Lodges and Brethren within the limits of the new State are entitled to proceed to the formation of a Grand Lodge. Indeed, it is the *universal* policy of Masonry to conform the boundaries of its grand jurisdiction to the political boundaries of the State.

It seems evident that our Canadian brethren will find in this principle the only practicable solution of their difficulties. While I thus frankly state the policy which, from an American stand point, seems to me best in such cases, I cannot refrain from expressing at the same time my deep regret that our Canadian brethren have not made an amicable adjustment of their difficulties; and so confident I am they will yet find such a settlement through the influence of Masonic charity and brotherly love, that I recommend this Grand Lodge, for the present, to refrain from all interference in the questions at issue. Our relations with our Canadian brethren have always been, and I hope they may always continue to be, most harmonious and fraternal.

GRAND LODGE OF LOUISIANA.

The Annual Communication was held on the third Tuesday in February. We have been favored with a copy of the Report of the Committee on Foreign Correspondence, R. W. Bro. James B. Scott, New Orleans, Chairman.

It consists of 144 closely printed pages, and is one of the ablest documents of the kind, which it has ever been our good fortune to peruse. Our learned Brother devotes over four pages to Masonic affairs in Canada, closing his able article in favor of the Grand Lodge of Quebec, as follows:—

We have given both parties a full hearing. The question must be met, and the sooner it is settled the better. We consider the case analogous to that of West Virginia; but Grand Master Stevenson claims that the rules which apply to such cases in the United States are not applicable to the several Provinces which form the Dominion of Canada. Not having a copy of the "confederation act," we will not undertake to decide which of the two interpretations placed upon it is correct; nor is it necessary—the Grand Lodge of Canada, having recognized the Grand Lodges of Nova Scotia and New Brunswick, is precluded from raising this objection in the case of the Grand Lodge of Quebec.

It is admitted that three Grand Lodges, either directly or indirectly, exercised jurisdiction in the Province of Quebec, and that, in the convention a majority of the lodges in the Province, including subordinates of each of these Grand Lodges, were represented. The new Grand Lodge appears to have been regularly formed. But it is objected that two of the lodges represented were under suspension, and that a number of the prominent members of the convention were also suspended Masons. While a Grand Master has the power to arrest the charter of a lodge, or suspend a W. M. from the functions of his office, for cause, until the meeting of the Grand Lodge, he cannot stretch his prerogative so far as to suspend a brother from the rights and privileges of Masonry, by an edict. Every Mason charged with an offence is entitled to a fair and impartial trial—he cannot be divested of his rights by an arbitrary exercise of power—the suspensions by edict therefore possess no legal force or validity, and do not affect the good standing of the members of the convention.

The scenes of confusion and the divided opinion of a number of the lodges are also urged against the recognition of the new Grand Body. For the first, we have no excuse to offer: as for the second, a similar condition of affairs recently existed in the Province of Nova Scotia, and, unless our memory fails us, the lodges in Canada were also divided in opinion fifteen years ago, when the present Grand Lodge was formed. Taking the statements made as correct, they show a want of harmony and an excited feeling which are greatly to be deplored, but they do not affect the legality of the new organization.

We hold that this question must be decided on the principles which governed the case of West Virginia, and therefore, submit a resolution extending recognition to the Grand Lodge of Quebec, and recommend its

adoption In conclusion we hope that the fraternal and conciliatory spirit which was displayed by the Grand Lodges of Virginia and West Virginia in the discussion and settlement of their troubles will be imitated by our brethren in both Provinces, and thus secure a return of that harmony which is a distinguishing characteristic of our fraternity.

On the prayer of the Grand Secretary, who is the Representative of the still so-called Grand Lodge of Canada, the vote on the resolution extending recognition to the Grand Lodge of Quebec, was postponed till next communication.

The Evergreen, Iowa, in concluding a very favorable article on the formation of the Grand Lodge of Quebec, clinches the argument with these words:—

"It is not a *rebellion*," therefore, "but a *REVOLUTION*," the *St. Louis Freemason*, the *Keystone* and the *Record* to the contrary notwithstanding.

The *Freemason*, (London, Eng.) in discussing the difficulties here, deprecates the *hasty formation* of the new G. L., with, we think, little reason, yet taking into consideration its ignorance of the great efforts made to secure a peaceful separation, it could hardly be expected, but that this delusion should prevail amongst our distant brethren.

In concluding the article, the future course of the G. L. of Canada is set down clearly and unmistakably.

* * * * *

"The study of the past will show to those intelligent minds that what is done cannot be recalled. *We believe that the Grand Lodge of Quebec is an accomplished fact, and bearing this in view, we ask the brethren of both "provinces" to cease their unavailing fulminations of expulsion, and to accept the inevitable result.* They can still unite together, paradoxical as it may sound, by agreeing to remain apart; and at any rate, the interests of the Order can never be served unless each party determines to practice the simple but true maxim, "Forgive and forget."

ST. GEORGE'S LODGE, No. 440, E. R.

We have just time before going to press to announce to our readers the gratifying intelligence that at the last Regular Communication of this Lodge, a motion was carried to transfer its allegiance to the Grand Lodge of Quebec. It will be remembered that St. George's Lodge was represented at the Convention which led to the formation of this G. L., but the representatives were not empowered to take action until the Lodge should receive their report. This report has been delayed till now, to give every Brother a full opportunity of considering this important question; and it is satisfactory to learn that after mature consideration the Brethren have so unanimously and harmoniously joined their Brethren in Quebec. We doubt not but that the Grand Lodge of England will cordially approve of their action.

We learn that the Grand Master (G. L. of Q.) has appointed W. Bro. H. J. Martin, of Washington, the Representative of the Grand Lodge of Quebec, near the Grand Lodge of the District of Columbia, U. S.

The following are the officers of the Victoria Lodge, Q. R., installed by R. W. Bro. Edgar, D. D. G. M., M. D., on the 21st February last.

W. Bro. J. T. McMinn, W. M.; Bro. Allen Brown, S. W.; Bro. S. H. Wallis, J. W.; R. W. Bro. H. J. Gear, Treasurer; R. W. Bro. Alex. Murray, Secretary; Bro. Matthew Riddell, S. D.; Bro. Wm. Melmar, J. D.; Wm. Noxon, Tyler.

With sorrow we announce the death of Bro. Holmes, P. G. M., of New York, and Masonic Editor of the *N. Y. Dispatch*. His many excellencies of character and high literary ability placed him in the first rank of Masons, fit and proper to rule and instruct the craft.

AT REST.

Died on the 30th January last, Bro. Peter Campbell, of Chateaugay Lodge, R. Q., aged 30 years.

The brethren of the Lodge paid a last tribute of respect to our departed Bro. and his remains were committed to the grave with Masonic ceremonies.

THE FREEMASON'S JOURNAL.

MONTREAL, MARCH 15, 1870.

THE QUESTION OF RIGHT.

We believe that it is now acknowledged by all Masons, both in this Province and in Ontario, that the action of the convention of 20th Oct. last, will be accepted by the lodges in the two Provinces, and will form the basis of an amicable arrangement between them, which will not only tend to settle any differences at present existing between them, but will conduce to the dignity and usefulness of the craft in the dominion. It is therefore the duty of all to endeavour to allay any ill feeling engendered by the recent troubles; and to do everything in their power to promote peace and harmony among the craft; so that when this arrangement takes place it will be founded not only on Masonic law and justice, but be inspired by the good-will and fraternal feeling of all concerned.

There is one position assumed by the convention which *must* be maintained as the basis of any such arrangement, and that is the "*right*" of that convention to form a Grand Lodge in and for the Province of Quebec.

The Masonic Press, (with one or two notable exceptions, to which we will presently allude) are unanimous, in their support of the *expediency* of the action of the convention, and of advice to the (still so called) Grand Lodge of Canada, to acknowledge that action, and to tender the right hand of fellowship to the

new Grand Lodge; but we are surprised to find that very few of our contemporaries make any allusion to what we consider the basis of, and authority for such action, viz:—The “right” of the majority of the Lodges in this Province to form a Grand Lodge. We presume the reason of this, is, that the question admits of no doubt; but it is as well, that it should be properly understood; we purpose therefore, as far as our limited space will permit, to place before our readers, the position assumed by the convention, and the authorities in support of it.

The convention asserted that, as the act of confederation severed the Province of Canada into two separate Provinces, Ontario and Quebec; that the Grand Lodge of Canada, which had formerly exercised Masonic jurisdiction over the territory, which constituted the Provinces of Ontario and Quebec, ceased from the time of the Proclamation of the Act, to have that right; that it only exercised an *ad-interim* authority; and that it was in the power of the majority of the Lodges in either of the newly constituted Provinces, to form a Grand Lodge for each Province, which, from the time of its establishment, assumed, as a right, Masonic jurisdiction over the territory of the Province, as laid down in the Act of Confederation. As a natural result of this position, as soon as the Grand Lodge of Quebec was constitutionally formed, the Grand Lodge of Canada ceased of right to exist, for, if it was deprived of its *ad-interim* authority over any part of its former jurisdiction, it lost it all; and it was the duty of the Lodges who still adhered to it from the Province of Ontario, to form a Grand Lodge for that Province. The natural consequence of this would be, that the Grand Lodges of Ontario and Quebec, who had formerly constituted the Grand Lodge of Canada, and had now become its successors, became heirs to all the rights and privileges of the former Grand Lodge, and also to all its funds, property, &c., divided between them *pro-rata*.

The Lodges in Ontario objected to this, and at the Special Communication of the (so-called) Grand Lodge of Canada, held in this city on the 1st December last, asserted that, “the Province of Quebec has been fully occupied, Masonically since 1855, by the Grand Lodge of Canada, and is still “so occupied;” which of course, entailed a denial of all the grounds taken by the Convention for their authority, to form a Grand Lodge of Quebec.

It is not our intention to discuss the lack of wisdom and justice displayed by the Lodges of Ontario at that time. We believe, they are now prepared to concede to the Grand Lodge of Quebec, the privileges demanded by it, on the ground of expediency. We maintain they should go even further and come manfully forward, and concede them as a *right*.

In an important matter like this, we should not look to our own peculiar ideas of law or justice, but follow established precedents, and take advice from impartial and honourable judges. The pretensions made at that time,

were simply this: the Masons of Ontario, honest and honourable men, asserted one position, the Masons of Quebec, equally honest and honourable, maintained another. The duty, therefore, of all, was to find out which of the positions assumed was the correct one, and casting aside all other considerations, to maintain what was right and constitutional. On careful consideration, all will admit that the position assumed by the Convention, was the constitutional and proper one.

We do not intend to enter into a recapitulation of the articles of Masonic law on the subject of the establishment of Grand Lodges, nor is it necessary; for it is conceded, that if the Lodges in convention were justified in their action, the Grand Lodge of Quebec was constitutionally formed; nor will we allude to the many precedents established in addition to those of Nova Scotia, New Brunswick and West Virginia.

After the proclamation of the "act" of Confederation the Masons of Nova Scotia and New Brunswick formed themselves into Grand Lodges, and those Grand Bodies are now recognized throughout the world.

In the case of West Virginia, the Congress of the United States severed the State of Virginia into two separate States, called Virginia and West Virginia. The Masons of West Virginia, assuming that the Grand Lodge of Virginia, (which had formerly exercised jurisdiction over the territory now divided into two States,) had by this action of Congress, ceased to exist, met in convention, and formed the Grand Lodge of West Virginia. The former Grand Lodge of Virginia, whose head quarters were situate in that portion of the old state which was now formed into the new state of Virginia, objected to this, and maintained this position for some time, but were at last compelled to give way, dissolve the old Grand Lodge and form a new one for the State of Virginia. This is exactly a similar case to our own, with the exception that the new Grand Lodge of Virginia retains the same title as the old Grand Lodge, in consequence of the new state bearing the same name as the old one.

For our authorities in support of the position asserted by the Convention, we will commence at home. Grand Master Wilson, in his address to the then and still so-called Grand Lodge of Canada, in 1867, stated:—
 "The new state of political existence upon which we are now entering, necessarily brings up for our consideration, the effect which it must to some extent, have upon our position as a Grand Lodge. The name, by which for many years we have been known and recognized in the Masonic world, becomes now, it is claimed, a misnomer. The Grand Lodge of Nova Scotia, which has supreme authority in that section of the New Dominion, is as much a Grand Lodge of Canada as we ourselves are." The Committee of the Grand Lodge, to whom this subject was referred, consisted of Representatives from Ontario and Quebec. The latter reported in

favor of the establishment of Grand Lodges for each Province, thus entailing the extinction of the Grand Lodge of Canada. The former reported in favor of maintaining the name and status of the Grand Lodge in the meantime, trusting to a union, in course of time, of all the Masons in the Dominion, under the Grand Lodge of Canada.

But neither the Committee nor the Grand Lodge, who received and adopted their report, presumed to hold the position, that the Grand Lodge of Canada, as such, had any right to exercise jurisdiction, except as an *ad-interim* authority, awaiting the discussion and settlement of the question.

Grand Master Wilson, in his official capacity, consulted Bro. MacKay, the eminent Masonic writer on jurisprudence, and his opinion, as is well known, is very decided. In his letter to Bro. Wilson, of August 1st, 1867, he gives his decision as follows:—"You are no longer the Grand Lodge of Canada. Your locality being in the Province of Ontario, the Province of Quebec which has been politically severed from you, now forms an unoccupied territory, and is open for the organization of a Grand Lodge of Quebec. You yourselves, will have to organize a Grand Lodge of Ontario."

M. W. Bro. Drummond of Maine, who was also consulted on the subject, endorsed the opinion of Bro. Mackay, and recommended the immediate amicable formation of Grand Lodges for Ontario and Quebec, as the only settlement of the question; and finally, the Grand Lodge of the district of Columbia acknowledged the newly formed Grand Lodge of Quebec as a sister Grand Lodge, and by this act endorsed the position assumed by it on this question.

We think these opinions and decisions settle the matter beyond a doubt. The Convention of the 20th October, had a right to form a Grand Lodge of Quebec, and no Lodge, Grand Lodge or body of Masons, could deprive them of this right.

The only exceptions to the almost unanimous verdict of the Masonic Press in favor of the Grand Lodge of Quebec, are, so far as we can ascertain, "The Craftsman," (the organ of the still so-called Grand Lodge of Canada.) "The Freemason," St. Louis, Mo. (Bro. Gouley,) and the Tennessee "Masonic Record," (Bro. Blackie.) "The Craftsman," as the organ of the extreme party, in opposition to the Grand Lodge of Quebec, in the Province of Ontario, in its last number, while copying extracts from the "Freemason" and "Masonic Record," in support of its views takes occasion to again deny the *right* of the formation of the Grand Lodge of Quebec. If the "Craftsman" wishes to retain the reputation for ability and fairness it has so well established, it is time that it gave way to the almost unanimous verdict, pronounced by its contemporaries against the position it assumes and the party whose views it advocates.

It will be well to remember that the views of the Missouri and Tennes-

see periodicals, on the subject of the Grand Lodge of Quebec are the same, as those taken by them on the disputed question between the Grand Lodges of Virginia and West Virginia. The division of the state of Virginia was made in consequence of the secession of the Southern States of the American Union and the terrible war which was the result of that action, and the ill feeling engendered at that time, extended even to the ranks of Masonry, and tintured the views of eminent Masons holding opposite political opinions on that great question. This was apparent in the discussion which arose among Grand Lodges in the United States, on the subject of the Grand Lodge of West Virginia. The Masons of the Southern States, for some time, refused to recognize that Grand Lodge, but after a time, political feeling gave way before the great principles of Masonry, and the Grand Lodge of West Virginia is now recognized by all other Grand Lodges. It is a matter of regret that the two periodicals referred to should permit the views they held, in common with others, of their peculiar political opinions on the subject of the Grand Lodge of West Virginia, ostensibly to prevent them doing justice to the Grand Lodge of Quebec. We regret that the "Craftsman" should have copied from the "Freemason," without *special condemnation*, the cold blooded proposal of Bro. Gouley, "to take the Grand Lodge of Quebec as an example to test the question in dispute," as it affords "a fine opportunity, for the reason that we, (in U. S.) have no personal partiality or bias in the premises, but are, or ought to be, impartial judges sitting in solemn judgment on the rights, limits and powers of Grand Lodges;" and thus endeavour for an indefinite period to postpone the recognition of our Grand Lodge, and condemn, without a trial, the thousands of innocent Masons in this Province, men of unblemished character, who, so far as the question in dispute is concerned, have followed conscientiously the principles early instilled into their minds of paying implicit obedience to the Master and Wardens of their Lodge, when in the discharge of their respective duties. We have seen nothing in the arguments advanced by these periodicals to shake our conviction in the right of the convention to form a Grand Lodge of Quebec. On the contrary, the weight of reasoning unmisstakably leans to the other side.

Let no consideration, therefore, induce us for one moment, to give up the position we are entitled to maintain, viz:—That the Convention of 20th October last, being formed by representatives from the majority of the Lodges in this Province, had the *right* to form a Grand Lodge of Quebec. That the Grand Lodge so formed, from the time of its formation, is the only Masonic authority in this Province, and that by the action of the convention, the so-called Grand Lodge of Canada was virtually dissolved; and the Grand Lodge of Quebec was entitled to share with the Province of Ontario, all the funds, property, &c., of the so-called Grand Lodge of Canada, on the said 20th day of October last.

MASONIC HALL, MONTREAL.

In our last issue, we informed our readers of a rumor in connection with the disposal of the property in the above room, belonging to six Lodges in this city.

We state with regret that some farce upon justice has taken place, by which two of the above six Lodges are deprived of the use, enjoyment and possession of their property under the plea that by their giving in their allegiance to the Grand Lodge of Quebec, they have forfeited all right and claim which they unquestionably had in it. The authority invoked for this very questionable measure is taken, we believe from sec. 33, of Article "of Private Lodges," in the Book of Constitution, which clearly refers to our mind to Lodges dying out by a decrease of members.

This section, after declaring that no authority but the Grand Lodge can destroy the power vested in subordinate Lodges, concludes in the following words:—

"If, therefore, the majority of any Lodge should determine to quit the Lodge, the constitution or power of assembling remains with the rest of the members; provided their number be not less than seven, otherwise, the warrant ceases and becomes extinct, and all the authority thereby granted or enjoyed, shall revert to the Grand Lodge, together with the funds and property of said Lodge."

Such a crisis as we are now passing through, evidently never entered the imagination of those who superintended the edition of this Book of Constitution, as there is nothing specifically laid down to meet the case, and we assert without fear of contradiction that a like disregard of the rights of Lodges, has never been shown by any high official in any similar position.

It cannot be said that either of the two Lodges referred to, have so fallen off in numbers that they cannot properly work, so the only palliative that remains, is that they are clandestine. The utter absurdity of the latter opinion is, we think, too plain to require any comment on it. The Masonic press are almost unanimous in advising the mother Grand Lodge to set her house in order for the inevitable separation that must take place, while the highest Masonic authorities declare that the right exists for the formation of the new Grand Lodge.

It follows then, that if such right exists with regard to the Grand Lodge, the subordinate Lodges under it must be properly constituted, and being so, possess in themselves the same powers that were inherent in them, prior to the formation of the new authority.

A case in point occurs to us. Should any of the Lodges in this city, working under English jurisdiction, determine upon joining the Quebec Grand Lodge, would such Lodge or Lodges, or the Mother Grand Lodge, entertain the idea for one moment that their property had become confiscated? Certainly not; we go further, and assert that such a course would be regarded with downright repugnance by the Grand Lodge of England, even if such power undoubtedly existed in it.

For the reputation of our order, then, we deplore the laxity of principle displayed by those whose conduct should be a bright and shining example to the whole craft, whose dealings with men, and especially Masons, it should be the desire of all to emulate. What a mockery to all sense of justice, to con-

sider this brotherly transaction either worthy of example or emulation.

As the proceedings above alluded to will soon engage the attention of those immediately interested, we forbear from farther allusion to it, feeling confident that the hour is approaching, when the Stewards must give a strict account of the disposal of the trust reposed in them.

We have not received returns of election of Officers from all the Lodges in this Province, Secretaries will please notify us, when they will be inserted; also, the nights and places of meeting, as we think these pages will be of great interest and convenience to those travelling and wishing to visit Lodges. Some contributions from esteemed brethren have been unavoidably left over until the next number.

LODGES, CHAPTERS AND ENCAMPMENTS IN THE
PROVINCE OF QUEBEC.

DISTRICT OF MONTREAL.

City of Montreal.

- Elgin Lodge, R S.—Thos Allcock, W M; Thos Young, Sec; meets in British Masonic Chambers, Notre Dame Street, first Monday in each Month.
- Lodge of Antiquity, R C—John Urquhart, W M; Richard Rowe, Sec; meets in Masonic Hall, Place d'Armes, first Tuesday in each month.
- Montreal Kilwinning, R Q—J Wilson, W M; W H Hall, Sec; meets in Masonic Hall, Place d'Armes, second Monday in each month.
- Mount Royal Lodge, R —Chas Storer, W M; John Robson, Sec; meets in Masonic Hall, Place d'Armes, second Tuesday in each month.
- Royal Albert Lodge, R Q—Henry M Alexander, W M; J S Ferguson, Sec; meets in Masonic Hall, Place d'Armes, first Wednesday in each month. from September to May inclusive.
- St. Paul's Lodge, R E—W H Hutton, W M; Frank Bond, Sec; meets in their Lodge Room, St. Lawrence Hall, second Tuesday in each month, from November to May inclusive.
- St. George's Lodge, R C—Wm Mackenzie, W M; Thomas J Barrett, Sec; meets in Masonic Hall, Place d'Armes, third Tuesday in each month.
- St George's Lodge, R E—W E Coquillette, W M; G A Sargison, Sec; meets in British Masonic Chambers, Notre Dame Street, third Tuesday in each month
- St Lawrence Lodge, R E—F R Clarke, W M; Wm Jolly, Secretary; meets in British Masonic Chambers, Notre Dame Street, third Tuesday in each month
- Victoria Lodge, R Q—H J Geer, W M; Jno Menzies, Sec; meets in Masonic Hall, Place d'Armes, first Monday in each month
- Zetland Lodge, R Q—M Doyle, W M; Jas Cleghorn, Sec; meets in Masonic Hall, Place d'Armes, second Thursday in each month
-
- Chateauguay Lodge, R Q—Rev W C Clarke, W M; S McDonell, Sec; meets at Huntingdon, on second Tuesday in each month
- Hoyle Lodge, R Q—J P Featherstone, W M; Jas A Hume, Sec; meets at Lacolle, on second Tuesday in each month

CHAPTERS.

- Carnarvon Chapter, C R—F Montague Sowdon, 1st Prin Z ; Chas Stratton, Scribe E ; meets in Masonic Hall, Place d'Armes, third Thursday in February, May, August and November
- Mount Horeb Chapter, C R—Richard Handsley, 1st Prin. Z ; H LeCappelain, Scribe E ; meets in British Masonic Chambers, Notre Dame Street, second Wednesday in each month
- St Paul's Chapter, R E—J Ogilvy Moffatt, 1st Prin. Z ; C R Girdwood, M D, Scribe E ; meets in St Paul's Lodge Room, St Lawrence Hall,
OR

ENCAMPMENT.

- Richard Cœur de Lion Encampment—A A Stevenson, Emt. Commander ; R Bathgate, Sec ; meets in Knight Templars Hall, Great St James Street, on

STADACONA DISTRICT.

City of Quebec.

- Albion Lodge, R Q—Jno. Alexander, W M ; Wm Miller, Sec. Second Friday in each month
- Harrington Lodge, R Q—S J Brownstein, W M ; H Hughes, Sec. Third Thursday in each month
- St Andrew's Lodge, R Q—C Judge, W M ; P White, Sec. First Wednesday in each month
- St John's Lodge, R Q—Chrstr. Staveley, W M ; P J Brady, Sec. Second Wednesday in each month
- Quebec Garrison Lodge, R C—W Winn, W M ; H G Mead, Sec. First Monday in each month

CHAPTER.

- Stadacona Chapter, R C—C Staveley, 1st Prin. Z ; W J Paterson, Scribe E
The above Lodges and Chapter meet in the Masonic Chambers, in the Masonic Hall, Lewis Street, Quebec.

- Sheewenagan Lodge, R C.—W T Rickaby, W M ; J L Clair, Sec. Meets at Three Rivers second Wednesday in each month
- The Milton Lodge, Q R.—G O Tyler, W M ; , Sec ; meets at Three Rivers, first Wednesday in each month
- Tuscan Lodge, R Q, Levis—John Breaky, W M ; Thos Mackie, Sec. Meets at Levis first Thursday in each month.

BEDFORD DISTRICT.

- Prevost Lodge, R Q, Dunham—G H Shufelt, W M ; Thos F Wood, Sec. Meets at Dunham, Tuesday on or before full moon every month.
- Dorchester Lodge, R C, St. Johns—R P McGinnis, W M ; E R Smith, Sec. Meets at St Johns first Tuesday in each month.
- Nelson Lodge, R C, Philipsburgh—L W Decker, W M ; P E Luke, Sec. Meets at Philipsburg Thursday on or before full moon, every month.

48 *Lodges, Chapters and Encampments of the P. of Q.*

- Stanbridge Lodge, R Q, Stanbridge—Lastin Snyder, W M ; N V Bryan Sec. Meets at Stanbridge Wednesday on or before full moon, every month.
- Clarenceville Lodge, R Q, Clarenceville—W M Macfee, W M ; C W Beerwort, Sec. Meets at Clarenceville third Thursday in each month.
- Browne Lodge, R Q, West Farnham—G H Kemp, W M ; H Bowker, Sec. Meets at West Farnham Friday on or before full moon, every month.
- St John's Lodge, R Q, Mansonville—L C Moor, W M ; Sec. Meets at Mansonville Wednesday before full moon every month.
- Royal Canadian Lodge, R C, Sweetsburgh—E Racicot, W M ; Henry Rose, Sec. Meets at Sweetsburgh second Wednesday in each month.
- Frelighsburch Lodge, R Q, Frelighsburch—G R Marvin, W M ; E E Spencer, Sec. Meets at Frelighsburch Monday on or before full moon every month.
- Shefford Lodge, R C, Waterloo—J E Davies, W M ; Henry Hurst, Sec. Meets at Waterloo first Monday in each month.
- Yamaska Lodge, R Q, Granby—T Amyrauld, W M ; G Vittie, Sec. Meets at Granby first Wednesday in each month.

CHAPTERS.

- Prevost Chapter, Dunham—Edson Kemp, 1st Prin. Z ; Stevens Baker Scribe E. Meets at Dunham.
- Dorchester Chapter, Waterloo— 1st Pren Z ; Scribe E.
Meets at on

ST. FRANCIS DISTRICT.

- Golden Rule Lodge, R Q, Stanstead—H M Honey, W M ; H C Hyatt, Sec. Meets at Stanstead Tuesday on or before full moon every month.
- Victoria Lodge R Q, Sherbrooke—H R Beckett, W M ; A D Bostwick, Sec. Meets at Sherbrooke second Tuesday in each month.
- St Francis Lodge, R Q, Richmond—M M Tait, W M ; E Cleveland, Sec. Meets at Richmond first Thursday in each month.
- Ascott Lodge, R Q, Lennoxville—J Addie, W M ; Frs Bennets, Sec. Meets at Lennoxville Monday on or before full moon every month.
- Ashlar Lodge, R Q, Coaticook—W Sleeper, W M ; N W Thomas, Sec. Meets at Coaticook first Wednesday in each month.
- Brome Lake Lodge, R C, Knowlton—Horace D Pickel, W M ; Thomas A. Knowlton, Sec. Meets at Knowlton.
- Doric Lodge, R Q, Danville—Timothy Leet, W M ; A H Burbank, Sec. Meets at Danville Wednesday on or before full moon every month.

CHAPTERS.

- Golden Rule Chapter, Sherbrooke—J H Graham, L L D, 1st Prin Z ; W Farewell, jr, Scribe E.

ENCAMPMENT.

- Sussex Encampment and Priory, Stanstead—W B Colby, Emt. Com. ; J H Graham, Lieut. Gen. ; , Chancellor

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