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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

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

"The Queen and the Craft."

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No. 10.

## GRAND CHAPTER OF QUEBEC.

The fifth annual convocation of the Grand Chapter of Quebec was held in Royal Albert Lodge Rooms on the evening of the 27th Sept. The M. E. the Grand First Principal, M. E. Comp. I. H. Stearns on the throne, supported by R. E. Comp. Edgar, Grand H., and R. E. Comp. Robinson, as Grand J. M. E. Comp. J. H. Graham, P. G. Z.; R. E. Comp. Tyler, Grand Commander of the State of Vermont, and R. E. Comp. Robert Ramsay, also occupied seats on the dais. All the Chapters were represented.

The Grand Chapter being opened in Ample Form the Grand Z. delivered the following address:—

*Companions of the Grand Chapter of Quebec,—*

In extending to you a cordial and fraternal welcome to this the fifth Annual Convocation of the Grand Chapter of Quebec, I rejoice with you at the apparent evidences of continued prosperity in this jurisdiction. It now becomes us to look with thankful hearts to the GREAT I AM, the giver of all good and perfect gifts, who has permitted us to meet again with unbroken ranks to review the past and provide for the future welfare of our Royal Craft, and more especially to

invoke His guidance and protection during our deliberations.

I am pleased to inform you, Companions, that notwithstanding the general prosperity of the Order during the past year, yet owing to the wisdom exercised by you and my learned predecessor, in perfecting our laws and regulations, I have had no disagreeable official duties to perform, and but few otherwise, and these few have been rendered comparatively light by the able and valuable assistance rendered me by our efficient and pains-taking Grand Scribe E., R. E. Comp. Grant. Our increase of membership in the Subordinate Chapters has not been large, yet the growth has, I trust, been a healthful one, nearly all of the Chapters reporting some work, and it is to be hoped that the material selected has been such as will stand the "Grand Overseer's" square, so that as we increase in numbers we may grow in strength and usefulness.

### DISPENSATIONS.

During the past year I have granted a number of dispensations to install Principals of Chapters, they not having filled all the offices as required by the constitution. In each instance strong arguments have been brought forward to prove the necessity of the case. This is a matter in which I

consider we should exercise great caution, as in my opinion the dispensing power vested in the Grand Z. should not be lightly used in over-riding constitutional regulations, unless an absolute necessity exists for the exercise of the prerogative; and I would strongly recommend that greater care be taken by the subordinate Chapters in the selection of Principals, and only those be elected who are known to be properly qualified. On the 30th April last an application was received from Carleton Chapter of Ottawa city, asking permission to advance and exalt to the degree of Royal Arch two brethren residents of the city of Hull, within our territorial jurisdiction. The application being accompanied by a request from the Grand Superintendent of the Ottawa District, and considering it would be beneficial to Royal Arch Masonry in that part of the Province, I granted the necessary dispensation.

#### GRAND REPRESENTATIVES.

Since our last Annual Convocation I have appointed R. E. Comp. John F. Hill our Representative near the Grand Chapter of Arkansas, and Ex. Comp. Richard Tyler of Montreal has been duly commissioned as Representative of that Grand Chapter near the Grand Chapter of Quebec. I trust these appointments may be acceptable to this Grand Body, and I ask your confirmation of the same.

Our relations with the Sister Grand Chapters, I am happy to state, continue of the most friendly kind, and I trust no disturbing element will arise to mar the universal harmony now existing. In February last the following communication was received from the Grand Royal Arch Chapter of Ireland in reply to the address forwarded to the Hon. Judge Townshend, constituting him an Honorary Member of this Grand Chapter:—

GRAND ROYAL ARCH CHAPTER OF IRELAND.

GRAND REGISTRAR'S OFFICE, FREEMASONS' HALL

Dublin, February 1st, 1881.

To the R. E. Companion A. Grant, Grand Scribe E., Grand R. A. Chapter of Quebec.

R. E. SIR AND COMPANION,—At the last stated Convocation of the Grand Royal Arch Chapter of Ireland, Comp. James H. Neilson stated that he had been requested to convey to the M. E. King, the Hon. Judge Townshend, an address from the Grand Royal Arch Chapter of Quebec, constituting him an Honorary Member of the Grand Chapter of Quebec. The M. E. King on accepting the address requested him to convey to the Grand Chapter of Quebec his sincere thanks and very high appreciation of the honor which had been conferred upon him. At the same Convocation it was unanimously

*Resolved*.—That the Grand Royal Arch Chapter of Ireland having learned with great satisfaction that the Grand Royal Arch Chapter of Quebec have presented to our M. E. King, the Hon. Judge Townshend, an honorary membership of their Body, we do hereby tender our grateful acknowledgments of the honor conferred on our M. E. King, and beg to assure our Companions in Quebec that we regard this honor as one also conferred on ourselves, by their fraternal recognition of the intimate relationship recently established between the Grand Royal Arch Chapter of Ireland and that of Quebec.

I have to request that you will have the kindness to convey this to the Grand Royal Arch Chapter of Quebec at its next Convocation.

And remain, R. E. Sir and Bro.,

Yours faithfully and fraternally,

SAMUEL B. OLDHAM,

Grand Registrar.

For the information of the Companions, I beg to state that we are in communication with the Grand Royal Arch Chapter of England, in reference to matters of importance relative to the welfare of our Royal Craft, but as the correspondence relating to these matters is still being carried on, I do not deem it advisable to submit it to Grand Chapter at its present Convocation. I also call your attention to a communication from our Past Grand Z. to the Grand First Principal of the Grand Chapter of Scotland, which will be found in Appendix A of our proceedings.

#### FOREIGN CORRESPONDENCE.

The report on Foreign Correspondence will be presented by V. E. Comp.

A. F. Simpson, Chairman of that Committee, and from the able and satisfactory manner in which our worthy Companion discharged his laborious duties last year, I have no doubt it will be found replete with useful information.

#### RITUAL COMMITTEE.

In accordance with the recommendation of the Committee on the Grand Z.'s address of last year, "That to secure uniformity on the work, a Committee on Ritual be appointed by the Grand Z.," I have therefore named the following well skilled Companions to perform this important duty, viz.: R. E. Comps. Frank Edgar, H. L. Robinson, Thos. Milton, F. T. Thomas, John McLean, James Addie and V. E. Comp. W. H. Whyte. They will, no doubt, report the result of their labors at the present Convocation.

#### CONSTITUTION.

I am happy to be able to announce to the Companions that the Committee on the Constitution of Grand Chapter have completed their labors. They have added a supplement containing the necessary forms required for the use of Subordinate Chapters, and I sincerely trust that the result may be acceptable to you and conducive to the welfare of Capitular Masonry.

#### DISTRICT MEETINGS.

I regret exceedingly that my business engagements have rendered it impossible for me to devote the necessary time to the holding of district meetings, which were so successfully inaugurated last year by M. E. Comp. Graham, and I would strongly recommend the continuance of this practice, believing that it would prove beneficial to Royal Arch Masonry to hold such meetings annually throughout the several districts within our jurisdiction.

#### CONCLUSION.

I cannot conclude my address without referring briefly to the sad

calamity which has befallen the people of the United States, by that untimely death of President Garfield, whereby the feelings of the whole civilized world have been stirred with a thrill of horror at the fatal result of this detestable crime, and I am sure there is but one feeling throughout the British Empire, that of heartfelt sympathy for the people of that great republic who have been called upon to mourn the loss of their beloved and honored chief magistrate.

And now, Companions, in returning to you the sceptre of office, and retiring from the high and honorable position to which you elected me one year ago, I desire to return my sincere thanks for your great kindness and for the many courtesies received at your hands, and to M. E. Comp. Graham, Past Grand Z., I am especially indebted for valuable counsel and willing assistance. It was with reluctance that I accepted the important trust, knowing at the best the work would be but imperfectly done. I have, however, endeavored to serve you to the best of my ability, and trust that the errors and imperfections may in this instance be generously overlooked.

After the address had been referred to Comps. Graham, Brown, and Robertson, who reported favorably on the same, the reports of the several Superintendents were received, from which it was gratifying to learn that Capitular Masonry was in a highly prosperous condition throughout the Province, two Chapters only being mentioned as being in a weakly state. The reports of the Grand Scribe E. and Grand Treasurer were of a most satisfactory character, the latter showing a cash balance in the treasury of about five hundred and fifty dollars, being an increase of seventy over last year.

V. E. Comp. A. F. Simpson presented the report on Foreign Correspondence, and stated that he had reviewed thirty-seven Grand Chap-

ters. A vote of thanks was passed to him for the same.

The Grand Chapter was then called from Labor to Refreshment, and after spending a short time in social enjoyment, resumed labor. E. Comp. Richard Tyler was received as Grand Representative from the Grand Chapter of Arkansas, and invited to a seat in the East.

The election of officers then took place with the following result:—

- M. E. Comp. J. D. Edgar, Montreal, Grand Z.
- R. E. Comp. H. L. Robinson, Waterloo, Grand H.
- R. E. Comp. Samuel Kennedy, Quebec, Grand J
- V. E. Comp. W. H. White, Montreal, Grand Supt. Montreal District.
- R. E. Comp. F. T. Thomas, re-elected, Grand Supt. Stadacona District.
- R. E. Comp. Addie, re-elected, Grand Supt. Eastern Township District.
- R. E. Comp. Angus Grant, re-elected, Grand Scribe E.
- V. E. Comp. Hobart Butler, Gr. Scribe N.
- V. E. Comp. Albert Nelson, Grand Treasurer.
- V. E. Comp. Richard Tyler, Grand Prin. Sojourner.

The officers were then installed and Grand Chapter closed in Ample Form.

### The Reasons Why Ladies Have Never Been Made Freemasons.

Arduous is the task I am now entering upon, and very difficult indeed is it to eradicate opinions which have been so strongly impressed upon the people's mind (and especially those of the fair sex) for ages past. However, the reasons and arguments that I shall lay down I hope will remove those grounded opinions, and trust will prove highly satisfactory to my *fair readers*, as I am sure when they consider seriously upon Masonry, and but for a moment reflect that its institution is for the improvement of the mind and morals of mankind, they will allow them to be just.

In the first instance, and it must be allowed a truth beyond the power of contradiction, that no society or

body of men upon earth can venerate, adore, and esteem the fair sex more than Freemasons do. We cannot but reckon it but a very great misfortune that the ladies should be offended at their non-admission into our Craft, and the more so as they learn with what moderation Freemasons conduct themselves in their assemblies; but without knowing the reasons why they are not admitted, some indeed, censure us with all the severity their delicate minds are capable of, others, again, are as liberal and unrestrained in praise of the society. This, we must beg leave to say, is entirely owing to mistaken prejudice, because a little reflection would convince them that their not being received into our institution is not in the least singular, as some allege, and whom I understand to have said "they stand in the same predicament with respect to the priesthood and many other societies, the solemn assemblies of the Ancients, the senates of Pagan, and the conclaves of Rome, all national senates and ecclesiastical synods, universities, seminaries of learning," &c., &c., with which they might in equal propriety be offended.

Others have asserted that the reason why ladies were excluded our society was to take away all occasion for calumny and reproach; which those shallow geniuses seem to think would have been unavoidable had they been admitted. And, again, that since women had in general been always considered as not very well qualified to keep a secret,\* because the woman of Tamnath, whom Samson took to wife, betrayed the secret of the riddle which he entrusted her with to the Philistines;† likewise, because Delilah, after repeated stratagems and arts, persuaded Samson to inform her where his great strength lay, which he had no sooner done but she betrayed him to the Philis-

\* Some men, I feel confident, are less qualified to keep secrets than the ladies are here represented to be.

† Judges, chapter xiv.

tines, who bound him and put out both his eyes.\* I think it exceedingly unjust to exclude the fair sex from benefiting by our societies on account of Delilah's behavior, because it is not known whether she was one of the daughters of Israel or a woman of the Philistines. Sacred history is silent on the subject, and according to Josephus she was a mercenary woman, and would do anything for money.†

My fair readers will please to recollect that in the most early ages of antiquity women's minds were not so enlightened as in the present age; that they were only considered in the days of King Solomon as handmaids, and not as companions and associates to men, employed in so learned, so useful, and so mysterious a society as Masonry, as there are many transactions in the Royal Art which are far beyond that knowledge which women generally attain.‡ At the first institution of Masonry, it was thought proper to exclude the fair sex, and as old customs are but too seldom laid aside, their expulsion has been handed down to us. And as we are such strict observers of the ancient manners and customs so transmitted to us by our forefathers, these, I hope, will be sufficient reasons why that amiable part of creation has hitherto been excluded.

Many of the fair sex, I am truly sensible, would be the greatest ornaments to Masonry, did not our laws and institutions exclude them. How-

\* Judges, chapter xvi.

† Josephus, v. 7, chapter x.

‡ The most ancient inhabitants of the East were little acquainted with the strongest passions of the soul. They never showed the least marks of attention or tenderness for that sex so much courted by Freemasons of the present age. They considered their wives (and even do at present) rather in the light of slaves than of companions. They do not even suffer them to eat with them always, and had usurped the right of divorcing them without permitting the indulgence of marrying again. The women then felt themselves born to obey, and submitted patiently to their fate.

ever, what I shall now advance will be allowed, especially among those of my fair readers who are united in the sacred institution of marriage with Freemasons, who, I flatter myself, are convinced of its truth. And as Freemasons, by the rules of the Craft, pay a far greater attention to the moral and social duties of life than the generality of mankind, they are inspired with a far greater desire and reverence for the most sacred and happy of all institutions—marriage. They of all others best know how to love, to cherish, to value the dear companion of their fortunes, who, by her kind participation and affectionate regard, softens and alleviates every distress and worldly care, and adds sweetness and comfort to all pleasures of life. She is the most pleasing companion in the gay and cheerful hour of prosperity, and his chief friend and adviser in the dark and dismal day of adversity. She is the tender and careful preserver of his health, and the ever anxious and soothing attendant on his sickness. She is the watchful, cautious, and prudent manager of all his domestic concerns.

We do declare there is nothing which affords so pleasing a prospect of human nature as the contemplation of wisdom, virtue and beauty; the latter is the peculiar gift of heaven to that sex we call fair; but wisdom, virtue and beauty are attributes too celestial to be frequently found united in one form. We too often find beauty capricious, self-sufficient, negligent of adorning itself with any other ornaments than such as are conveyed by the hands of fashion and folly. If this most beautiful part of the creation would but for a moment consider how much their charms are heightened and their empire preserved, by an accomplished mind and manners, they would neglect no opportunity of obtaining those more lasting charms, which will be engraved on the hearts of their husbands when the transient flower of life is no more.

Whenever a good Mason's fancy and judgment has agreed in the choice of a partner for life, he will support the authority and dignity of a husband with that wisdom, moderation, tenderness and affection that shall render him honored and believed; for the Mason, above all others, well knows that if happiness is not found in the narrow circle of his own home it will be sought for in vain; in short, the fair sex will ever find in a Mason a warm and passionate admirer, a most sincere friend, an affectionate husband and father; they will ever find a Mason the protector of innocence, and at all times and situations attentive to every delicacy and decorum they so justly claim from all mankind.

I must further add, that in the most solemn and serious moments of the assembled Freemasons in open Lodge, and at the reception of a brother, the ancient, and even a part of the modern Freemasons, present the newly-initiated brother with two pair of white gloves, one pair for himself, and another for a lady, with a strict charge to present them to that female for whom he has the greatest regard; and even in our hours of relaxation from labor, when innocent mirth abounds, we never forget Milton's words, viz.:

"Grace was in all her steps, heaven in her eye,  
In every gesture dignity and love."

And in another place:

"So absolute she seems,  
And in herself complete, so well to know  
Her own, that what she wills to do or say,  
Seems wisest, virtuous, discreet, best;  
All higher knowledge in her presence falls  
Degraded; wisdom in discourse with her  
Loses, discountenanced, and like folly shows;  
Authority and reason on her wait,  
As one intended first, not after made  
Occasionally; and to consummate all  
Greatness of mind and nobleness, their seat  
Build in her loveliest, and create an awe  
About her, as a guard angelic placed."

No better proof is required of a Mason's admiration for the fair sex than the Masonic song:

"We're true and sincere  
And just to the fair,  
They'll trust us on any occasion;  
No mortal can more  
The ladies adore  
Than a Free and Accepted Mason."

A Masonic writer of reputation observes, that though men are more reserved and secret in their friends' concerns than their own, women, on the contrary, keep their own and friends' secrets better than men. Modesty in a woman surpasses all other virtues, immodesty, all other vices. Women generally take greater care of their reputation than men do of theirs; why, then, do we count them the weaker sex? Hence, virtue makes a beautiful woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

In many countries ladies have been admitted to sundry parts of our ceremonies, such as laying the foundation-stones of public buildings, private or public orations, at one of which the ladies in particular were addressed thus by the orator.\*

"You have heard, ladies, our grand principles explained, with the instructions given to the brethren, and I doubt not at other times you have heard many disrespectful things said of this society. Envy, malice and uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. With what respect, superior esteem and regard are we to look on every lady present that has done us the honor of being present on this occasion. To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex; and we flatter ourselves the most splendid ball could not afford you better pleasure than to see the human heart made happy, and the poor and distressed obtain present relief."—Bro. Z. A. Davis, in the *Keystone*.

\* Thomas Dunckerley, Esq., Provincial Grand Master for Essex, Wiltshire and Dorsetshire, England.

FOR THE CANADIAN CRAFTSMAN.]

**The Working Tools of Freemasonry.**

Second Series—The Mallet.

No. II.

BY G. F., JR.

The Mallet is one of the working tools presented by the Right Worshipful Master to the neophyte in the beautiful degree of Mark Master Mason, and teaches, like all the other instruments of architecture, that the Craft symbolizes, a profound respect for that pure and holy system of morality that permeates by means of the thousand arteries and capillaries, the very net-work and soul of Freemasonry. The candidate is informed that "the Mallet teaches us to correct irregularities and to reduce man to a proper level, so that by a quiet deportment he may in the school of discipline learn to be content. What the mallet is to the workman, enlightened Reason is to the passions; it curbs ambition, represses envy, moderates anger and encourages those good and kindly disposition amongst Masons in that comely Order," which nothing earthly gives or can destroy, the soul's calm sunshine and its heart-felt joy.

What a wondrous lesson is here imparted in a very few words! To correct irregularities, alone, would we should have presumed, have been quite sufficient to knock off, as it were, the rough edges that press out here and there and with their rude and ragged points destroy the symmetry of our characters. What Brother is there amongst us who has not been guilty of some indiscretion, some thoughtlessness, some irregularity in his course of life? This little instrument, so useful to the operative mason in chipping off the rough edges of the unprepared ashlar, conveys to us, the Sons of Light, lessons of the greatest magnitude and of the most vast importance. When the Hiramite stands on the brink of the cess-pool that swallows body and soul, and he is ready to leap in for the nonce and

bathe his limbs and soothe his heated brow in the wild delirium of excitement and intoxication, let him hesitate and remember that the Mallet was on a most solemn occasion placed in his hands, with the strict injunction to bear in mind that by its symbolism he was to correct irregularities and to allow himself to be brought down to a proper level, in order that he may think, ponder, contemplate—in a word, that he may review his past life, check himself in a mad career that may cast him into perdition, and by knocking off with a merciless hand the rude, rough and ragged edges that mar and blacken and destroy an otherwise pure and exalted nature, restore him to that "enlightened reason" which encourages the kindest disposition amongst Masons in every land, clime and nationality.

It is a very easy matter for those who have never passed through our ceremonies to smile at the symbolism of the working tools, but we defy the earnest and good Freemason to do so. They represent certain noble theories and holy thoughts, and draw the mind of the Freemason upward, as sure and certain as the symbol of Christianity—the Cross—leads the faithful believer in the God-Man to think of the resurrection and the atonement. The working tools are amongst the sacred symbols of Freemasonry, and as such the lessons they inculcate should be studied far more thoroughly than they are, and the tenets they teach should be practiced much more conscientiously than they have heretofore been. To return, however, more particularly to the Mallet.

By the Mallet the Craftsman is inculcated to (1) curb ambition, (2) repress envy, (3) moderate anger, and (4) encourage all that is good and pure. To curb ambition is no easy matter with many Craftsmen, and yet it is most important to the welfare of the fraternity that those who seek to climb the Ladder of Light, should curb any false ambition nor use any



means for the accomplishment of the ends that they have in view which are neither honorable nor upright. This is the ambition that the lesson of the Mallet teaches us to curb—the ambition of selfishness in contradistinction to the ambition of honor, virtue, love and truth. So long as the Kiramite strives to advance in the ranks of Freemasonry in order that he may accomplish that which is good and useful and beneficial for others, there is no necessity for the employment of the Mallet, but once he steps beyond that line and calls to his aid the foul and scurrilous Demons of Slander and Falsehood in order that he may attain his ends, apply to him the lesson of the Mallet and recall to his mind his vows as a Mark Master Mason.

In the same way must he, who is true to his Masonic mission, “repress envy.” What can there be more contemptible in the eyes of the true lover of the Craft, than the exhibition of a petty envy, the off-spring of a puny and ill-formed mind? The Freemason who is so debased, so low, so mean, as to be envious, to be jealous of the success of a brother, Masonically, financially, or otherwise, is unworthy of the name of Brother. It proves him to be wanting in generosity; and consequently, within his breast the scintillating spark of love and flame of friendship can never exist. To “repress envy,” therefore, is one of the most important tenets inculcated by the Mallet.

By this little instrument, we are, in the words of the Ritual, also taught to “moderate anger.” That is a something that, from blood-stained Cain down to the infant of the present day, requires careful study. Every brother errs more or less on this side,—the silent Quaker may suppress it, but *in his heart* he often, doubtless, swears. Men are naturally born with a certain turbulent element within the brain, that requires the most careful training to suppress. To moderate one's anger is to obey the will of the Founder of the moral

law, for it is the basis of all that is right, just and good. The man in a violent passion is *never* either just in his remarks or honest in his statements. He forgets himself and drags his honor down to the death. In the wild delirium of his rage and anger the Brother forgets his vows, is false to himself, maligns those he holds most dear and debases and degrades the soul into which God has breathed the breath of life. How important, then it is, that great stress should be laid upon this part of the symbolism of the Mallet. Let the Brother who has been received upon the Chisel and Mallet, when he finds the storm of passion and tornado of rage sweeping across his path as a hurricane over the barren desert, pause and think, and, shall we add, appealing to T. G. A. O. T. U., let him recall to his memory the closing portion of the lecture of this honorary degree—then he will overcome his difficulties and rise above them a freer, a nobler, a better man.

We condense the concluding portion of the lesson of the Mallet in the words, “Encourage all that is good and pure.” The symbolism is complete. (1.) Curb ambition. (2.) Repress envy. (3.) Moderate anger and (4.) Encourage all that is good and pure. The sermon on the Mount, short, clear and concise as it was, contained no more. The Freemason who will live up to the teachings of the symbolism of the Chisel and Mallet and lead a life on earth in strict accordance with them, must necessarily be a just, a pure, an upright, and a holy man—one above the miserable subterfuges of the hour and free from the narrow-minded bigotry of the age, for his mind has grasped the true principles of the religion of morality and nature. He has allowed his intellect to roam in realms beyond the pigmy idealism of sectarianism, and finds himself studying Nature's God from Nature's standpoint. The shackles of bigotry have fallen from his wrists, the scales

of prejudice have dropped from his eyes—he views all things from another light, he hears and comprehends, the fiat has gone forth, “Encourage all that is pure, all that is good.” No holier, or more comprehensive lesson was ever taught than that which is conveyed to the student of our mysteries in the solemn symbolic teaching of the Working Tools of a Mark Master Mason.

### What is Masonry, and Who are Masons?

BY R. W. BRO. T. P. BUTLER, PAST DEPUTY GRAND MASTER, G. L. Q., MONTREAL.

Masonry is the system, by the careful following of whose principles, man best fits himself to follow the precepts of his Maker; and those are Masons who (and in proportion as they) endeavor to carry out in active life the principles and teachings of that system. It may be urged that these principles and precepts are to be found in Holy Writ, and that there is therefore not only no need to become a Mason to learn what they are and to accept them as one's guide through life, but that Masonry is thus treading upon and endeavoring to take its work out of the hands of Christianity itself. But we would remind the special pleader, who may thus answer us, of our Lord's rebuke to his disciples when they complained of one who, though not of their company, yet taught the same truths, “He that is not against us is on our side.”

We have seen but too often the disastrous results of sectarian difficulties among Christians; and that a religious quarrel is the easiest to excite, but the most difficult to allay.

Masonry, which claims to have existed before the commencement of the Christian era, has steadily refused to admit among its “landmarks” any question of a religious tendency beyond “the Fatherhood of God and the brotherhood of Man;” and this fact more, perhaps, than any other, proves

its ancient origin. Its teachings as to morality are, without exception, identical with those set forth by the Bible, especially in the New Testament. The unity of God—the necessity to acknowledge fully His omnipotence, His omniscience and His omnipresence; to believe in Him, to fear Him and to love Him; that He had no beginning and will have no ending; His justice and His mercy—these are specially set forth before Freemasons as necessary to membership in the Order, while brotherly love, relief, and truth, are inculcated with persistence by its teachings. Obedience, prudence, and fortitude, and all those virtues which bring man nearer to God and to his fellow-man, are strictly enjoined upon Masons. To be a Mason, should be sufficient to guarantee that he who bears that title is a better man than his fellows, and in proportion as one who has been admitted within the portals of the Order is not markedly improved thereby, such a one may certainly be said to have either neglected or wilfully refused to profit by the lessons contained in the ceremony he has gone through.

Masonry is the only bond which unites those whose hearts have not yet been converted to a belief in the Son of Man; and many a time the Christian Missionary has been helped in his task by Masonry.

It is too true that in our Order are many who are not true Masons, who though they may have attained high positions in the outward government of the Craft, have not applied the principles of Masonry to their hearts and are no better, as men, than they would have been had they never been admitted to the Order; but this may be said of Christians, too. “Many are called but few chosen,” and those are not always the chosen who apparently stand the highest. Our work has to be tried by the Great Master, and no imperfection will escape His notice.

Freemasons should never forget

that as they are specially instructed in Divine truth, and each time they visit a Lodge are reminded of their duty both to God and their neighbor; so they are more culpable than the uninitiated if they neglect to perform their duty.

#### Laying of the Corner Stone of Christ's Church, Belleville.

The corner stone of the above edifice at Belleville was laid with Masonic ceremonies on the 4th inst., R. W. Bro. L. H. Henderson, P. D. D. G. M., officiating for M. W. Bro. Jas. A. Henderson, P. G. M., who, owing to illness, was unable to be present.

The members of the Craft assembled in the Masonic Hall at 2.30 p. m., and proceeded to the site of the new church. The procession was a very imposing one, reflecting credit on the brethren of Belleville. On arriving at the church an immense crowd had assembled, there being a great many ladies present, and the officiating brethren took up their positions on the platform which had been constructed for their accommodation. The platform was allowed to get too crowded during the ceremony, and it gave three ominous cracks, the first of which almost caused a panic and had the effect of partially clearing it. The following officiated as Grand Officers:—

R. W. Bro. L. H. Henderson as G. M.  
 “ “ S. S. Lazier as D. G. M.  
 “ “ Jas. Smith as G. S. W.  
 “ “ A. Gunn, G. J. W.  
 “ “ Rev. W. C. Clarke, as G. Chap.  
 V. W. “ Geo. D. Dickson as G. Treas.  
 “ “ R. Newbery as G. Registrar.  
 “ “ W. L. Hamilton as G. Sec'y.  
 “ “ D. Pitceathly as G. S. D.  
 “ “ D. Youker as G. J. D.  
 “ “ A. Ellis as G. Dir. of Cer.

The lights were borne by Bro. Jas. H. Simpson, Bro. N. S. Spafford,

and Bro. R. Finch; the corn by Bro. E. B. Fralesck, the wine by Bro. R. Gordon, and the oil by Bro. A. A. Farley.

Order having been secured, the acting Grand Master addressed the assemblage. He regretted that owing to sudden illness, Past Grand Master Henderson was unable to be present to perform the duty of laying the corner stone of Christ church—and that duty therefore devolved on him. He had undertaken the responsibility on very brief notice, and could not hope to perform it as satisfactorily as M. W. Bro. Henderson, but he would do his best under the circumstances.

The 15th Batt. Band then played “Old Hundred.” The acting Grand Chaplain, R. W. Bro. Rev. Dr. Clarke, offered up the following prayer:—

“Oh Thou Great Architect of the Universe, Maker and Ruler of all things, visible and invisible, vouchsafe from Thy Heavenly Temple to help us in all the purposes of our present assembly, and grant unto us, at this and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications, to the end that we may set forth thy glory, illustrate eternal truths in all our works, and exhibit in our own lives rectitude of aim, humility of deportment, and piety of character. Permit us, O Thou Author of life and light, great and only source of love and happiness, to erect this our earthly temple to thine honor, to the public good, and to the Salvation of those who may worship thee therein, so that hereafter this edifice may subserve the sacred use for which it is intended. Grant this, Father of all, for the sake of thy Great Name. Glory be to God on High.

The Acting Grand Master then delivered the following address:—

Men and brethren assembled here to-day to behold this ceremony: Know all of you that we are lawful Masons, true to the laws of our country, professing to fear God, the Great Archi-

fect of the Universe, to honor the Queen, to confer benefits upon our brethren, and to practice benevolence to all mankind: We have among us, concealed from the outside world, secrets which may not be revealed, but these secrets are honorable and in no way repugnant to either the laws of God or man. They were wisely and safely entrusted to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to future generations. Our duties as Masons are, first, a reverence for the Most High God, and a strict obedience to His most holy Will and Word; obedience to the laws of the country in which we may reside; and, lastly, brotherly love, charity and truth to our fellowmen. On these grand principles has our Order been founded and reared up. It is limited to no sect, rank or nationality. Masonry, from its inherent goodness, has been diffused over the face of the habitable globe; and is patronized by all ranks. Its aims are, as far as human aid can effect, to promote peace and good will by inculcating lessons of kindness and courtesy to all, in soothing the roughness of our temper and in refraining from allowing differences of opinion to disturb our worst passions. The Bible, ever open in our Lodge, teaches us the duty we owe to our Creator and likewise to our fellowmen. It inspires us with awe and reverence for the Great Architect of the universe; it directs us to practice truth, justice and charity to all alike. Unless the Craft were good and the calling honorable, it could not have lasted for so many centuries, nor should we have been honored with the patronage of so many great and illustrious men of all ages, who have ever been ready and willing to promote our interests and defend us from all adversaries. We are assembled here to-day, in the presence of you all, to lay the foundation stone of this edifice, which is to be dedicated to the service of God. May the work pros-

per to completion, and may the word preached within these walls be instrumental in bringing many from darkness unto light, and finally lead them to that great congregation above, where the world's Great Architect lives and reigns forever.

The Acting Grand Secretary, R. W. Bro. W. L. Hamilton, then read the scroll, and Mr. J. W. Loudon, vestry clerk, followed with the scroll of the officials of the church.

The presentation of the trowel to the Acting Grand Master was then proceeded with by Mr. J. W. Dunnet, Chairman of the Building Committee. The trowel is a very handsome one; the plate is of silver, richly chased, and the handle of ebony. The following inscription was engraved on the plate:—"Presented to Right Worshipful Bro. L. H. Henderson, P. D. D. G. M. of the Grand Lodge of A. F. & A. M. of Canada, by the Building Committee, upon the occasion of laying the corner stone of Christ Church, in the City of Belleville, Oct. 4th, A. D. 1881."

In making the presentation Mr. Dunnet said:—"Right Worshipful Sir,—The Building Committee of Christ Church, through me, present you with this trowel, not only in commemoration of the important work to which you and your brethren have so kindly lent their aid to-day, but also as a slight testimonial of their high esteem for you personally. They trust that while the Church which is to be erected rests upon the foundation which you lay, the Church within its walls may rest upon that sure foundation which is laid in Zion by the Master and Builder of all things."

The ceremony of laying the corner stone was then proceeded with.

The articles mentioned in the scrolls having been placed in the cavity of the lower stone, the Grand Master spread the mortar over it, at the same time pronouncing these words:—"I spread this cement as an emblem of that cement of peace and good-will.

which I trust will ever prevail in the sacred edifice to be erected; and may its heaven pointed spire remind the congregation, under God's blessing, of the mansions of bliss from which all good emanates."

The upper stone being properly placed, after being lowered by three halts, the Grand Master handed to the Deputy Grand Master, the Grand Senior Warden, and the Grand Junior Warden, the Plumb Rule, Level and Square, which they applied to the stone, and, finding it properly laid, the Grand Master struck the stone three times with the gavel and said: "Well, made, truly laid, true and trusty, may this undertaking be conducted and completed according to the Grand Plan, in peace, harmony, and brotherly love."

As they were handed to the Acting Grand Master, he poured out the customary libations, saying:

"I strew corn upon the stone as an emblem of plenty; I pour wine upon it as an emblem of cheerfulness; and I anoint it with oil as an emblem of comfort and consolation. May the corn, wine, and oil and all the necessaries of life abound among men, and may the blessing of the Supreme Architect of the Universe be upon this edifice and all connected with it."

Response—"So mote it be."

The plans having been shown to the Acting Grand Master, he presented them to the architect, saying:

"The foundation stone of this building being now laid, I present to you the implements applied to it; also the plans, in full confidence that as a skillful workman you will use them in such a manner that the building will be perfected and will rise in harmony, beauty and strength."

He also addressed the Rev. Incumbent as follows:—

"Having completed our work according to ancient usage, I now wish that every success may attend your and the congregation's endeavors, that as the work has been happily begun it will, with God's blessing, be

carried to a happy ending. May I remark that when on the chancel arch you will emblazon that prophetic sentence, "Glory to God in the highest, and peace on earth, goodwill towards men," you will remember that written within our Mystic Halls we have inscribed in letters of gold on the cope stone of the arch and on the pillars these words of far greater antiquity: "Holiness to the Lord, Brotherly Love, Relief and Truth;" and then your parishioners and our brethren are alike reminded of their duty to God and man."

At various points during the ceremony the 15th Batt. Band, stationed on the platform, played sacred airs.

The ceremony being now concluded, the acting Grand Master announced that it was customary on such occasions to take up a collection in aid of the church. The Masonic fraternity, he said, had taken up a collection among themselves for this worthy object, and now several gentlemen, deputed for that purpose, would go among the crowd and collect such offerings as might be given, when, he hoped, a liberal sum would be collected.

This interesting feature being concluded, the procession re-formed and marched back to the Masonic Hall, where Grand Lodge was closed.

This closed the only public ceremony of the laying of a corner stone by the Masonic fraternity which the Belleville public has witnessed for several years.

The day's proceedings wound up with a grand supper in the evening, at the Dafoe House. This is the first opportunity which our old friend, Bro. Allan F. Huffman, has had, since he took possession of the Dafoe House, of showing his abilities as a public caterer—on an extensive scale—and it is only necessary to say that he fully sustained the old-time reputation of the house. The repast to which the numerous guests sat down was a sumptuous and *recherche* one, and, it is needless to add, was done

ample justice to. The chair was filled by R. W. Bro. S. S. Lazier, and the vice-chair by Bro. R. Newbery.

After the removal of the cloth, the usual loyal and Masonic toasts were drunk, and a very pleasant time was spent.

#### Nadab Kilkerskew's Initiation.

Nadab Kilderskew had set his heart on joining the lodge. He was burning to know what mighty secret lay hid within its portals. He had one misgiving: after he learned it, would he be able to keep it, and if he didn't what would be the awful consequence? His wife, Nancy, was a very inquiring woman; and once she set her mind on knowing a thing, it was seldom she failed to reach the bottom facts. Racks and thumb-screws were nothing to her, as Nadab knew from past experience anent one or two trifling matters he would fain have kept to himself.

To get admitted without Nancy's knowledge, and manage to keep her in ignorance of the fact, seemed the only feasible plan. It was a desperate venture to be sure, but Nadab resolved to try it.

He consulted his neighbor, Sam Wherrett, who, he had reason to believe, ranked high up in the fraternity—indeed, Sam acknowledged as much when Nadab put the question plump and plain.

Mr. Wherret was delighted at his friend's decision. He had often felt, he said, like urging him to join the order, but such solicitations were forbidden by the rules.

After numerous private conferences and delays that sorely tried Nadab's patience, the gratifying news that his application had been favorably acted on was brought by Sam at last, who made no attempt to undervalue the exertions it had cost him to overcome the scruples of one or two fastidious members.

The following evening was appointed for the initiation at a place to

which the candidate was to be conveyed blindfolded, and of which he was to be kept in ignorance until after the ceremony—Sam explained that such meetings, for the secrecy, were never held at the ordinary lodge-room, but at a place known only to members, and of the utmost privacy.

Nadab was to go to the end of the lane about dusk, where Sam was to meet him with his light, covered waggon.

The puzzle was how to get away unknown to Nancy. Nadab saw nothing for it but a straightout lie. He didn't exactly like it, but the necessity was urgent, and with that plea—the champion moral pain-killer—he salved his smarting conscience.

"I am going to help neighbor Flickenberry sit up with a sick cow," he said, hurrying off before Nancy had time to cross-examine.

He found Sam waiting.

"Hurry up," said the latter; "We have a smart drive before us, and no time to lose."

Nadab jumped up beside Sam, who pulled down the curtains, and then, with a thick bandanna, bound his companion's eyes in a way that would have satisfied the most uncompromising advocate of strict play in a game of blind-man's buff.

"Are we nearly there?" inquired Nadab, after they had gone for what seemed to him an hour, at a briskish pace.

"Another half hour'll do it," said Sam, as they jolted over a rough spot that made Nadab—or *would*, if he had ever heard it—think feelingly of Tom Hood's couplet:—

"Rattle his bones  
Over the stones."

"We'll get out here," said Sam stopping at length, and assisting Nadab to dismount. And taking his arm he led him a walk of some ten minutes.

"Move lightly," whispered Sam, "and look out for the steps."

It sounded a little odd, Nadab thought, to tell a blind-folded man to

look out; but taking the expression figuratively, he shuffled his feet cautiously till the first step was safely passed, after which they descended one or two more. Then he heard Sam open a door softly and close it after them.

The air felt close, and, to Nadab's nose, savored perceptibly of roasted flesh.

"Good heavens!" he ejaculated, mentally, "can the branding stories be true, then?" and he rubbed in advance the seat of the anticipated torture.

Then Nadab, who stood trembling where Sam had left him, was commanded by a sepulchral voice, to lay his hand on what he was assured was an authentic fragment of the Witch-of-Endor's broomstick, and vow, under blood-curdling penalties, never to divulge, by sign, word, look, nod, or gesture, any of the inviolable secrets of which he was about to become the trusted recipient.

Nadab's hand shook as it touched the sorcerous relic, and in a scarcely audible tone he took the proffered vow.

"Let the enchanted blanket be placed on the back of the double headed goat, and assist the candidate to mount!" commanded the same hollow voice.

"It's monstrous high, and has a very sharp back," thought Nadab, as he was helped outside of it; but he had little time for reflection, for the goat made a vicious plunge and threw him over its heads—or one of them, if they were on different ends.

"The Grand Grillmaster will now get his sizzling irons ready," were the words Nadab heard as he gathered himself up: and his flesh fairly crept at the recollection of John Rodgers in the primer.

He inwardly invoked anything but blessings on the hour that first put it into his head to join the lodge. But just then a voice that startled Nadab worse than the terror of the coming ordeal called his name, shrilly.

"Is't" enjoined the Master of Ceremonies.

"Who's that?" was whispered in Nadab's ear.

"My wife," he answered, faintly.

"How came she here?"

"Goodness knows! I believe when I'm dead she'll track my ghost, if it tries to give her the slip."

"Your further initiation must be postponed," said the voice. "You in the meantime, remain a close prisoner. A sentinel will keep watch over you with a loaded blunderbuss, and blow your brains out should you attempt to escape."

Nadab was quietly hurried down a flight of narrow steps. He heard a trap close over him, and all was silent.

It was some time before he ventured to stir, and when he did at last he stumbled over something round, probably a cannon-ball, or something else as murderous and fell headlong.

Wearied out with excitement, and not caring to make another tumble in the dark, he lay still, and soon, through exhaustion, fell into a sound sleep, from which he was at last awakened by the trap opening and some one descending.

He started up and rubbed his eyes, from which the bandage had dropped, again stumbling, and nearly falling over the big yellow pumpkin that had tripped him before.

"A pretty how-d'ye-do for a man at your time of life to come home drunk, blunder over and smash the clothes horse and then go to bed in the kitchen cellar!" cried the indignant Nancy. "I thought I heard you spluttering about last night, but when I called it seems you played 'possum.'"

"Y-you don't mean to say that this is our kitchen-cellar, do you, Nancy?" he stammered in confusion.

"Go 'long, you fool! I mean to say you're boozy yet," she answered.

Nadab saw it all. That incorrigible wag, Sam Wherret—who, it may as

well be told: had never seen inside of a lodge—after jolting him over ten miles of rough road had brought him back to his own kitchen, the back door of which was found unlocked, and there made him cut all sorts of capers for the aforesaid Sam's amusement—the latter showing a wonderful capacity for "doubling" in the variety of parts he took in the performance.

"Confound the scamp!" growled Nadab, as he escaped up the cellar stairs and slunk out through the kitchen past the ruins of the unlucky clothes-horse that had come to grief in the *role* of double-headed goat.

On the whole, he preferred not to controvert Nancy's theory of the case; and after undergoing a thorough "Caudling" on the sin of insobriety, he made his peace by promising to sign the pledge at once and become a shining example of a reformed drunkard. Rather rough on poor Nadab, who had never been tipsy in his life!

He made a personal appeal to Sam Wherrett not to mention the real facts: but Sam, who never had any self-denial, thought he should have to ventilate them—*just a little*.

## Queries and Replies Upon all Manner of Masonic Themes.

### The Form of Prayer.

Q.—Please state whether it is in accordance with Masonic usage or order to conclude the prayer at or after the opening or closing of a Master Masons' Lodge with the words, "for Christ's sake—Amen;" and if not proper, should the W. M. call to order?

A.—We infer from our correspondent's name that he is a Hebrew, and feels aggrieved. We shall, therefore, answer him fraternally and courteously, with a proper regard to his feelings.

1. The general usage and order in all Lodges of Master Masons is to shape all prayers so that they may be edifying to all Master Masons, whatever their faith, and so that all can say: "So mote it be." It

is, therefore, the usage to address such prayers to God Almighty, Jehovah Supreme, and to have no reference in them to the diverse views which may separate Master Masons into orthodox or heterodox, Unitarians or Trinitarians, Jews, Mahometans, or any other kind of theists. This, we think, is the rule of charity, and this is our practice when acting as Master, or when called on to officiate as Chaplain in Grand or Subordinate Lodges. And we do not think it violates any proper Christian principle; for while all Christians approach God only through Jesus Christ as a mediator, there is, notwithstanding, no necessity for expressing that idea always in our prayers. The Lord's Prayer itself does not end with "for Jesus' sake," nor scarcely any other prayer recorded in the New Testament. It is, therefore, perfectly proper for any Christian minister or layman to omit these words if he wishes.

2. We should not think it wise or proper for a W. M. to call a Chaplain to order if he did trespass against this general usage. He does not violate any law in so doing, and it would be a harsh proceeding for the W. M. to call him to order. If we were W. M. in a Lodge containing Hebrews, and any one of them felt aggrieved at the prayer of a Chaplain, we should privately and kindly suggest to the Chaplain that his words would be more generally edifying if they were more modelled after the Lord's Prayer. And, by the way, there is nothing more admirable than to use that precise form, and let all the brethren join in it. If it should be said that our Hebrew brethren might object to this, because it is the prayer taught by Jesus to his disciples, we would answer that no intelligent Jew ought to object, because all learned rabbis say that the prayer is only a collection of sentiments taken from the old Jewish liturgies; that Jesus only sums up in the prayer the very essence of the old Hebrew worship. If so, so much the better for this prayer, as a model or a form for all theists to use.

3. On this subject of prayer we counsel great moderation and Masonic charity. Let the strong bear the infirmities of the weak, and not seek merely to please themselves, and let everything be done to edification. We must not expect everybody to see things just as we do. Live and let live. On this prayer question there are two sides. There is the Hebrew side and the Christian side; and we cannot better conclude our article than by appending the views of a venerable and distinguished brother, Past Grand Master James McCallum, of Pulaski, Tenn. It is certain that he represents the views of a very large portion of the Blue Lodge Masons in the United States. We quote from a recent letter of our brother:

"We are in danger in this country from



those insidious attacks under the guise of the universality of Masonry, which carried French Masonry into infidelity. The imprudent zeal of some good brethren, in excluding Christian prayers from our Lodges, to meet the prejudices of our Jewish brethren, has deprived our Lodges of the influence and active labors of more conscientious Christians than we have gained in numbers from the Jews. There is such a thing as *negative intolerance*, as unendurable to an intelligent, conscientious mind as if it were positive. If I am not permitted, when called upon officially or otherwise in Lodge or at Masonic burials, to address the Almighty in such form as my conscience dictates will be acceptable prayer to Him, my *religious opinions are interfered with*. The Government sends as religious teachers to the Indians, Catholics, Jews, and Protestants—as Chaplains to the army, Catholics and Protestants, according to the belief of the majority of those to be served. The daily sessions of our legislative assemblies are opened with prayer by Protestants, Catholics and Jews, each using such form of prayer as comport with his own views of prayer. Shall Masonry be less tolerant and have less regard for the rights of conscience than the State?

For a long time Masonry was in the van of both Church and State in religious toleration. Why fall back? The old rule—the only just rule is, that every brother who is called upon officially or otherwise in Lodge to officiate as Chaplain, shall be allowed to do so in such form as comports with his own conscientious views of prayer. I am willing for Jews, and all other religionists who have the requisite qualifications, to become Masons. I have no prejudice whatever; I am perfectly willing for every Mason, in Lodge and out of it, when it becomes *his duty* to pray publicly, to pray according to the dictates of *his own* conscience; it *his* prayer, as a personal act between him and *his Maker*. I can listen to it, and say 'So mote it be,' as far as it agrees with my conscientious views of prayer; and what I can't approve I don't consider that I am responsible for, and I have the charity to leave that between the person officiating and his Maker. All that I ask is, that I may be allowed the same toleration that I accord to others, and that the State accords to all. I regard this as the most dangerous question that threatens American Masonry. In the last thirty years Masonry has made a stride towards deism—and by the same process which carried French Masonry into infidelity—by an erroneous view of the universality of Masonry. Masonry is, I thank God, adapted to universality, not by trammelling the right of conscience, but by giving the broadest toleration consistent with our ancient landmarks."—*Masonic Review*.

### Why Masons do not Read Masonic Literature.

"Masons, as a rule, do not read Masonic literature," said a prominent Mason to us some time since, and while there has been a decided advance within the last few years, yet it must be admitted, however disagreeable such an admission may be to the zealous, enthusiastic, earnest Mason, that there is much truth in the remark.

But why is it thus? The live physician who desires to keep up with the profession takes and reads the medical journals of the day. The lawyer who holds his position must read the reports, digests, decisions, and opinions of his time. The politician has to keep himself posted upon political economy, and the science of government as laid down by the great leaders of thought of the period, and in brief, each one who would keep pace with the times, no matter in what business or profession, must read the current literature bearing upon his particular business. We are emphatically a reading people and growing more and more so each year. The small cost of books and periodicals of the day has placed this luxury in the reach of the poor as well as the rich, so that now no man can plead poverty as an excuse for not keeping himself well informed. But to reach this point of general reading has required an effort, and right here is the secret why Masons do not read Masonic papers. There is comparatively no effort on the part of those whose duty it is to instruct their less informed brethren to urge upon them the necessity of reading Masonic journals. No Master of a Lodge should consider his duty done until he has made an effort to induce the members over whom he has been called to preside to take and read Masonic periodicals. Think how much more intelligently questions could be discussed and disposed of, and how interesting each meeting would be, if each member were well up in the questions which continually arise in every Lodge. The Fraternity would increase in interest and build upon a solid, substantial foundation, and enter upon an era of prosperity never before known and hardly dreamed of. The decisions which Grand Masters are called upon to repeat year after year would rapidly diminish in number, and general harmony prevail. Will not the officers of the Lodges in this jurisdiction make an effort in this direction? We hope so.—*Mystic Tie*.

**The Canadian Craftsman.**

Port Hope, October 15, 1881.

**Unity.**

In a laborious editorial in the *Voice of Masonry*, under the above heading, the question of the *status* of Silver City Lodge, working within the jurisdiction of the Grand Lodge of New Mexico, under a warrant from the Grand Lodge of Missouri, is again brought up, and we learn, to our surprise, "there is no Grand Lodge there" (New Mexico), and what is more, Lodges established in a country in which there is no Grand Lodge have jurisdiction over the whole of such country (which we emphatically deny, if there is more than one Lodge in the territory), and that such Lodge or Lodges retain such concurrent jurisdiction over the whole territory after a Grand Lodge is formed (which we also deny.)

We can hardly conceive that the learned editor of the *Voice* really means to maintain that there is no Grand Lodge in New Mexico, because if that is the fact there is no Grand Lodge of Scotland, since Melrose Abbey Lodge works independent of the Grand Lodge of Scotland by the claim of immemorial right. We once more ask Bro. Brown if he acknowledges there is such a Body as the Grand Lodge of Scotland? If he admits there is, then there must be a Grand Lodge of New Mexico. Again, we ask Bro. Brown, in all seriousness, does he acknowledge Melrose Abbey Lodge as a legal Lodge, with concurrent jurisdiction with what we presume he will term the so-called Grand Lodge of Scotland? If he will

not acknowledge the legality of Melrose Abbey Lodge, then he cannot conscientiously admit the right of Silver City Lodge to work.

We merely draw attention to these matters so as to give our learned *confrere* an opportunity of explaining his views and giving his authority for the theory that a Lodge in an unoccupied Masonic territory possesses privileges that one in an occupied territory does not possess, viz: the power of invading the jurisdiction of all the other Lodges in the territory and accepting material anywhere within the territory. If such is the case the sooner dispensations and warrants to Lodges in unoccupied territory are cancelled the better, as it is perfectly impossible for them to know the character of the material selected.

The "Unity" doctrine advanced by the *Voice* is very pretty in theory, but totally inadmissible in practice. It would retard the formation of Grand Lodges and the advancement of Freemasonry in all new countries. A handful of ignorant brethren possessing a charter could retard the mission of Freemasonry for years—in fact forever—by refusing to join in the formation of a Grand Lodge. Take, for example, the brethren of Melrose Abbey Lodge, after a century of coaxing, persuading and threatening, they refuse to ally themselves with the Grand Lodge of Scotland, and yet the *Voice* says "Unity" in formation, and runs off into pretty perorations regarding the same. We hold that to give such power to a few men is unwise and unmasonic, and if we must drag the matter of Silver City Lodge into the question, we only ask Bro. Brown to read the manifesto of

the reputed Master of that, illegal Lodge, published in the Grant County *Herald*, and signed by C. Bennett, W. M., Silver City Lodge, No. 465, A. F. & A. M., to convince himself that irrespective of the question of Unity or Majority, such men deserve the censure of all just Masons, and if the Grand Lodge of Missouri acted with common decency after such a disgraceful and unseemly publication by one of her members, she would suspend the writer and cancel the charter. It is such men as these that will, if once the "Unity" theory is acknowledged, retard the progress of Freemasonry in all young and new countries. In theory, Bro. Brown's proposition is excellent,—in practice, it must necessarily fall to the ground.

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#### A Vast Field.

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The student of the mysteries of Freemasonry soon discovers that in the endeavor to comprehend and fully grasp the occult meaning of much of the Masonic lore with which he comes in contact, is not so simple and easy a task as might at first sight be supposed. It is the very vastness of this Masonic field that causes such pleasure and satisfaction to the neophyte and Mason to roam through the same. But throw aside *simile*, and let us look at facts. Take the history of Freemasonry and what a wonderful study it is! One ardent admirer of the science discovers the *thread* of that which was lost, throughout the various books of the Sacred Writings; another fancies that amidst the dead past, buried amongst the tombs of Greece and Rome, and beneath the pyramids of Egypt themselves, and

away and afa. beyond that, amidst the hidden and religious mysteries of the East, may be discovered the tiny, weeny thread that binds men of every clime, nationality and color into one common Brotherhood; a third class, more prosaic and *seemingly* more practical, are searching "amidst the dust and must" of old cloisters and libraries for manuscripts and parchments bearing reference to the secret origin of the Craft. In the history, therefore, of Freemasonry the silver in the Masonic mine has much rubbish to remove, many ashlar to repair, and a life-long labor to execute.

A certain school in the craft devotes itself to the study of the *traditions* of our Order, and, like those who "burn the midnight oil," in research of history, they, too, find themselves surrounded, overwhelmed one might say, with the mass of clouds in which they are engulfed. Tradition after tradition comes before them like the swift clouds sweeping across the sky on a stormy day, and, one after one, they betray the signs of the *hidden meaning* that only true Craftsmen know. Where have they come from? How did they originate? The ancient schools of Philosophy and Science—Eleusinian and other mysteries, are pregnant with traditions analogous to our own, and in a hundred different ways is the tradition of the tragedy conveyed to the mind of the student of the ancient mysteries. How difficult, then, is it to sift from amidst this mass of matter the *original* traditions of the fraternity, and yet there are many brethren striving to do so, who, applying analogy to reasoning, are really gaining an insight into the pure Freemasonry of the dark ages

The study of the traditions of our Order is one of the most beautiful branches connected with the science of Freemasonry. It unfolds such a vast field through which to roam in search of the mysterious meaning attached to many of them. Yet, throughout all of them the vein of Truth can be detected encircling them with such a purifying influence as to render them of the deepest interest to those in search of more light.

We have thus alluded to the history and traditions to point out how much there is to *master* before one can really begin to appreciate the wondrous symbolism of Freemasonry, which contains the whole of the secret mysteries of the Order. Tens of thousands of Masons yearly pass through the ceremonies of the fraternity, who never appreciate them, because they only grasp the *outside* meaning of the Ritual and fail entirely to comprehend the real symbolism that lies, as a precious pearl, hidden within the rough and rugged shell of ceremonialism and ritualism. It is deeply to be regretted that there are so many brethren who never delve beneath the surface and pass through the long career of a life-time, without comprehending in the least that wondrous symbolism that, as a loadstone, has drawn to our ranks some of the giant intellects of the age, who could revel in these mysterious secrets and discover amidst the "rubbish of the temple" the true key-note to the theosophy of Masonry—a key-note that opens to the mind's eye a glorious study, worthy of the thought, time and attention of the scientist and philosopher alike, and one which possesses an equal charm for those of

humbler capacity and more limited sphere of knowledge. Such is the symbolism of the Craft.

We purposely pass over the jurisprudence of Freemasonry—a charming study for those whose pursuits and tastes lead them in that direction, but one, owing to differences in local regulations, difficult to master. Nevertheless, no Mason has a clear knowledge of Freemasonry, actual and proper, unless he has some conception of the rudiments of the science. A man may be an excellent ritualist, a thoroughly posted Mason so far as the esoteric work is concerned, and yet totally unfit to preside in either Lodge or Chapter, unless he has studied at least the *foundations* of Masonic jurisprudence. Not to do so in the present age, is inexcusable, when so many excellent and standard publications have been issued upon the same. If greater attention were paid to this branch of Freemasonry, the *status* of the craft would be decidedly raised and the blush of shame for unmasonic decisions in subordinate and higher bodies would frequently be spared. Masons should, therefore, make it a point to gain a clear insight into the jurisprudence of the Order—a subject which very few at the present day thoroughly understand, and one which is well worthy of the time and attention of the Hiramite. We turn now to the Ritualism, and, in conjunction with it, the Rites of the Order.

To thoroughly master the Ritual is one of the most essential features, so far as the working of the Lodge and other bodies is concerned, in connection with Freemasonry. A slovenly worked Lodge is a *bete noire* to all

earnest Craftsmen, and often drives away good material that otherwise would have been useful and beneficial in the building of the Temple. But whilst we yield to no one in our admiration of *good work*, still we think Masons, on this continent, devote entirely too much time and attention to the acquirement of set phrases and set forms. There is something far better, nobler and grander in Freemasonry than Ritualism, which is only a cloak to cover from the world's eye the secrets that we regard as precious, priceless unpurchasable heirlooms, to be ever kept in the safe and sacred repository of our hearts. Too many brethren, we repeat, devote the whole of their spare time and attention to the acquirement of a knowledge of the Ritual, and what is worse, teach the young neophyte that Ritualism is Masonry and Masonry Ritualism—an error fatal in every respect. These men who pride themselves on the glibness with which they can run over a few set phrases, and the lightning speed with which they can rush through a host of signs, grips and pass-words, are, as a rule, very ignorant of all the real truths of Freemasonry, and it is this class of men that build up the different rites, which after all are merely pretty branches of the sturdy old oak. Every Mason has an inherent right to take every degree in Masonry, pseudo-Masonry and quasi-Masonry that he likes, but he should never permit himself to be carried away with the gorgeous ceremonials, the grand music and rich surroundings of these modern offshoots. All these rites are very pretty in their way—very interesting if properly studied, but

when we find men prouder of their Masonic Knightly titles, and thinking more of their paltry 33° than they do of the legitimate honors obtainable in Symbolic and Capitular Masonry, we know them to be the sycophantic slaves of a rite, instead of the fearless defenders of the Craft universal. There is a great difference between these two classes of Masons, but we have not time in this article to point it out. Suffice it to say, the former is the embodiment of selfish arrogance, the latter the representative of brotherly love and charity.

In conclusion, then, we can only say that there is truly a vast field through which the student of our mysteries can stroll, and whatever his taste or turn of mind may be, he will find much to study, much to contemplate. Freemasonry is a field radiant with many tinted and richly perfumed flowers, from every one of which the purest honey can be gathered, and within which are shrubs and trees laden with sweet malley blossoms and fruit, ripe and rich, for those who trouble themselves to gather it. Such is the vast field of Freemasonry.

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#### The Position of Templary in the Dominion.

The entire separation of Templary in Canada from her parent of England and her declaration of independence is one that will be hailed with satisfaction and delight by the entire Templar Body of the Dominion. To have achieved this result with the full concurrence of England, renders the proceedings of a still more pleasing character. There has been no rebellion, no war of words, edicts and suspension

that almost invariably attend the severance of a daughter Masonic body from the parent stem. The revolution has been merely the natural sequence of events, over which Canadian Fratres apparently could exercise little or no control. The Convent General, to which the Templars of this country gave a species of semi-allegiance, has died a natural death, and consequently the Great Priorities that acknowledged its authority have assumed a sovereign and independent character. The Templar Body of England is now governed by her Great Priory, the Rt. Hon. the Earl of Lathom, G. C. T., being Great Prior. That of Ireland by the Great Prior of that country, presided over by H. R. H. the Duke of Connaught; and we have our National Great Priory for the Dominion, whose chief officer is the Great Prior, the M. E. Col. W. J. B. Macleod Moore, G. C. T. These three Grand Bodies formerly formed integral parts of Convent General, but that body having ceased to exist, each Great Priory became sovereign in its own right, with power and authority to enact such laws and issue such edicts as seemed best suited to its own governance within its own sovereign territory.

We have been led to make these introductory remarks for two reasons. (1) That the recent changes made in the constitution may be viewed aright and understood to be in strict accordance with ancient law, custom and usage, because it can be easily seen that the moment Convent-General ceased to exist, that instant it became absolutely necessary for the Great Priory in merging from a semi-independent state into that of indepen-

dence and sovereignty to assume all the rights, titles and privileges thereto pertaining. Acting therefore in strict accordance with these ideas the Great Priory has proclaimed her independence in the following words under Section 1 Statutes as amended "and said Great Priory shall have the supreme and exclusive jurisdiction over all Preceptories and Knights Templar and Knights of Malta in and for the Dominion of Canada." It was also resolved at the last Annual Assembly of Great Priory "That the words 'Convent General' wherever they may appear in the statutes and appendices attached thereto be expunged," and when we note that even, as if by a tacit consent and understanding, the Great Prior, who holds his patent direct from his Royal Highness, the Prince of Wales, Grand Master of the Order, was unanimously elected, it clearly proves that a revolution and not a rebellion in Canadian Templary has taken place, which will, we believe, prove to the best interests of the Rite, throughout the Dominion.

Of course it has been and is held by some that the Most Eminent the Great Prior, the venerable and erudite Col. W. J. B. Macleod Moore, holding, as he does, his patent as Great Prior from the Prince of Wales, is merely the representative of His Royal Highness and that consequently the National Great Priory is the mere creation of the same high officer. This, however, is a mistake, The Great Prior, although he holds his patent from the heir-apparent to the throne, will not on that account permit the National Priory to assume a semi-independent position, and as

he was the first to introduce Templary proper into the Dominion twenty-seven years ago, so now do the Fratres of Canada look up to him as their chieftain *de jure et de facto*. They have made his office elective, not to throw the slightest slur upon his patent of authority, but in order to prove to him, the father of Canadian Templarism, that so long as the Templar's God, the thrice-blessed I. N. R. I., may see fit to spare him, he will reign supreme as the sovereign choice of the Canadian Fratres of the Temple.

The great object, however, that the Canadian Sir Knights had in declaring their independence was this, so long as the Great Priory was only part and parcel, a constituent as it were of the Convent General, it was impossible for her to assert her rights to supremacy within her own domains, and all questions arising from invasion or occupation of her jurisdiction by other sister bodies had to be dealt with and settled by Convent General. What was the result? For years the Encampment of St. John, located in the city of St. John, and the Encampment of St. Stephen, located in the Town of St. Stephen, N. B., both working under warrants from the Chapter General of Scotland have proved a thorn in the side of Canadian Templary, and so long as the Great Priory was only a subordinate and integral part of Convent General it was impossible to act in the premises. Now, however, Canada can negotiate directly with Scotland, and we can hardly credit that our Scottish Fratres will be so blinded to their own interests as to fail to act in an honorable and straightforward

manner towards their fellow-soldiers of the Cross in the Dominion. We have no desire to dilate upon the subject till we see what course the Chapter General will adopt towards her subordinates now located within the territorial jurisdiction of the National Great Priory of Canada.

#### American Knights Templary Run Mad.

The *Freemason's Monthly*, for September, notices the fact that "a Commandery has recently been organized in Chicago, and sworn into the State service. It is therefore liable to be called on to perform its part of the military service of Illinois." Comment upon such an outrageous proceeding seems almost unnecessary. It is, however, the natural sequence to the system of display, so loudly advocated and constantly practiced by our American Sir Knights. The whole system is wrong from beginning to end. Mock military parades and military evolutions, for the admiration of street gazers and nursery maids, are not Templary, and unless this indecent movement is nipped in the bud, there is no telling where it will end. What rank in the State service does the Eminent Commander of this Commandery hold? Is he Sir Knight "Captain," or Sir Knight "Major," or Sir Knight "Colonel?" And when he retires and somebody else fills his place, is he a Captain or Colonel, or what? Ye gods and little fishes! preserve us from a Knight Templar Commandery that is sworn into the State service!

R. W. Bzo. J. J. Mason, Grand Secretary G. L. C., is spoken of as a candidate for the Mayoralty of Hamilton.

## Editorial Items.

IN MEMORIAM. — We extend our heartfelt and sincere sympathy to our friend and brother, M. W. J. H. Graham, LL. D., Grand Master of the Grand Lodge of Quebec, who on August 14th, met with a sad bereavement in the loss of his wife. Mrs. Graham was one universally beloved by all who knew her, and her loss will be long and sincerely mourned by her husband, children and friends. The funeral, which took place a few days afterwards, was one of the largest ever seen in that section of country, and as a token of respect to the deceased and in order to show their sympathy with the Grand Master, the brethren from all parts of the Province went to Richmond to pay the last tribute of respect to her, who has passed in joy and peace "beyond the river." [NOTE. This was unavoidably left over last month.]

INDIAN TERRITORY.—Rt. Wor. Bro. Robert Ramsay, Grand Representative of the Indian Territory near the Grand Lodge of Quebec, at the close of the recent session of that Grand Body, placed his resignation in the hands of M. W. Bro. Graham, Grand Master of Quebec, who asked him to communicate the same to the Grand Secretary of the Indian Territory, M. W. Bro. J. S. Murrow, with the request to M. W. Bro. Byrne that V. W. Bro. P. A. Crosby, of Montreal, be nominated as his successor. We congratulate our friend Crosby.

We are very much pleased to learn from the Auditors' Report that St. John's Lodge, No. 75, Toronto, is in

a flourishing condition, but we are surprised to find that the large sum of \$912.87 in unpaid dues is owing by the members. This is a serious matter, and calls for immediate action. We would recommend the reference of the question of outstanding dues to a Committee, and the consideration of each case separately. Those able to pay should either be forced to do so at once, or they should be suspended. Those in indigent circumstances, to whom it would be a hardship to enforce payment from in full, should be leniently dealt with, and placed in good standing, but the present state of affairs should not be permitted to continue.

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#### The Late Rev. O. W. Paterson.

It is with feelings of the deepest regret that we announce the death of the Rev. O. W. Paterson, a man universally esteemed, one esteemed by his church and thoroughly adored by the Masonic fraternity:—

"On the 11th instant the remains of the late Rev. O. W. Paterson, B. C. L., rector of the Anglican parish of Aurora, who died on Friday last of typhoid fever, were interred in St. James Cemetery with all the impressive circumstance of ecclesiastical and Masonic ritual. The body was brought from Aurora this morning, after the first part of the burial service of the Church of England had been read in the church of the village. It was escorted for a long distance by many of his late parishioners, who wished thereby to show the high respect in which they held the memory of their deceased pastor. A delegation from the church accompanied the corpse to Toronto, the cortege being met at the Ashlar Masonic Hall, Yorkville, where the brethren of Toronto to the number of fifty fell in, Mr. Paterson having been W. M. of the Rising Sun Lodge, Aurora, and Past Grand Chaplain of the Grand Lodge of Canada. Some of the Craft, W. Bro. Vair, W. Bro. S. Robinson, of Ashlar Lodge; W. Bro. Postlethwaite, of Ionic Lodge; W. Bro. Simpson, of St. John's Lodge; Bro. Davelle



S. W., and Bro. R. Trench, J. W., of Rising Sun Lodge, Aurora, and twelve brethren, came down from Aurora by road with the remains, which were taken to 551 Church street, the residence of Mr. Peter Paterson, jr., of Peter Paterson & Sons, cousin of the deceased. Here were assembled Mr. Peter Paterson, sr., Governor of the British America Assurance Company, the father; the Rev. T. W. Paterson, M. A., brother of the late clergyman; and several near relatives, including Messrs. T. M. Benson and H. A. Ward, of Port Hope. The clergy had meanwhile met at St. Paul's Church, Bloor street, and gone in a body to the house. These include the Venerable Archdeacon Boddy, St. Peter's; the Revs. Canon Tremayne, Lambton Mills; Scadding, D. D., Toronto; Osler, York Mills; the Rev. C. E. Thompson, Weston; W. H. Clarke, Bolton; John A. Hanna, Streetsville; E. H. Mussen, Scarborough; T. C. Des Barres, St. Paul's, Toronto; Alex. Williams, St. John's, Toronto; Septimus Jones, Church of the Redeemer, Yorkville; J. P. Lewis, Grace Church, Toronto; Geo. J. Taylor, St. Bartholomew's, Toronto; C. L. Ingles, St. Mark's, Parkdale, W. E. Cooper, Trinity College School, Port Hope; J. S. Stone, St. Philip's, Toronto; W. S. Rainsford and R. W. E. Green, St. James Cathedral; Ed. Ransford, St. Matthew's, Riverside; J. Langtry, St. Luke's, Toronto; J. D. Cayley, St. George's Toronto; A. H. Baldwin, All Saints, Toronto; J. H. McCollum, St. Thomas's, Seaton Village; A. J. Broughall, St. Stephen's, Toronto; Prof. Jones, Trinity College, Toronto; H. A. Davies, D. D., Normal School, Toronto, who also wore Masonic costume, and C. Ruttan, Norway; the last eight acting as pall-bearers. The funeral procession passed down Church and along Wellesley street to St. James's Cemetery, the Masons walking first, succeeded by the clergy, each body two deep, and a considerable number of prominent laymen on foot. The hearse was followed by a long train of carriages, all occupied by friends of the family. At the entrance to the cemetery the hearse was preceded by the Masons and the clergy, headed by the Ven. Archdeacon Boddy and the Rev. John Pearson, all vested in surplice and stole, Mr. Pearson reading the introductory sentences of the burial service. The scene at the grave was very solemn, the white robed choir of clergy showing out in marked contrast to the black suited mourners who faced them. As the body was committed to the grave the burial service was said by the Archdeacon, who was deeply affected, and the Rev. John Pearson, the Rev. A. J. Broughall sprinkling the dust on the coffin, which was covered with wreaths and crosses of white flowers, the little boys timidly stepping forward to throw bouquets into the grave. The benediction having

been pronounced, the hymn "For ever with the Lord" was sung by the clergy with highly devotional effect, after which the Masonic service was read by R. W. Bro. J. B. Nixon, D.D.G.M., assisted by R. W. Bro. B. Saunders and V. W. Bro. John Ross Robertson, District Secretary."

In St. Mark's Church here on Sunday morning last, the Rev. J. S. Baker alluded in his sermon to the sad and sudden death, after a short illness, of the Rev. C. W. Paterson, his predecessor, and former incumbent of St. Mark's, so esteemed and loved by the congregation for his abundant labor of love. The text was taken from I. Cor., xv., 56-57—"The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." Rev. Mr. Baker also announced that an appeal would be made next Sunday evening and a collection taken up on behalf of the widow of the deceased. St. Mark's Church was draped in mourning on the occasion.

#### Grand Lodge of Quebec.

The twelfth annual communication of the Grand Lodge of Quebec was held September 28th, 29th and 30th, the attendance being unusually large. M. W. Bro. J. H. Graham occupied the throne. P. G. M.'s Simpson, Dunbar and Tait were also present. Grand Lodge having been opened in ample form, after the usual routine business, the Grand Master delivered his address, occupying two hours and a half in the delivery. Our limited space prevents us publishing in full one of the most able documents on exclusive Grand Sovereignty that has ever been written, proving conclu-

sively that the Grand Lodges of England and Scotland both uphold the theory. The following is a brief synopsis of his address:—

OFFICERS AND MEMBERS OF THE GRAND LODGE:—Assembled at this twelfth annual communication, it well becomes the Grand Lodge of Quebec devoutly to acknowledge the many favors hitherto vouchsafed to it the Great Architect of the Universe, and fervently to implore His guidance in the years to come. Since we last met, V. W. Bro. W. H. Van Vleit, of Lacolle, P. Q., has been called from labor to rest. He was an intelligent and useful citizen and a zealous Freemason. His loss is deeply felt both by the community at large and by the Craft. The sad information has just reached me, through R. W. Bro. Geo. O. Tyler, of Yamachiche (Three Rivers) of the death, from fever and ague, on the 10th day of December, 1879, of our R. W. Bro. Samuel McClung, formerly of Three Rivers, but for some years a resident of Kingston, Island of Jamaica, West Indies, whither he had gone with his family, seeking for the restoration of his enfeebled health. R. W. Bro. McClung was the first Grand Registrar of this Grand Body. He was a worthy man, a consistent and earnest Freemason, and a faithful friend of the Grand Lodge of Quebec. Quebec mourns with our sister Grand Lodge of Nova Scotia in the loss by death of her worthy and highly esteemed Grand Master, M. W. Bro. A. F. Crowe; with Vermont, in the loss of M. W. Bro. L. B. Englesby, the talented Grand Representative of Quebec; with the Grand Lodge of British Columbia by the decease of R. W. Bro. Thompson, the zealous Grand Representative of Quebec near that Grand Body; and with our Southern sister, the Grand Lodge of Tennessee, in the loss of R. W. Bro. Geo. Stewart Blackie, M. D., one of the most gifted of her adopted sons. May they rest in peace. I beg to recommend that memorial pages in our proceedings be dedicated to their memory and to that of others whose loss the brethren in any part of our jurisdiction may have been called upon to mourn. During the past year, the following brethren have been commissioned as our Grand Representatives near their respective Grand Lodges, viz:—R. W. Bro. A. A. Hill, near Vermont; R. W. Bro. W. S. McLellan, near Nevada; R. W. Bro. R. J. Patty, near Mississippi; and R. W. Bro. E. W. Brunson, near Rhode Island. I have granted a dispensation to establish a new Lodge at Lachine, called the St Louis. Its institution has been delayed somewhat on account of unexpected difficulties regarding their hall, which it is anticipated will shortly be overcome.

The address then proceeded to express

sympathy with the Grand Lodge of New Mexico in her constitutional contention with the mother Grand Lodge of Missouri, which, as the Grand Master maintained, was persisting in violating the sovereign rights of New Mexico. He also called attention to the policy of the Craft in Ontario, of continuing to call their Grand Body, the "Grand Lodge of Canada," though now her jurisdiction extended only over the Province of Ontario.

Dr. Graham then continued:—In rendering to you for the eighth time an account of my stewardship as Grand Master, it seems fitting to express to you my due appreciation of the distinguished honor thus frequently conferred upon me by your unsolicited and voluntary suffrages, and also to call to mind a few of the more salient points of our brief, eventful history. The "severance" of the territory of "Canada," by the consent and co-operation of the Local and Imperial Governments, into the two Provinces of "Ontario" and "Quebec," and their Federation along with other B. N. A. Provinces, into the "Dominion of Canada," on July 1st, 1867, indirectly involved more questions of Masonic interest and importance than perhaps any other political event of modern times. For some years previous to the above mentioned events, the then impending circumstances had led me, and doubtless others, to make a minute and extended investigation of the historical facts and constitutional principles involved in and relating to, the formation, prerogatives and governance of Grand Lodges of Freemasons for the then past one hundred and fifty years, i. e., from 1867 to the establishment of the Grand Lodge of England in 1717. From the conclusions thus laboriously arrived at, the right and duty of the Craft in this Province, on and after July 1st, 1867, to form an independent Grand Lodge, lawfully entitled to hold and to exercise exclusive and undivided sovereign authority over all Lodges of Freemasons within the territory of Quebec, became an axiom in my Masonic faith. Many other brethren in the Province held the same opinion. Years, therefore, of considerate thought, careful study, and varied, peculiar experiences Providentially paved the way for the regular and auspicious formation of the Grand Lodge of Quebec on the 20th day of October, 1869, by the enlightened, zealous co-operation of a majority of the Lodges in the Province, including those of Canadian, English and Scottish constitution. An extended statement of our case and our appeal for recognition, support and the interchange of Grand Representatives were duly laid before the sister Grand Lodges of the world, and the early and favorable response thereto by so many learned Masonic jurists, and by so many of the Grand Lodges of the United States

and of the Dominion, was, and ever should, continue to be the cause of profound thankfulness; and our gratitude to all those erudite brethren and to those Grand Lodges who so ably and warmly espoused the cause of Quebec, should, and doubtless will be perpetual. Nor should the zeal and fidelity of many excellent brethren at home be forgotten.

The address then went on to say that their differences with the Grand Lodge of "Canada" were at length harmoniously settled in the year 1874, and the theretofore dissentient Lodges, twenty in number, were happily enrolled in their registry. Differences existed for some time with the Grand Lodge of Scotland in reference to the three Scottish Lodges, the Elgin and Argyll and the King Solomon; but these Lodges had since enrolled themselves under the banner of the Grand Lodge of Quebec on terms both honorable to them and beneficial to the Craft; and it was anticipated that before long the Grand Lodge of Scotland would unconditionally acknowledge the Grand Lodge of Quebec.

There were, however, differences remaining between the Grand Lodge of Quebec and the Grand Lodge of England in reference to three English Lodges in Montreal, the St. Paul, the St. George, and the St. Lawrence, which preferred remaining under the jurisdiction of the Grand Lodge of England to transferring themselves to the Grand Lodge of Quebec. The Grand Lodge of England was willing to acknowledge that of Quebec, only on condition that the above three Lodges should be free to continue under their old jurisdiction. Such conditional recognition the Grand Lodge of Quebec declined, holding that she was justly entitled to have and to exercise exclusive sovereign jurisdiction over every regular Lodge of Freemasons, situated within the geographical limits of the Province of Quebec.

Dr. Graham then read the correspondence which had taken place between him and H. R. H. the Prince of Wales, the Grand Master of the Grand Lodge of England, on the subject, the Prince replying through the Grand Secretary of England, and refusing to grant the contention of the Grand Lodge of Quebec; at the same time stating that no objections would be raised by the Grand Lodge of England to the transference of the three English Lodges in question to the Grand Lodge of the Province of Quebec should the three Lodges desire such transference of their allegiance, whilst it would strongly deprecate any coercive measures.

Dr. Graham proceeded to argue that such advice on the part of the Grand Lodge of England was contrary to her own constitution and contrary to the practice of the Grand Lodges of the United States. At

the same time, in the hope of an early and peaceful settlement of the difficulty, he recommended that no decisive action should be taken on the question at present.

The Deputy Grand Master, T. P. Butler, of Montreal, also delivered his address, and then each of the District Deputy Grand Masters for Quebec, Three Rivers, Montreal, Bedford, St. Francis and Ottawa, made their reports, showing that the Order was prospering generally throughout the Province. The Grand Secretary and Grand Treasurer reported, showing that the finances were in a flourishing condition. The election of officers took place at the evening session, with the following result:—

M. W. Bro. J. H. Graham, Grand Master, re-elected.

R. W. Bro. Hobart Butler, of Bedford, Deputy G. M.

R. W. Bro. Edson Fitch, of Quebec, District Deputy G. M. for Quebec and Three Rivers District.

R. W. Bro. J. Frederick Walker, of Montreal, for Montreal District.

R. W. Bro. John Massie, of Cornwall, for Bedford District.

R. W. Bro. Arthur F. Simpson, of Lennoxville, for St. Francis District.

R. W. Bro. Dr. A. Lyons, Shawville, for Ottawa District.

Grand Senior Warden, R. W. Bro. Chas. D. Hanson, Montreal.

Grand Junior Warden, R. W. Bro. John Godwin, Three Rivers.

Grand Chaplain, R. W. Bro. Rev. J. Scrimger, Montreal, re-elected.

Grand Treasurer, R. W. Bro. I. H. Stearns, Montreal, re-elected.

Grand Secretary, R. W. Bro. J. H. Isaacson, Montreal, re-elected.

Grand Registrar, R. W. Bro. Thomas Simpson, Montreal.

It was resolved that the next annual communication should be held in the city of Quebec.

Previous to the election of the Grand Officers the following resolution was unanimously carried in solemn silence, the members of Grand Lodge standing:—

Moved by R. W. Bro. E. R. Johnson, of Stanstead, seconded by R. W. Bro. George Tyler, of Three Rivers, and resolved,— That the Grand Lodge of Quebec, A. F. & A. M., has learned with feelings of profound sorrow and regret of the decease of eminent brother James A. Garfield, President of the United States, an active, zealous Mason, one who exemplified in his noble character and lofty bearing the tenets of our Order. He had advanced to the higher walks of

Masonic life, and stood esteemed, beloved and respected by the Craft. His work was not done, yet his column is broken. His death was apparently untimely, and his brethren there mourn his loss. A nation bows in anguish over his grave, a wide, wide world sympathizes and mingles tear with tear. Our widowed Queen and His Royal Highness the Prince of Wales, Grand Master of England, have indicated their true nobility, by heartfelt expressions of grief to the bereaved in this sad hour. To the mourning widow and weeping children of our illustrious departed brother we would extend our deepest sympathy, and would assure them that the great heart of the Masonic world bleeds and mourns with them now. Carried unanimously.

Moved by R. W. Bro. G. P. Butler, of Montreal, seconded by R. W. Bro. Hon. Thos. Wood, of Bedford, "That the foregoing resolution be engrossed, and together with an impression of the memorial page to be devoted to the memory of our late much lamented illustrious brother James Abram Garfield, together with a copy of that portion of the Grand Master's address referring to his death, be transmitted to the widow of our late eminent brother." Carried unanimously.

R. W. Bro. Geo. O. Tyler, P. D. D. G. M., was elected an Honorary Past Grand Junior Warden.

The new constitution of the Grand Lodge was adopted.

Before closing, the Grand Lodge passed in solemn silence a vote of condolence to the Grand Master regarding the loss of his beloved wife, the Grand Lodge rising in solemn silence.

Immediately after the vote a presentation of a purse of one thousand dollars was presented to Grand Master Graham, to which he suitably replied.

#### One of the Causes of Non-Attendance.

The brother who penned the following, evidently has had some experience in Lodge government:—

"It is a lamentable fact that many Lodges are not so well attended by their members as they should be. A great many of men are enthusiastic enough when they

first join, and by their prompt and punctual attendance give promise of making the best members. But, after awhile, their enthusiasm flickers and dies out, and their presence is missed from the gatherers around the sacred altar, much to the disappointment of others more steady in their devotion and constant in their attendance. There is little doubt that the absence is caused unintentionally by the prosiness of other members' speeches. Nearly every Lodge is afflicted more or less by one of these long-winded, tiresome speech makers. Men who imagine themselves gifted with the oratorical powers of a Webster or Clay, must have something to say on every question that comes before the Lodge. They are generally harmless, but oh, so wearisome. There is no doubt if they really knew how much they bored the remainder of the Lodge, that nuisance would soon be abated. Another thing that keeps the members away, is the lagging and slow way with which some Lodges conduct their proceedings. It reminds one of Pope's wounded snake dragging its slow length along. All of these preventatives to punctual attendance can and should be at once done away with. At any rate, the absentees should make more allowance for these things, and not neglect their duty because others either overdo or underdo theirs."

#### Templar Masonry.

AMBASSADOR TO THE KNIGHTS TEMPLAR OF THE DOMINION FROM H. R. H. THE PRINCE OF WALES.

One of the most pleasing episodes in the history of Templar Masonry in Canada occurred Wednesday evening, 19th ultimo, at the rooms of the Richard Cœur de Lion Preceptory, at their asylum, British Chambers, Notre Dame street, Montreal. A large representation of the several Preceptors, upon the invitation of the M. H. and E. Great Prior, Sir Kt. Col. W. J. B. Macleod Moore, Great Prior, assembled with the Sir Knights of the above Preceptory to assist in receiving and welcoming to the city and jurisdiction, Very Eminent Sir Knight Alex. Staveley Hill, D. C. L., Grand Chancellor of the Great Priory of England, who was the bearer of a splendid letter from H. R. H. the Prince of Wales, Grand Master of the Order, to the Templar Body in Canada. Amongst the distinguished visitors were the following:—E. Sir

Knight Geo. O. Tyler, G. C., State of Vermont; D. B. Tracey, Detroit Commandery; M. W. Bro. J. H. Graham, LL.D., 32°, G.M.G.L. of Quebec; M. W. Bros. A. A. Stevenson and W. L. Simpson, P. G. M.'s G. L. of Canada; Sir Knights W. H. Hutton, 1st Lieut. Supreme Consistory, 33°, H. A. Mackay, 33°, I. H. Stearns, 33°, G. Treas., G. L. of Quebec; T. Sargant, 32°, Grand J., Grand Chapter of Canada; J. Kyle, Gondernar; B. Maitland, W. G. Reid, H. Stone, Godfrey de Bouillon, Hamilton. There was also present a large representation of the Richard Cœur de Lion Preceptory. The Preceptory having been opened in due form, M. H. & E. Prior was announced and received with all the honors of a Knight Templar holding the very responsible and honorable position of the Great Prior of Canada. After a few remarks from the Great Prior, the V. E. Sir Knight Alex. Staveley Hill, the Grand Chancellor of the Great Prior of England, was announced, and being introduced by R. E. Sir Knights W. B. Simpson and I. H. Stearns, was received under the arch of steel, and by the request of the Great Prior, he was, under the direction of the M. W. the Grand Master of the Grand Lodge of Quebec, Mr. John H. Graham, LL.D., invested with the grand honors of Masonry, which was enthusiastically responded to by every Sir Knight present.

The V. E. Sir Knight then proceeded to read the special letter from H. R. H. the Prince of Wales to the Great Prior of Canada:—

ALBERT EDWARD.

*To the Very High and Eminent Sir Knight Colonel W. J. Bury Macleod Moore, Grand Cross of the Temple, Great Prior of the Dominion of Canada:*

His Royal Highness, Albert Edward, Prince of Wales and Duke of Cornwall, K.G., G.C., S.L., G.C.B., K.T., K.P., etc., etc., Grand Master of the United, Religious and Military Order of St. John of Jerusalem, Palestine, Rhodes and Malta, sends his Royal and Fraternal Greeting. Being well assured of the loyalty and true affection of the Knights of the Order to-

wards us, and of their sincere resolve that in the Dominion of Canada the brotherly bond of union shall ever exist among all joined together under our Grand Mastership; and further desiring to show to you our continuing affection towards you, and to assure you that the prosperity of the Order and the Union and Brotherly Love of the Great Officers and Members of the same under Her Majesty the Queen, our Patron, has been and are an object of our most constant care.

We have, therefore, charged our trusty and well beloved Chancellor of the Great Priory of England, Alexander Staveley Hill, D.C.L., one of Her Majesty's Counsel and Member of Parliament, to be the Bearer to you of this our letter; and our said Chancellor hath it further in charge to express towards your Very High and Eminent Great Prior, Our Royal favor and good-will, and our affection towards the Brethren Sir Knights of the Order and to the Dominion of Canada.

Given on board the *Osborne*, R.Y., on the 18th day of August, A. L. 5885, A. D. 1881, A. O. 763.

The M. H. and E. Great Prior then made the following reply:—

*To the Very Eminent Frater, Sir Knight Alex. Staveley Hill, Q.C., M.P., D.C.L., and Grand Chancellor of the Great Priory of England and Wales, United Orders of the Temple and Hospitallers of Malta:*

VERY EMINENT AND DEAR BROTHER,—It is with the greatest pleasure and satisfaction that I, as Great Prior of the United Orders of the Temple and Malta in Canada, welcome you to our New Dominion, and, with all knightly courtesy, receive and greet you as one of the Chief Officers of our Sister Great Priory of England, duly accredited to us by H. R. H. the Prince of Wales—the Illus. and Supreme Grand Master of the English Order. I only regret that the annual meeting of Great Priory of Canada for this year has already taken place; but permit me, in the name of the National Great Priory, and in behalf of the officers and members of the Richard Cœur de Lion Preceptory of this city, under whose auspices we are now assembled, heartily to tender their fraternal greeting; and I feel confident, Very Eminent Frater, that I am also expressing the sentiments of the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite 33°, for the Dominion, and of the other Officers of the Supreme Council here present, and of the Grand Master and other Grand Officers and Members of the Grand Lodge of this Province, and of the M. Exot. Principals and other Grand Officers of the Grand Chapter of Royal Arch Masons of the same, who are now with us as Templars on this occasion, in saying that we

very highly appreciate the honor conferred on us by the letter from the Supreme Grand Master of the English Order, we fraternally request you, on your return to England, to be pleased most respectfully to convey to H. R. H. the Prince of Wales, our due appreciation of his gracious favor and fraternal kindness, and of our profound esteem for him, and our unswerving loyalty to the person and throne of our Most Gracious Sovereign Lady the Queen, the Patron of our Knightly Order. For myself, I look upon it as one of my greatest honors and privileges—that I received my Patent as Great Prior of Canada from His Royal Highness the Prince of Wales, and heir apparent to the throne of England—and that from the powers and prerogatives conferred by the said Patent, the Templar nationality of our Dominion first derived its existence.

We further beg you most respectfully to assure H. R. H., as Grand Master of the United Orders of the Temple and Malta, and of the M. Worshipful the Grand Lodge of Free and Accepted Masous of England, and Grand Patron of the Ancient and Scottish Rite of Freemasonry, that, while on account of our peculiar circumstances, the several Rites and Orders of the Craft in our Dominion are establishing local Masonic Government, and while we are seeking to have such carried out and perfected in harmony and amity, we are more than ever desirous of having and perpetuating the most intimate fraternal relations to the co-ordinate Sovereign Grand Bodies of every regular and duly recognized Rite of Freemasonry and allied Orders in England, and to establish and maintain a perpetual alliance of loyal and fraternal amity and correspondence therewith.

Again proffering you a hearty and Knightly welcome, and wishing you a pleasant voyage across the Atlantic, and a safe and happy return to England,

I have the honor to be,

Dear and V. Eminent Frater,

Fraternally Yours,

† W. J. B. MACLEOD MOORE, G.C.T.,  
Great Prior Dominion of Canada.

Montreal, Province of Quebec, 19th Oct., 1881.

Before closing, an opportunity was given by the Great Prior to every Sir Kt. of making the acquaintance of our V. E. Sir Kt. and brother-in-arms in that peculiar manner known only to the initiated. After closing, at the request of the E. P. of R. Cœur de Lion Preceptory, Sir Kt. Adams, the company repaired to the banqueting hall of the Preceptory where a very

*recherche* and enjoyable repast was prepared.

The chair was occupied by the E. P. of the Preceptory, I. R. E. A. G. Adams, having on his left the guest of the evening, V. E. Sir Kt. Alex. Staveley Hill, Sir Kts. D. B. Tracey, of Detroit; H. A. Mackay, of Hamilton; A. A. Stevenson, of Montreal. Kt. Hutton. On his right the M. H. & E. Great Prior of Canada; R. E. Sir Kt. W. B. Simpson, P. G. Sub-Prior; Geo. O. Taylor, G. C., Vermont; I. H. Stearns, Prov. Prior, Quebec. After having partaken of the good things prepared, the Sir Knights proceeded to honor the toasts as proposed by the chairman.

After a few remarks by the chair, the first toast in Masonry was proposed—"The Queen," which was received with all the enthusiasm that loyal and true Knights Templar at all times delight to hear.

The second toast followed, "H. R. H. the Prince of Wales," G. M. of the Order in England. Song—"God Bless the Prince of Wales."

The next toast, and one which is at all times received with more than usual pleasure, was that of the "M. H. & E. the Great Prior of the National Great Priory of Canada, Col. W. J. B. Macleod Moore," to which the V. E. Sir Kt. replied in feeling terms, referring to the kind and hospitable manner in which he was everywhere received by the Templar Body in Canada. The great pleasure in the honor done him in being the recipient of the letter from H. R. H. the Prince of Wales, through the V. E. Grand Chancellor, assuring the Brethren that it would at all times be his aim to preserve intact the principles and privileges of the Order, and that though holding his patent from the Supreme Grand Master of the Order, H. R. H., our being a representative member of the Grand Conclave, we possess that entire freedom which in years before had not been enjoyed by us. That after long years in the service the greater

joy to him would be that during the balance of his probation — which might perhaps be but short—it must be. Yet he hoped to see the Knights Templar of Canada stand fast and firm in the bonds of christian Knight-hood, which has led us up to that high and honorable position in having been convened together to-night to be recipients of a letter from H. R. H. the Prince of Wales.

The M. E. Great Prior, having assumed the sceptre, proceeded in a few remarks to propose the toast of our guest, "V. E. Sir Kt. Alex. Staveley Hill, G. C. of England," which was responded to with enthusiastic cheers. Song—"Jolly Good Fellow."

The distinguished Sir Kt. in replying to the toast, remarked that he was pleased at the brotherly remarks from the M. H. & E. Great Prior, and congratulated himself that, wherever he had been (though kindly received by all,) yet he had not received such a reception as the one given him this evening. He had been upon a trip of observation, and was delighted with what he had seen and learned. He saw opening out to Canada a grand and brilliant future, in it a source of development to which the many classes in good Old England could come with strong arms, determined will, and steady purpose of action, to carve out for themselves a comfortable home and honorable livelihood. He also hoped that, if in the distant future the Colonies would be represented in one Grand State Parliament, Canada would be able to do credit to herself, and this he felt satisfied of from the push, tact and loyal sentiment which he found abounds over this vast territory. He trusted that, at some future day, the Royal Craft would be honored with a visit from H. R. H. After an eloquent and entertaining speech, he resumed his seat amidst rounds of applause.

The next toast which the chairman said gave him peculiar pleasure to

propose was that of our "Visiting Sir Knights." They had amongst them visitors from several jurisdictions, and he knew that the Sir Kts. of Richard Cœur de Lion Preceptory felt how great an honor had been conferred upon them by the presence of so many this evening, to which replies were elicited from the following Brethren:—

Sir Kt. W. H. Hatton, 38°, on behalf of the Sup. Council 38° of Canada, who desire to convey to the Sir Kts. the thanks of that Grand Body for the honor conferred upon it by proposing the toast, and in being pleased to do honor to H. R. H. the Prince of Wales through the R. E. the Grand Chancellor.

Sir Kt. J. H. Graham, LL. D., G. M. Grand Lodge of Quebec, in replying, referred to the untold pleasure it afforded him at being present to do honor to the Ambassador from H. R. H. the Prince of Wales, to associate with old friends and enjoy that fraternal intercourse, and with those whom he had met in former days, and trusted that the same kindly feeling of reciprocal attachment would be enhanced by the meeting that evening; that wherever little differences of opinion had existed in the past, he felt satisfied that nothing would occur to mar that pleasure and goodfellowship which are the teachings of Masonry. The Grand Master of the G. L. of Quebec begged also for himself, and in behalf of all the officers and members of the Grand Lodge of Quebec, heartily to endorse the sentiments of the Great Prior in his reply to the communication from H. R. H. the Prince of Wales—and he begged V. E. Sir Kt. Hill to be pleased to assure H. R. H. that no members of the Craft throughout the Dominion entertained more profound esteem for him personally, or was more loyal to the person and throne of Her Most Gracious Majesty, our beloved Queen, than the officers and members of the Grand Lodge of Quebec.

The Grand Master of Quebec concluded his able address with the enthusiastic plaudits of the whole assembly.

Sir Kt. Geo. O. Tyler, Grand Commandery State of Vermont, in replying, said, though hailing from over the border line, he still claimed that he was a Canadian, Masonic as well as by birth; that he desired to express his feeling of loyalty in assuring the distinguished Sir Kt. that he spoke the sentiments of 900 Sir Knights of Vermont in wishing long life and prosperity to H. R. H. the Prince of Wales.

Sir Kt. D. B. Tracey replied for the Grand Commandery of the State of Michigan.

Sir Knight Thos. Sargent, Grand J. Grand Chapter of Canada, in replying, desired to convey the assurance to H. R. H., through R. E. the Great Chancellor, that within the wide domains of Canada none were more loyal, more true to the throne, and possessed greater fealty and reverence to our Grand Master of the Order than the four thousand who were on the register of the Grand Chapter of Canada. That it gave him peculiar pleasure at being present to assist in so enjoyable a duty, and at the same time to hold converse and re-union with brethren of former years; it was enhanced by the thought that in the city of Montreal many happy hours have been spent in days gone by, but assuring Sir Knights that this evening would be long remembered by him in having, on behalf of the Craft under the jurisdiction of the Grand Lodge and Grand Chapter of Canada, assisted in doing honor in receiving and welcoming the E. Sir Knight who brought the message from H. R. H. to his most loyal subjects, brethren in arms in this Dominion of ours. He was also pleased to be in the bonds of brotherhood, in that grand and great Institution, Freemasonry, which, whilst they might differ politically, religiously or socially, yet in meeting on the level

they could enjoy that fraternal greeting and intercourse which all good and true men of the Order desired to maintain. On behalf of the Grand Chapter of Canada he thanked the Sir Knights for the expressions of brotherly love which had been extended to him.

Sir Knight H. A. Mackay, of Hamilton, replied for the Grand Lodge of Scotland, and Godfrey de Bouillion Preceptory.

M. W. Bro. W. B. Simpson and R. W. Bro. A. A. Stevenson responded on behalf of the Grand Lodge of Canada.

The Chancellor of the Grand Priory of England proposed the following toast, "The E. P. of R. Cœur de Lion Preceptory, Sir Kt. Adams," which was received with three times three. The E. Sir Knight, in replying, said that this was a red letter day with the Preceptory; they had been honored with the presence of so many tried and true friends, as well as the distinguished visitor, that he felt satisfied Knight Templarism in this city would receive an impetus which would result in good to the Order.

The toast of the "Provincial Sub-Prior, Sir Kt. Stearns," was then proposed, and received with rounds of cheers.

The E. Sir Knight, in replying, stated that he was unable to give utterance to what his heart desired him to say, but he assured the brethren that he felt it no small honor to be present and assist in receiving our distinguished Sir Knights. He trusted that the feeling engendered this evening would result in good to the Order of Knights Templary.

The Sir Knights then dispersed, after "God Save the Queen" and "Auld Lang Syne" had been rendered in the time-honored style, all being satisfied that it had been one of the most pleasurable evenings they had spent in the interests of Templar Masonry.



### Knights Templar.

To the Editor of THE CRAFTSMAN.

SIR,—I have just received from the Grand Chancellor the proceedings of the Great Priory for the present year, and as I observe that the next Annual Assembly will be held in Montreal, on the third Tuesday of October, 1882, it occurs to me that the time has arrived when a change should take place in Templarism in Canada. Why should the representatives of the Preceptories at Quebec, Stanstead and Montreal, in the Province of Quebec, be compelled to journey to Hamilton, Toronto or London to legislate on matters of interest to them, and the Preceptories at St. John and Halifax are virtually disfranchised under the present system of government? By referring to the proceedings of past years, it will be seen that Nova Scotia Preceptory, No. 5, Halifax, has never been represented in Great Priory by either its qualified officers or by proxy. Union de Molay, No. 11, St. Johns, New Brunswick, was represented in 1878 by Frater Marshall; in 1879, by Frater D. R. Munro, and in 1876, 1880, and 1881, they entrusted their destinies to the Grand Chancellor, as proxy. Sussex Preceptory, of Stanstead, has not been represented since its re-organization by any of its properly qualified officers. It is quite clear, therefore, that Templar legislation is attended to by a few, but not, I am glad to say, to the detriment of the many. This unsatisfactory state of matters is owing entirely to the desire of a few interested parties to have one governing body for the Knights Templar of the whole of this vast Dominion. I believe that the time has arrived when the Templars of Canada should deal with this matter in their own interest, without regard to opinions of those who have heretofore opposed what is clearly for the benefit of the Preceptories. With a desire, therefore, of having this subject discussed in a friendly spirit, I respect-

fully submit the following propositions for the consideration of my brother Templars, particularly those who have a strong regard for the Order of the Temple, and desire to infuse some life into it, so that it may be an honor and credit to all Canadian Knights Templar.

At the next meeting of Great Priory let permission be granted to the Preceptories in the several Provinces to assemble together in convocation by their duly appointed representatives, and establish a Grand Priory or Grand Encampment for each Province, as follows:—

The Grand Encampment of Ontario, with 17 Preceptories and 170 members.

The Grand Encampment of Quebec, with 3 Preceptories and 79 members.

The Grand Encampment of New Brunswick, with 3 Preceptories, viz: Union de Molay, and the Scottish Encampment at St. John, and St. Stephen.

The Scottish Templars would doubtless unite with their Canadian fratres for such a beneficial purpose. Nova Scotia Preceptory, Halifax, would probably be willing to unite with New Brunswick until such time as there were three Preceptories in that Province, when the Grand Encampment of New Brunswick could be formed. Albert Edward Preceptory, No. 24, Winnipeg, could be attached to Ontario, until the Templars of the Prairie Province were ready to have a separate state of existence. If the Preceptories of New Brunswick and Nova Scotia are not ready for independence, they could unite with the Grand Encampment of Quebec, until such time as they desired to make other arrangements.

After this has been done, Great Priory should be dissolved, and consigned to the rubbish, as it has clearly failed to accomplish any useful purpose. This communication will lead to further correspondence, and I trust, Mr. Editor, you will kindly afford space in THE CRAFTSMAN for the discussion of this subject. At present I subscribe myself

ZETELIC.

October 24, 1881.