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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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PORT HOPE, ONT., AUGUST 15, 1888.

No. 8.

THE INVASION OF QUEBEC.

The following correspondence has been issued:—

(COPY.)

THE GRAND CHAPTER OF ROYAL ARCH
MASONS OF QUEBEC.

OFFICE OF THE GRAND Z.

WATERLOO,
PROVINCE OF QUEBEC,
AUGUST 13th, 1888. }

Right Hon. Lord Henniker, M. W.
Grand Master of the Grand Lodge of
Mark Master Masons of England and
Wales, &c., &c.

M. W. SIR,—My attention has been called officially to the establishment of two Lodges of Mark Master Masons by your Grand Lodge in the city of Montreal, within the jurisdiction of the Grand Chapter of Quebec. Not only has the subject been alluded to in the city press in a manner which could not fail to attract my notice, but the representative of your Grand Lodge to this Grand Chapter has conveyed to me the information, in his official capacity, that the statement was true, and that your Grand Lodge openly asserted on its part the right to invade the territory of this Grand Chapter, contrary to well established principles of Masonic jurisdiction:

I am not disposed to enter, to any great extent, into a controversy upon a question so often discussed in the past and now so clearly defined and established, at least on this continent, as the territorial rights and jurisdiction of a Grand Chapter, nor of the

status of this Grand Chapter, of which your Grand Lodge was cognizant when it honored this Grand Chapter with Masonic recognition as a sister Grand body. It is sufficient for my purpose to say that the Grand Chapter of Quebec claims and has supreme authority over Mark Master Lodges in the Province of Quebec, and in consequence can admit of no invasion or trespass upon her territory, nor any usurpation of, or infringement upon, her supreme authority as the governing body in this Province of Mark Master Masons or Lodges. The rights thus claimed are those upon which her existence is based; and not only self-preservation, but self-respect, requires that invaders and trespassers be warned off, and, if necessary, resisted by all legal Masonic ways and means.

To state that your Grand Lodge has no rights in or upon the territory of this Grand Chapter other than those of any other Grand Chapter, or than this Grand Chapter has upon the territory of England and Wales, is to state a principle which has long prevailed in the Masonic world, and the justice of which is self-evident. To grant your assumption of a right to invade our territory is to admit that this Grand Chapter has not supreme authority over its territory, and is something less as a Masonic Grand body than the sister Grand Chapters whose recognition was obtained upon

the presumption that it was equal in rights, duties and authority to the recognizing Grand bodies.

The principle of jurisdiction is not asserted here for the first time. It is of such universal acceptance that there can be no room for doubt that it is fully understood and acknowledged in England as elsewhere throughout the world. I am not disposed to insult the intelligence of your Grand Lodge officers by supposing that the granting of the Warrants to the Mark Master Lodges in Montreal is to be defended on the quibble—a quibble unworthy of the dignity of a Grand Lodge—that there is a distinction between Mark Master Lodges and Chapters in England and Wales. To admit such a quibble as a reason for such a policy would be to submit the integrity and preservation of this Grand Chapter to the mercy of a foreign jurisdiction. The next step might possibly be an invasion of our territory by the Grand Royal Arch Chapter of England, on the pretence of providing Chapters for Mark Master Lodges, within our jurisdiction. There would be no limit to the policy of disintegration; nor when this Grand Chapter had, by submission, tacitly surrendered its possessory rights, could it again, without question, assert its claim to an independent territorial existence.

The Grand Chapter of Quebec has jurisdiction, and exclusive jurisdiction, over all the intermediate degrees of Royal Arch Masonry, as well the Mark Master as the other degrees between that and the Royal Arch, which it includes; and had such jurisdiction when recognized by your Grand Lodge and the sister Grand Chapters in the United States. It is a fair presumption that the principle prevails in England as elsewhere throughout the world, that the whole includes its parts. The correctness of that principle is the foundation of the exclusive jurisdiction of the Grand Chapter of Quebec as against the usurpation of your Grand Lodge. By its effect the exclusive right to govern and control

the Mark Master work in this Province is vested in the Grand Chapter of Quebec.

I am further informed that your Grand Lodge defends its usurpation on the ground that it was necessary to furnish Mark Master Lodges for Master Masons working under Warrants from the Grand Lodge of Master Masons of England.

The reason is so untenable, and contains so gross a reflection upon the subordinate Chapters of this Grand Chapter in the city of Montreal, that I am not fully prepared to believe that it has been urged in good faith by any one in authority in your Grand Lodge. It would be an assumption either that the subordinate Chapters are incompetent and incapable of performing their functions or had refused to extend the privileges of Capitular Masonry to the members of Blue Lodges working under the jurisdiction of the Grand Lodge of England. In either case there was a plain duty, an honest course, prior to resorting to the harsh act of usurpation to be pursued by the Grand body taking such ground.

There has been no such conduct on the part of subordinate Chapters in Montreal or elsewhere in Quebec as to give the slightest color of reason for such an assumption. The Grand Chapter of Quebec and its subordinate Chapters have faithfully performed their respective duties toward the members of such Blue Lodges as desired advancement in Capitular Masonry; and in fact nearly all the M. Masons named in the Warrants granted received the M. M. and intermediate degrees in our subordinate Chapters.

In view of the circumstances and the position of which this Grand Chapter must take in defence of its rights and of its existence, it was perhaps unnecessary to allude to the position of the two Grand bodies towards one another or to furnish the reasons, however briefly given here, for the course which it is intended to

follow so far as this Grand Chapter is concerned. I have thus done, not because I imagined you were ignorant of these things, or of your Masonic duties towards this Grand Chapter, but to show to the Masonic world, to which appeal must finally be made, a complete justification of the course of this Grand Chapter in the premises. I am led therefore, in the performance of my plain duty, and in vindication of the honor of the Craft not only in this Province but throughout the world, to resent and protest against the establishment of said Mark Master Lodges, and to request and demand an immediate withdrawal of the Warrant or other power granted to said Lodges to confer the Mark Master's Degree, or act as Mark Master Lodges within the territory of this Province. Their presence is a fact which admits of no argument or discussion on the part of this Grand Chapter so long as their existence remains a standing menace to this Grand Chapter on the part of your Grand Lodge.

The failure on your part to comply with this demand on or before the twenty-fourth day of September next, will necessitate a severance of fraternal relations between your Grand Lodge and this Grand Chapter, and an appeal to the sister Grand Chapters of the world in the premises for that Masonic support to which we are entitled as against an aggressor upon our rights.

Yours, &c.,

(Attest,)

H. L. ROBINSON,
Grand Z.

DAVID SEATH,

Grand Scribe E.

[SEAL.]

Beautiful it is to see and understand that no worth, known or unknown, can die even in this earth. The work an unknown good man has done is like a vein of water flowing hidden under ground, secretly making the ground green; it flows and flows, it joins itself with other veins and veinlets; one day it will start forth as a visible perennial well.—*Carlyle*.

NATIONAL GREAT PRIORY OF CANADA.

Of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta.

REPORT OF THE COMMITTEE ON THE STATUS OF GREAT PRIORY.

To the M. E. the Great Prior of the National Great Priory of the Dominion of Canada, now assembled.

The special committee appointed at the last annual assembly of the Great Priory, for the purpose of taking into consideration the question of the independence of the National Great Priory of Canada, beg leave courteously and unanimously to report that with the consent and acquiescence of the M. E. the Great Prior, they recommend Great Priory to request and authorize the M. E. the Great Prior to prepare and forward to H. R. H. the Prince of Wales, the Supreme Grand Master of Convent General, an humble address, praying that "Inasmuch as the Great Priory has this day unanimously declared in the revision of its Statutes, its authority in and throughout the Dominion of Canada over all bodies of the Order of the Temple and appendant Degrees, His Royal Highness the Grand Master will be graciously pleased to absolve this Great Priory, and all Officers and Fratres, members thereof, from their obligations of fealty to him as Supreme Grand Master, so that this Great Priory may be enabled fully and without doubt to affirm and maintain the position which it has taken upon itself as an Independent Great Priory of the Order of Knights Templar and appendant Degrees, and at the same time gratefully to express our knightly obligations to His Royal Highness and to Convent General for all the courtesies and favors which we as members and officers of the Temple, in the Dominion of Canada, have heretofore received from His Royal Highness, and from all the officers of the Order in the United Kingdom; and also communicate our desire that the inter-jurisdictional relations of this Sovereign Great Priory toward

the sister Great Priors in Great Britain and Ireland, and with the sister Grand Encampment of the United States of America, and the Grand Commanderies of the several States, and with all Fratres throughout the world, be more intimate and binding than heretofore. And may the Most High evermore bestow His blessing upon us and upon all members of our beloved Order whithersoever dispersed.

All of which is respectfully submitted.

Signed by the committee.

Ottawa, 10th July, 1883.

Moved by R. E. Sir Knight J. H. Graham, seconded by R. E. Sir Knight Daniel Spry, and unanimously

RESOLVED,—That the Report of the Committee on standing of Great Priory be adopted.

Moved by R. E. Sir Knight D. Henderson, seconded by R. E. Sir Knight J. H. Graham, and

RESOLVED,—That this National Great Priory of Canada hereby authorizes and empowers the M. E. the Great Prior to act on the recommendations and suggestions contained in the Report just adopted by this Great Priory, and the M. E. the Great Prior having given his assent to the movement and accorded his hearty co-operation, do take proceedings forthwith to carry out the expressed wishes of this Body, namely, the independence of this Great Priory of Canada.

[SEAL.] DANIEL SPRY,
Barrie, Aug. 10, 1883. Grand Chancellor.

PERSONAL RIGHTS.

Our annual review of the proceedings of the different Grand Lodges on this continent brings to our notice many questions of what is termed Masonic law, and the varying decisions in regard to any given questions. A full review of these questions and decisions would make a more than ordinarily interesting volume, and had we time, apart from the daily treadmill, we can hardly think of anything we would rather do than to present in such a volume the *pros* and *cons* of the

never-ending judgments by the Grand Lodges. We select at this time, however, one which is now going the rounds of discussion, and which is intrinsically of greater importance than appears upon the surface, as it relates to the personal rights of an unaffiliated Master Mason.

In New York, it is held that the law of residence applies only to profanes seeking initiation, who, in addition to other qualifications, must apply to the lodge nearest the place of residence, except in large cities or towns where the lodges have concurrent jurisdiction; but a Master Mason may apply to any lodge in or out of the jurisdiction, as may be most agreeable to himself. In one of the Western States the law requires the unaffiliate to apply to some lodge therein, on the ground that, being a resident, he is their material, and they will not allow any one else to work it up.

In various others the regulations are that the unaffiliate must petition the lodge nearest his place of residence, and, being refused, cannot apply elsewhere, but may save his bacon, so to speak, by paying to a lodge the regular annual dues, and thus become a Mason at large—not belonging anywhere in particular, but entitled to all the rights and privileges just the same.

Now we insist, and so does the Constitution of this jurisdiction, that a member of a lodge having paid all indebtedness thereto and not being under charges, may become a voluntary unaffiliate, and the lodge has no option in the matter.

Being in this condition, he may join a lodge willing to accept him, in Maine, Louisiana, Minnesota, or anywhere else, according to his own sweet will, and we have nothing to say on the subject.

It seems to us that a person thus placed is exactly in the position, supposing him to have been elected in the lodge of his choice, whether in or out of the jurisdiction where he resides, of one who has been regularly initiated, passed and raised in that particular-

lodge, and that it is not the business nor the right of any party or parties to inquire into his choice. He is free of the guild, and has an indefeasible right to exercise his own private judgment in selecting a new Masonic home.

We regard the general tendency to make obstructive laws on this subject as one of the many evils arising out of overmuch legislation, and too much hair-splitting in construing regulations already made, or inventing new laws to pester and annoy the brethren in the exercise of their personal rights, and it is to us, at least, difficult to conceive how the effect can be otherwise than detrimental, because human nature is, and always has been, such, that a man intending to do the right thing, and being hindered in his design by some narrow and restrictive law, becomes soured, and quietly folding his hands, remains an unaffiliate, and thus the institution loses the benefit of his services, and by its own deliberate act, enlarges the number of drones.

It is respectfully submitted that the New York plan of allowing a worthy brother to seek a Masonic affiliation most pleasing to himself is in the general interest, as well as having a due regard for the rights of individuals.—*New York Dispatch.*

SYMBOLIC MASONRY AND PORTUGAL.

The establishment of the Grand Lodge system, governing Symbolic Masonry in every nation of the globe, independent of all other ruling powers, has been the subject of many articles in the *Hebrew Leader*. We have always believed that it would be wise to separate the Symbolic System from that of Grand Orients or Supreme Councils, the latter holding control, and legislating for the degrees beyond the third. This would resolve the difficulty—apparent or real—in the minds of many who object to the A. & A. Scottish Rite, because in different

nations it holds the government of Symbolic Lodges, amounting to more than one-third of all in the world. Grand Masters and Grand Lodge officers are restive under the thought that in any section of the world any power but a Grand Lodge directs the Apprentice, Companion and Masters Degrees, and permitting their prejudices to hold sway, and their judgments to be warped, they covertly denounce the foreign Masons, and decline friendly intercommunication. Until the time of separation shall be accomplished and the barrier of prejudice shall be broken down in the due course of Masonic enlightenment and progress, we read with pleasure the harmonious action of union, such as exists in Portugal, and expressed by E. Amourous, 38°, the Grand Secretary General of that Grand Orient, termed the Lusitano Unida. A recent communication to the Supreme Council, Northern Jurisdiction, is as follows: "The existing constitution of the United Grand Orient of 'Lusitano,' governing in perfect equality for the three rites, Ancient Accepted Scottish, Modern French, and Symbolical, has been the result of the important and grand work of the union of Masonry in Portugal, which took place in 1869. As a result of this happy enterprise, this Grand Orient has been able to maintain, in the interest of the Order, universal peace and concord, all working uniformly for the progress and development of the institution in this country.

The organization of the Symbolical Rite, which is now united with the Grand Orient of Lusitano, as an integral part of this body, and working according to the established laws, is due to the actions of the superior bodies, and to the perseverance of several of the workers.

This event, which is most flattering to Masonic work in Portugal, because it centralizes all elements which in their rituals dedicate themselves to the cause of liberty and humanity, imposes on the Supreme Power of the

Grand Orient the duty of seeking to consolidate and affirm the work of union, of which the true foundation is to be found in the preservation of existing conditions.

The cordial and intimate relations which have been for a long time established between the Grand Orient of Lusitano, United Supreme Council of Portuguese Masonry, and the Supreme Council for the Northern Jurisdiction of the U. S. A., are so much appreciated by us, and so highly considered, that in informing you—as it is our duty—of the creation of the Symbolical Rite in Portugal, we hold the hope that you will unite this rite to the same cordial and intimate relations which already exists between us, for which we send you our thanks. May the Great Architect of the Universe illuminate you.”—E. AMOUREUX, 88°, in the *Hebrew Leader*.

A CURIOUS LETTER.

The following letter addressed by a leading English infidel to His Royal Highness the Prince of Wales, Grand Master of the Grand Lodge of England, was sent us for publication by an influential member of the Craft, not because he sympathized with the sentiments it contains, but for the many lessons every-day, unthinking Masons may draw from it. We comply with the request in the same spirit, but wish it distinctly understood we agree with the writer in but very little:—

DEAR BRO.:—I do not ask you to pardon this, to the profane, perhaps an apparently too familiar style of address, although I do pray pardon if I have unintentionally omitted many of your numerous titles in the formal superscription to this letter. I have never written before to a prince, and may lack good manners in thus indicting; but to my brother Masons I have often written, and know they love best a plain, fraternal greeting, if the purpose of the epistle be honest.

You have voluntarily on your part and unsought on my side, commenced by accepting me as a brother, and you have cemented this fraternity by specially swearing to protect me on appeal in my hour of danger; and though history teaches me that sworn promises are less well kept than steadfast, manly pledges, and that Princes' oaths are specially rotten reeds to lean upon, yet in the warmth of newly created brother, I am inclined to believe you brother—for we are brethren, you and I—not brothers perhaps as we should be of the same common humanity—for in this land I know that princes are no fair mates for those who are pauper born; but we are brothers by your own choice, members of the same fraternity by your own joining; men self-associated in the same grand Masonic brotherhood, and it is for that reason I write you this letter. You, though now a Past Grand Master, are but recently a free and accepted Master Mason, and probably yet know but little of the grand traditions of the mighty organization whose temple doors have opened to your appeal. My knowledge of the mystic branch, gained amongst the Republicans of all nations, is of some years' older date. You are now, as a Freemason, excommunicated by the Pope—so am I. It is fair to hope that the course of the Church of Rome may have a purifying and chastening effect on your future life, at least as efficacious as the blessing of the Church of England has had on your past career. You have entered into that illustrious fraternity which has numbered in its ranks Swedenborg, Voltaire, and Garibaldi. These are the three who personify grand Idealism and Poetic Madness; Wit and Genius, and true Humanity; manly Energy, sterling Honesty, and hearty Republicanism. My sponsor was Simon Bernard—yours, I hear, was the King of Sweden.

In writing, dear brother, I do not address you as a Prince of Wales, for some of our Princes of Wales have been drunken, riotous spendthrifts,

covered in debt, and deep in dishonour; but you, dear brother, instead of being such an one, figure more reputationally as the erudite member of a Royal Geographical Society, or as a steady fellow of the Worshipful Company of Fishmongers. Happily, there is no fear that in your case a second Doctor Doran may have to pen the narrative of a delicate investigation. If Junius were alive to-day, his pen would not dare to repeat its fierce attack on another Prince of Wales. Junius charged George, Prince of Wales, with quitting the arms of his wife for the endearments of a wanton, with toying away the night in debauchery, and with mocking the scrowls of the people with an ostentatious prodigality. But your poor career, your sober and virtuous life, would win laudations even from Junius's ghost. You are an English gentleman, as well as Prince of Wales; a good and kind husband in spite of being Prince of Wales; with you, woman's honor is safe from attack, and sure of protection. The draggled and vice-stained plumes on your predecessors' escutcheons have been well cleaned and straightened by modern journalism, and the Prince of Wales' feathers are no longer (like the Bourbon fleur de lis) the heraldic ornament of a race of princes *sans foi, sans mœurs*. Fit were you as profane to make the journeys to the Altar, for fame writes you as sober and chaste, as high-minded and generous, as kind-hearted and truthful. These are the qualities, Oh, Albert Edward, which hid your disability as prince, when you knelt bare-kneed in our audience chamber. The brethren who opened your eyes to the light, overlooked your title as Prince of Wales in favor of your already famous manhood. Your career is a pleasant contrast to that of George Prince of Wales. Yet, because you are as different from the princes whose bodies are dust, while their memories still remain to the historian as visible monuments of shame, I write to you, not as English Prince but as brother Master Mason. Nor

do I address you in your right as one of Saxony's princes, for amongst my memories of other men's readings, I have thoughts of some in Saxony's electoral roll, who were lustful, lecherous, and vile; who were vicious sots and extravagant wasters of their people's earnings, who have lured for their seraglios each fresh face that came within their reach: while you, though Duke of Saxony, have joined a brotherhood whose main intent is the promotion of the highest morality. I do not indeed regard your title of duke at all in writing you, for when we find a Duke of Newcastle's property in the hands of Sheriff's officers, his title a jest for bankrupt messengers, and the Duke of Hamilton's name an European by-word, it is pleasant to be able to think that the Duke of Cornwall and Rothesay is not as these dukes are; that this duke is not a runner after painted donzels, that he has not written cuckold on the forehead of a dozen husbands, that he is not deep in debt, has not, like these dukes, scattered gold in filthy gutters, while deaf to the honest claims of justice. We know, brother, that you would never have voluntarily enrolled yourself in the world's grandest organization if you had been as these. If would have been perjury if you had done so,—perjury which, though imperially honored at the Tuileries, would be scouted with contempt by a Lancashire workman.

I do not write to you as Earl of Dublin, for Ireland's English-given earls have been as plagues to her vitals and curses to her peoples. For 700 years, like locusts, they have devoured the verdure of her fields, and harrassed the tillers of her soil. From the Earl of Chepstow to the Earl of Dublin, is the mere journeying from iron gauntlet to greedy glove—take and hold; and Irish peasantry, in deep despair, unable to struggle, have learned to hate the earls with whom English rule has blessed them. Nor even is this letter sent to you as Knight of the Garter, for when I read "*Homi*

soit qui mal y pense" I shrink from calculating the amount of evil that might fall upon some people in the world who occupy their thoughts with princes who are Gartered Knights. Nor do I pen this to you as Colonel either of Cavalry, Infantry, or Artillery, for I can but wonder at and admire the glorious military feats which, though your modesty has hidden them, have nevertheless entitled you to command your seniors, one at least with a Waterloo medal on his breast. Our history tells us of a warrior, "Black Prince," who killed many foes: it can also in the future write of you as a gallant soldier before whom pheasant, plover, and pigeon could make no stand.

I write to you as a fellow Master Mason, as to one on an equality with myself, so long as you are true to your Masonic pledge, less than myself whenever you forget it. I address this epistle to you as a fellow-member of a body which teaches that man is higher than king; that humanity is beyond church and creed; that true thought is nobler than blind faith, and that virile, earnest effort is better far than dead or submissive serfdom.

The Grand Lodge of England has just conferred upon you a dignity you have done nothing to earn, but you saw light in Sweden, and that initiation should have revealed to you that the highest honor will be won by manly effort, not squeezed from slavish, fawning sycophancy. Freemasonry is democracy, are you a Democrat? Freemasonry is Free-thought, are you a Freethinker? Freemasonry is work for human deliverance, are you a worker? I know you may tell me in England of wine-bubbling, song-singing, meat-eating, and white kid-glove wearing fashionables who say "Shibboleth," make "royal salutes" and call this Freemasonry; but these are mere badge wearers, who lift their legs awkwardly over the coffin in which truth lies buried, and who never either know the grand secret, or even work for its discovery. Come with me

to-day, and I will show you, even in this country, lodges where the brethren work day and night to break through conventional fetters, where they toil hourly to break down imperial and princely shams, where as a prince they would scorn you, and where as a man they would give you a brother's grip, and die with you or for you in the fight for human redemption and deliverance. Go to Joseph Mazzini, and he will tell you of lodges where, for fifty years, Poles and Italians have kept the sparks of liberty alive whilst Russian and Austrian tyranny was striving to trample and crush them out. Go into France, and the imperial tottering Lie"—which has stood too long in the shadow of the first Desolator's bloody reputation—will, if it can (now it is near its grave), forget its daily life-practice, and speak truth by way of change—tell you that the Masonic Lodges of France have been the only temples in which for twenty years it has been possible to preach the gospel of civil and religious liberty. Read Bro.: Adolph Cremieux's recent declaration: "La Maconnerie n'est pas la religion, n'est pas la foi, elle ne cherche pas dans le Macon, le croyant, mais l'homme." Get Odo Russell to ask Mastai Ferrati, or some old woman, to enquire of Monseigneur l' Evêque d'Orleans, and each will tell you that in the lodges are the greatest enemies of the falling churches, the bravest preachers of heretic thought, and the most earnest inculcators of Republican earnestness. Or instead of going, with some noble German glutton, to a paltry casino, read, if only once or twice, a page of Europe's history for forty years before '93, and then Germany's and Sweden's Master Masons, speaking from their graves, shall tell you how their teachings helped to pulverize crowns and coronets, and build up living citizens out of theretofore dead slaves.

You have joined yourself to the Freemasons at a right moment, for true Freemasonry is about to be more

powerful than Royalty. In Spain, at this moment, they have a government without a king; nay, more, in that land disgraced by many an *auto da fe* there is hope of the growth of a people not in the hands of priests. The Revolution which trampled on the Crown, has raised the brain, and heresy has been spoken boldly in the legislative chamber. Freemasonry has in Iberia a grand mission, an arduous task. The Revolution has exiled the weak and wicked Queen. Freemasonry, to prevent the return of such royalty, has to strive for the development of a strong and useful people. In Italy, where the Honorary G. M. is our brother, Joseph Garibaldi, to-day they dream of a Government without a monarch. Turin, Florence, Naples, Rome, forgetting petty dissensions and local differences, no longer misled by royally-tinselled vice, are striving and hoping for the time when an Italian Republic, with a Roman Senate, may once more claim the right to be in the vanguard of civilising peoples. Read, brother, how at the recent Masonic banquet at Florence, Frederic Campanella was greeted with *vivas* for the union "di tutti i Galantuomini" for the salvation of Italy. In England, even at this hour, we are—if the organs of blood and culture speak truly—very near forgetting the use of a Queen. The least learned in politics amongst our peoples now know that kings and queens here are only the costly gilded figureheads of the ship of State, its helm being in the hands of the nominees of our territorial aristocracy. Some begin to wonder whether the State might not be better served by sign less gaudy, and more in accordance with the material of which the bulk of the vessel is built. Others grumble downright that a sort of base Dutch metal should be imported in large quantities, as if we had no good British oak out of which to carve a king without disfiguring German silver or Dutch leaf. In France, men are working, with prospect of near

success, to overthrow the fear-stricken, *soi-disant* nephew of the great Emperor; and in Europe, the Republic of United Germany is not so far away but that the grandchildren of living Prussian and Austrian subjects may read with wonderment of the value that foolish Englishmen set upon petty German princes. *Liberte, Egalite, Fraterniti*, form the Masonic trinity in unity. Do you believe in this trinity? Which will you be, prince or man? You give me the right to ask, for, cradled a prince, you have to-day (in the time which ought to be your manhood) sought admission to the ranks of men. In Freemasonry there are no princes; the only nobles in its true peerage muster-rolls must be noble men—men noble in thought, noble in effort, noble in endurance—men whose peerage is not of a parchment patent, but foot-trodden on the world's weary to climb life's ladder. In our Masonry there are no kings save in the kingship of manhood, "*Tous les hommes sont rois.*" Kings with pens for sceptres, king poets who make burning verse, and grand music to give life to the half-dead nation. Kings of prose, who pen history as impeachment of the few cruelly strong in the past, and who pen it that the many may learn neither to be cowardly nor weak in the grand struggle of the future. You are a prince, but dare you be a man: for the sake of the Danish flower, whose bloom should gladden your life; for the sake of the toiling millions who are loyal from habit, and who will revolt reluctantly, but for peace will pay taxes readily, for the sake of the halo that history will show round your head in its pages? If you dare, let us see it. Go to Ireland—not to Punchestown races, at a cost to the people of more than two thousand pounds—but secretly amongst its poor, and learn their deep griefs. Walk in London, not in parade at its horse shows, where snobs bow and stumble, but in plain dress and unattended; in its Spitalfields, Bethnal

Green, Isle of Dogs, and Seven Dials; go where the unemployed commence to cry in vain for bread, where hunger begins to leave its dead in the open streets, and try to find out why so many starve. Don corduroy and fustian, and ramble through the ploughed fields of Norfolk, Suffolk, Northamptonshire, Wiltshire, and other counties, where thirteen shillings per week are high wages, out of which the earner has to feed and clothe the man, wife, and family, and pay rent. Brother, before you die you will hear cries for a Republic in England, cries that will require the brains of a grand man to answer, cries which are gathering now, cries from the overtaxed, who pay, without thought and without inquiry, many more pounds in unearned pensions, for yourself and brother princes, than they will by-and-by pay shillings, unless, indeed, you all work miracles, and make yourselves worth your money to the nation. Yet even this you might do; you might—you and your fellow princes in Europe—if you would disband your standing armies, get rid of the tinselled drones and gaudy court caterpillars, the State Church, leeches, and hereditary courts, tax-eaters, and then there would be a renewed lease of power for you, and higher happiness for the people. But whatever you determine to do, do quickly, or it will be too late. The *Vive la Republique* now heard from some lips in Paris, Lyons, Marseilles, Bordeaux, will soon be the voice of France, and there is an electric force in the echo of that cry—a force which evokes the lightning-like flash of popular indignation with such directness against princes who mock peoples, against kings who rule for themselves, and against peers who govern for their own class, that, as in a moment the oak which has stood for centuries is stripped of its brown bark and left bleached and blasted to wither, so is royalty stripped of its tinselled gilding and left naked and defenceless to the cold scorn of a just-

ly indignant nation. As a Freemason you are bound to promote peace, but peace makes the strength of peoples, and discovers the weaknesses of princes. As a Freemason you are bound to succor the oppressed of the world, but then it will be against your fellow-princes. As a Freemason you are bound to aid in educating the ignorant, but if you do this you teach them that the sole authority kings can wield they derive from the people; that a nation may elect a chief magistrate to administer its laws, but cannot give away their liberties to a master who shall have the right to bequeath his authority over their children to his child. As a Freemason you are bound to encourage the development of Free thought, but Free thought is at war with the Church, and between Church and Crown there has ever been most unholy alliance against peoples. You were a prince by birth, it was your misfortune. You have enrolled yourself a Freemason by choice, it shall either be your virtue or your crime,—your virtue if you are true to its manly dutifulness; your crime if you dream that your blood royalty is of richer quality than the poorest drop in the veins of

A FREE AND ACCEPTED MASON.

CARDINAL VIRTUES.

The ethical element in Masonry justly claims a large share of attention. An appeal is made to the moral nature in the first presentation of the system, while all along the way of its unfolding a like call is repeated. Masonry aims to develop the best quality of life, and to this end it inculcates pure and exalted sentiments, and makes use of varied forms and symbols to represent what is worthiest in character. It presents the graces which most adorn our race—the virtues that ennoble and bless—and asks its followers to be attentive to these things. Thus we find one section of the Entered Apprentice degree devoted to

the inculcation of great moral truths, and those virtues which in all ages have been deemed of paramount importance are impressively set forth and explained in the ritual. So it is the initiate is reminded of the fact that Masonry is organized upon a basis of principles and rules concerning duty, having moral as well as social characteristics and tendencies.

In the Masonic system great stress is laid upon the four cardinal virtues, which in all ages of the world have been regarded as potent factors in the regulation of the conduct of life. The significance of the word *cardinal* will be appreciated when we consider that it is derived from *cardo*, meaning primarily the hinge of a door, and secondarily that upon which anything depends or revolves. By cardinal virtues, therefore, reference is made to those moral principles and qualities which are of the first rank and exercise a controlling influence upon the life. The four virtues, to which such pre-eminence is given, have been differently named and classified; but as adopted into the Masonic system, and there emphasized, they commonly take this form: Temperance, fortitude, prudence and justice.

The first of these virtues is defined as "that due restraint upon the affections and passions, which renders the lower nature subordinate to the higher, and frees the mind from the allurements of vice." Temperance was presented by some of the ancient philosophers under the name of moderation, their teaching being to this effect: That men ought to hold their conduct within certain prescribed limits, and not rush into the excesses of folly and shame. Masonry urges this course. It puts temperance as first of the cardinal virtues, because it implies those fundamental relations which man sustains to himself—because it calls for restraint and self-denial without which the individual life cannot appear in its real greatness.

Fortitude is recommended as the

second of these important virtues. Not only is this an essential quality in itself, but it is the guard of almost every other virtue. Fortitude is that firmness of purpose, that strength of the will, by which a brave soul can resist evil and be faithful to the right under all circumstances. Masons are solemnly charged to stand firm in their allegiance to duty whatever may be the hazard, and the nobility of such adherence is impressively illustrated in the ceremony of introduction into the Order as well as by the text of the ritual.

Prudence is the third of those primary virtues on which the establishment of the Masonic character is said to depend. In the ordinary use and meaning of this word it perhaps suggests no more than a due appreciation of what is proper to be done under all circumstances. A prudent man will cause his life to be conformed to the dictates of reason; he will not be carried away by the waves of passion or impulse, but his words and deeds will be regulated by a due discretion. Prudence, however, in the Masonic sense, implies more than this restraint of thought and cautiousness of behavior. It is the synonym of wisdom—that wisdom which charges life with a potent force and adorns it with a heavenly grace. Wisdom includes knowledge and a good understanding—a perception of the best things of life and duty, and a purpose for their realization. In Masonry great emphasis is placed upon equality, even the arrangement of the lodge, the Master's place in the East, and his personification of King Solomon, being intended to make prominent that wisdom which in the lecture of the first degree is declared to be the characteristic of every Mason.

Justice is the fourth of the cardinal virtues. If named last in the ordinary classification, it is by no means the least of those moral excellencies specially commended. To be perfectly just is an attribute of the

Divine Nature alone; but to approximate thereto is alike the duty and the nobility of men. Masonry exalts the standard of right; by word and symbol it illustrates a justice which ought to govern in all the dealings between man and man,—between nation and nation. It is this equality which is the motive power to other virtues that thus become most powerful for good. Justice give them direction, and productiveness,—it is the rudder without which they would scarcely be able to sail into the desired haven.

Sum up these virtues—fuse them in the character and the life—and the result is the true man and Mason. Nothing else can accomplish such a work. Take from Masonry its moral sentiments—its ethical teachings which declare the springs and principles of human conduct—and it would be shorn of its grandest power. Our ancient Institution has gathered to itself strength because it has ever held before its followers a high ideal of duty, and has called them to earnest, manly striving for the things which most ennoble life. Its force has been largely moral. Its ministries have been . . . in the hearts and characters of men who have been its most faithful exponents, and in this way its greatest glory has been manifested. Thus it stands in the present, established on the foundations of temperance, fortitude, prudence and justice.—*Freemasons' Repository*.

INAUGURATION OF THE GRAND LODGE OF VICTORIA.

The ceremony of inaugurating a grand lodge of Freemasons in this colony, to be known as the Grand Lodge of Victoria, took place on Monday afternoon at the Protestant Hall, in the presence of about 200 members of the Craft. This is the third attempt made by a section of the brethren to establish a Grand Lodge of Victoria. The first effort was made in 1863, and another subsequently in 1876. This

last attempt, which has been carried out with success, was taken in hand about three months ago by a section of the brethren belonging principally to Irish lodges. A Masonic Union was formed, and after the necessary preliminaries had been gone through, a meeting was held at the Masonic Hall, on the 19th of June, at which the following lodges were represented:—St. John the Baptist, 1,518, E. C.; Lodge of Judah, 388, S. C.; Sebastopol Lodge, 457, I. C.; Australia Felix Lodge of Hiram, 349, I. C.; Fitzroy Lodge, 458, I. C.; Hotham Lodge, 429, I. C.; King Solomon Lodge, 422, I. C.; Duke of Richmond Lodge, 428, I. C.; Washington Lodge, 368, I. C.; Southern Cross Lodge, 642, S. C.; Ancient York Lodge, 467, I. C.; Emerald-hill Lodge, 595, S. C.; Kilwinning Lodge, 937, S. C.; Carlton Lodge, 380, I. C.; St. Clair Lodge, 416, S. C.; Past Masters' Lodge, I. C.; St. John's, 427, I. C.; body of Masons numbering 15 from Australia Felix Lodge, 474, E. C.; Footscray Lodge, S. C. At that meeting it was decided that a Grand Lodge of Victoria should be founded, and the inauguration of it was fixed for Monday, July 2, 1883, Brother Geo. Coppin being duly nominated for the position of the first Grand Master, while Brother J. A. Roberts was nominated as the Deputy Grand Master. The other officers were also duly nominated, and the necessary arrangements made for founding the Grand Lodge, according to ancient order and custom. The officers of the Grand Lodge of New South Wales highly approved of the step that had been taken, and a large number of them came over for the purpose of assisting at the inauguration ceremony. The Protestant Hall was selected by the executive committee as the place of meeting, and the large hall upstairs was fitted up as a temporary lodge-room. The decorations were done by Mr. W. Morgan, of Swanston street, and the organ used on the occasion was one of Messrs. Clough and Warren's, and was lent by Messrs. Nichol-

son and Co., of Collins street. On the brethren assembling, Brother J. W. Goddard, P. M., F. C., the chairman of the convention, was elected to preside, and the convention was duly opened. On the motion of Brother Hart, seconded by Brother Drew, Brothers Roberts, Evans, and Burton were appointed a committee to prepare the resolutions for the adoption of the convention. After a brief absence they returned, and brought up a report, the preamble setting out that this convention, representing a number of the lodges hailing from different constitutions, having taken into mature and careful consideration the present state of Freemasonry in the colony, recommended the representatives of the said lodges to at once proceed to establish a Grand Lodge in and for the colony of Victoria. The recommendation was adopted, and the Grand Lodge officers duly elected. The following officers and brethren of the Grand Lodge of New South Wales then took their seats to the right and left of the W. M.:—Most Worshipful Grand Master, J. S. Farnell; Deputy Grand Master, A. W. Manning; Past Deputy Grand Master, W. Booth; Past Deputy Grand Master, J. Hunt; Past Deputy Grand Master, F. W. Nestenstair; Grand Senior Warden, Dr. A. Burne; Grand Junior Warden, Capt. J. Lee; Grand Treasurer, J. Starkey; President Board of General Purposes, J. Hunt, P. D. G. M.; Acting Grand Secretary, R. A. Withers; Inspector of Workings, P. Howe; Grand Director of Ceremonies, R. C. Wills; Grand Assistant Pursuivant, J. Nobbs; Grand Clerk, W. Beaumont; Grand Tyler, H. Carrick.

A vote of thanks to Mr. Goddard, for the interest he had taken in the formation of the Grand Lodge, and the manner in which he conducted the business of the convention, was carried unanimously, on the motion of Brother Burton, seconded by Brother Errickson. The chairman briefly responded, and declared the convention closed.

The door was then opened for the admission of members of the craft of

the rank of Master Masons, and when all were assembled, there were about 290 present. On the lodge being duly constituted, Brother Goddard officiated as W. M., Brother Manchester as S. W., and Brother Evans as J. W. Brother Padley presided at the organ, and an efficient choir rendered the musical portion of the proceedings. Having been passed to the second and raised to the third degree, Brother A. W. Manning, D. G. M., of New South Wales, was duly appointed Installing Master, and the Grand Lodge officers elect retired from the room.

Brother Manning briefly addressed the brethren present. He congratulated them most cordially and fraternally on having formed a Grand Lodge and expressed the pleasure it afforded him to be present, as he heartily approved of the steps that had been taken, by following the example set by the Sydney brethren who established the first Grand Lodge in the southern hemisphere. He trusted that the Grand Lodge of Victoria which has been established, and which was about to be constituted by the installation of the Grand officers, would be a credit to the colony.

The Grand Lodge officers were then admitted, and the grand master elect, Brother George Coppin, and the Deputy, Grand Master, Brother J. A. Roberts, conducted to the altar. The usual declaration having been made, Brother Coppin was presented by Brothers Burton and Zevenboom, sen., to the installing Master. Having invested Brother Coppin with the clothing and jewels pertaining to his high office, he was formally installed as the first Grand Master of the Grand Lodge of Victoria, and saluted according to Masonic custom. The Deputy Grand Master, Brother Roberts, was presented by Brothers Goddard and Drew, and formally installed and saluted. The following other officers were then duly installed in their respective chairs:—R. W. Senior Grand Warden, Brother Major Parnell, P. D. G. B. B., S. C., P. M., E. C.; R. W.

Junior Grand Warden, Brother Dr. Maffey, P. M., E. C.; R. W. Grand Chaplain, Brother Rev. Swindles, E. C.; R. W. Grand Treasurer, Brother Councillor Zevenboom, P. D. S. G. W., E. C.; R. W. Grand Registrar, Brother A. H. Padley, P. S. G. W., I. C.; R. W. President of Board of General Purposes, Brother F. A. Burton, P. D. S. G. W., S. C.; Grand Secretary, Brother H. W. Holloway, P. J. G. W., I. C.; Grand Senior Deacons, Brothers Capt. Fullarton, E. C., and A. W. Musgrove, E. C.; Grand Junior Deacons, Brothers M'Naught, P. D. G. S., E. C., and H. Matthews, P. G. D. C., I. C.; Grand Superintendent of Works, Brother Brookhouse, P. D. S. G. W., S. C.; Grand Lecture Master, Brother L. Hart, P. D. J. G. W., E. C.; Grand Director of Ceremonies, Brother J. D. Drew, P. D. J. G. W., S. C.; Assistant Director of Ceremonies, Brother Paterson, P. J. G. D., I. C.; Grand Sword Bearer, Brother R. P. Raymond, W. M., E. C.; Grand Pursuivant, Brother Le Fevre, E. C.; Assistant Pursuivant, Brother Goldstein, W. M., I. C.; Grand Stewards, Brothers Bramnell, Burnard, Clapman, Coverlid, Detmold, Duerdin, Durham, Kitz, Malcolm, M'Kinery, Whittaker, Zevenboom, jun.

Brother Manning having thus finished the installation of the officers, and invested them with the insignia of office, declared the Grand Lodge of Victoria duly constituted, and ordered it to be declared in the east, west and south, which was done accordingly.

Brother Coppin returned thanks for the honor conferred on him, and promised to do his best for the good of the Lodge and the Craft in general.

On the motion of Brother Goddard, seconded by Brother Spink, it was decided—

“That inasmuch as the members of this Grand Lodge hail from different jurisdictions, it is resolved that they retain such rank and title as they severally held at the formation of this Grand Lodge, and that social and Past District and Provincial Grand Lodge officers rank as past grand offi-

cers corresponding with the highest position each officer may have held.”

Brother Major Parnell, G. S. W., moved—

“That inasmuch as this Grand Lodge has been formed by lodges hailing from different jurisdictions and wearing different colored regalia, for the present such subordinate lodges be permitted to wear such regalia as they may have in use at the formation of this Grand Lodge.”

This was seconded by Brother Dr. Maffey, G. J. W., and carried.

Brother Roberts, D. G. M., moved—

“That an address be prepared and sent to sister Grand Lodges requesting recognition.”

Brother Zevenboom, sen., G. T., seconded the motion, which was carried unanimously.

The lodge was then closed in the usual way.

In the evening about 200 gentlemen sat down to a banquet in the supper-room of the Town Hall to celebrate the inauguration of the Grand Lodge of Victoria. The chair was occupied by the M. W. G. M. Brother Coppin, supported on his right by the M. W. G. M. of New South Wales (Brother Manning). The room was suitably and tastefully decorated by Mr. W. Morgan, of Swanston street, and an excellent repast was placed on the table by Brother S. Morgan, of Gertrude street, Fitzroy.

GRAND LODGE OF ENGLAND.

The Prince of Wales, Grand Master of the Grand Lodge of England, through the Pro Grand Master, the Earl of Carnarvon, at the Special Grand Lodge held at Freemason's Hall, on July 5th inst., withdrew his proposed alteration of the “Table of Precedence,” announced on the Agenda paper. The London *Freemason's Chronicle*, of July 7th, says:—

“The general body of Craftsmen have every reason to be satisfied with the result of the Special Communication of Grand Lodge of England held on Friday last. It was apparent to any one in the habit of noting the

state of Masonic feeling, that the invasion of the prerogative of Grand Lodge—as some thought fit to express it—by the alteration of the Table of Precedence, was likely to be a theme for discussion, if not for dissension, for some considerable time to come. Most gratifying, therefore, must it have been to all well-wishers of our grand Institution, when it was announced by the Right Hon. the Earl of Carnarvon, the Pro Grand Master, that he had been in conference with the Most Worshipful the Grand Master on several occasions during the last few days, and that he was desired to say the G. M. did not desire to make any change that would not be acceptable to the Craft. The Pro G. Master further stated, that His Royal Highness had since learned that the changes had not met with that general assent he had been led to expect. He was also aware that a question had been raised whether the Grand Master had even the power to alter the precedence, not of existing, but of future Grand Officers. The power which the Prince of Wales—acting under advice—had exercised, was precisely that which all successive Grand Masters, from the Duke of Sussex, had exercised without Grand Lodge questioning it. By direction of the Prince of Wales, inquiry had been made on the subject, and the result was to make it clear that the practice had been somewhat conflicting; at one time the Grand Master, and at another Grand Lodge, had conferred rank on brethren, and fixed their status in Grand Lodge. In the Book of Constitutions framed in 1815, shortly after the Union of the two Grand Lodges, Grand Lodge took power to propose to the Grand Master three names for each of the offices of Grand Chaplain, Grand Treasurer, and Grand Sword Bearer, for selection therefrom by him, the Grand Master having the absolute right to select the other nine Grand Officers. This, however, was found not to work satisfactorily, and Grand Lodge, by reso-

lution of 29th July, 1818, cancelled the arrangement, and the Grand Master took power to appoint to all the Grand Offices except the Grand Treasurer, and this was embodied in the Book of Constitutions which was published in 1819. Since then the Grand Master had so appointed his Grand Officers, and had fixed and altered their status on more than one occasion, without complaint, let, or hindrance on the part of Grand Lodge. It might, therefore, be concluded, for the fact proved itself, that the Grand Master had done this, and had continued to do it, with the sanction and approval of Grand Lodge, and the custom had, in this as in many other cases, made the law, though that law had not been recorded, as it ought to have been.

“On the other hand, Grand Lodge had every now and again, by specific resolution, conferred rank and station on different brethren. In September, 1862, it resolved to make the President of the Board of General Purposes a Grand Officer; this he was not before, and his status was then fixed. The Pro Grand Master assured the members of Grand Lodge, His Royal Highness had but one end in view, that was to promote the interests of Grand Lodge. Again, in June, 1881, it created the appointment of Deputy Director of Ceremonies, and the First and Second Grand Standard Bearers. The Grand Master and Grand Lodge had at different times exercised concurrent authority in the matter. He exercised his powers and used his prerogative in the name and for the sake of the Grand Lodge, and on a question such as this there could arise no difference between the Grand Master and Grand Lodge. Grand Lodge was naturally jealous of its privileges, and no one would be more watchful in guarding those privileges than the Grand Master. The great end and aim of the Prince of Wales in the position of Grand Master, conferred upon him by and over this ancient, honorable, and most useful institution,

was to rule it well; to promote as far as in him lay its best interests, and the welfare, content, and happiness of the brethren generally. Having received reliable information that the changes made in April were not agreeable to the large body of the Craft, and his desire being to give effect to its well-considered wishes, His Royal Highness now cancelled the instructions he then gave. As a consequence, the Table of Precedence will continue to stand as in the Book of Constitution now in force. The Earl of Carnarvon also stated that he fully concurred in what the Prince of Wales had done."

MASONIC ITEMS.

The more any one speaks of himself the less he likes to hear another one talked of.—*Lavater.*

Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed.—*Cicero.*

Men are sometimes accused of pride merely because their accusers would be proud themselves if they were in their places.—*Shenstone.*

Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.—*Pope.*

We take cunning for a sinister or crooked wisdom, and certainly there is a great difference between a cunning man and a wise man, not only in point of honesty but in point of ability.—*Greville.*

One would think that the larger the company is in which we are engaged the greater variety of thoughts and subjects would be started into discourse; but instead of this we find that conversation is never so much straitened and confined as in numerous assemblies.—*Addison.*

The Grand Lodge of Cuba, on March 25th, ult., voted \$1,000 in gold to the general hospital in Havana.

The first Masonic Hall in the world was erected at Philadelphia in 1754; the second at Marseilles in 1765; the third at London in 1776.

Bro. T. B. Whytehead, of York, England, has our thanks for English papers. We wish he would favor us with his views of the recent action of Grand Mark Lodge of England, etc.

It is hard to personate and act a part long, for where truth is not at the bottom nature will always be endeavoring to return, and will peep out and betray herself one time or other.—*Tillotson.*

Thou mayst be sure that he who will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Walter Raleigh.*

To men addicted to delights, business is an interruption; to such as are cold to delights, business is an entertainment. For which reason it was said to one who commended a dull man for his application: "No thanks to him; if he had no business he would have nothing to do."—*Steele.*

Officers of Prince Arthur Lodge, No. 333, G. R. C., Flesherton, installed by W. Bro. M. Richardson, on August 24th, 1883:—I. P. M., W. Bro. M. Richardson; W. M., W. Bro. W. J. McFarland; S. W., Bro. John Gordon; J. W., Bro. M. P. McMaster; Treasurer, Bro. R. J. Sproule; Secretary, Bro. W. J. Bellamy; Chaplain, W. Bro. J. W. Armstrong; Organist, W. Bro. M. Richardson; S. D., Bro. Geo. Ferguson; J. D., Bro. Jos. Blackburn; S. S., Bro. Wm. Hacking; J. S., Bro. A. Neilson; I. G., Bro. W. H. Flesher; Tyler, Bro. Jas. Sullivan; D. of C., Bro. Thos. Mullarky. After the installation, W. Bro. M. Richardson was presented with a P. M.'s jewel and an address by the members of the Lodge.

The Canadian Craftsman.

Port Hope, August 15, 1883.

We have to apologize to our readers for the late appearance of the August number of *THE CRAFTSMAN*, occasioned by a number of causes, but principally on account of our printing the Reports of the Grand Lodge, the Grand Chapter, and the Great Priory of Canada, which are now completed. The September and October numbers will be issued immediately, and we will endeavor to be on time in future.

A SUIT FOR CRIMINAL LIBEL.

While accompanying our fellow journalists on the annual excursion of the Canadian Press Association, through the Province of Quebec, and while at Montreal, the following letter was sent us:—

MONTREAL, Aug. 7, 1883.

JOHN B. TRAYES, ESQ.,
Proprietor of *THE CANADIAN CRAFTSMAN*,
Windsor Hotel.

DEAR SIR,—In pursuance of instructions from Mr. William Ross, the W. M. of St. George's Lodge, E. R., we shall this afternoon institute criminal proceedings against you for the publication of divers libellous statements in your magazine, *THE CANADIAN CRAFTSMAN*, of the 15th of June. Desiring to cause you as little inconvenience as possible, we request that you will be present with bondsmen, in the Police Office in the Court House, at 2.30 o'clock, for the purpose of giving bail, and thus obviate the necessity of executing a warrant for your arrest.

Yours truly,

MACLAREN, LEET & SMITH.

We lost no time in complying with the request, and appeared at the Court House, and gave bonds for our appearance on the 27th August,—Bros. Henry Dunn and Jos. Usherwood becoming our bondsmen.

On our return home we were notified by our solicitors, (Messrs. Davidson,

Cross & Cross,) that arrangements had been made which would render it unnecessary for us to be present on the 27th, but on that date we were informed by telegraph to put in an appearance on the 29th. We accordingly went to Montreal, and on being informed fully of the facts in connection with W. Bro. Ross' case, we at once became convinced that he had been unjustly dealt with by the Grand Lodge of Quebec in publishing him as a suspended member of King Solomon's Lodge, of which we do not consider he ever was a member. On meeting the plaintiff in the Court an arrangement was made by which we tendered the following apology:—

"In the *CANADIAN CRAFTSMAN AND MASONIC RECORD*, of the 15th of June last, under the heading "Facts for English and Canadian Masons to contemplate," there were published a series of statements reflecting seriously upon St. George's Lodge, No. 440, E. R., Montreal, P. Q., and upon its Worshipful Master, Mr. William Ross. Among other paragraphs was one to the effect that English Warranted Lodges were doing a gross injustice to the Craft by accepting the rejected material of other lodges, and another which stated that the Worshipful Master of St. George's Lodge is at this present writing a suspended member of King Solomon's Lodge, Q. R." This was termed 'a gross outrage on Masonic decency,' and it was further avowed that the English Lodges were 'by their determined resistance to anything approaching Masonic courtesy, throwing open the portals of Masonry to the unworthy.'" Upon the publication of these aspersions the Master of St. George's Lodge took criminal proceedings against the proprietor and publisher of *THE CRAFTSMAN* for libel. Mr. Ross informed us that his course was not at all dictated by malice or any vengeful spirit, but because he considered it but due to himself that he should place himself right before the public and before the Craft to which he had devoted much time and in which he took a very deep interest. It is only right to state that the publications complained of arose from a misapprehension of the difficulties which have unhappily disturbed Freemasonry in the Province of Quebec for some time past. We have since learned that these accusations against Mr. Ross and the English Register Lodges,

as far as Worshipful Bro. Ross is concerned, were wholly unjustifiable, and that Mr. Ross' suspension was irregular and illegal, and its publication by the Grand Secretary of the Grand Lodge of Quebec the subject of criminal proceedings at present. Mr. Ross met us in a fair spirit and we could not do other than meet him with equal fairness, and finding ourselves in the wrong we tendered to Mr. Ross an apology, and agreed to publish this statement of the unfortunate circumstances, which Mr. Ross accepted and discontinued the proceedings."

It will be observed there is considerable in the above totally irrelevant to the point at issue, the action instituted against us by W. Bro. Ross being merely for repeating the statement published in the Proceedings of the Grand Lodge of Quebec that he was a suspended member (for non-payment of dues) of a lodge under that Grand Lodge jurisdiction. However, we agreed to publish the above in THE CRAFTSMAN, and we do so, but we desire to repeat we do not take back one word of what we have said as to the unjustifiable action of St. George's Lodge, No. 440, English Register, Montreal, for accepting black-balled candidates from Toronto, nor do we accept the specious explanations of interested parties in their efforts at justification. W. Bro. Ross is a gentleman of respectability and position, and we have every confidence is desirous of doing what is just, reasonable and fair toward his fellow-men and brother Masons. We believe he has acted conscientiously in his refusal to become a member of any lodge under the jurisdiction of the Grand Lodge of Quebec, which he had, as an individual member of the Craft, a perfect right to do. Taking this view of the case, we again tender our apologies to W. Bro. Ross, for having placed him before our readers

in a false position. On our part, it cannot be contended there was any malice, as prior to the day of the settlement of the case we had never met Bro. Ross, and did not even know him by sight or reputation. We found he was spoken of in the highest terms of praise by all of whom we made inquiry, and through the kindness of M. W. Bro. A. A. Stevenson, Past Grand Master of the Grand Lodge of Canada, (to whom we are greatly indebted for his good offices) the settlement was brought about. We shall be very careful how we quote the official reports of Grand Lodges in future, for this action might just as well have been instituted against us in a remote part of the globe as in the Province of Quebec.

Bros. Dunn, Usherwood, Crossby, and Stearns; R. W. Bro. Isaacson, M. W. Bros. Johnson, J. H. Graham, and Thos. White, will also please accept our thanks for their valuable counsel in connection with the above proceedings.

GRAND LODGE OF VICTORIA.

The formation of the Grand Lodge of Victoria is another cause for congratulation amongst those Masons who have carefully studied the questions of Masonic Sovereignty in the different countries, states and colonies. But whilst we congratulate the brethren upon the movement, we regret to note that the English Lodges stand aloof, and that, consequently, it will be years before there can be that peace and harmony which is so desirable in every Masonic jurisdiction. We trust, however, that our brethren in Victoria will see the

desirability of uniting under one Supreme Head; there can be no doubt as to the advantages of so doing. Of course, as on all former occasions on the foundation of a new Grand Lodge, the most absurd and vindictive statements are made by the opposing parties to crush out the *spirit of independence* which should actuate all earnest workmen in the quarries. It is very strange, and almost incomprehensible, to liberal-minded Masons that this spirit should exist, but that it does so, can easily be proven by the history of Grand Lodges. The love of office and greed of power on the part of those who have received the purple from the Home Authorities, apparently weigh more with them than the good of the Order; but let us in this particular instance point out the objectionable course pursued by those who would stamp out this effort for independence upon the part of our Victoria brethren.

We have before us a pamphlet entitled "*Reasons for not having the Grand Lodge of England; a reply to the self-styled and self-appointed Masonic Union of Victoria. Published by authority from the Acting District Grand Master of Victoria, Bro. H. St. John Clarke, and dedicated to Freemasons of the English Constitution.*" This precious morceau, which we might regard as a bid by the writer for the District Grand Mastership, begins by stating that it is "issued for the supply of the correct facts." To show how our worthy brother gives correct facts, we turn to the second page, which will suffice to prove the character of the arguments advanced to prevent the English Masons in

Victoria from uniting with the new Grand Lodge. Of course, if they believe such wilfully erroneous statements, it is useless attempting to influence them. He says: "The Union does not prove that since its secession from the Grand Lodge of England, the Grand Lodge of Canada, for instance, has elevated the position of Freemasonry in that country, recommended itself more to the uninitiated world by its public charities or produced such eminent Masons as to make a Canadian brother more respected than he was when under the Grand Lodge of England." And then this reliable (?) brother adds: "*History proves, on the contrary, that in place of being an honored limb of the Grand Old Parent Trunk, it has become AN AUTONOMY OF NO IMPORTANCE OUTSIDE ITS OWN PROVINCE.*"

Now, if such is the line of argument adopted to prevent our Victoria brethren from uniting under one Grand Lodge, it is of the most worthless character that was ever put forward by either an idiot or a bigot. It does not become us to say anything regarding our "eminent Masons," but we were under the impression that those who had occupied the throne of our Grand Lodge were brethren of ability and character, with high social and Masonic standing, whilst there are numbers of others whose names are known and greeted as "Masonic authorities" in every part of the Masonic world. Many of these men have directed the course of the Grand Lodge of Canada from its infancy upwards, and as Death removed some, others have filled their places, and instead of *three* petty Provincial Grand Lodges, jealous of

each other and quarrelling amongst themselves, we have a Supreme Body, recognized by every Masonic Grand Lodge on the face of the earth, honored at home and respected abroad. Instead of sending our funds to a foreign country; instead of having "no funds" when the cry of charity was heard; instead of confusion and anarchy, we have control of our own moneys, with between sixty and seventy thousand dollars in our treasury; we give with open hand to the widow and the orphan, and within our fold all is peace and harmony. We defy the world to point out any deliberative and legislative assembly in which the debates are characterized by more dignity, or where better reasoning and quiet argument is more worthy of commendation: We may be, in the eyes of this *Acting Deputy*, "*an autonomy of no importance outside our own province,*" but we PRACTISE Freemasonry. We have educated the orphan, supported the widow, relieved the sick, buried the dead. When the flames swept over Chicago, and ruin and destruction stared thousands in the face, the wires flashed the good news that the Grand Master of Canada authorized the Grand Master of Illinois to draw on this Grand Lodge (*of no importance*) for two thousand dollars, and M. W. Brother Cregier, writing our M. W. Bro. Jas. Seymour, on 14th October, 1871, said "May God bless you and yours, and enable us to repay by *lasting gratitude*, if not in kind and coin, your generous bounty." In 1871-2, we sent two hundred and fifty dollars to the Grand Orient of France, towards alleviating the distress, regardless of

nationality, amongst the members of the Fraternity caused by the Franco-German war. When Louisiana was inundated in 1874, we forwarded two hundred dollars. In 1877, when St. John's, N. B., suffered from the great fire, the Grand Master telegraphed one thousand dollars, and in 1878, when Grim Death was in the very air, and the countenance of God seemed to be hidden behind the grimsome clouds of pestilence and fever, we again forwarded a thousand dollars to our suffering brethren of Tennessee and Mississippi, and when the appeal came to us from Lodge of Humanitas, of Vienna, after the fearful Ring Theatre fire, we at once forwarded twenty-five pounds sterling. Yet, according to this opponent of the Grand Lodge of Victoria, "*the Grand Lodge of Canada has not elevated the position of Masonry in this country.*" Let him point to a *single grant* of even ten pounds sterling for charity whilst Canadian Masons were under England, Ireland and Scotland. We can find no record of any such; yet, now we are in a position to reply favorably to any appeal, and it is *the proud boast of every Canadian Mason that the Grand Lodge of Canada has never turned a deaf ear to a straightforward, honest application for pecuniary assistance.*" Yet the writer tells our Australian brethren it is only "*an insignificant autonomy of no importance.*"

However, in order to *prove* to our brother that he is either egregiously mistaken, or has wilfully violated the truth (for he could have easily ascertained the facts from the Grand Secretary of Canada if he wished) we append a tabulated statement of

GRAND LODGE OF CANADA BENEVOLENT FUND.	
In 1855,	\$ 40 00
" 1859,	100 00
" 1860,	
" 1861,	
" 1862,	130 00
" 1863,	340 00
" 1864,	535 00
" 1865,	501 00
" 1866,	610 00
" 1867,	1,010 00
" 1868,	1,245 00
" 1869,	2,270 00
" 1870,	3,521 00
" 1871, (Including grant to sufferers in Franco-German War, \$250.....)	4,400 00
" 1872, (Including grant to sufferers Chicago Fire, \$2,000.....)	6,915 00
" 1873, (Includ'g grant to Denver Lodge, No. 5, Colorado, \$125 65).....)	4,920 65
" 1874, (Including grant to sufferers Louisiana, \$200; and Quebec brethren, \$4,000).....)	8,850 00
" 1875,	6,615 00
" 1876,	6,915 00
" 1877, (Including grant to sufferers St. John's Fire, \$1,000).....)	9,415 00
" 1878, (Including grant to sufferers Yellow Fever, \$1,000).....)	10,180 00
" 1879,	11,090 00
" 1880,	8,391 00
" 1881,	9,495 00
" 1882, (Including grant to sufferers Lodge Humanitas, Vienna Ring Theatre Fire, \$122.91, and Funeral Expenses J. D. H., \$143.91).....)	9,971 82
" 1883, (Including grant to sufferers Fire, Kingston, Jamaica, \$488.33)....)	10,273 33
	<hr/>
	\$117,733 80

We trust the learned (?) doctor will now see how erroneous and false his statements are. The Grand Lodge of Canada, the Mother Colonial Grand Lodge of the world, has proven to the fraternity universal the vast advantages accruing to independent sovereignty. The miserable petty system of being governed by an appointed officer of a foreign Grand

Lodge, and having no voice, even in the proceedings of Grand Lodge, causes such brethren to lose interest in Freemasonry, and limits their ideas to the locality in which they are placed. We rejoice then to think that prominent Masons in Victoria have at last followed in the footsteps of their brethren of New South Wales, and established a Sovereign Grand Lodge for themselves. Let them persevere in their efforts, and although they will have to combat unwarrantable opposition for years, meet with mean and contemptible treatment from unscrupulous opponents, we can assure them they are doing good work,—true work, and square work,—when they range themselves in line with their sister Grand Lodges of the world. The Grand Lodge of England will, of course, denounce her, and do all in her power to discourage and annoy her; but after a time the Grand Lodge of Victoria will, like her sisters in the Dominion of Canada, come out of the struggle victorious and triumphant. In another place we give the names of the Grand Officers of the youngest member in the sisterhood of Grand Lodges. We wish the Grand Lodge of Victoria every success and a life of usefulness, benevolence, and prosperity. Let the Grand Lodges of this continent at once give her a helping hand by according her a speedy and honored recognition.

It is very generally understood that the Prince of Wales will pay a visit to the Dominion next year. If such is the case, in all probability an impetus will be given to Templary in this country. It is certainly needed.

MASONIC COURTESY.

This is a subject that cannot too often be discussed in the columns of a Masonic journal. The welfare of the Craft in general, and its success in its respective localities, depends so much upon the courtesy of its members, not only to each other, but to the visiting brother, that it is well worthy of occasional comment. The reception of the visitor varies greatly in different lodges, and only proves how particular every Mason should be to remember that he is part and parcel of a great brotherhood, linked together by the indissoluble tie of a common faith and a common object. We have attended some bodies where the visiting brother was received with open arms, where he felt himself at once at home amongst friends and brethren, where he was aided in his business occupations, and made the welcome guest at the fireside of the lodge members, where his sojourn amongst them was rendered cheerful, pleasant and profitable. These are the lodges in which members practice true Masonic courtesy.

Let us, however, turn over the leaf, and a very different picture is presented to us. The visiting brother sends in his card and a committee is appointed to examine him, who apparently deem their duty not to find out *his knowledge of Masonry*, but to trip him up by frivolous queries and "catch questions." Supposing, however, he passes his examination and is permitted to enter, what satisfaction can he feel in so doing? The committee is most likely a sample of the lodge membership, and after the formal introduction, he, in all probability, sits

out the balance of the evening, unnoticed and alone. Some may say the sketch is overdrawn, but from experience we know it is not. It is this lack of courtesy that deteriorates so much, in certain places, from the welfare and prosperity of the Craft. A young Mason going abroad and visiting a strange lodge for the first time, naturally expects to be treated with warm friendship and genial courtesy. Should he, however, unfortunately visit such a body as we have just described, he turns away disgusted and blames Masonry universal for the unpardonable ignorance of some local magnates in the Order.

It is a great pity that all lodges do not strive to excel in their hospitable reception of the visitor. It is in this particular that the members of the higher degrees are so far in advance of their brethren of the Blue Lodge. We cannot explain why it is so, but it is. The Frater of the Temple is always welcomed in the Preceptory as a Soldier of Christ should be. The Sir Knight of the Rose Croix, when he visits a Chapter of the Rite, whether Scottish or Memphis, feels that he is certain of a hearty welcome. It is owing a great deal to this geniality, this *bon homie*, this courtesy, that the higher degrees prosper so well. We have known many Masons who have literally given up attending their symbolic lodges on account of the formality and coldness attendant thereon. They cannot find that pleasant sociality in the lodge-room, so they seek it in the Asylum, the Rose Croix Chapter, the Consistory, or the Mystic Temple. This is not as it should be. The Blue Lodge should be the Mason's home, and every Hiramite should strive to

make the gatherings pleasant and profitable. Dry ritualism, and formal ceremonialism, are only the vestments that cover the sacred elements, and whilst we should pay due observance to the same, we should recollect that there is something in Masonry beyond them. We should ever remember that we are bound by the most solemn ties to every follower of the widow's son, and that it is our duty as well as our privilege to, at all times and under all circumstances, receive and welcome a brother with kindness, friendship, and Masonic courtesy.

CANADA, QUEBEC, ENGLAND.

The London *Freemason* is evidently greatly exercised over the position assumed by M. W. Bro. Daniel Spry, regarding the "invasion of the jurisdiction of the Grand Lodge of Canada" by St. George's Lodge, No. 440, English Register, Montreal. The *Freemason*, of course, falls back upon the unfortunate Zetland-Wilson treaty, by which, as we have said before, the Grand Lodge of Canada bartered away her birthright. Treaties, however, must cease to exist, when either of the contracting parties violate the most sacred obligations. It is absurd for the English Masonic press to contend that it is right for these English Warranted Lodges in Montreal to make Masons out of material rejected by Canadian lodges. If we have to submit to such an outrage, *what object is there in the ballot box?* The matter is of such serious import, that we actually urge *The Freemason* to reconsider the question. The facts are simply these: That if M. W. Bro. Spry, Grand Master of the Grand Lodge of

Canada, and M. W. Bro. Johnson, Grand Master of the Grand Lodge of Quebec, do not, by some means, put a stop to this system adopted by the English Montreal lodges of making Masons out of foreign and rejected ashlar, we shall soon have such a class of Hiramites in the Dominion as will disgrace any community. Can *The Freemason* expect the brethren of Doric Lodge to receive as a brother one whom they rejected, and who, finding himself black-balled, run down to Montreal, and there, in an English Lodge, received his three degrees? Of course, it cannot. Under these circumstances, cannot *The Freemason* understand that these English Warranted Lodges in Montreal are a constant source of irritation to the Craft in Ontario and Quebec, and are doing much to injure our sacred cause in both provinces. It is only through a spirit of narrow-minded bigotry that these lodges are kept alive at all, and the United Grand Lodge of England, if it had the welfare of the Craft-universal at heart, would notify them that at such a date their warrants would be withdrawn, if they did not ally themselves with the Grand Lodge in whose jurisdiction they worked. In order to be just, we give the article from our contemporary *in extenso* :—

"The state of things Masonically in Canada and Quebec is not good. We have already adverted to the suggestion of Masonic repudiation of the old concordat, a suggestion which, remembering the past, we are deeply grieved to see emanating from the Grand Master of the Grand Lodge of Canada, as auguring ill for the future of Canadian Masonry. If there is one thing more clear than another, it was the honorable and distinct understanding arrived at as regards the Masonic status and legal position of the English lodges remaining loyal to the Grand Lodge of England, and not only was it an understanding 'in futurum,' but Grand Master Wilson dis-

tinotly for the Grand Lodge of Canada, (never in any sense repudiated at the time.) proclaimed in no measured terms the perfect legality and propriety of the procedure of the English lodges. It is possible that he might for uniformity's sake have wished for one dominant Grand Lodge and one only, but he goes out of his way, and with the consent of the then Grand Lodge, to declare that they found no fault with the English lodges, but fully admitted their right, and recognized their legal and Masonic position. Words cannot be more clear or explicit. '*Litera scripta manet,*' and we recommend those would be breakers of treaties and repudiators of lawful and loyal Masonic obligations to read the intelligent and thoroughly Masonic words of Grand Master Wilson. Lord Zetland, as a noble specimen of an English gentleman and Freemason, was true to his undertaking, and kept to his honorable understanding and acceptance of a '*fait accompli.*' From that hour all outward semblance of active jurisdiction has been kept down, so as not to antagonize the views or interfere with the progress of the Grand Lodge of Canada, and the only reward we obtain is this childish agitation as regards the English lodges, this appeal to American, not English, Masonic law, as the law, just as if the Canadian lodges were off-shoots of American Grand Lodges, and this new and combined attack on privileges authorized and admitted alike by deliberate concordats and an honorable understanding. We cannot conceal the fears which recent publications have given us, nor how we regret to believe that the 'breach is widening,' and that we shall have a chronic and open running sore, which admits neither of palliative remedies nor an healing Eirenicon. The Grand Lodge of England, as we have often taken occasion to say, would not be true to its own historical position or Masonic obligation, its past history, its present prestige, if it abandoned the children of its own cradle and nurture, who still demand legally and loyally to adhere to their warranting Grand Lodge. From that position the English Grand Lodge never will recede, come what may, and as it neither cares for menaces, nor the 'tall talk' of irresponsible wire-pullers, it will still continue manfully to adhere alike to Masonic precedent and Masonic law, to an honorable understanding, and to loyal decorum and duty."

The *Freemason* (London, England) bemoans the lack of interest exhibited by the Grand Lodge of Ireland, and does not like the low entrance fees permitted in Scotch lodges.

THE INVASION OF THE JURISDICTION OF THE GRAND CHAPTER OF QUEBEC.

• The recent invasion of the Territorial Jurisdiction of the Grand Chapter of Quebec by the Grand Lodge of Mark Master Masons of England, is one of the most discourteous and outrageous acts that ever an English Masonic Grand Body has up to the present time perpetrated upon a colonial Supreme Masonic Body. It was done premeditatedly without cause or justification. In 1878, the Grand Z. of the Grand Chapter of Quebec, M. E. Comp. J. H. Graham, recommended that Grand Body to recognize the Grand Mark Lodge of England, which was accordingly done, and at a subsequent meeting the Grand Mark Lodge of England accepted the same and exchanged Grand Representatives, M. W. Bro. the Rev. G. R. Portal, M. A., P. G. M. of the Grand Lodge of Mark Master Masons of England, accepting the commission for the Grand Chapter of Quebec, and M. E. Comp. Graham accepting a similar appointment from England. These two Sovereign Bodies were therefore on terms of amity and alliance, yet the Grand Mark Lodge of England has, without the least notice being given of the act, actually warranted two Mark Lodges in the city of Montreal,—Victoria, No. 301, and Hennifer, No. 514, and granted a patent to Judge Badgeley as District Grand Master of the Province of Quebec, who, on receiving the same, appointed Lt.-Col. Hutton, District Deputy Grand Master, and proposes to organize a District Grand Lodge immediately. We ask any Mason of standing or

position if there is honor, courtesy, or even decency in such outrageous proceedings.

The London *Freemason*, of course, attempts to justify the outrage by the assertion that "a good deal must turn upon the original terms of recognition." May we enquire what our contemporary means by "terms of recognition." Every Mason knows that on this continent the Grand Royal Arch Chapter of each jurisdiction exercises supreme control over the Royal Arch Degree of its own jurisdiction, and the subordinate degrees of Mark Master, Past Master, and Most Excellent Master. Would the Grand Lodge of Mark Master Masons of England dare to do such an act with the Grand Chapter of Pennsylvania, etc.? No. The *Freemason* actually admits that "if the Grand Mark Lodge of England recognized the Grand Chapter of Quebec as legally the directing power of the Mark Lodges in Montreal according to the system in vogue, then it is no doubt a 'Strongish Order' in 1888, without a word of warning, to issue warrants for Mark Lodges and appoint a Provincial Grand Mark Master." We should think it was. "But," adds the *Freemason*, and we now read more ridiculous nonsense, "if the Grand Mark Lodge of England only recognized the Grand Chapter of Quebec as a friendly body, *salvo jure*, then it did not waive its original and indefeasible right as arising out of its position as a Grand Mark Lodge, to issue Mark Warrants. Strictly speaking, the 'Mark' has nothing to do with the Royal Arch." Now, the *Freemason* knows that the Mark everywhere in the United States and Canada is a

prerequisite to the Royal Arch, and that when the Grand Chapters of this continent recognized the Grand Mark Lodge of England, that they did so as the Supreme Legislative bodies of Mark Masonry in North America. There is no other assumption and no other theory tenable. The whole proceeding is simply disgraceful, and we doubt not when the Grand Chapter of Quebec lays the matter before the Grand Chapters of this continent they will, unless the *amende honorable* is immediately made, withdraw all recognition of a Masonic organization that can issue such a "Strongish Order." We refer our readers to M. E. Comp. Graham's correspondence in the matter, and congratulate him upon the manly stand and straightforward course he took as soon as the matter came under his cognizance.

THE GOD OF FREEMASONRY.

The student of our mysteries, as he contemplates the lessons of the lodge room, and gradually learns the hidden meaning of much that at first he failed entirely to comprehend, is more and more impressed with the beautiful and wondrous symbolism of our Order. There is not a degree or grade, or rite in Freemasonry whose teachings, if properly applied, do not furnish food for serious thought to him who is in search of light. On every side he finds himself surrounded with a halo, the effulgence of which purifies his mind and penetrates the inmost recesses of his soul. What is that halo? What is that effulgence? It is the development of the intellect through and by means of the scintillating rays of divine light that are

constantly flowing from the fountain head of Masonry, the throne of Grace itself, the Fatherhood of God.

The God of Freemasonry! This is the corner stone of that magnificent edifice, which we, as followers of the Widow's Son, whose sad death reminds us of a future state, are daily and hourly erecting to His honor and His glory, and which would crumble into dust and be swept by the winds to the four corners of the earth if we failed to recognize or appreciate this the first, the greatest, the grandest landmark of Freemasonry.

Men talk of age; they speak of the genius of statesmen; they dilate upon the eloquence of the orator; the wondrous ability of a Napoleon, the patriotism of a Washington, the statecraft of a Disraeli, but all pale and sink into insignificance when we remember the silent, pure and holy teachings of the Father of the Craft. Their names are even lost in the dim vista of the past; no pyramids mark their resting place; no graven tablets tell the history of their creeds; yet to this age, in every country and under every clime brother meets brother and whispers the word that binds them closer than blood, or nationality, or creed. Empires have fallen, religious beliefs have passed away, nationalities have ceased to exist, but Masonry lives. Her philosophy has penetrated the soul of the monarch, and cheered the peasant on his dying bed. Both have understood it, both have seen the light, both have felt the warmth of the rays, both have acknowledged the Fatherhood of a Creator,—good, kind, loving, forgiving, generous,—a practical God.

The God of Freemasonry! The

candidate as he passes through the simple ceremonies of the First Degree, has unrolled before his mental vision a panoramic view of a glimpse of the mysteries of Creation. He is taught the first great lesson,—*to think for himself*. He sees before him the spirit of God as it moved in that black and gloomy period over the vast expanse of the lonely, uninhabited waters, dark, cheerless, and cold. Here at the altar the first ray of light enters his soul, and if he will only encourage it, only nestle and cherish the germ that is that night planted in his bosom, he has acquired the secret that will open the door to those hidden mysteries which teach the Mason how to live and how to die.

No Mason should fear death! On the other hand he does not pretend to look upon it as a release. There is much in this world glorious to contemplate, beautiful to behold, and worthy of the study of man. God never created this earth, His green-footstool, with its vast oceans, its noble mountains, its lovely dales, its busy hives of industry, to be regarded as a mere resting place. No, he gave man hands to till the soil, a mind to cultivate the arts, and a soul to prepare itself for a future existence by studying the mysteries of the Godhead, and this is what Freemasonry does. Its science is a grand theosophy, opening wide the window of the soul to the purifying influence of the contemplation of another and holier stage of existence, a stage that will develop the resources of the intellect by drawing them nearer and identifying them more closely with the intelligence of the Godhead.

In every leaf that flutters in the

breeze, in every fish that darts through the fathomless depths of the ocean, in every insect that burrows in the crevices of the earth, in every bird that skims the air, in every beast that roams the forest, the Mason beholds the handiwork of God. In the first rays of the meridian sun he perceives the wisdom of the Creator, and in the pale effulgent rays of Luna are reflected the gentle, kindly love of Him who shields us in the night and guides our footsteps in the day. When the hurricane blows, and lightning flash follows lightning flash amidst the roar of contending thunder, the Hiramite remembers he is in the hands of a God who doeth all things well. The God of Freemasonry is not the angry, wrathful deity that man has created out of a shadowy myth; a *created* God, with foul passions, and spiteful, vindictive thoughts, but a loving, kind and gentle Parent, forgiving the errors of the children of men.

The Great Architect of the Universe, the Grand Geometrician, the Great I Am, the Adonai, the Jehovah, the JAH, the Supreme Grand Master, is not the Being with dark and lowering brows, scowling in fierce anger at its own creations, as too many sects and churches would have us believe; nor is He that gloomy and austere deity that would have us quake at His voice and tremble at His word. That is the man-created God of the present day; a thing exalted little above the idols of the Chinese, or the wooden and graven images of the untaught and barbarous cannibal of Central Africa. No, the God of Freemasonry is not a God of sect, or creed, or church, or nationality. He

can listen to the silent prayer of the untutored child of nature and with pleasure grant, if so He thinks right, his frugal wants, as well as to the grand and solemn ceremonies of a ritualist church. He scoffs not at the rude and coarse efforts of a Salvation Army. He sympathizes with the ignorant Hindoo who martyrs himself for faith. In a word, He loves mankind. He notes the errors of our creeds and forgives them, for they are done for His glory, His honor. This is the God of Gods that the simple yet sublime lessons of the Craft teach us to respect as a Guide, to appreciate as a Friend, to love as a Father. This is the God upon whose Fatherhood Freemasonry rests its superstructure, and before whom every Son of Light bends the knee with reverence and with love, for He is to us a parent and we are His weak and erring children. The God of Freemasonry is "Our Father which is in Heaven," and whose glories every true Freemason will one day share.

THE "MASONIC CHRONICLE" AND QUEBEC.

We heartily congratulate the *Masonic Chronicle* on its successful career, and trust that now upon entering its third volume its friends and supporters will push its circulation by every honorable means. There is no reason why there should not be two good Masonic journals in Ohio, a State in which Masonry is thoroughly taught and practiced. The *Chronicle* has come to hand regularly, and every month contained an immense amount of general Masonic news. It has never been ashamed of its opinions,

nor squeamish in expressing its views. Whilst at times we have found it necessary to dispute some "items" in its Masonic creed, we have always found it courteous though firm in controversy. The *Masonic Chronicle* has always proved itself a firm friend of the Grand Lodge of Quebec, and does not hesitate to denounce the recent outrages. We wish it all success, and have much satisfaction in transferring the following editorial to our columns:

"In a former issue we took occasion to refer in terms of disapprobation, to the action of one of the English Chartered lodges in Montreal, P. Q., in regard to their initiating a candidate who had been rejected by a lodge in Toronto. In the address of Grand Master Spry at the recent session of the Grand Lodge of Canada, he introduces the correspondence on the subject, which has taken place between the Secretaries of the Grand Lodges of Canada and England, and we are constrained to the belief that the reply of the Grand Secretary of England shows a remarkable lack of Masonic equity, and further that in the light of subsequent events, we are tempted to the conclusion that the Grand Bodies in England believe that Colonial Grand Bodies have no rights that the former are bound to respect. The facts in the case seem to be: That a person residing in the city of Toronto made application to Doric Lodge in that city, and was rejected. He subsequently applied to a lodge in Montreal, and was therein made a Mason. These facts were fully stated to the G. M. of England, and the answer of the Grand Secretary says that he is commanded by the M. V. the G. M. to say that 'it is not easy to understand how the 'invasion of territory' can be applied to a case where a person leaves the jurisdiction of the proposing Grand Lodge, and entering that of another, is initiated therein. It would obviously be inconvenient and impracticable for such a course to be declared against Masonic law, as it would clearly be impossible to lay down where to draw the line.

"For example, supposing the person in question, instead of going to Montreal, had proceeded to England, Ireland, or Scotland, for a time, could it be asserted that he could not be made a Mason in those countries? There is certainly no Masonic regulation on this side of the water forbidding it."

"Indeed then we believe it is high time that such 'regulation' should be provided.

"Would it be just, or would it tend to the reputation of the institution to allow, that it is possible for any person whose character was so indifferent, or perhaps notoriously bad, that he could not obtain membership on this side, to be received with open arms by a lodge on the other side? and yet this is just what the doctrine laid down in the G. S.'s letter amounts to. There are scores of persons on this side whose wealth is their only qualification, who could not under any circumstances obtain admission within the portals of a lodge here, who, if they were to know that such a thing were practicable, would rush, as fast as steam could carry them, across the ocean, to obtain the boon denied them here. Of course, the 'reputable circumstances,' i. e. Bank book qualification would be present, but on this side we require, as more important, *reputable character*, as a qualification."

THE TRIENNIAL CONCLAVE.

The Triennial Conclave of the Grand Encampment of the United States, at San Francisco, was a great success, so far as pleasure and enjoyment went. Little actual business seems to have been transacted; no charity fund established. Parades, drills, balls, excursions, etc., were the order of the day. The next Conclave will be held on the third Tuesday in September, 1886, at St. Louis. The following officers were elected:— Grand Master, Sir Robert E. Withers, of Virginia; Deputy Grand Master, Sir Charles Roome, of New York; Grand Generalissimo, Sir John P. Gobin, of Pennsylvania; Grand Captain General, Sir Hugh McCurdy, of Michigan; Grand Senior Warden, Sir J. Larue Thomas, of Kentucky; Grand Junior Warden, Sir George C. Perkins, of California; Grand Treasurer, Sir John W. Simons, of New York, seventh term; Grand Recorder, Sir Theodore S. Parvin, of Iowa, fifth term.

Out of 163 votes Sir Knight Withers received 146.

The Grand Master subsequently made the following appointments:—George C. Betts, of St. Louis, as Grand Prelate; H. B. Stoddard, of Texas, as Grand Standard Bearer; J. B. Pearson, of Missouri, as Grand Sword Bearer; N. Van Slyek, of Rhode Island, as Grand Warden, and D. Smith, of Alabama, as Grand Captain of Guards.

The *Masonic Chronicle* says:—"The competitive K. T. drill took place in Bay District Park. Some 13,000 people were present. Only three Commanderies competed for the prizes, viz.: Raper, of Indianapolis; De Molay, of Louisville; and St. Bernard, of Chicago. Raper was the first to enter the lists. They were followed by De Molay, and St. Bernard appeared the last. The decision of the Judges was made known in the evening, and then it was found that they had given to De Molay the first, Raper the second, and St. Bernard the third prize. The decisions appeared to give general satisfaction."

A GOOD SUGGESTION.

As the anomaly attached to the name of "the Grand Lodge of *Canada*" is constantly attracting attention, and has called forth comment and criticism from two at least of our sister Grand Lodges in the Dominion, would it not be advisable, since we cannot at present take the title of Grand Lodge of Ontario, as we ought to have done at the formation of the Grand Lodge of Quebec, to add to our title, as the Committee on Foreign Correspondence of the Grand Lodge of New York suggests, "for the Province of Ontario." This we regard as a good suggestion.

The term "Grand Lodge of *Canada*" is, to say the least, a misnomer, and by calling our Supreme Body "The Grand Lodge of *Canada* for the Province of Ontario," we express at least our territorial jurisdiction. The Grand Chapter of *Canada* should also change its name, and the sooner such is done the better.

GRAND LODGE OF VICTORIA.

It is highly gratifying to those interested in the prosperity of the Colonial Grand Lodge System to note the success attendant upon the formation of a Masonic Union in *Victoria* for the purpose of forming a Grand Lodge for that important colony. A convention was held at *Melbourne* on June 15th, and although the number of lodges represented was not as large as might have been desired, still, considering the threats and mis-statements of those opposed to the same, we consider the gathering one that was in every way satisfactory. Past Master W. Bro. J. W. Goddard, an active and prominent Mason, was called upon to preside, and Bro. H. W. Holloway was elected Secretary. After the usual preliminaries, it was unanimously resolved.

"That the Grand Lodge of Free and Accepted Masons of *Victoria*, be now, and is hereby established upon the ancient charges and constitutions of Freemasonry."

The Grand Lodge Officers were then elected, and only the Grand Stewards required to be balloted for.

Most Worshipful Grand Master—Bro. the Hon. George S. Coppin, M. L. A.

Right Worshipful Deputy Grand Master—Bro. J. A. Roberts, P. D. S. G. W., E. C.

E. W. Senior Grand Warden—Bro. Major Farnell, P. D. G. B. B., S. C., P. M., E. C.

R. W. Junior Grand Warden—Bro. Dr Maffey, P. M., E. C.

R. W. Grand Chaplain—Bro. Rev. Swindelis, E. C.

R. W. Grand Treasurer—Bro. Councillor Zevenboom, P. D. S. G. W., E. C.

R. W. Grand Registrar—Bro. A. H. Padley, P. S. G. W., I. C.

R. W. President of Board of General Purposes—Bro. F. A. Burton, P. D. S. G. W., S. C.

R. W. Grand Secretary—Bro. H. W. Holway, P. J. G. W., I. C.

The officers and brethren of the Grand Lodge of New South Wales and representatives of other Grand Lodges, then entered and took their seats on the dais to the right and left of the Chairman of the Convention.

The Convention was then closed, and the Grand Lodge of Victoria opened with prayer, after which the Grand Officers elect retired, and the Chairman vacated his seat in favor of R. W. Bro. G. W. Manning, Deputy Grand Master of the Grand Lodge of New South Wales, who, with the assistance of a number of Grand Officers of that Grand Lodge, duly installed the newly elected Grand Master and his officers.

The proclamation having been duly made in the East, West, and South, the Grand Master addressed the brethren as follows:—

“In acknowledging the honor you have been pleased to confer on me in electing me to be Grand Master, I must take the opportunity of congratulating my brother Masons, not only in this colony, but throughout Australia, on the establishment of the second Grand Lodge in this half of the world. (Applause.) Following the courageous example of New South Wales, we have this day exercised the just and constitutional privilege of establishing the Grand Lodge of Victoria, by which we sever our financial connection with the Grand Lodges on the other side of the world. In doing this, it is not with any ill-feeling: our sympathies and love are as great for the parent lodges as they ever were—(applause)—but it is because we feel that the time has arrived when in the interests of Masonry throughout the colony, we should take charge of our own affairs. The wonderful progress of Masonry throughout the United States of America and Canada, fully justifies the belief that in following in their footsteps we shall extend

and strengthen the benefits of our Craft throughout the colony, and relieve ourselves from the apathy and indifference which I regret to say has existed for a number of years, and encourage the desire on the part of brothers to become more familiar with the mystic teachings of our sacred order. (Applause.) As it is now so late, I will not detain you by addressing you upon the legality of our proceedings to-day. The establishment of the Grand Lodge of New South Wales, the very interesting and exhaustive address made at its inauguration by the Most Worshipful the Grand Master, and the circulation of its proceedings have made Victorian Masons familiar with the facts—and I think they are indisputable—that New South Wales and Victoria have, in establishing their Grand Lodges, acted in a perfectly just and constitutional manner according to the leading lights of ancient Masonry. (Applause.) Brethren, as your Grand Master, I shall endeavor to maintain the dignity of the Grand Lodge by adhering strictly to the principles of ancient established Masonic laws and customs. It will be my special duty to maintain the constitution under which we act with firmness and decision, and I shall devote myself sincerely to endeavoring to reconcile those Masonic differences which I regret to say exist at present. (Applause.) On behalf of the Grand Lodge of Victoria I accept the right hand of fellowship that has been so generously held out by our brothers of New South Wales. (Applause.) We are greatly indebted to our brother the Grand Master, the Deputy Grand Master—who so ably officiated as installing-master—and the officers of the Grand Lodge of New South Wales, for their visit here to take part in this interesting ceremony. I hope that the time is not far distant when we shall have an opportunity of reciprocating the obligations we are under to our New South Wales brethren. (Applause.) I will not detain you further at present, but will simply express the hope that the Great Architect of the Universe may look down and bless our proceedings to-day, and give us strength for the performance of our duties. May we continue, through Him, to labor with success, in peace and harmony, and may He assist and preserve our ancient order by cementing it with every moral and social virtue. So mote it be. (Applause.)”

Brother Goddard moved,—

“That, inasmuch as the members of this Grand Lodge hail from different jurisdictions, it is resolved that they retain such rank and title as they severally held at the formation of this Grand Lodge, and that actual and Past District and Provincial Grand Lodge officers rank as Past Grand officers corresponding with the highest position each officer may have held.”

After other routine business, the Grand Lodge was closed in ample form. A magnificent banquet took place in the evening, and many excellent addresses made, including one from the Hon. Jas. Squire Farnell, M. P., Grand Master of the Grand Lodge of New South Wales, which we only regret we cannot transfer to our columns.

We welcome with much pleasure the Grand Lodge of Victoria, and trust that the Grand Lodges of this continent will not fail to speedily recognize their youngest sister, and receive her with open arms as one worthy of the noble cause that we all advocate.

GENERAL GRAND CHAPTER.

The Twenty-fifth Triennial Convocation of the General Grand Chapter of the United States, was held at Denver, Colorado, on August 13th. The addresses of welcome, and responses, were masterpieces, and well worthy of the eminent Masons who delivered them. There was the usual banquet, at which Bro. Horner stated the Scottish Rite was practised in twenty-seven nations and one thousand dialects. He did not say languages, so we can take the assertion for what it is worth. The following Companions were duly elected:—

M. E. Alfred F. Chapman, Massachusetts, G. G. H. P.

Noble D. Larner, D.D., D.G.G.H.P.

David F. Day, New York, G. G. K.

Jos. P. Hornor, Louisiana, G. G. S.

Reuben C. Lemmon, Ohio, G. G. Treasurer.

Christopher G. Fox, New York, G. G. Secretary.

Thomas M. F. Patton, Oregon, G. G. C. H.

Benjamin F. Haller, Tennessee, G. G. P. S.

Roger W. Woodbury, Colorado, G. G. R. A. C.

William H. Mayo, Illinois, G.G.M. 3rd V.

Lansing Burrows, Kentucky, G. G. M. 2nd V.

John J. Sumpter, Kentucky, G. G. M. 1st V.

The next session will be held in Washington, D. C., in September, 1886.

TIT FOR TAT.

"It is rather amusing to think that the efforts of certain discontented, sore-headed Masons of Toronto, who desired to persuade the United Grand Lodge of England to grant them a warrant, has produced a very peculiar effect upon certain brethren in London (England) and Liverpool. From the former city a petition signed by a large number of brethren asking for a dispensation to open a lodge under the jurisdiction of the Grand Lodge of Canada, has been received by Grand Master Spry, who has it at the present moment under consideration, and he has been duly notified that another one for a similar purpose is being circulated in the latter place, and will be shortly forwarded for his approval. We do not suppose our Most Worshipful Grand Master will grant the prayer of the petitioners, at least not for the present. If, however, these constant invasions of Canadian Territory by the English Grand bodies is to be kept up, there is no telling what may be the result. We must defend our rights, and although we should have to resort to such a system of retaliation, there will be very good ground for so doing. We trust, however, that wise counsels will prevail in the Craft in England, and that the recent disgraceful exhibitions of petty spleen and contemptible tyranny will soon cease, otherwise the Grand Master and Grand Lodge of Canada will really be forced to act with a high hand in order to put a stop to these constant and repeated insults."

We quote the above from one of our exchanges, and fully agree with the same. English Masons apparently have no regard for the feelings of their

Colonial brethren, and fancy that a member of the Mystic Tie who has received his degrees in Canada or Australia is entirely unworthy of notice by one who has had the lamb-skin presented to him in an English lodge. The spirit is anything but Masonic, and we are surprised to think that any brethren, especially those who speak the Anglo-Saxon tongue, and are loyal subjects of the same Sovereign, should so thoroughly forget the principles of the Craft. The matter is one that causes deep regret amongst those Hiramites who love Masonry for its own sake. The United Grand Lodge of England has much to answer for in thus fostering strife instead of teaching and circulating "Peace on earth and good will towards men." The subject is so serious and of such vast import, that we earnestly urge upon the English Masonic Press to hesitate no longer, but courageously, manfully, and Masonically point out to the Craft in the mother country that the Masonic powers in England are not only doing a vast injury to their brethren in the Colonies, but perchance alienating the affections of thousands of the most loyal subjects from their devotion to the British throne.

Personalities are the weapon of the coward, and slander the language of the poltroon. When a Masonic body resorts to such it proves its tottering condition, its abject meanness, and its contemptible pusillanimity. No true Freemason should either ally himself with such or even allow his fair name to be besmirged through the actions of others.

EDITORIAL ITEMS.

St. John's Lodge, No. 169, G. R. Ireland, at L'Original, Ont., is the only foreign lodge in Ontario. It is proposed to unite it with Hawkesbury Lodge, G. R. C.

Our highly esteemed and R. E. Comp. David McLellan, Grand Scribe E., has recently been appointed a J. P. of the City of Hamilton. He also worthily fills the position of Chairman of the Public School Board of that city.

The *Hebrew Leader* gives M. Ill. Bro. J. Ross Robertson, G. M. Royal and Select Masters, Canada, great praise for so openly expressing his opinions in his address to the Grand Council as to the lethargic condition of Cryptic Masonry in the Dominion. The address is almost entirely quoted.

R. W. Bro. J. J. Mason, Grand Secretary of the Grand Lodge of Canada, is spoken of as a candidate for the Mayoralty of Hamilton in the approaching election. He possesses all the qualifications for the position, which he would fill with honor to himself and credit to the ambitious city.

W. Bro. T. B. Whytehead informs us that a new lodge, "Agrippa," is to be "floated" at York, England, and that it will in reality be a military one, since the members are principally officers connected with the staff there. It is called after the celebrated Roman Emperor, whom tradition states built up and greatly beautified this ancient city.