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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
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## SOVEREIGN GREAT PRIORY, KNIGHTS TEMPLAR OF CANADA.

### ALLOCATION

of M. E. Sir Knight Col. W. J. B. Macleod Moore, Grand Master, at the Annual Conclave, held in Hamilton, Ont., on the 6th inst:—

*Fratres*.—In tendering to you my fraternal greeting and acknowledging with deep gratitude and reverence the merciful protection of the Great Captain of our Salvation, who has spared us to meet again at our annual re-union, I think it right before we enter on a recapitulation of the various subjects and transactions connected with our Order and this Sovereign Great Priory, low so firmly and happily established in the Dominion, to pay a last sad tribute of respect and affection to the memory of those *Fratres* who have, since we met together, ended their earthly pilgrimage and departed from amongst us, to enter on the new birth, we trust to a happier and better life.

It is with pain and sorrow I have to chronicle the death of one of our most esteemed members, well-known in the Masonic world at large.

Fra. GEORGE CANNING LONGLEY, whose private friendship I enjoyed for many years, and was fortunate in having the benefit of his extensive reading, sound judgment, and undoubted historical Masonic knowledge, as one of the "Great Prior's" Council in this Great Priory of Canada, departed this life at Prescott, Ont., 23rd February, 1885, and although not altogether unlooked for, having been a great sufferer and confined to his room for many months, the sad event has cast a gloom and left a blank amongst his many private and Masonic friends who knew him best.

Our lamented Frater was taken away at the comparatively early age of 57 years. He was born at Maitland, Ont., on the 29th October, 1827, where the greater part of his life was spent, inheriting considerable landed property from his father, who had

become a settler in Canada, arriving from England in the first decade of the century. For the last five years, our Bro. resided at Prescott, where he held the position of Collector of Inland Revenue. In private life, he was an amiable and affectionate husband and father, a kind and sincere friend, a retiring student seldom to be found away from home or absent from his library and beloved books, and possessing an extensive collection of rare and unique works on all subjects.

In his extensive correspondence on Masonic matters, he was at all times clear, courteous, and to the point, but caustic and cutting in the extreme, when he felt called upon to administer the lash of disapproval. Our esteemed and lamented brother was essentially a "Masonic Student," a seeker after truth, desiring always the fullest light upon all questions, preferring to see things as they are, not as a vain or fond imagination would fain suppose them to be. He delighted in sharing his store of learning, and took a generous pleasure in the exaltation of his friends to the honor and distinction of offices in Masonry, albeit he himself neither coveted or aspired to aught but the distinction of being thoroughly versed in the deepest mysteries of Masonic lore, and that could not be withheld, even by those whose imperfect intercourse with our lost friend and fellow-worker denied them the privilege of his friendship. I could enlarge on this theme, having known and loved him well, but if "Many waters cannot quench love, neither can many words conquer grief."

He became a Mason in 1852, and was initiated in a Lodge at Ogdensburg, State

of New York, on the river St. Lawrence, opposite the Canadian Town of Prescott, afterwards affiliating with the "Sunsex" Lodge, of Brockville, Canadian Registry, and the Royal Arch Chapter there.

In his own village of Maitland he subsequently established the "St. James" Craft Lodge, and "Maitland" Royal Arch Chapter, also the Gondemar Preceptory and Raymond du Puis Priory of the United Orders of the Temple and Malta, in which I had myself initiated and installed him first Preceptor and Prior. He was also a member of the Royal Order of Scotland, and that of Rome and Constantine, and was Vice-President of the Rosicrucian Society, together with the various side degrees known in Canada as Masonic, and at the time of his death filled the office of Grand Master General of the Oriental Egyptian Rite, etc. Our Brother was also at one time a member of the A. & A. S. Rite, Supreme Grand Council 33<sup>rd</sup>, of Canada, holding the degree of 32<sup>nd</sup>, and was M. W. Sovereign of the Rose Croix Chapter which he had established under that body, but unfortunately, having some misunderstanding with the executive officers, whom he asserted had assumed an offensive tone of superiority and dictatorial manner towards him, arising, it would seem, from his too liberal ideas on Masonry, which did not meet their views, therefore, with the unanimous consent of the members of the Rose Croix Chapter, he returned the warrant and resigned all connection with the Supreme Council. His resignation was accepted, and for two (2) years his name disappeared from the roll of members in obedience to that body, when considering himself no longer under their control, nor in any way bound to them, he felt at liberty to join another body of the Rite in a foreign jurisdiction; this led to his forming an *Independent* Supreme Council for British North America, derived from the old "Cerneau" revived Body A. & A. S. Rite in the United States, and to his establishing, a long thought of scheme, a Sovereign Body to embrace all Rites and degrees of the High Grade system of a common origin. Being an active member of the Supreme Council 33<sup>rd</sup> for Canada, I did not coincide with him in the necessity or expediency of doing so, but this expressed difference of opinion was never allowed to disturb our long friendship, having agreed to avoid discussion on subjects wherein we held adverse opinions, in this case entirely resting on pre-conceived ideas and individual bias of but trivial importance in the affairs of private life. I have thought it imperative to make this explanation, as an implied slur has been thrown upon our late Brother's Masonic character by the high-handed measures the Supreme Council thought fit to adopt, in

publishing his expulsion from their body, an act that can be only justifiable towards a member, which he was not, and is a stretch of despotic Masonic authority I totally dissent from. The Masonic standing of our late esteemed brother did not in any way suffer, nor, as plainly evident, prevent the success and progress of the bodies he had established. He has finished his career, and left behind naught but pleasant memories to his personal friends. May the voice which speaks to us in his death be properly attended to and improved by us, as we in mind stand beside his grave and drop a tear, exclaiming, "Alas, my Brother."

It may not be out of place here, for us all to be reminded of the old adage, "*de mortuis nil nisi bonum.*" that a revered silence should be preserved towards the dead, unless we can speak good of them.\*

\*It has been generally supposed that the late Bro. G. C. Longley was an enthusiastic supporter of the High Grades. The following extract from a published letter of his some years ago, proves the reverse. He, with our late Brother T. D. Harington, had only a laudable curiosity to know them all. He says:—"I wish it to be distinctly understood to mean by the term 'High Grades,' a variety of degrees conferred by a variety of Rites, and which degrees are in effect not strictly Masonic, but merely quasi-Masonic. They are not strictly Masonic, for the reason that the Craft Grand Lodge, the ruling body in pure ancient symbolic Masonry, of which every Master Mason's Lodge is a component part, entirely ignores them; it does not acknowledge them, it simply knows them not. . . . All Masonic utility emanates from the Craft Lodge or Grand Lodge itself. Useful, practical beneficial Masonry begins and ends in the Master Mason, and he is himself the peer or equal of any Mason on earth." . . .

All the High Grades professing to be Masonic, cannot in strictness be considered as properly so. It is true that there is no real harm in any Master Mason taking any, or all of them. They are in some cases amusing, in some instructive; they are the toys or recreations of an idle hour, by indulging in which many persons, being but children of a larger growth, find pleasure. They are generally harmless, always useless, and in truth, valueless excrescences upon the Body of Masonry.

As respects the true value of these High Grades, I can speak with some authority, being in possession of about all of them. . . . To a Master Mason they are of no practical utility. . . . Still, if he is possessed of Masonic curiosity and a spirit of research, if he can spare the time and afford the expense, I can, with a good con-

THE TERM "MESOURANEO" AS APPLIED TO MASONRY.

In my "Allocation" of last year, I referred to the criticism of the Rev. J. F. Woodford, of the London (England) *Freemason*, in which I incorrectly stated that he was better known as "*Masonic Student*" in the pages of that journal. This, I have since learned, is not the case, but that of one well-known to us all in Masonic circles, and most highly esteemed.

The theory I advanced of the derivation of the name "Masonry," requires some little explanation. I did not for a moment intend to throw discredit on the opinions given by such able and erudite Masonic antiquarian authorities as "Gould," "Hughan," "Woodford," and "Whythead," of England; and "Neilson," of Dublin, whose valuable and authentic researches are beyond all praise. What constitutes one person's belief, is not necessarily that of another although equally well-informed; but the color given by individual bias so alters its aspect that both are right and neither wrong, the widest dissimilarity will be found in their views. (See Appendix A.)

The word "Mesouraneo" appears to me to suit admirably Speculative or Spiritual Masonry; its true meaning does not apply to material building, but the spiritual building, MAN,—not made with hands, and is particularly applicable to the English Templar system, its connection with Freemasonry. The Masonry there intended to be inculcated is fully expressed by the term "Mesouraneo," as indicative of the character of a "Waiter or Worshipper" in the Temple of the living God; seeking to expound the teachings of revealed religion; but this word, when applied to "Builders," "Stone-Masons," in an architectural

science recommend him to take them, if he can do so conveniently and is not victimized by enormous fees. If they will do nothing else for him, they will, at least, affix certain mysterious numbers to his signature, to wear a variety of costly jewels and to call himself by certain magnificent titles, such as "Sovereign Prince," "Illustrious Brother," or "Sublime Prince," etc.

The Order of the Templar is not in any sense a Masonic Rite or Degree, although the Degree of Royal Arch Mason is now required as a pre-requisite for admission. It is a Christian Order, and is generally held to be a continuation of the old Knightly Order of the Temple, of the time of the Crusades. Its teachings are of real value, and its membership sought after by the best class of Masons. Finally, it has this great advantage, it stands, as it were, *alone*, and is never engaged with any other Order or Rite in disputable and childish squabbles for place, fees, or supremacy.

point of view, certainly appears out of place and far-fetched.

Our great Masonic authority, Bro. Hughan, of Truro, distinctly shows that Freemasonry is the offspring of the Building Guilds of the middle ages, but he does not say the rituals of the three degrees, now used, are the same, nor that the doctrines as now inculcated were "universal." The Building-Guilds of Masons, derived from the bloists, were a Christian Society until the revival and revision of 1717. Hughan, in his late admirable work on the "English Rite" (which no Brother should be without who is interested in Masonry), says:—"The desire for the return to the exclusive *Christian basis* of the fraternity was one chief cause which led to the fabrication of additional degrees."

It is a very striking fact in 1717 and 1721, at which time true Masonry apparently was lost, and the Stone Builders' Guild had usurped its place, at least it was made so to appear,—Drs. Anderson and Desaguillers made out of what was left (the crude ceremonial of the Guild), the rituals of the Masonry which we now have, making the First and Second degrees out of the *one degree* which they received from the Guild of Stone Masons, and issued them in 1721, and in 1725 adding the Third,—since considerably enlarged. Now, I feel convinced that Bro. Carson, of Ohio, U. S., asserted a great truth:—"That a few members amongst them who had the old Templar doctrines, retired from the Lodge and practised the ritual in their own way." In all probability Anderson and Desaguillers got the idea of the Master from them, but out of it changed the *Truth* to suit their own legend, dividing the ritual of the Craft into *three degrees* in conformity to the three steps of the "Disciplina Arcani"—"The Disciple of the Mysteries." The ancient form of conveying instruction in the Mysteries of the early Christians—the principles of which were evidently known and practised as the doctrinal teaching of the Ancient Templars and Stone Masons.

It may be, that Anderson and his colleagues were not without knowledge of the ancient system, but impressed with the belief that it was of too sacred and sectarian a character to be communicated in common, and therefore more advisable to introduce an entirely new one, on the cosmopolitan plan of Universal Charity. Some such idea must also have been entertained by the old Templar Order, who had one general ceremony for a "Reception," and another only communicated to a select few of the Order.

WHY THE TEMPLAR SYSTEM BECAME ENGRAFTED ON FREE AND ACCEPTED MASONRY.

So many surmises and conflicting opin-

ions have been advanced as to why the Templar system was introduced into F. and A. M., and doubts expressed on the subject, that I feel it but right to lay before you all the reliable information that can be collected. I have already shown that the Ancient Templar Order and the Builders' (Stone Masons' Guild) took their rise from the same source and in the same century,—promulgating the same doctrines:—The Sacred or Holy Mysteries.\*

On the suppression of the Templars, many of the brethren took refuge and united with the Order of St. John of Jerusalem, afterwards "Knights of Malta," and there preserved their secret doctrines.

In the progress of time, the Earl of "Torpichin," in Scotland, became the head of the Order in that country, who, at the Reformation, resigned his connection with it and surrendered to the Crown the Lands and Lordship of the United Orders, which ceased to be (in Scotland) a Sovereign Body; but the doctrinal ritual, it is claimed, was preserved, and carried to the North of Europe, principally into Denmark, where it has been kept and practised (though in secret) under the protection of Royalty.

I am persuaded that the Order of St. John, after the Union with the dispersed Templars, had such a ritual; indeed, portions of it, I have every reason to believe, I had in my possession, and found it an easy matter to obtain evidence of its truths. Several private papers of Judge Walter Rodwell Wright (whom H. R. H. the Duke of Sussex succeeded as Grand Master of the English Templars in 1812), given to me in Malta, with many valuable documents from other sources, were lost chiefly in the fire of 1882.

Judge Wright's original papers on the

\*The word "Mystery" in the Scriptures, is well defined as simply meaning, "A revealed truth, a truth which man could not discover, but which God makes known."

The Sacred or Holy Mysteries, preserved in the cloisters of the early Christian Church, are anterior to the Christian religion, being the spirit of prophecy. "They saw Christ by faith and represented Him and His doctrines by symbols." They are in existence to day, as they were then. The Advent of Christ confirmed them in their full glory. They teach that *none* can claim the right of eternal life beyond the grave but those who "Believe on Him that liveth and was dead, and is now alive for ever more," and follow the Lowly One in the narrow path which is marked out for pilgrims in their sojourn here. They are dogmatic; they discard all metaphysical reasonings and speculative theories, and declare with a trumpet tongue the "fall of sin"—the innate corruption of human nature and the necessity of regeneration.

Red Cross Order convince me that he was aware of the ancient system preserved by the Order of St. John.

While the progress of the Templar Order was advancing in retirement and secrecy, the Builders' branch (Masonry) was progressing in the erection of religious houses, preceptories, monasteries, colleges, etc., for two or three centuries, during which time the early members were removed by death, and their places filled by "Builders" or Masons of the common Order; so that in the early part of the fifteenth century, the Builders were formed into a "Guild," and the characteristics of their sacred doctrinal mysteries, which they had inherited, were forgotten and lost, partly from motives of prudence, partly from indifference and forgetfulness. The earliest record we have of the mechanical Guild growing out of the Builders from the Cloisters, together with their ritual, is A. D. 1549. On examination of them, it will be found that they had but *one degree*, and that purely mechanical or operative, although fully Christian (vide Steinbrenner's History) in its teachings. When the revival and revision of 1717 took place, the Christian element of Masonry was eradicated, and Free and Accepted Masonry declared a universal doctrine and no longer sectarian. There can be but little doubt that the desire on the part of many of the old members to preserve its early Christian character led to the introduction of the Modern Templar system being attached to Freemasonry, showing that both originally sprung from the same source, and were in possession of the same early teachings of the Christiana faith. We can, however, only consider our Templary an imitation of the Ancient Order, rather as being *appropriated* than inherited.

This, then, would seem to be the true reason *why* the Templar Order has been closely associated with Modern Free and Accepted Masonry, but our English system has been *always* kept separate and distinct from the Craft degrees, forming no part of them, and, conferred *after* the Royal Arch degree, considered the climax of Masonry, the completion of the second part of the Master's degree, separated from it and embodied in a ceremonial of Jewish legends,—the production of the last century.

The Templar system, with us, is, therefore, nothing more than a Christian association of Freemasons, who represent and follow the traditions of the Ancient Religious and Military Orders of the Crusaders, imitating, as nearly as possible, their usages and customs, and strictly adhering to their teachings and doctrines.

Until of late years, in all the discussions which have taken place as to the history and object of Templary, its purely orthodox Christian character was never disputed. Why, then, is there so much difficulty

raised about the Holy Trinity test? No true orthodox Christian can bring forward any feasible plea for its rejection, which has always been insisted upon. Without this test, the Order is left open to the admission of members of questionable Christianity, who, from interested motives of their own, may wish to join and assume a name which they actually can have no right or title to, and whose latitudinarian views are but a travesty on the religion of Christ.

The profession by a candidate of a mere belief in the Christian religion is *not* sufficiently defined. The principles of Christianity existing centuries before the Christian era, but not until then were its pure doctrines revealed.

As a belief in God is the essential condition of the very existence of English Freemasonry, so is a belief in the Holy Trinity, Divinity and Incarnation of Christ the *first* essential requisite of our Templar system. On this fact it is based, and without it there can be no *true* Templary. Those who are unable to accept the doctrine, are totally unqualified for membership.

Let us, then, guard with jealous care any attempt at foreign innovations and strictly enforce the test.

Our American conferees have strongly commented upon this test, as excluding "Unitarians," who are admitted to the Order in their jurisdictions. There, the term "Unitarian" appears to include every shade of opinion from some speculative difficulty as to the wording of the Athanasian creed to the rejection of the Divinity of Christ.

Have we, then, a right to admit them into a system purely and avowedly Trinitarian?

"How few think rightly of the thinking few;

How many never think who think they do."

Masonry does not teach anything inconsistent with the Christian faith; at the same time it does *not* teach the "Trinity in Unity," as Christians understand it. Further, it does *not* teach that T. G. A. O., T. U. is "Immanuel"—God with us, [Christ.] Templary is called the Masonic Christian Order; but Craft Masonry is *not* Christian, —it has but *one* creed, "Belief in God," and teaches the doctrine of the Resurrection. Hence, the wide difference from our Templar creed. Why, then, attempt to interfere with its fundamental principles and very basis, by wishing to amalgamate its ancient doctrines with that of Universal Free and Accepted Masonry, which would certainly destroy its meaning, intention and usefulness,—reducing it to the level of a "Go-as-you-please" Christianity, exposed to the insidious reasonings of the scoffer, the Free Thinker, and the sceptic, with whom

philosophy takes the place of religion, substituting satire for reverence, and who, professing to be wise, reject Revelation and deny God,—become fools?

I affirm that the Templary founded upon modern Free and Accepted Masonry is a misnomer, and does *not* represent the Templar Order, ancient or modern,—it is merely a Masonic Military degree on Christian principles, *imposing* on the careless crowd, with whom ceremony and show too often usurp the place of truth—sacrificing to the love of popularity.

I cannot too strongly impress upon you that our Templary, being essentially sectarian and dogmatic, its whole object and tendency is to promulgate the Christian faith in its orthodoxy, which does not admit of *any* argument, discussion or compromise,—widely differing from that of the United States where it has been totally changed since its first introduction from England in 1769.

There, up to the year 1814, the Order was not deemed Masonic in any way, nor were there two Encampments that worked alike. The present system dates from 1814 Reformed Rite, before that—1796 and 1797—proclaimed strictly Christian, and continued so until 1836, at which time a noted infidel, Richard Adam Locke, the author of the 'moon hoax,' was made a Templar in Columbia Encampment, No. 1, and immediately began to spread his infidel doctrines concerning Christ,—he was afterwards followed by others of like sceptical opinions, when latitudinarian and self-constituted views of the Christian faith sprung up and were discussed, which gradually introduced what was considered a more liberal and universal system of Christian Templary, permitting the admission of "Unitarians" and members of the "Jewish" persuasion; and now only one Grand Commandery, that of Pennsylvania, retain the test of the Holy Trinity, required from its candidates.

I do not make these remarks (which can be proved by the records and arguments brought forward and inserted in their Foreign Correspondence Reports) from any wish to draw invidious comparisons, as I already stated in a former Allocation, nor for a moment doubting that the great majority of the Templars of the United States are actuated by the purest motives and feelings of Christianity, but from the necessity of explaining the difference so palpably existing between the two systems.

It may have appeared like presumption on my part, and be said, what necessity is there for dwelling on and explaining the nature of the Holy Trinity, when there are already such numerous learned expositions on the subject.

My object has been to show you that the Templar system introduced by me into Canada from England, has *always* required

from its candidates a declaration "That they are prepared to promote the glory of the Cross, and that they are Christians believing in the doctrines of the Holy Trinity."

I purpose now placing in the archives of this Sovereign Great Priory, as an historical relic, the Templar Rituals I brought with me from England thirty-three years ago, viz: The revised copy of 1851, with that of its original 1791 A. D., as used in the "Cross of Christ" Encampment, London, and "Naval and Military," at Portsmouth, together with an old Scottish "Malta" ceremonial, from all of which our historically corrected ceremonies of the United Orders of the Temple and Malta of 1876 are derived, containing the whole of the old rituals, but with fuller explanations, and there is no question that they embody the authorized English system since its first promulgation in the British Dominions.

"THE HIGH GRADES AND THE ROSE CROIX."

I maintain that the United Orders of the Temple and Malta, or degrees of Templary in their later Masonic revival, are not a part of the "High Grades" of Masonic rites or degrees. The great objection to these higher degrees, as they are called, is "they are a confusion without a sequence," being a "pick up," as our neighbors would facetiously express it, a gathering together of fragments from the ancient and long forgotten system, which clever ritualistic manufacturers have appropriated, placing interpolations upon them to suit their own views, and it seems to have been the custom in the last century for "High Grade" Masons, particularly French ones, to take possession of the names of "State Orders of Knight" and *invent* rituals appropriate to them, and then confer them as Masonic degrees. There are numerous instances of this in Oliver's list of Masonic degrees.

All Masonic writers of repute are of opinion that the best of these degrees, is the "Rose Croix," and singularly enough, this, with the "Kadosh," were Templar degrees, having nothing to do with the aggregation of side degrees which compose the remainder of the rites. The "Rose Croix" and "Kadosh" originally belonged to our English Templar system, and were somewhat surreptitiously obtained by the A. & A. S. Rite 33° on its establishment in England.

The "Rose Croix of Herodim," in the original form of the "English" Templar, was the next step after the Templar ceremony, possessing similar characteristics, the object in both being the same. The Templar perhaps confining itself more to facts, while the "Rose Croix" displays more of the allegory. The "Rose Croix," severed from Templary, has but little meaning.

I am quite in accord with old members who are united in opinion that it should never have been separated, and I would be glad to see it again restored to its proper place in this Sovereign Great Priory and worked, instead of the non-Christian degree of the Babylonish Red Cross, so entirely out of place, and without significance amongst the Templar degrees, but to which a few Preceptories cling, where the American element predominates, it being a part of their system, and only tolerated but in no way belonging to ours, its great attraction consisting in its scenic Oriental display and costume, and last, though not least, "regal banquet."

The Rose Croix, as now conferred, does not exclusively belong to the A. & A. S. Rite 33° of Canada; other rites and systems claiming it with the Kadosh—a degree referring to the suppression and persecution of the Ancient Templars, which I do not consider of so much importance as the "Rose Croix."

PRECEPTORIES AND PRECEPTORS.

Since our last meeting, I have found it advisable to remove "Gondemar" Preceptory from the small village of Maitland to the neighboring well-known beautiful town of Brockville, on the St. Lawrence, where an old Craft Lodge and Royal Arch Chapter have long been established, and I have every reason to think the Preceptory will now flourish, as I regret to say it had fallen into some disorder and decay, chiefly owing to the extraordinary and unauthorized conduct of the former Registrar.

In October and November last, I visited this Preceptory, accompanied by the Provincial Prior † Fra. Lazier, of Belleville, who had made tedious journeys and spared neither time or trouble to restore harmony and the proper conducting of the business of the Preceptory, without any permanent good results.

Upon investigating complaints made to me, I considered it necessary to suspend the Registrar, my reasons for so doing the Grand Chancellor will lay before you.

The irregular manner in which the ceremonies of the Order had been conducted was brought to my notice, and were anything but calculated to insure success or respect; it appears to have been the custom of the Presiding Officer "to hurry through all receptions—declaring the Chapter open—reading a few passages from the ritual, and after a partial explanation of the modes of recognition, again declaring the Chapter closed until some future time, when the remainder of the ceremony would be communicated."

Apparently, it is too often the practice for indolent Preceptors to allow the Registrar, or other officer who may have held the office of Preceptor, to assume contro

and rule the Preceptory as he thinks fit, which must ultimately destroy its prestige and the confidence of the members. Under such circumstances, how is it possible for any Preceptory to prosper, or is it to be wondered at, that members become dissatisfied and seek from a different "system" the information denied them in their own, endeavoring to obtain some compensation for time and money thrown away, thus bringing discredit on the teachings of the United Orders in Canada.

I must again earnestly call upon all Provincial Priors of Districts to exert themselves, and by frequent inspections of their Preceptorics, insist upon the rituals and regulations being strictly adhered to and properly expounded, and no innovations whatever permitted. It is lamentable to think that Fratres should take upon themselves the responsible duties and obligations of a Preceptor, and care so little about them afterwards, as not even to take the trouble of perfecting themselves in the true meaning and sublimity of the Templar and Malta degrees, ceremonies so simple and carefully prepared, that "all who run may read." The merest tyro of a school boy can learn by rote what is set before him. Here it is the sacred duty of the Presiding Preceptor to make himself thoroughly acquainted with the rituals entrusted to his safe keeping, and which he is bound to hold possession of as their custodian by Great Priory, on the principle that "the best thing in the world, so long as it is maintained among a small number of witnesses, loses much of its value as soon as it is divulged and becomes too common."

The mere conferring of degrees will have little effect, unless all preconceived ideas are given up associated with Free and Accepted Masonry, and the mind allowed to dwell on the sacred truths which the rituals convey.

I have learned that several of the Preceptorics do not confer the "Malta" degree. This is an evasion of the Statutes, and an injustice to the Fratres who are entitled to receive all the degrees *in extenso*, and who, therefore, do not get full value for the fees paid by them. The unfairness, to use no harsher term, of such a proceeding, I am sure, only requires to be pointed out to be remedied.

So little care appears to be generally observed in previously informing candidates (by their proposers), as to the object and meaning of the United Orders, that I was lately astonished to find a candidate who had been proposed and accepted, know so little about them, or what was required of him, that he fancied Templary was merely a continuation of the Jewish history of the Royal Arch.

#### WARRANTS.

During the past year, by the indefatigable

exertions of the Grand Chancellor, all the Preceptorics have been furnished with new warrants from the Sovereign Great Priory, beautifully executed, a work of labor entailing much outlay. Preceptorics having expressed a desire to retain their old English warrants as an heirloom, I have to recommend that Great Priory grant the permission, on their presentation to the Grand Chancellor to be endorsed as cancelled.

I am happy to say that he has also been instrumental in reviving the once flourishing "St. John the Almoner" Preceptory, at Whitby, Ont., allowed of late to fall into abeyance, but which has been again restored with renewed energy.

I had hoped to have been able to inform you that the dormant "Harington" warrant, No 14, at Trenton, Ont., had been revived in the capital of the Dominion (Ottawa), where its very name, I am confident, would have insured it success, but members of the Order residing there consider it advisable to delay opening a Preceptory for the present, on sufficiently good grounds. I therefore, at the request of several Fratres, decided to transfer it to Almonte, County of Lanark, Ont., where it has been now re-organized under favorable circumstances, and the Presiding Preceptor, † Fra John Elliott, of that place, I had myself the pleasure of installing. Thus the last of our dormant Preceptorics has been again put into working order.

The American Red Cross Degree (similar to the Scottish "Babylonish Pass") is still worked on sufferance in some Preceptorics, under the authority received by me from the Grand Master of the United States Templars, several years ago, although not recognized as a degree of our Templar system, and merely communicated to admit of Canadian Templars visiting the United States Commanderies without difficulty. Certificates can be had of the Grand Chancellor for such members as may require them, who have taken the degree.

#### EXCHANGE OF REPRESENTATIVES.

Exchange of Representatives have taken place between this Great Priory and the Grand Encampment of the United States. Our representative near the Grand Encampment is R. E. Frater Theo. S. Parvin, of Iowa, a brother well-known as an able writer and scholar, fully conversant with and assenting to the doctrinal teaching of our system, to whom the rank of Honorary Dep. Grand Master of Great Priory has been accorded.

Our oldest Canadian member of the Order, Frater Jas. A. Henderson, of Kingston, Ont., G. C. T., the Deputy Grand Master of Great Priory (a Past Grand Master of the Grand Lodge of Canada), has been selected by the Grand Master of the Templar Order in the United States

to represent them near this Sovereign Great Priory.

Credentials have been prepared and sent to our representative near the Grand Encampment of the United States, and that for their representative received, accompanied by a superb Honorary Jewel.

I regret to announce that our respected representative near the Great Priory of Ireland, the Hon. Judge Townshend, G. C. T., of Dublin, has resigned his office as "Arch Chancellor" of "Convent General," and no longer takes *active* interest in the Order. "Convent General" in England still remains in abeyance, altho' it may be revived at any period.

#### THE SCOTTISH ENCAMPMENT OF NEW BRUNSWICK.

The Grand Chancellor, in obedience to your instructions, addressed the following communication (see Appendix B) to the Scottish Encampment in New Brunswick, to which he did not even receive the courtesy of a reply, but I learn they have applied, or are about to apply to the Grand Encampment of the United States for recognition as being under a separate jurisdiction from that of the Dominion, making it a source of grievance that Great Priory had not consulted them in the *first* instance and asked for their co-operation in the formation of this Sovereign Body. I really am at a loss to see on what grounds they base their complaint. Every concession to induce them to join us, that was possible to make, has been offered them, after absolute independence was secured; previous to that, it was an uncertain measure that did not meet the views of the entire Body. I may remark that the Templar Body of Scotland has never shown any desire to unite with those of other jurisdictions, to promote the general prosperity of the Order, and was the first to decline joining the *union*, so well intended, as the formation of a "Convent General" in England.

Altho' I am personally opposed to anything like coercion or extreme measures of the kind, feeling that every Brother has a perfect right to join and support any rite or jurisdiction he pleases, and much as I deplore the jealousy and disputes now existing, by insisting upon an exclusive "Sovereignty" of jurisdiction not being encroached on, I do not see how your interdict can be avoided, as circumstances have of late arisen to show that there can be no (Masonic) peace in any colonial jurisdiction with more than one "Registry" existing within it. All experience proves this, and all efforts in any other direction will prove fatal; occasionally some single Body or so for a time, may exist, but must ultimately give way to the ruling power.

As the six months expired so near the time for the meeting of "Great Priory," I

decided to withhold your edict of non-intercourse, so that my hands might be strengthened by Great Priory re-affirming its determination to allow no intercourse to be held with the Templars who have treated us so discourteously.

#### RULING.

1. The question which has arisen of residents in Canada going to the United States temporarily, and there, without our permission, receiving the degrees; I have ruled, that on their return to Canada, they are *not* entitled to become *members* of any Preceptory within *this* jurisdiction, but must petition and be received in the same manner as any Royal Arch Companion unacquainted with the Orders, paying the accustomed fees of admission. This is necessary to preserve the *distinctive* features of *our* system, and prevent members being admitted who might be objectionable in the places where they reside and are best known.

2. A resident of Canada who has thus been admitted into the Order of the United States, may be received as a *visitor*, subject to the "By-Laws" of the Preceptory visited, but *cannot* be affiliated as a joining member.

3. Members of the Order in good standing, properly certified from foreign jurisdictions, are at all times eligible to be received as visitors, and to be affiliated on subscribing to the usual test of the Trinity and to the regulations of Great Priory.

4. An Eminent Commander from the United States, joining a Preceptory in Canada, cannot be returned as a "Preceptor" entitled to a seat in Great Priory, and can only obtain rank as such in this jurisdiction by being installed as a Preceptor in a Preceptory on the roll of Great Priory, and must have served a full term of 12 months to retain his seat at Great Priory.

5. A Canadian member of the Order, not affiliated in any Preceptory of the jurisdiction, can only be admitted once in 12 months as a visitor to meetings of Preceptories.

6. All regular Royal Arch Masons from foreign jurisdictions, properly recommended, are eligible to be received as candidates for the Templar degrees in this jurisdiction.

7. It is not necessary that members of the Order be subscribing members to either Craft Lodge or Royal Arch Chapter, and suspension for non payment of dues in a Craft Lodge or Royal Arch Chapter does not affect a member's standing in the Preceptory.

8. Suspension in a Craft Lodge or Royal Arch Chapter of a Templar, should be carefully enquired into and acted upon accordingly. No Templar whose moral character and integrity has been impugned, and proved against him, is, or can be, a

fitting associate in any Preceptory, and he should no longer be permitted to remain as a member, but "cast out from amongst us as having proved false and unfaithful to his vows."

9. I have been asked to decide which is the most correct term to address a member of the Order, "Sir Knight," "Brother" or "Frater." I have long held that we have no right to the title of Knight, a rank in civil life, which the "Crown" only can confer. "Brother" or "Frater" is the correct term, the latter being the same word in Latin, commonly used in medieval times in the Religious and Military Orders, but does not, nor is it intended, to convey any connection with the Roman Catholic Priesthood. To my mind, where Masonry is concerned, the term "Knight" is ridiculous, and what appellation can be more appropriate, or better express the Christian character of modern Templary, than the endearing word, "Brother," or "Frater."

10. Fratres, suspended for non-payment of dues, are *not* required to refund subscriptions accrued between their suspension and reinstatement.

The remark has been made to me why I still continue to sign myself, in addition to Supreme Grand Master, as "Great Prior." My answer is, that although by your flattering preference raised to that dignity in the "Canadian" branch, I am but a "Great Prior" in the Order, proud of the title as showing my connection with the English Parent Body, and thus acknowledging that all my honors emanated from the Grand Master, our future Sovereign, the only (in my eyes) Supreme Grand Master of the Christian Trinitarian system of Templary in the world.

It is with pleasure I state that our Grand Chancellor reports the Chancery out of debt, and provided with nearly everything necessary to work the Body properly, but in consequence of the expenses attending the issue of the warrants, the printing of the statutes and reprinting of the Proceedings of 1878 had to be postponed.

For the future, no innovations whatever can be permitted in the prescribed laws and rules issued by Great Priory. It appears that in some of the notices of meetings of Preceptories, the name of an additional officer appears, that of "Drill Instructor." There being no such officer on the roll of officers constituting a Preceptory, it must be discontinued. Numerous officers were formerly attached to Preceptories, which were expunged by the Committee on Statutes, and confirmed by vote of Great Priory. Members of the Order can, of course, privately perfect themselves in military drill, music, dancing, or any other accomplishment they may desire, but such

are not recognized, nor officers provided for their instruction, by Great Priory.

It will be advisable, and I would suggest to Great Priory, that in future the Chancery issue three copies of the Proceedings to each Preceptory, one for the use of the Presiding Preceptor, another for the Registrar, and the third for the members.

On lately referring a Registrar to the Proceedings, he informed me that he had not seen them, from which I infer that in many cases the Presiding Preceptor retains them in his own possession and does not comply with the printed instructions on the cover, to have them "read and made known in all Preceptories."

#### OF IMITATION MILITARY DRILL, PROCESSIONS, AND UNIFORMS.

I have much pleasure in acknowledging the receipt from the U. S. some months back, of a little book, by H. B. Grant, entitled: "Tactics and Manual for Knights Templar," intended for the Templar Body of the Republic. As an old military man, I have read it with much interest, and consider it a most ingenious code of fanciful military exercises, well adapted for the purpose intended: that of public processions and quasi-military display, so much in vogue by the various benefit and secret societies of all denominations in the United States.

Any allusion irrelevant to the Order, in an address to the Templars of Canada, appears out of place, and I should not now do so, were it not for the apparent growing desire to imitate many of the features of the American Templars.

I cannot understand on what grounds military drills, &c., can be introduced into our *Speculative* Templar System, for, although continuing and preserving the name "Religious and Military," from the Ancient Orders of the Crusades, it has no more to do with a *Military* organization, than *Speculative* Masonry has with *Operative*, and however harmless it may be in itself, has, unfortunately, become the chief attraction, to the prejudice of the true object and interests of the Order, which surely does not require to be brought into notoriety by its members becoming amateur soldiers, any more than Masonic periodicals are enhanced by extraneous sensational tales and ridiculous anecdotes to make them saleable; unless, indeed, it is considered necessary to follow the example of those fanatical societies, like the "Salvation" and "Saved" army corps, who, by their mimicry of military customs, parades and uniform, court popularity to recruit their ranks; but which more frequently entail public contempt, by appearing and conducting themselves, as that old satirist, Dean Swift expresses it: "More like mountebanks than Christian men."

I do not, by these remarks, intend to

throw ridicule upon *any* society, who, from disinterested, philanthropic motives endeavor, from *any* and *every* source, to elevate and direct the mind to higher and purer thoughts and line of conduct. "The truth may enter the heart by more ways than one, and their—intellect and sentiment—are neither to be divided from the other." And certainly, no man,—no method,—is common or unclean that leads to the truth.

My own convictions are entirely opposed to outside show, gatherings and processions, as grave innovations on the established order of things, tending, as they do, to overshadow the true principles upon which English Templary is founded. At the same time, I am delighted to find a move has been made in the right direction, by holding conversaziones and social reunions, where it is but natural the younger members should wish to appear in a becoming costume, suitable to their position and the usages of the time, and as representatives of an ancient and important association, wear a more distinctive dress than the usual one of a civilian.

I think it right to notice that some of the Masonic periodicals of the U. S. are congratulating themselves that the Preceptories in Canada have adopted the American Templars' uniform, to the exclusion of our true Templar costume, the white mantle and tunic. This, I am happy to say, is not the case. A few members—whose sole object in joining the Order, it would appear, was from motives of amusement and ostentatious display, have done so, on sufferance and by permission of Great Priory as an *out door* dress; (the wearing of the mantle and tunic being confined to the chapter room, unless by special permission); but the majority still adhere closely to the regulation costume and badges, which have *not* been repealed by Great Priory; and it is to be hoped *never will*, and certainly *not* in my day as Supreme Grand Master,—the *investiture* of the *white* mantle and surcoat, or tunic, forming a leading feature of our ritualistic ceremonial, which *cannot* be dispensed with.

However appropriate the American Templar uniform may be in their system and amongst themselves, it is looked upon with anything but favor in Her Majesty's Dominions. The members when appearing in their quaint head-dress and overloaded gilt trappings, look more like some festive holiday society, bent on exhibiting themselves for the admiration of the public, than staid Soldiers of the Cross. Besides, all these mock military parades and uniform, are quite unfitted for members who have arrived at maturer years, entailing an extravagant and wasteful expenditure, which could be far better employed carrying out the beneficent teachings of

the Order. No member can be obliged to provide himself with an "out-door" costume, nor to wear one unless it be his own wish.

#### CONCLUSION.

Fratres, I have thus endeavored to lay before you, what, after years of careful investigation, appears to me to be the true meaning and intention of our English Templar System, and the object of its teachings, but must claim your indulgence if I have expressed myself too freely and strongly. My motives have been actuated by the *one* desire, that of preserving intact the principles of Templary as transmitted to us from the mother country.

I do not for a moment impugn or call into question the religious feelings and principles of the members of the Order, but to warn them against attempts which we daily see made to undermine the principles and teachings of true Templary—for is it not sad to notice the inroads infidelity is making amongst all classes of society, and the sceptical arguments introduced into the Masonic body? "The sceptic scoffs at religion, vainly imagining that man does not want a Saviour, or what is called religion—his creed is: all that is required, is to do what is right, and he believes that every man could do so if he chose. He might despise the man who was idle, drunken, and immoral, but he also despises the man who calls himself religious." Such are the errors and evils of the age we live in, and from which we as Templars have to guard against.

I delight in the vigorous, all sufficient creed of the true Templar. If a man is capable of understanding and appreciating the exhortation in our ritual:—"Put on the whole armor of God," then indeed he has found peace and rest in the Christian Templar Order; if on the other hand, he feels that he has been permitted to stand on ground too *sacred* for him,—if he is disappointed in not finding the Order a bauble—a fast time—a matter of course,—then he turns away, leaving his armor to rust, and after the first solemn impressions are effaced, no longer thinks of the vows he has sealed at the altar. May not this be mainly owing to the light and careless manner in which, I fear too frequently, the ceremonies are conducted by Preceptors who are themselves often ignorant of the true meaning and proper method of communicating them?

Fratres, I speak and feel thus warmly in my anxiety for the future welfare and prosperity of the Order in Canada, and I have for a life-time assisted to build up

My failing health and increasing years admonish me, and I cannot shut my eyes and dismiss from my mind the consciousness that ere long I shall not be here, and therefore the feeling is constantly with

me: "That *what my hands find to do, I must do it with all my might;*" ever remembering: "That truth is a giant—she is divine—and all the armies arraigned against her will surely be brought to shame."

Another year may find my place vacant in your ranks, and it be no longer permitted me to address you; let me then implore you to guard well the "sacred landmarks" of the Order against all innovation, and all attempts to change or modify its doctrinal teaching.

I now wish to express to you the gratification and pleasure I have always felt at our reunions, and my warmest acknowledgments for the sympathy shown me in hours of affliction, and the many kindnesses I have received at the hands of my brother Templars. "It leaves a bright halo in the memory that is enduring." My life, like all the rest of the human family, has been full of changes and many vicissitudes, which I have been mercifully spared and strengthened to bear up against and beyond the allotted term of man's existence, have ever striven to follow the family motto I inherit:—

"FORTIS CADERE, CEDERE NON POTEST."

Fratres: I am, in the bonds of the Order, Faithfully and fraternally, your Frater in Christo,

V. D. † S. A.

FR. † WM. J. B. MacLEOD MOORE,  
GREAT PRIOR, C. C. T.  
and Supreme Grand Master in Canada.

Prescott, Ontario, Canada, }  
July, 1885. }

#### APPENDIX A.

To show the diversity of opinion as to the origin and intention of Freemasonry, I quote the following extract from a letter to me by a friend and brother, an admitted reliable antiquarian Masonic authority, which may be found interesting:—

\* \* \* "My idea is, that between 540 B. C. and 536 B. C., three great men met in Babylon. These three were: Daniel (the Prophet); Pythagoras, and Confucius. Daniel, you will find, was the great Chief of Babylon in 536 B. C., when the Jews in that year began to return, and the second Temple was finished, 519 B. C. Now Daniel died 534 B. C. If the Jews were returning in 536 B. C., and going to re build the Temple, of course there must have been a great commotion in consequence, and my idea is, that these three founded something to commemorate the building and glory of the first Temple, and this was carried back to Jerusalem, where 'Pythagoras' afterwards went, 'Confucius' going last, and Daniel dying. Of course, this is *vastly* different from our present system and was *one degree*. If this be not the origin, how learn we the building

of the Temple, &c.? and how is it we find everywhere a 'Jew and Freemasonry?' Was it that this degree was founded for the purpose of keeping proof of the Bible account?—same as the 'MOABITISH' Stone, which refuted 'COLENSO?' and since, we learn had formed the original Babylonish library, which confirms Daniel, and many other parts of Holy Writ. My idea being, the Almighty always sent three witnesses:—1. The Bible; 2. Jews; and 3. Freemasonry, and some other, such as the Moabitish Stone. Why so? Who dare, or can tell?"

Now, how Freemasonry got into Great Britain, who can tell? But my idea is, that it was known to the "Jesuits" and "Jacobites," and used by both. They founded the Royal Order (of Scotland). This was the first Parasite. I think they also invented the second (2nd) degree, taking it from the first. The third (3rd) and chair degrees, were certainly *added* since 1717. But who did so? I cannot tell. Of course, during the dark ages everything was Christianized, and hence the Virgin Mary, &c., &c., was introduced into the old charges.

The next parasite, was the A. & A. S. Rite, founded at Berlin, with twenty-five (25) degrees, enlarged in Paris to thirty-three (33). Since then, no end of parasites to make money, for the masses and please fools. Of course, I do not say their rituals may not be good and sound.

My idea is, that a Jew can join us to the Royal Arch, and there *ends* Freemasonry. Of course, I include in this the Mark Degree.

It is sad to see the quarreling and trouble these so-called High Degrees give us, and I know too much of them.

#### APPENDIX B.

COPY OF LETTER ADDRESSED TO THE EMINENT  
COMMANDERS OF THE SCOTCH ENCAM-  
PMENTS IN NEW BRUNSWICK.

Sovereign Great Priory of Canada, }  
Office of the Grand Chancellor, }  
Barrie, 2nd Dec., 1885. }

To George F. Pinder, Esq., E. C. St.  
Stephen's Encampment, N. B., Knights  
Templar.

Dear Sir and Eminent Frater:—

I am directed to inform you that at the Annual Assembly of the Great Priory of Canada, held in the Masonic Hall, in the city of Toronto, on the 8th July, 1884, it was unanimously *Resolved*.—That the National Great Priory declare itself to be the Sovereign Great Priory of Canada, having and holding absolute and supreme jurisdiction over the whole Dominion, in all matters relating to the United Orders of the Temple and Malta and appendant Orders in the Dominion of Canada (see printed proceedings 1884, page 35), and H. R. H. the Prince of Wales having surrendered all control over the Templar

Order in Canada, and the Grand Master of the Grand Encampment of the United States having accorded full recognition and exchanged Representatives, the standing and position of the Sovereign Great Priory, is now beyond a doubt, and the whole of Canada is occupied territory. All Knights Templar and Knights of Malta are now subject to obedience to the Sovereign Great Priory of Canada, the only legal supreme governing Templar Body in Canada, and from whom all Templar Bodies must obtain authority to continue their work, otherwise they become clandestine and are illegal. To those bodies in existence in Canada, previous to the complete independence of the Great Priory being assured and declared, I am directed and authorized to issue new warrants, so as to place them in a legal position to continue their work, (see printed proceedings 1884, page 51). In addressing you, therefore, and legally notifying you of the proceeding taken at our last Annual Assembly to proclaim, uphold and maintain the sovereign rights of the Great Priory of Canada, let me assure you that every Canadian Knight Templar was actuated by an earnest desire to have the most friendly relations with our Scottish Templar friends and to welcome them most heartily, as they become associated with the Canadian branch of the Templar Order. R. Em. Sir Knight D. R. Munro, Provincial Prior for New Brunswick, will cause this letter to be delivered to you with a certified copy of our proceedings inviting your consideration,

I am, yours courteously,  
DANIEL SPRY,  
Grand Chancellor.

A letter of similar purport was sent to Em. Sir Knight James Adam, Em. Com. St. John's Encampment, K. T., St. John, N. B.

VICTORIA ROAD.—Victoria Lodge, 398, inst'd by W Bro W R Cavana, P M; W Bro Nelson Heaslip, I P M; W Bro Fred G Miller, W M; Bro Lauchlin Matchett, S W; Bros Alfred Taylor, J W; W R Covanan Treas; A Paterson, Sec; John Mogwood, Chap; Robert Wallace, S D; W J Chairpaw, J D; Peter Cameron, S S; Andrew Crawford, J S; W H Johnston, I G; Wm Boden, Tyler; James Porter, D of C.

NILESTOWN.—Nilestown Lodge, 345, inst'd by W Bro A R Rowat; W Bro Thomas McDougal, I P M; W Bro James A James, W M; Bro Robert Elliott, S W; Bros Henry Hart, J W; Frederick Odell, Treas; A R Rowat, Sec; James Anderson, Chap; George Leith, Organist; W B Fluelling, S D; John Hutchinson, J D; Thomas Fin, S S; George Graham, J S; Allan Carswell, I G; Norman Grover, Tyler; John Lee, D of C.

## FESTIVAL OF ST. JOHN THE BAPTIST.

### Installations.

CAYUGA.—St. John's Lodge, 35, inst'd by W Bro J Mitchell; Bro J H Cameron, W M; Bros C C Gibson, S W; G E Meek, J W; D T Rogers, Treas; J Irwin, Sec; W Bro J Mitchell, Chap; R M Smith, S D; D A Fradenburg, J D; I W Fradenburg, I G; W Anthony, Tyler; Jno Evans, D of C.

RICHMOND HILL.—Richmond Lodge, 23, inst'd by W Bro Reynolds; W Bro A J Rupert, I P M; W Bro Geo Leek, W M; Bro P G Savage, S W; Bros F McConaghy, J W; Wm French, Treas; A Moodie, Sec; A L Skeele, Chap; H A Nicholls, S D; Robert Black, J D; H F Hopper, I G; Nelson Davis, Tyler; James McConnell, D of C.

COBOURG.—St. John's Lodge, 17, inst'd by W Bro David McNachtan; W Bro Robert Buck, I P M; W Bro Dr Thomas Rowe, W M; Bro J A Jameson, S W; Bros P J W Lightburne, J W; David McNachtan, Treas; Robert Buck, Sec; Thos Gilbard, Chap; Geo Pudington, S D; Wm Kerr, J D; J Vance Gravely, S S; George Spence, J S; John Miller, I G; James Clark, Tyler; E H Fogarty, D of C.

NIAGARA.—Niagara Lodge, 2, inst'd by W Bro J M Clement; W Bro James Shepherd, I P M; W Bro G I Miller, W M; Bro J P Clement, S W; Bros R Rogers, J W; S R Follett, Treas; J M Clement, Sec; A Gunn, Chap; —Hamilton, S D; Redhead, J D; Turner, I G; Clockenburgh, Tyler; Geo dall, D of C.

BRANT.—Brant Lodge, 45, inst'd by R W Bro Ashton, D D G M; W Bro E Kester, I P M; W Bro B H Rothwell, W M; Bro I J Birchard, S W; Bros John McKenzie, J W; Jno Bishop, Treas; David Curtis, Sec; Louis F Heyd, Organist; James S Heath, S D; H B Gardner, J D; C Doeringer, S S; R Pearce, J S; John H Crouse, I G; William Roope, Tyler; Thomas Burnley, D of C.

STIRLING.—Stirling Lodge, 69, inst'd by W Bro James Tulloch; W Bro Richard Finch, I P M; W Bro James Tulloch, W M; Bro Geo W Faulkner, M D, S W; Bros Wm J Reynolds, J W; John Shaw, Treas; M Seeley, jr, Sec; Jas Haggerty, Chap; Daniel Smith, S D; John Wilson, J D; Thos McKee, S S; Svo McCaw, jr, J S; H S Ferguson, I G; Svl Caldwell, Tyler; Albert Chard, D of C.

GALT.—Alma Lodge, 72, inst'd by W Bro W H Lutz; W Bro Jas D Allan, I P M; W Bro Jno Ferguson, W M; Bro Thomas McGiverin, S W; Bros J H Radford, J W; Wm Trotter, Treas; Thos Patterson, Sec; Peter Gillies, Chap; Chas Turnbull, S D;

Ed T Kenning, J D; And. Oliver, S S; J Brownlee, J S; Jas Doughty, I G; Adam Crozier, Tyler; Geo Godfrey, D of C.

PARIS.—Paris Lodge, 79, inst'd by W Bro Buckley: W Bro Cox, I P M; W Bro James W Trenaman, W M; Bro Thomas Stut, S W; Bro: lex Kay, J W; A Campbell, Treas; Jno A Fisher, Sec; A Nash, Chap; Jas H Hackland, Organist; Alex Publis, S D; Geo F Birley, J D; Henry Taylor, S S; Chris Edell, J S; Robt Graham, I G; Jno Clegg, Tyler; P Smuok, D of C.

OWEN SOUND.—St. George's Lodge, 88, inst'd by W Bro Allan Cameron, P M: W Bro Wm Wilson, I P M, W Bro W J Graham, W M; Bro Wm Miller, S W; Bros Hugh Reid, J W; Robt Wightman, Treas; Ewing Cameron, Sec; James Sanderson, S D; Isaac Markle, J D; Ed Ferguson, S S; Thos C Reid, J S; O E Munro, I G; Thos Coleman, Tyler; Robert Stoddart, D of C.

DUNDAS.—Valley Lodge, 100, inst'd by W Bro N Greening: W Bro Robinson Pirie, I P M; W Bro Wm Graham, W M; Bro John Poole, S W; Bros R V Somerville, J W; Jos Riach, Treas; A Paine, Sec; H Bickford, Chap; T J Bell, Organist; F A Lathshaw, S D; F E Lenard, J D; H Lenard, S S; J O Rooke, J S; H D Binkley, I G; John Dixon, Tyler; J Lemard, D of C.

RYNGAL.—Warren Lodge, 120 inst'd by W Bro James Ball; W Bro James W Miller, I P M; W Bro James Ball, W M; Bro John K Macpherson, S W; Bros John H Gray, J W; Walter S Glasgow, Treas; S E Bunvell, Sec; Malcolm Campbell, Chap; William Scott, S D; Robert Fulton, J D; John Swisher, I G; William A Doyle, Tyler.

AURORA.—Rising Sun Lodge, 129, inst'd by W Bro Ireland: W Bro J F Smith, I P M; W Bro Rev E H Mussen, W M; Bro G C Robinson, S W; Bros D McLeod, J W; G W Graham, Treas; A W Brodie, Sec; J C B Johns, S D; T J Hartzman, J D; S Graham, S S; J T Bond, J S; McMan, I G; J Tinline, Tyler.

SOUTHAMPTON.—St. Lawrence Lodge, 131, inst'd by W Bro Lindsay: W Bro G E Smith, I P M; W Bro R Nokes, W M; Bro J John, S W; Bros J McAnlay, J W; J Dundas, Treas; W Godfrey, Sec; A Lindsay, Chap; J Logie, S D; H Rinkau, J D; M McKenzie, I G; T McVittie, Tyler.

NEWBORO'.—Simpson Lodge, 157, inst'd by W Bro Wm Wright: W Bro G F Reynolds, I P M; W Bro R H Preston, M P P, W M; Bro W J Webster, S W; Bros W P Fredenburg, J W; Benjamin Tilt, Treas; Jos H Butler, Sec; L S Lewis, Chap; W M Bass, S D; Jas Conley, J D; Jas Dier, I G; Thomas Butler, Tyler; E R Witheril, D of C.

OTTAWA.—The Builders' Lodge, 177, inst'd by W Bro Wm Rea, P D D G M: W Bro D Taylor, I P M; W Bro J Beikler, W M; Bro H F Webb, S W; Bros Dr W M Hunter, J W; J C Kearns, Treas; Hugh H Cairns, Sec; G McNeill, S D; A A Blyth, J D; J M Morgan, S S; S J Dobie, J S; A Ardley, I G; J McCarthy, Tyler, C Ogilvie, D of C.

BELMONT.—Belmont Lodge, 190, inst'd by W Bro J B Campbell, W Bro J B Campbell, I P M; W Bro George McKeller, W M; Bro John Carrothers, S W; Bros W H Odell, Treas; John Boyd, Sec; Jas Creamer, J D; J B Campbell, S S, C Kennedy, J S; John McNichol, I G; Aro McKeller, Tyler; J G Fawcett, D of C.

BARRIE.—Kerr Lodge, 230: inst'd by W Bro Wm Downie, I P M; Bro Wm Downie, W M; W Bro J F Paeling, S W; Bro R A Douglas, J W; Daniel Spry, Treas; Jas Henderson, Sec; W J McBeath, Organist; Jas C Morgan, S D; R A Stephens, J D; Henry Dollery, S S; E A Little, J S; J F Wray, I G; Thomas Moore, Tyler; J H Bennett, D of C.

VIENNA.—Vienna Lodge, 237, inst'd by W Bro John H Teall, W Bro George C Downes, I P M; W Bro C W Cookson, W M; Bro Thomas Gagen, S W; Bros Robert Marlatt, J W; John H Teall, Treas; John Dean, Sec; Cyrenius Pratt, Chap; R L McCally, S D; J D Phillips, J D; John Simpson, I G; George Thornton, Tyler.

TWEED.—Tweed Lodge, 230, inst'd by W Bro Geo Easterbrook, P M: W Bro Francis Lawrence, I P M; W Bro A M Vandusen, W M; Bro Wm T Easterbrook, S W; Bros Geo Way, J W; H J Monck, Treas; J C Huyck, Sec; Saml Fisher, Chap; J F Tucker, S D; C S Eggleston, J D; John Burns, S S; A McGowan, J S; Thos Beatty, I G; R E Jones, Tyler; Wm Wary, D of C.

TORONTO.—Ashlar Lodge, 247, inst'd by W Bro T F Blackwood: W Bro J H Buras, M D, I P M; W Bro W S S Jackson, W M; Bro W H Best, S W; Bros A D Ponton, J W; J F Blackwood, Treas; Jas Knowles, jr, Sec; Bros E Fielding, S D; G W Weston, S S; Gilbert Percy, J D; Geo Reeves, J S; R Lennox, I G; E H Copp, Tyler, G H Clayton, D of C.

NIAGARA FALLS.—Clifton Lodge, 254, inst'd by W Bro Jno Wills: W Bro John Wills, I P M; W Bro John Wills, W M; Bro Alex Logan, S W; Bros Duncan Fraser, J W; Wm L Flaherty, Treas; Henry Freston, Sec; Rev J Gordon, Chap; A Coulthurst, Organist; Alex Gray, S D; Donald Morrison, J D; Richd Furness, S S; John Robertson, J S; A Shilyock, I G; Stark, Tyler; J Tattersall, D of C.

DRESDEN.—Sydenham Lodge, 255, W Bro R M Stuart, I P M; W Bro Sandy McVean, W M; Bro James McVean, S W; Bro

William Colville, J W; C R Watson, Treas; J B Carscallen, Sec; Rev T Tallaoh, Chap; S Bentley, S D; A J Davies, J D; Thos Richie, S S; Samuel Hodgins, J S; J H Burnie, I G; D G Huff, Tyler; E Miller, D of C.

SPRINGFIELD.—Springfield Lodge, 259 ins'd by W Bro J B Mills, I P M; W Bro J B Mills, W M; Bro H F Housburger, S W; Bros James Haggerty, J W; J D Gunn, Treas; J B Lucas, Sec; T M Clunas, S D; H Chambers, J D; S Babcock, I G; W J Crawford, Tyler.

HESPELER.—New Hope Lodge, 279, inst'd by W Bro A B Jardine; W Bro W J Mitchell, W M; Bro Peter Jardine, S W; Bro G K C McGregor, J W; A J Brewster, Treas; Wm Jardine, Sec; James Hamer, Chap; O F Baker, S D; Jas Geary, J D; Wm Scott, S S; Chas Chisholm, J S; Jno Cunningham, I G; C Pabst, Tyler.

ALLISTON.—Seven Stars Lodge, 285, inst'd by W Bro S S Patterson, P M; W Bro D K Ross, I P M; W Bro Geo McGire, W M; Bro T W Howard, S W; Bros J A Scroggie, J W; Hugh Wright, Treas; J G Sutherland, Sec; Jas McGarvey, Chap; Jno Strachan, Organist; A W Booth, S D; F J Rowe, J D; Wm Stewart, S S; Robert Legart, J S; Jno Hicks, I G; Jas Gilmour Tyler; T S Patterson, D of C.

DRAYTON.—Conestoga Lodge, 295, inst'd by W Bro Charles Hendry; W Bro R J Pujolas, W M; Bro D W Hayes, S W; Bros Charles White, J W; Charles Hendry, jr, Treas; W H Smith, Sec; S R Wood, Chap; J D Fawcett, S D; Charles Flath, J D; William Wood, I G; James Mannell, Tyler.

CENTREVILLE.—Victoria Lodge, 299, inst'd by W Bro Longmore; W Bro A Wilde, I P M; W Bro A Wilde, W M; Bro J Lockridge, S W; Bros Robert Cox, J W; M Shannon, Treas; J D Wagar, Sec; Miles Storms, Chap; Jas B Lucas, S D; B S Kellar J D; E Perry, S S; Milo Huffman, J S; W Bro J S Miller, I G; Bro W A Rom-bough, Tyler; W Bro M J Beeman, D of C.

CLIFFORD.—Clifford Lodge, 315, inst'd by W Bro A S Allan; W Bro A S Allan, I P M; W Bro Edwin Tolton, W M; Bro J D Allan, S W; Bros J S Dewar, J W; A S Allan, Treas; H Ross, Sec; P McLean, S D; John Herman, J D; Byron Crandell, I G; K M Walton, Tyler.

NAPIER.—Ionia Lodge, 323, inst'd by W Bro Jamieson; W Bro Wm S Calvert, I P M; W Bro Alex Cameron, W M; Bro James Buchanan, S W; Bros James Lakin, J W; Wm S Calvert, Treas; Harrison Thompson, Sec; James W Cameron, Chap; Harrison Thompson, Organist; Henry Gough, S D; Wm L Tookie, J D; Jarvis Westgate, S S; William McLean, J S; Wm J French, I G; A McIntyre, Tyler; Moses L Toohie, D of C.

WOLFE ISLAND.—Hiram Lodge, 342, inst'd by W Bro W H Godwin; W Bro W H Godwin, W M; Bro Daniel Cattana-ach, S W; Bros William Grimshaw, J W; H O Hitchcock, Treas; Gorden D Horae, Sec; Daniel Keeley, Chap; David H Pyke, S D; John H Davis, J D; James Horne, S S; William B Card, I G; John McColl Tyler.

SUTTON.—Georgina Lodge, 348, inst'd by W Bro Tremayne; W Bro Tremayne, I P M; W Bro Wm Brooks, W M; Bro Wm Roe Mann, S W; Bros Ezra Grant, J W; A Williams, Treas; F G Tremayne, Sec; W S Terry, Chap; Albert Mossington, Organist; Edw H Fry, S D; W H Woods, J D; D H Sprague, S S; Angus Mackey, J S; Stephen Winch, I G; Adam Gould, Tyler.

CHESELEY.—Forest Lodge, 393, inst'd by W Bro Wm Porter; W Bro J K Clarke, I P M; W Bro J M Stewart, M D, W M; Bro Andrew Dobbin, S W; Bros Robert Maxwell, J W; Jos Adams, Treas; Geo Knowlson, Sec; H A Bonner, M D, Chap; John Bearman, S D; Geo Pauline, J D; Wm Cormick, S S; Wm Dobbin, J S; Robert Hamill, I G; Robt McNally, Tyler; Alex McConnell, D of C.

It is estimated that the drill of the Monroe Commandery drill corps and Apollo Commandery, in Troy, netted \$3,000 for the orphan asylum of that city, for whose benefit the Sir Knights appeared.

The Commanderies at Baltimore have instituted a "school for officers," the result commending the effort. The officers, in delivering their orders for the various movements, do so now in a clear and distinct tone, and with more confidence and precision.

Heartily do we congratulate the sister Grand Lodge of New South Wales upon the successful outcome of its labors to raise a Widows' and Orphans' Fund. Over £1,000 have been placed to the credit of this Fund as the result of the Bazaar, and our sister colony of N. S. W. can boast not only of having erected the first Grand Lodge, the first Masonic Temple worthy of the name, but also being the first to practically testify that Masonry is capable of acting as well as talking in the matter of charity. With such an excellent example before them, surely the younger Grand Lodges must follow suit.

## REPORTS ON CORRESPONDENCE.

The practice of having a committee on correspondence has been very generally adopted by the Grand Masonic Bodies in this country, says the *Masonic Advocate*. The duty of such committee is to prepare a review of the proceedings of all other Grand Bodies, and submit the same at each annual meeting, when, without reading, it is ordered to be printed in connection, or as a part of the proceedings of each annual meeting. The character of these reviews depends wholly upon the ability and disposition of the writer. When properly prepared they present an epitome of Masonic matters pertaining to each Grand Jurisdiction, and embrace a large amount of valuable information of general interest to the Craft. Many of these writers, however, fail to appreciate the position they occupy. They seemingly imagine that in their appointment full license is given to attack, criticise, and even abuse Grand Lodges holding fraternal recognition and relations with the one they represent. In printing such reports Grand Lodges give a *quasi* endorsement to opinions and sentiments that no body of Masons would approve if duly considered by them. It would be well to have all such reports referred to a committee of well informed Masons for examination, and let this committee report what portions of it should be approved or rejected, as the case may be. As pertinent to this matter we clip the following from the address of the Grand Master of Maryland before his Grand Lodge at its recent annual meeting:

"I believe that harmony between Grand Lodges would be promoted if they would exercise some authority over their respective Committees on Correspondence. I am fully aware that the reports of these Committees do not come up for adoption by their Grand Lodge, and that the views expressed by the Committee are not to be taken as the views of the Grand

Lodge, and that the Grand Lodge *in general* should not be held responsible therefor. I say *in general* because there are certain cases in which the Grand Lodge ought to be held responsible. There are cases in which the Committee has used insulting language towards a sister Grand' Lodge—as for instance, characterizing its acts as shameful, disgraceful and infamous—such language as between individuals would be calculated to provoke a breach of the peace—and the offense has been made known to the Grand Master or Grand Lodge under whose authority the language was published and such Grand Master or Grand Lodge has failed, after due time elapsed, to take proper action on the subject.

A Grand Lodge is not only *ultimately* responsible in such a case, but it is also justly to be held *primarily* responsible in those cases where it retains in the important position of Reporter on Correspondence one who is well known to such Grand Lodge, from his previous conduct in this respect, to be unfit for the position. It is common law that if a man keep a dog that he knows has the habit of biting people, the man will be responsible in damages to any person that dog may bite. I wish it to be distinctly understood that these remarks have no special application to any particular case. It is true that my attention was called to the general subject by a particular case, in which I considered that the action of the Grand Lodge of Maryland was criticized in improper language. But that matter has been adjusted by correspondence with the Grand Master, and by the statement on the part of the Reporter that he utterly disclaims any intention to wound the feelings or personally insult this Grand Lodge or its Grand Master, whom he holds in high esteem."

Out of 260 lodges in Mississippi, 230 own their own halls.

### "A LONG-FELT WANT."

An occasional banquet, a social gathering of the brethren with their wives and sweethearts now and then would, without doubt, cultivate a better feeling among Masons, though they cannot break down the bars society has established. If the means of the lodge will permit it, a sensible and prudent expenditure in refreshments would work well, but that is not the great desideratum after all. A little practical "charity"—not almsgiving especially, but *practical* work is wanted. That is, to treat brethren as if they really were brethren, and the obligations of Masons were not mere sound and fancy.

1. Go on foot and out of your way to help a brother to a situation where-in he may support himself and family and maintain his self-respect. "Put yourself in his place." Spend five minutes in thought about it, and act as you would have him act if your positions were reversed.

2. Pray for him; but mind you "the prayer of faith" only is acceptable; then show me your faith *without your works*, and I will show you my faith by my works."

3. Don't tell everybody everything you know (and a heap that you do not know) about an erring or unfortunate brother, but

4. Try to support him by helping him to a position that will enable him to support himself.

5. Good counsel, of course, but *words without acts* are wind, hypocrisy, falsehood.—*Masonic Home Journal*.

Never make use of a woman's name at an improper time or in mixed company. Never make assertions about her that you feel she herself would blush to hear. When you meet with men who do not scruple to make use of a woman's name in a reckless manner, shun them, as they are lost to every sense of honor.

### MASONIC CHARITY.

Charity in its broadest and Masonic sense is a personal obligation or responsibility, and means that whatever is bestowed for relief is a *gratuitous* offering—never contemplating a benevolence that demands a *quid pro quo* for its kind offices. The fundamental and unchangeable law is found in the unwritten statute, and in every grade of the Institution. If the reader will recur to his obligations we shall be readily understood in saying that there is nothing in the law that conveys the thought that members of a lodge, or other Masons, have legal pecuniary investments therein, and that are at their disposal upon application for relief. On the contrary, the enactment provides that a Mason shall make his contributions to the needy in obedience to the dictates of his judgment of the "worthy" character of the applicant, and his "ability" to comply with the necessities of the needy. It is quite true that a Mason has a moral right to *expect*, in the event of indigency, that his needs will be regarded with favor; nevertheless not in any instance is it contemplated that he can properly approach a brother member, or his lodge, with a demand originating in any legal claim upon either. That which is true of personal responsibility in this direction is also true of the lodge as the almoner of the member. If, therefore, we are correct in our premises—if it is undeniable that a Mason is not vested with *rights* to charitable consideration—if it is a fact that an applicant for charity must rest his claims to attention upon his good name and the ability of the brethren to respond to his wants, why the necessity or apology for legislation that not only casts a reflection upon our charitable professions, but that is sapping the foundations of the Fraternity by drifting us from our landmarks and associating the organization with mutual insurance? *The fundamental law is ample under all possible contingencies.—E.c.*

## The Canadian Craftsman.

Port Hope, July 15, 1885.

### A CURIOUS QUESTION.

It is generally supposed that, according to the Constitution of the Grand Chapter of Canada, any brother suspended or expelled for unmasonic conduct by his lodge or Grand Lodge, stands *ipso facto* suspended or expelled, as the case may be, from Capitular Masonry during such term of suspension or expulsion, by his lodge or Grand Lodge. Now, as a matter of fact, such is not the case. The Constitution of the Grand Chapter of Canada, page 16, clause XVI., reads as follows:—

“When the Grand Lodge or any other competent Masonic authority shall, for any unmasonic conduct, suspend or expel any brother, who is a Royal Arch Mason, such companion shall be suspended or expelled from his Arch Masonic functions for the period, whilst such craft suspension or expulsion remains in force.”

This clause clearly leaves the gate open. In order to suspend or expel a companion, who has been suspended or expelled in Symbolic Masonry, from his Arch Masonic functions, it is evidently necessary that his Chapter shall take some action upon the same, for the clause distinctly states he “shall be suspended or expelled,” not that, *ipso facto*, “he is” suspended or expelled. The direction is very plain, and although we presume the framers of the clause meant that suspension or expulsion in the lodge should mean and actually be suspension or expulsion in the Chapter, yet

it does not so read; in fact, just the reverse, and to prove that such is the case, we believe a companion some years ago, who had been suspended and expelled from his lodge and Grand Lodge, and subsequently from his Chapter and Grand Chapter, was restored by vote of the Grand Chapter of Canada to “his Arch Masonic functions,” although an expelled Mason by the Grand Lodge of Canada.

Again, in proof of our theory that expulsion from Symbolic Masonry does not, *ipso facto*, mean expulsion from Capitular, we refer to clause XV. on foot of page 15, Bk. Con. G. Ch. Canada; it says:—

“In Grand Chapter alone resides the power of \* \* expelling companions from this Order of Freemasonry,” clearly indicating that charges must be brought and action taken in Chapter and Grand Chapter, before such bodies can recognize any suspension or expulsion by symbolic bodies. In other words, we hold that, according to the Constitution of the Grand Chapter of Canada, suspension or expulsion in a Blue Lodge or Grand Lodge has no effect so far as a companion’s Royal Arch standing is concerned, unless action is taken upon the same by the Chapter and Grand Chapter.

Again, in clause LXXXVI, page 32, we find, “No companion shall be suspended or excluded under any circumstances, until he shall have due notice of the charge or complaint preferred against him and of the time appointed for its consideration, so that he may be present and be afforded every opportunity of defending himself, before a decision is rendered

as to his guilt or otherwise," thus positively proving the position we have assumed upon this question.

#### EDITORIAL NOTES.

THE *Corner Stone* apparently has changed its base on the Agnostic question. Better late than never.

THE Brockville, Maitland, and Prescott Masons, by special invitation, attended divine service at Ogdensburg, on Sunday, June 21st. An immense gathering was the result.

GEOFFREY De St. Aldemar Preceptory has been removed from Maitland to Brockville, and under its present officers will undoubtedly become one of the most important in the Dominion.

BRO. ROBERT RAMSAY was elected on Tuesday, May 5th, an Honorary Member of Anchor of Hope Lodge, No. 234, E. R., Calcutta, India. This lodge, like many others in Hindostan, has its regular communications twice every month.

It is very gratifying to think that Harington Preceptory is once more in working order. On June 15th, its warrant having been removed to Al monte, it was duly re-organized by order of the Grand Master, by R. E. Frater Robert Ramsay, and E. Frater John Elliott was elected and installed E. Preceptor; Fra. D. Shepherd, Constable, and Fra. J. Nult, Marshal. The prospects are bright.

THE Grand Lodge of England has actually recognized the Grand Lodge of South Australia. We heartily congratulate our youngest colonial sister at such a happy termination to her troubles, and hope that that thirty-third lodge has succumbed to the pressure of the times and allied herself with the remainder of those who found "true sacred numbers."

We understand the members of the

Memphis Rite propose to erect a suitable monument in memory of their late Grand Master-General, M. W. Bro. Geo. Canning Longley.

THE many friends of Col. W. J. B. MacLeod Moore, the Supreme Grand Master, K.T., will be glad to hear that he is slowly recovering, although his physicians have forbidden him attending the Grand Lodge.

THE Supreme Rite of Memphis now numbers between seven and eight hundred in Canada. Four new Chapters have been organized by Bro. Ramsay, assisted by Bros. Johnston and Witchelo, since January. The prospects never looked brighter.

THE Barrie and Orillia Masons enjoyed a most delightful day on the anniversary of their Patron Saint. They chartered the Orillia and Enterprise, engaged a couple of brass bands, 'excurted' round the lake, and finally held a picnic on Strawberry Island.

We have been for some time past printing the names of aged Masons, and also trying to discover the oldest in Michigan. We believe he is now located. Now comes Bro. Clarence S. Scott, teller of the First National Bank at Ovid, who thinks he is the youngest Knight Templar in Michigan. He is a member of St. John's Commandery No. 24, and is not yet 22 years of age.

THE Grand Lodge of New York has recognized the Grand Lodge of New South Wales. It should have been done long ago, but the Supreme Masonic Legislative Body of the Empire State has for a long time been run by "a ring," and said "ring" favored not recognition. We understand Bro. S. W. E. Buckner, of the *Corner Stone*, is to be recommended to the appointment of Grand Representative. We congratulate our *confrere* upon the same.

ANNUAL COMMUNICATION OF  
THE GRAND LODGE OF  
CANADA.

The following is a synopsis of Most Worshipful Grand Master Murray's address, delivered at the regular annual communication of Grand Lodge, at Hamilton, on July 8th, 1885:—

GRAND MASTER'S ADDRESS.

*Brethren of the Grand Lodge of Canada:*

It gives me great pleasure to meet the representative Masons of the Province of Ontario in the birth-place of the Grand Lodge. To all I extend a hearty and fraternal greeting, and pray that the Grand Architect of the Universe may guide our deliberations and that the plans prepared by you for the guidance of the workmen may be such as will conduce to His glory and to the good of mankind.

DEATHS.

Since we last met the gavel of death has sounded. The Grand Lodge of Virginia mourns for its Grand Master; who died at Charlottesville, Aug. 15th, 1884. Manitoba has sustained a great loss in the person of our Grand Representative, M. W. Bro. Kennedy, P. G. M. of that Province and P. D. D. G. M. of this Grand Lodge, who died in London, England, on May 3rd, 1855, while returning from Egypt. Mississippi has lost Bros. J. H. Howry and Wm. French; Arkansas, Bro. E. H. English; North Carolina, Bro. H. J. Grainger; Montana, Bro. John J. Hull; Georgia, R. W. Bro. W. H. Fuller, our Representative near the Grand Lodge of that State. New York laments the death of R. W. Bro. Jas. Lockwood, of Buffalo. In our own jurisdiction the death of the following Past Masters have occurred: R. W. Bro. M. H. Spencer, Barrie, P. D. D. G. M. Toronto District, who died Feb. 10th, 1885, and V. W. Bro. F. R. Armstrong, of Markham, who died July 17th, 1884, and D. A.

Creasor, of Owen Sound, who died Dec. 29th, 1884.

VISITATIONS

have been made during the year to different lodges, at which installations of officers were made and addresses on Masonic matters delivered.

I regret that the recommendation of Grand Lodge in regard to the holding of Lodges of Instruction in the Districts has not been more generally acted on.

In accordance with the recommendation made by Past Grand Master, I appointed a committee composed of M. W. Bros. Spry, Moffatt, Henderson, Kerr, and Seymour and R. W. Bros. Henry Robertson, Klotz, and Bull, with whom I could consult on all matters pertaining to the ritual. This committee held a meeting at the office of the Grand Secretary, and a number of alterations were suggested with a view of ensuring greater uniformity in the language employed in the several degrees, and of correcting a few minor inaccuracies in the work. The views and opinions of those who have really studied the work, and who believe they are in a position to throw light on it, can be submitted to the committee on ritual.

Dispensations have been granted to Lorne Lodge, Tamworth; Mattawa Lodge, Nipissing; and Spry Lodge, Fenelon Falls. Several dispensations have been issued for the formation of new lodges.

I approve of the amalgamation of True Britons Lodge, No. 14, and Clandeboye Lodge, No. 355, Perth.

The following appointments of representatives have been made:—

R. W. Bro. Jas. A. Gray, of Atlanta, near the Grand Lodge of Georgia, in place of R. W. Bro. Wm. H. Fuller, deceased.

R. W. Bro. James W. Hopper, of Lebanon, near the Grand Lodge of Kentucky, in place of R. W. Bro. W. T. Darrow, removed from the jurisdiction.

R. W. Bro. Edwin Parnell, of Mel-

bourne, near the Grand Lodge of Victoria.

Bro. Gustave Lama, of Lima, near the Grand Lodge of Peru.

And the following appointments have been made, with my approval, of representatives near this Grand Lodge, namely:—

R. W. Bro. Otto Klotz, of Preston, for the Grand Lodge of Washington Territory, who has been reappointed.

R. W. Bro. Robert Ramsay, of Orillia, for the Grand Lodge of Victoria.

R. W. Bro. R. T. Walkem, Q. C., of Kingston, for the Grand Lodge of Peru.

I regret that I have been called upon to issue commissions to investigate serious charges preferred against three Worshipful Masters. One of the brethren found guilty has been suspended from all the rights, privileges and benefits of Masonry; one was severely reprimanded, and the third, on recommendation of the committee, I ordered to be tried by the Lodge.

A disastrous fire having destroyed a large portion of Port Perry, application was made to me to assist from the funds of Grand Lodge, the brethren who had suffered loss. After careful inquiry I instructed the Grand Secretary to inform the W. M. of Prince Albert Lodge, that I could not see my way clear to grant any specific sum to the Lodge for losses sustained; any individual cases of hardship, however, I would recommend to the chairman of the Board of General Purposes.

#### DECISIONS.

Q. Can a Quaker who does not take an oath or administer one, be made a Mason. Ans. No. An affirmation in lieu of the oath or obligation of Masonry is not admissible.

Q.—Candidates for Masonry, before initiation, require to declare their belief in a Supreme Being who has revealed His will to man. Is the Bible meant by that Revealed Will?

A.—Certainly, God's holy book is His revealed will. It is one of the three great lights, placed on the altar, to rule and direct our faith.

Q.—Can an agnostic, who says there may be a God, I do not deny it, but I do not know that there is, be made a Mason?

A.—No. No person can be initiated who does not believe in the True God, the Great Architect of the Universe, the Creator and Preserver of all things, who has revealed His will to man, and who will punish vice and reward virtue.

Q.—What should be done in the case of a Mason who is taking an active part in promoting and furthering the so-called Free-Thought doctrine?

A.—An atheist, who denies the existence of a God, a free-thinker who discards revelation, or who expresses contempt for God or religion, should be proceeded against according to the mode laid down in "Masonic Trials."

Q.—Can an Indian, who is not enfranchised, be made a Mason?

A.—Yes. Color, creed or country is no bar to initiation. The question of admitting a candidate is one of expediency, and is left to the judgment of the members of the lodge where such application is made.

Q.—Can a brother against whom charges of unmasonic conduct are preferred, object to the composition of the committee appointed by the lodge to investigate?

A.—A member of the committee, for causes to be fully explained by the objecting party, may be removed by the Master and another appointed.

Q.—Can a ballot be demanded on any question before a lodge?

A.—No. The Masonic mode of voting is by a show of hands. The Constitution provides that in the exceptional cases of balloting for candidates, at Masonic trials, and at the election of certain officers, the vote is by ballot. In other cases it is not permissible.

In Grand Lodge a ballot may be called for, but this is because of the inequality in the number of votes held by the brethren, some members having only one vote, others, providing they represent lodges by proxy, may hold as many as ten.

Q.—What are the correct numbers in Grand Honors?

A.—Nine for Grand Master; seven for Deputy Grand Master, and for District Deputies, five for all other elected Grand Officers; three for other distinguished brethren. The honors given to Past Grand Officers are the same as given to present officers.

Q.—Can residents of a city where there are a number of lodges having concurrent jurisdiction be made Masons in a lodge outside the city limits, provided their residence is nearer that lodge?

A.—Yes; the jurisdiction of a lodge extends half way in every direction to the nearest lodge.

Q.—Can a Mason who has paid his dues, resigned his membership, applied for and received his dimit, removed to and taken up his residence in the United States, be tried for un-masonic conduct by the lodge of which he was formerly a member?

A.—No; the penal jurisdiction of a lodge is, 1st, over its members no matter where they reside, and 2nd, over all Masons residing within its geographical jurisdiction, whether they are affiliated or not, but it has no jurisdiction over Masons not affiliated with it, who are living within the territory of a Grand Lodge.

An interesting case affecting the jurisdiction of lodges came before me. A person living for a number of years in Belleville removed to Stirling, and there made application to be made a Mason. A favorable report was made and he was accepted. Application was made to one of the lodges in Belleville for permission to initiate him. I was asked a number of questions, among which was, whether the senior lodge or a majority of the lodges at Belleville should give the

certificate of character. I replied that the intention of the Constitution was that candidates should be initiated in the lodge nearest the place of their residence, and that the Grand Lodge had ruled that residence, masonically speaking, was not acquired until the candidate had resided in a place one year. Lodges, however, may initiate candidates who live within their territory, notwithstanding they have not lived there the required time, provided they produce a certificate of character from the lodge having jurisdiction; that in this case it was not necessary to get a dispensation nor pay the fee to the Grand Lodge, that the certificate of character from the lodge having jurisdiction was sufficient, and was in fact a permit to initiate. Art. 165 did not apply to this case, but to a person seeking to be made a Mason in a lodge which is not the nearest to the place where he resides and has resided for a year.

#### BENEVOLENT OR SICK FUND

Members of the craft have asked whether there is anything in the Constitution to prevent them forming a benevolent or sick benefit fund in connection with the lodge. While there is nothing in the Constitution prohibiting this, the brethren should remember that "Masonry is not a benefit association or an insurance company, nor is it to be placed on the same level with associations which agree to make to the contributor or his representatives a cash payment for the amount which he has paid in."

#### EMBLEMS USED FOR UNWORTHY PURPOSES.

My attention has been called to the pernicious custom of using Masonic emblems as trade marks. The Mason who advertises himself a member of the Craft in this way for the purpose of increasing his business, is unworthy of support. It has even been said that the emblems of our time-honored order have been prostituted by being painted upon the sign boards

of taverns, and that Masonic diplomas are framed and exhibited in bar-rooms. This trading in Masonry should be stopped.

#### EXAMINATION OF VISITORS.

Information has reached me that the lodges are not sufficiently careful in the examination of visitors, and in some instances the requirements of the Order are not complied with. Worshipful Masters should be especially careful to see that the examination of visitors is thorough, and that the "Tyler's O. B." is in all cases administered.

Special communications have been held in several places and much interest taken in the work.

#### FINANCE.

The receipts and expenditure of the Grand Lodge for year ending 31st May, 1885, were:—

RECEIPTS.	
From Lodges.....	\$13,558 75
Int'est on Investments	3,184 08
	\$16,742 83
EXPENDITURE.	
General purposes.....	\$ 5,416 55
Benevolencs.....	10,625 00
	16,041 55

Cash Capital of Grand Lodge....\$68,394 49

#### THE TITLE OF POET LAUREATE

of Freemasonry has been conferred upon Bro. Robt. Morris, P. G. M. of Kentucky, and Past Deputy Grand Master and Hon. member of this Grand Lodge.

#### THE NORTH-WEST REBELLION

was referred to, and to the fact that Masonry teaches loyalty to the sovereign, obedience to the law, and subordination to constituted authority, without which civilized communities cannot exist.

#### LECTURES AND LIBRARIES.

I am happy to notice that in some lodges an effort is being made to revive one of the oldest and most useful customs of the Craft, namely: the employment of a portion of each and every night of meeting, for the delivery of lectures and essays on Masonic

subjects, and upon which general discussion is allowed.

#### BELIEF IN T. G. A. O. T. U.

The attention of the Masons of the world has been directed to this jurisdiction by the address of the Grand Master of the State of New York to his Grand Lodge. I consider the question to which he draws attention of sufficient importance to warrant me in quoting his remarks:

#### "A VITAL QUESTION.

"Of late there has been considerable discussion in the public press and in Masonic circles, in relation to a case of discipline in a Masonic lodge in Toronto, in which the question of belief in God as requisite to Masonic good standing was involved. It is unnecessary herein to review this particular case, but I believe that the honor of our grand old fraternity demands that in these days when infidelity is rife and when even some so-called Masonic periodicals make light of that foundation-stone of Freemasonry—belief in the Supreme Being—there should go forth from official sources, words on this subject of no uncertain sound. If there be no God in Masonry, aye, if belief in God be not the corner-stone upon which Freemasonry is founded, then indeed is it in its decadence and its days are numbered. But, brethren, we have not reached this low plane. I know that as I here and now put the question to the more than seven hundred representatives of lodges in this great jurisdiction—'In whom do you put your trust?'—that your hearts throb back the answer—'In God.' Freemasonry is neither Godless nor anti-Christian, nor is it sectarian. It embraces in its membership men of all creeds and no creed—Jew, Mohammedan, Christian, all are found within its broad fold, but none who do not acknowledge the existence of one Supreme Being, who ruleth all things and to whom all owe allegiance. To my Hebrew brother, it is the God of Israel—to the Mohammedan, the God

as revealed in the great open book of the starry-decked heavens—to the Christian, the God and Father of our Saviour Jesus Christ.

"It has been charged that had they (the Masons) courage of their convictions they would pluck the name of the Supreme Being out of their ritual. Nothing could be farther from the truth than such an assertion. To eliminate the name of the Deity from our ritual would leave it but an empty shell. Yes, there is room within our broad fold for those of all creeds and no creed, but our doors are not open to the atheist, nor is there room within our portals for him."

When in 1877 the Grand Orient of France repealed the clause in the Constitution, affirming the belief in God as a fundamental principle, and our Grand Master withdrew the credentials of our representative, the action of Grand Lodge was unmistakable.

The Board of General Purposes reported, and the Grand Lodge adopted the following:

"The action of the M. W. the Grand Master, in withdrawing the credentials of our Representative from the Grand Orient of France, will be approved of by every member of Grand Lodge—the Grand Orient of France having erased from its Constitution those paragraphs which assert a belief in the existence of God and the immortality of the soul. Such action can only be received as an abandonment of the great landmark of Freemasonry upon which the principles of our Order are formed, and it is opposed to the traditions, practice, and precepts of all true Masons from the earliest period of our history. Such a departure calls for decisive action, and demands response with no uncertain sound from all true Masons. We therefore desire to accord our determination to hold no intercourse with any body which does not acknowledge the existence of the Supreme Being—the T. G. A. O. T. U.,—and that

we cannot continue to recognize the Grand Orient of France as a Masonic body."

My brethren, Masonry seriously requires no more than a belief in one great powerful God, the great architect of the universe, its Father and Preserver, who has revealed his will to man, and who will punish vice, and reward virtue, but it requires that, and nothing less will be accepted. The man who denies the existence of a God is already excluded; practical atheism should also be excluded, in the person of those who only admit, that there possibly may be a God, there may be a future life, where men will be rewarded or punished for the deeds done in the body. How can such an one be a Mason? The volume of the sacred law, given to rule and govern our faith, and placed on our altars, has for him no symbolic meaning. His answer that he puts his trust in God is untrue, to him the philosophy of Masonry is meaningless.

#### QUEBEC.

The Grand Master of Quebec has issued a proclamation declaring all lodges in that Province working under any foreign Grand Lodge to be illegal and irregularly existing, and prohibiting all brethren acknowledging his authority from holding Masonic intercourse with any members of such lodges in so far as Ancient Craft Masonry is concerned.

After the passing of the British North American Act in 1867, the brethren of Quebec in 1869 claimed that the political changes made, by that act, entitled them to form a Grand Lodge for that Province, and accordingly they met at Montreal and established the Grand Lodge at Quebec. The Grand Lodge refused recognition, and not until 1874 did it cede to the new Grand Lodge all the rights and privileges previously claimed in that territory, and welcomed and recognized it as a sister Grand Lodge. The Grand Lodge of England ex-

pressed a willingness to recognize it on the same terms, in reference to the three English lodges in Montreal; but this was refused by Quebec, which declared it would accept nothing short of recognition of supreme authority in the Province, and demanded the withdrawal of the warrants of these lodges. This was refused, but the G. L. of England intimated that it would offer no obstacle to the transference by the members of their allegiance. I sympathize strongly with the Grand Lodge of Quebec in the struggle for what I believe to be a correct principle.

#### CLANDESTINE MASONS.

Shortly before the last annual Communication of Grand Lodge, complaint was made to M. W. Bro. Spry that a person initiated in a clandestine lodge in this jurisdiction, had been passed and raised in a lodge in the State of Connecticut. The matter was laid before the Grand Master of that State who referred to it in his address as follows:

"Sometime in July, I received a complaint from the Grand Lodge of Canada that one of the lodges in this jurisdiction had conferred the Master Mason's degree upon a candidate who had received the E. A. and F. C. degrees, in a lodge chartered by the spurious co-called Grand Lodge of Ontario. Upon examination, finding the complaint to be well founded, and that the lodge complained of had erred through ignorance of the clandestine nature of that so-called Grand Lodge, I directed the Grand Secretary to make suitable explanation and apology to the M. W. Grand Lodge of Canada, and on the first day of August issued a circular, calling the attention of the lodges in this jurisdiction to the fact, that this so-called Grand Lodge of Ontario was a spurious and clandestine body, and directing that from henceforth, no lodge within this jurisdiction shall apply for release of jurisdiction over a candidate belonging in

another State, except through the Grand Master of this jurisdiction. The better to prevent the recurrence of any such case in the future, I recommend the passage of a permanent resolution of similar purport by this Grand Lodge."

#### CLOSING REMARKS.

It is gratifying at the end of my term to be able to announce, that our fraternity is in a more flourishing condition than at any previous time in our history. Though two Grand Lodges, Quebec and Manitoba, have swarmed from the mother hive, we have more lodges on our register than ever before; though envious and intolerant men have misrepresented and defamed our order, the membership of our lodges is steadily increasing; though from year to year we have increased our benevolent gifts, the amount in the treasury is not lessened, our ability to aid those in distress is not impaired. I desire to express my gratitude to the brethren for their uniform kindness. To M. W. Bro. Spry, Past Grand Master; R. W. Bro. Henry Robertson, Deputy Grand Master; R. W. Bro. Edward Mitchell, Grand Treasurer; and to the D. D. G. Masters of the several districts, and the other officers of Grand Lodge, my thanks are due for the support and assistance rendered me during my term of office; especially do I wish to acknowledge the debt of gratitude I owe to R. W. Bro. J. J. Mason, Grand Secretary, whose ability and zeal particularly fit him for the office he holds. In returning to you the emblem of authority, I thank you for the great honor conferred upon me. I regard it as the highest honor that can be bestowed on any man, to be selected and elected Grand Master of the honorable fraternity of Free and Accepted Masons, and I assure you that to the best of my ability, I have without fear, faithfully and impartially endeavored to discharge my duties. HUGH MURRAY, G. M.  
Hamilton, July 8th, 1885.

**GRAND CHAPTER OF ROYAL ARCH MASONS OF CANADA.**

The annual convocation of the Grand Chapter of Royal Arch Masons of Canada, was held in the Masonic Hall, Hamilton, on Friday, 10th July.

The Grand Z., M. E. Comp. Judge Henry Macpherson, opened the proceedings by reading an able address, in the course of which he said:—

“Peace and harmony have prevailed during the year, and while there has been no marked increase in the number of Chapters on our roll, prosperity seems to have attended most of them, and the members have been working harmoniously and for the general good of our Order. The valuable reports of the Superintendents of the Districts will, I think, show that only a few differences have arisen amongst our Companions, and that these have been easily settled.”

A Dispensation had been issued for a new Chapter at Alliston, to be called Spry Chapter.

A number of official visits were paid, and several Dispensations were issued. Comp. N. Greenleaf had been appointed as the representative of the Grand Chapter of Canada near the Grand Chapter of Colorado. The financial state of Grand Chapter is shown to be satisfactory:—

The balance on hand July 1st, 1834, was..	\$ 3,270 93
Receipts for the year ending June 30th, 1835	2,178 28
	5,449 18
Expenditure.....	1,366 17
On hand.....	4 243 01
Invested.....	0 0 03
Total.....	\$10,243 11

“We are again reminded of the uncertainty of life by the passing away of some distinguished and useful Companions from our midst. Amongst those who have been called away are three who have held official

rank in our Grand Chapter, R. E. Companion W. N. Kennedy, P. District Superintendent of Manitoba District, and a member of Prince Rupert Chapter, No. 52, Winnipeg, who died on his way home from Egypt, where he had been with the Canadian voyageurs assisting the British troops in the ascent of the Nile. He was also a P. G. M. of the Grand Lodge of Manitoba. R. E. Comp. A. A. Campbell, of Belleville, Past Grand J., and V. E. Comp. Henry Cooke, P. G. Steward, a member of Huron Chapter, No. 30, who died on the 28rd of September, 1884. Ex-Comp. M. H. Spencer, P. H. of Signet Chapter, No. 34, Barrie, a Past D. D. G. M. of the Toronto District, who died on the 10th of Feb., 1885. E. Comp. David A. Creasor, P. Z. of Georgian Chapter, No. 56, Owen Sound, and a P. G. Steward of the Grand Lodge of Canada, who died on the 29th of Dec., 1884. E. Comp. R. Flood, P. Z., of Doric Chapter, No. 60, Newmarket, who died on the 18th of January, 1885, and Comp. T. M. Daly, of Tecumseh Chapter, No. 24, Stratford, who died on the 4th of March, 1885. I recommend that memorial pages be placed in our report to our departed companions.

The Grand Chapter of Canada having at its last Annual Convocation, resolved that all fraternal intercourse between that grand body and the G. M. M. M. Lodge of England should be suspended, unless within six months from that date the G. M. M. M. Lodge withdrew all its warrants to Mark Lodges in the Province of Quebec, I have to report that such action was not within the said six months taken, nor has it yet been taken, so that the resolution of our Grand Chapter still remains in full force. And now in conclusion in surrendering into your hands the sceptre with which you have honored me during the past two years, let me ask you to join with me in returning our heart-felt thanks to the Most High

for the happy and prosperous year we have just past, and let us pray that He may continue to preserve our Order by cementing and adorning it with every social and moral virtue. So mote it be."

Following are the officers elected:—

M. Ex. Comp. Thomas Sargent, Toronto, Grand Z.

Rt. Ex. Comp. Robert Hendry, jr., Kingston, Grand H.

Rt. Ex. Comp. R. B. Hungerford, London, Grand J.

Rt. Ex. Comp. David Trotter, Petrolia, Grand Superintendent London District.

Rt. Ex. Comp. R. Ashton, Brantford, G. S. Wilson District.

Rt. Ex. Comp. Wm. Cowan, Galt, G. S. Wellington District.

Rt. Ex. Comp. F. F. Dalley, Hamilton, G. S. Hamilton District.

Rt. Ex. Comp. DeWitt H. Martyn, Kincardine, G. S. Huron District.

Rt. Ex. Comp. Samuel Smith; Niagara Falls South, G. S. Niagara District.

Rt. Ex. Comp. Alex. Patterson, Toronto, G. S. Toronto District.

Rt. Ex. Comp. J. B. Traves, Port Hope, G. S. Ontario District.

Rt. Ex. Comp. Jas. Walters, Napanee, G. S. Prince Edward District.

Rt. Ex. Comp. Edwin Plant, Ottawa, G. S. Central District.

Rt. Ex. Comp. Henry Duffel, St. John, G. S. New Brunswick District.

Rt. Ex. Comp. C. F. Fofrest, Winnipeg, G. S. Manitoba District.

Rt. Ex. Comp. David McLellan, G. S. E. (re-elected).

Rt. Ex. Comp. P. J. Slatter, Toronto, G. S. N.

Rt. Ex. Comp. Peter A. Craig, Windsor, G. P. S.

Rt. Ex. Comp. Edward Mitchell, Hamilton, Grand Treasurer, (re-elected).

Rt. Ex. Comp. J. E. Harding, Stratford, Grand Registrar.

Members of Executive Committee—Rt. Ex. Comps. H. Robertson, Colingwood; John Creasor, Owen

Sound; Jas. H. Nixon, Toronto; J. Ross Robertson, Toronto; Ex. Comp. J. S. Dewar, London.

Appointed members—A. G. Smyth, London; Wm. Forbes, Grimsby; Wm. Gibson, Beamsville; W. G. Reid, Hamilton; S. G. Fairtlough, Kingston.

Committee on Benevolence—Rt. Ex. Comp. Otto Klotz, Preston; M. Ex. Comp. D. Spry, Barrie; Rt. Ex. Comp. J. J. Mason, Hamilton.

Thomas Taylor, Vesey, Grand Janitor.

The next meeting will be held at Windsor.

#### MEETING OF THE SOVEREIGN SANCTUARY OF CANADA AND NEWFOUNDLAND.

The Sovereign Sanctuary of Royal and Oriental Freemasonry for the Dominion of Canada and Province of Newfoundland, met in the F resters' hall, Hamilton, on the 7th inst. There were present the following officers:—Daniel Rose, Toronto, M. W. G. M. G.; Oronhyatekha, London, M. W. P. M. G.; R. Ramsay Orillia, M. W. P. M. G.; M. D. Dawson, London, G. Sec; R. Gilray, Toronto, G. Treas; J. T. Vincent, Toronto, G. Auditor; J. P. Thomas, Belleville, P. G. M.; W. J. Hallett, Lindsay, G. Org; A. McDonald, Merrickville, M. W. S.; W. J. Simpson, Brockville, Thousand Islands, G. Swordbearer; A. Chatfield, Ottawa, G. Sen Warden; J. Satchell, Ottawa, G. M. W. S.; Dr. H. Turner, Millbrook, G. C. of C.; A. E. Herschfelder, G. S., Rev. C. L. Worrell, G. J. W.; James Boddy, Toronto, G. Cond; E. W. D. Butler, Toronto, S. M. of C.; W. R. Burrage, Toronto, G. S. B.; J. Campbell, Toronto, G. Supt of Works; J. G. Robinson, Toronto, G. J. M. of C.; Rev. R. Stimson, Toronto, G. Prelate; W. J. Sturgeon, Bradford; M. W. S. There were also present the following distinguished visitors:—Dr. D. Wilson, Boston, M. W. G. M. G. of the United States; Henry Sanford Wilson, N. Y.

G M of C, and S B Miller, of Wilson, N Y.

The reading of the G M G's annual report occupied the greatest part of the evening, and was referred to a committee consisting of M Ill. Oronyhyatska, R Ramsay, and Rt Ill Vincent, Worrell and Robinson.

Owing to the death of the G M G, George Canning Longley, it was necessary to hold an election. Daniel Rose, the D G M G, was unanimously chosen for the office, and L H Henderson, of Belleville, was elected to fill the office thus vacated.

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QUEBEC vs. ENGLAND.

When will these proclamations of non-intercourse cease? We do not see any right or remedy in them. The Grand Master of the Grand Lodge of Quebec has issued his pronouncement which sets out these allegations. The Grand Lodge of Quebec, organized in 1869, has been recognized by sixty-three Grand Lodges, notwithstanding there existed, at the time the Grand Lodge of Quebec was organized, and still exists, lodges within its territory that do not obey it, though urged to do so, and recently to withdraw. Therefore the Grand Master, by virtue of some action of his Grand Lodge (which is not given), proclaims that "all lodges holding allegiance to any foreign Grand Lodge to be Masonically, irregularly and illegally existing in this Province, and . . . all Masonic intercourse to be suspended." Also, "all brethren acknowledging the authority of the Grand Lodge of Quebec, are hereby commanded to hold no Masonic intercourse with any member . . . of any lodge in this Province enrolled on the register of any foreign Grand Lodge," etc.

It is apparent that these ostracised lodges were loyal before the Grand Lodge existed; it does not appear that they have been guilty of any Masonic offense; have not been tried, and yet they are cut off from Masonic

association with brethren. Where is the law that justifies such penalties? They received their charters from England and have never surrendered; nor have they been suspended or revoked. By what authority does a new-formed Grand Body assume to establish lodges in the territory belonging to them? If the Grand Lodge of England or these subordinates conceded concurrent jurisdiction, the last question is answered; but by what right can a private member of a lodge be forbidden intercourse with another private member of another lodge, both being established according to law, when neither have been tried and convicted? We give it up, and can't answer the questions.—*Masonic Home Journal*.

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WHAT IS THE MISSION OF MASONRY?

Her wonderful preservation amid the vicissitudes of ages is a striking proof that she was destined for some great and useful end. Institutions which claim kindred with her have sprung up in clusters around her, but like the insect of the hour they have sunk into oblivion. She has overcome the opposition of the powerful, she has foiled the arts of the crafty; and unscathed though purified, by the fire of her persecution, she exhibits in her age the vigor of her youth. The surges of popular fanaticism have swayed against her temple,—not a stone in her foundation is loosened. The green foliage, which time has planted, winds around her columns; it has but given strength to the slender shaft, and the column stands firm and unshaken. What, then, is the mission of Masonry? Are we, as some would willingly believe, merely a social band of brothers, with free hearts, but light heads,—fond of the glass and the jest,—desirous only to forget the troubles and cares of life in the passing cup and the revelry of the

hour,—productive of more harm to ourselves than to the wiser multitude who stand without? Why, the lesson that runs like a golden thread through all our ceremonies and ritual, impressed on the candidate when he enters our portals, and still lingering on his ears as he departs, is an unanswerable refutation of so foul a charge. Some, it is true, have fallen by the wayside. We do not excuse the erring, for they sinned in the full light of moral suasion and teaching. But we would say to the censorious cavalier, in the words of one who knew no sin, but could feel sympathy for those less perfect, “first cast the beam out of thine own eye and then shalt thou see clearly to cast the mote of thy brother’s eye.”

To the great and good members of our fraternity, and their name is legion, men whom the world has delighted to honor, whose many virtues and noble deeds have won for them a crown of immortality, we turn with pride and pleasure. They are the true exponents of what Masonry has done and will do. But there is a day coming, the time and the hour knoweth no man, when “every valley shall be exalted and every mountain and hill shall be made low,” when every lofty aspiration shall be satisfied, every sordid desire forever cease. For the advent of this glorious day, Masonry is working; “making straight in the desert a highway for our God,” preparing the ground for the sowing of the seed, which shall bring forth golden and immortal fruit. Her voice is heard clear as the voice of a trumpet, giving no uncertain sound: “Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number, and calleth them by their names, by the greatness of His might, for that He is strong in power, not one faileth.” “They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.” Should

not the thought that we are co-workers in this great and glorious cause awaken to full life and activity every power which the Almighty has bestowed? Our field is the world; wherever the white sails of commerce are spread to the winds,—wherever the indomitable energy of man has discovered a new pathway to wealth and fame, there Masonry is found, and will continue to stand forth, the gentle minister of good.—*E.v.*

#### OBJECTIONS TO FREEMASONRY.

First, its secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions, which can be obtained only after a process of initiation, and under a promise that they shall be made known to none who have not submitted to the same initiation, but which, with the exception of these particulars, have no reservations from the public; and secondly, of those societies which, in addition to their secret modes of recognition and secret doctrines, add an entire secrecy as to the object of their association, the time of their meetings, and even the very names of their members. To the first of these classes belong all those moral or religious secret societies which have existed from the earliest times. Such are the Ancient Mysteries, whose object was by their initiation to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers like Pythagoras and Plato, who in their exoteric instructions taught a higher doctrine than that which they communicated to their exoteric scholars. Such, too, are the modern secret societies which have adopted an exclusive form, only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized to the persons who are united with them by the tie of a common covenant and

the possession of a common knowledge. Such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else,—its designs, its objects, its moral and religious tenets, and the great doctrine which it teaches,—is as open a society as if it met on the highways beneath the sun of day and not within the well-guarded portals of a Lodge. The great error of writers who have attacked Freemasonry on the ground of its being a secret society, is that they confounded Freemasonry with political societies of revolutionary times whose object was the overthrow of governments. Masonry does nothing of the kind.—*Detroit Freemason.*

#### KNIGHTS TEMPLARS.

**A Delegation from Palestine Commandery No 18, Knights Templars, of New York City, Visit saint Omer Commandery.**

A delegation of Sir Knights from Palestine Commandery, No. 18, of New York City, consisting of Em. Sir James W. Bowden, M. D., Commander; Sir Charles H. Gillespie, Captain General; Sir Mitchell Halliday, Senior Warden; Sir William R. Carr, Treasurer; Sir Hippolyte Vassel, Standard Bearer; Sir Charles P. Cocks, Sword Bearer, Sir James A. Rich, Asst. Quartermaster; Sir Stephen D. Afflick, Sir Francis T. Baker, Sir Joseph H. Barker, Sir Theodore Graeven, Sir N. B. Boutwell and Sir James N. Fuller, with Sir Adolphus D'Orville, Senior Warden of Adelpic Commandery, No. 59 of New York City, arrived in Boston Thursday morning for the purpose of paying a visit to Saint Omer Commandery at its special conclave in the evening. The visiting fraters were met at the Old Colony Railroad on their arrival by a committee of St. Omer's officers, and entertained at breakfast at the Adams House, the headquarters of the delegation. During the day the

visitors were the subject of marked attention from their Boston fraters, more especially from officers and Sir Knights of De Molay Commandery; between which body and Palestine Commandery a strong friendship, augmented by numerous exchanges of courtesies, has long existed. In the evening at eight o'clock, under the special escort of the full corps of officers of De Molay Commandery, the Sir Knights from Palestine Commandery, all in uniform, arrived at the Asylum of St. Omer Commandery in South Boston and were received with honors. Em. Sir Charles J. Noyes, the Commander, warmly welcoming the Eminent Commander and Sir Knights of Palestine Commandery and their escort, to which eloquent response was made by Em. Sir Knight Bowden.

Following the reception, the officers of St. Omer Commandery, in full costume, assisted by Sir Knights, and Sir Knight Carter's Instrumental Quartette, exemplifying the Order of the Red Cross, and at the close of the conclave all present were cordially invited to partake of the banquet spread in the upper hall. Cigars having been reached, Em. Sir Knight Noyes opened the post-prandial exercises by a speech of welcome to the guests of the evening who had journeyed so far to honor the Commandery with their presence, also to their escort, the officers of De Molay Commandery, and the large number of visiting Sir Knights from other Commanderies, and successively introduced Em. Sir James W. Bowden, Sirs Charles H. Gillespie, William R. Carr, James A. Rich and Stephen D. Afflick, of Palestine Commandery, Em. Sir Geo. T. Ambrose, P. Em. Sirs Rev. John W. Dadmun and Dr. Horace P. Hemenway of De Molay Commandery, each of whom made interesting speeches in response, and were roundly applauded.

Before a "good night" was said, "skyrockets" were sounded by the Palestine fraters, and responsive

cheers given by those of De Molay and St. Omer.

The incidents of the occasion will always linger in the minds of the Sir Knights of St. Omer Commandery, many of whom were present at the Boston and Albany depot on Friday morning on the departure of the 9 o'clock express train to exchange greetings with and wish the Sir Knights of Palestine Commandery a pleasant journey to their homes, they departing for New York on that train. —*Boston Journal.*

F. & A. M.

An Appeal for the Grand Lodge of Quebec.

BY FRANK W. BAXTER.

In the published proceedings of the Grand Lodge of Quebec for 1885, I find in the address of the M. W., E. R. Johnson, the following sentence to which I would call the attention of the readers of the *Masonic Chronicle*, as being one that expresses the keynote of American Masonry.

The sentence referred to is as follows:

“This Grand Lodge was established upon the doctrine, or principle, of sovereignty — of exclusive jurisdiction within the limits of its territory.”

The above sentence conveys in a nut-shell the principle that is now universally acknowledged by all American Grand Lodges as the correct one.

The Grand Lodge of Quebec was organized in accordance with Masonic usages and recognized Masonic law in 1869; from that time to the present, she has at all times, and in all places, upheld and contended for the doctrine of *exclusive sovereignty within her own territorial limits*. Her first contest was with the Grand Lodge of Canada; that difficulty was, after a time, happily terminated, and she was and is recognized by the Grand Lodge of Canada, and by every Grand Lodge in America, as having exclusive jurisdiction within the Pro-

vince of Quebec. So far so good; but the Grand Lodge of Canada, in order to procure the recognition of the Grand Lodge of England, consented that all Lodges that so elected should retain their allegiance to the Grand Lodge of England. A few so elected to remain, and the Grand Lodge of Canada was recognized by the Grand Lodge of England. Unfortunately for the Grand Lodge of Quebec, those Lodges that retained their allegiance to the Grand Lodge of England, were located in what is now the Province of Quebec.

Now bear in mind that the Grand Lodge of Quebec is *not* the heirs-at-law of the Grand Lodge of Canada, but a separate, distinct Grand Lodge; politically, a separate Province, with a separate and distinct legislature, and in no ways dependent upon the Province of Ontario, or that was before confederation — Upper Canada. Heirs-at-law or not, she has had to fight her way step by step, contending against both the Grand Lodge of England and a powerful anti-Masonic element that exists in the Province.

For fifteen years the Grand Lodge of Quebec has tried every means that mortal men could try to bring about a peaceful solution of this vexed question, until, as a last resort, and in obedience to the direct commands of his Grand Lodge, Grand Master Johnson, after a last fraternal request to the Grand Lodge of England, issued an edict of non-intercourse against those three Lodges situated in the city of Montreal, that refused to render allegiance to the Grand Lodge of Quebec.

How long, think you, would any Grand Lodge in the United States allow Lodges in their territory, that did not render allegiance to the Grand Lodge in whose jurisdiction they were situated? Why, in some of them one cannot even join a 96° rite, without fear of expulsion, and if by chance he is a member of a rival rite, he must be expelled from his Commandery. Very well, then, if we will not

even allow rival rites to exist amongst us, we should not refuse to defend a legal Grand Lodge, in her endeavors to maintain the doctrine of exclusive Grand Lodge Sovereignty.

The edict issued by the Grand Lodge of Quebec was not directed against the Grand Lodge of England, but against those three malcontent Lodges, that openly defied the Grand Lodge of Quebec, in whose territorial limits they are situated, and they have no one to blame but themselves for being isolated from their brethren.

A portion of the Masonic press have commended upon that edict; one in particular, in terms that show but little Masonic courtesy, brotherly love (which its editor so loudly boasts) or would even accord to the officers of the Grand Bodies of Quebec a place amongst Masons or civilized men. I can assure not only the writer of the article in question, but every other brother, that they will find the members of the Grand Lodge of Quebec, true men, courteous in their demeanor, hospitable in the extreme, and possessed with brains, common sense, and the peer of any editor in the city of —. I can further assure him that they are in earnest; that they are contending for their Masonic homes; that they recognize the importance of being supreme within their own jurisdiction, and they know that they cannot attain that position unless every Lodge within its limits renders allegiance to their *legal* Grand Lodge.

Shall they attain that position, or shall those three malcontent Lodges, assisted by and backed up by the largest and most powerful Grand Lodge in the world, be allowed to set at defiance and to occupy the territory of another Grand Lodge?

The answer to that question depends in a great measure upon the Masonic fraternity in the United States; and the question now comes direct home to us all, and to an American that believes in the dogma of exclusive Grand Lodge Sovereignty,

there can be but one answer, viz.:— We must sustain the Grand Bodies of Quebec, or “back down” from our boasted position on Grand Lodge Sovereignty, and toady to powers that hold fast to all that they can get and continually cry for more.— *Masonic Chronicle*.

### CONVERSAZIONE AT CLARKSBURG.

June 24th, 1885, was a red letter day in the history of Beaver Lodge, No. 284, A. F. A. M., G. R. C., Clarksburg, Ont. The “Brethern” having completed and furnished their beautiful new lodge room, decided to mark the event of completion by issuing invitations to their ladies and a select party of friends to a conversazione, &c.

The members of the Lodge had the pleasure of introducing their wives (either present or prospective), and a lady and gentleman friend, which brought together a splendid party of nearly two hundred persons.

The lodge room, ante room, dressing and refreshment rooms, having been furnished by the committee with drapery and flowers in a very tasty and beautiful manner, presented a truly magnificent appearance. This, together with an altogether unique musical programme, both instrumental and vocal, with accompaniments on the grand piano, and a very complete and continuous supply of refreshments during the evening, gave full and very pleasant satisfaction to all, and elicited universal commendation and praise.

The order of the evening was as follows: The visitors being seated, the brethren in evening dress and with regalia, marched in procession into the lodge room, when the W. M., Bro. Rich. Carroll, took the chair, and the brethren were called upon to give the grand honors, after which the W. M. stated the nature of the meeting, and after a very pleasing, comprehensive and with terse speech, gave a very hearty welcome

to all present to the varied amusements of the evening.

The committee, consisting of Wor. Bro. Carroll, W. M., and Wor. Bro. Pye, Wor. Bros. Hunt and J. H. Dickinson; and Bros. Rorke, Dyre and Crossland, performed their duties in a very complete, pleasing and gentlemanly manner, and judging from the hearty enjoyment of the whole proceedings by the numerous guests, will no doubt realize the fullest satisfaction in the fact that their labors resulted in an evening of unqualified enjoyment by all present.

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#### MASONIC ITEMS.

High fees and low dues are suggested as the best means of retaining members.

The *Victoria Freemason* does not like the officials of the Grand Lodge of England very much, if we may judge from the following:—

“The reply from England to the Grand Lodge of South Australia with reference to the recognition of the latter by the former is characteristic of that English officialism that is so notorious. The communication referred to, may mean everything or nothing, and, take it all in all, is but a repetition of the letter received in Victoria upon the subject some 22 years ago. In one sentence it conveys the intimation that England does not wish to put anything in the way of the formation of distinct Grand Lodges for the Colonies, and in the next it claims the right to continue such Lodges as wish to remain under its authority, asking for a return of the number in each Lodge in favor of local self government, and hinting very strongly that provided there are sufficient in each to retain the warrant and work the Lodge, such Lodge shall continue under England’s authority. Now, as the amended constitution of England provides that any three members may retain the warrant, it is easy to perceive the drift of the whole thing.

There appears to us an utter want on the part of the officials of the Grand Lodge of England of a capability of grasping the whole matter in a large way. Indeed, it seems but too apparent that their great aim is to throw every obstacle in the way of allowing the Colonial Masons to arrange their own affairs.

We cannot for one moment suppose that the Masons in England as a whole have the

least desire to hinder the establishment of self government here—everything points the other way. It is with Masonry as with all other matters in relation to the Colonies—Officialism rules, and the sooner we are clear of it, and can show our full determination to attend to our own affairs and rule our own house, the better it will be for Masonry in the Colonies.

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The Alnwick Lodge in England entertained Bro. J. B. Patterson, M. L. A., during his recent visit to England, and shook him by the hand as a brother. This stirred up the bile of some of the officials of the District Grand Lodge of England here, who wrote some 14,000 miles to endeavor to provoke a quarrel, and create dissension. And for what? Simply because the members of the Alnwick Lodge did not see things with the perverse bitterness of the officials referred to, and refused to believe that a brother under the Grand Lodge of Victoria was less a brother than if under the Grand Lodge of England.

We cannot see, however, that anything has been gained—we rather fancy indeed, that the biter has been bitten, and that the recoil has been somewhat unexpected. Excepting that the Alnwick Lodge repudiates any intention of superceding its Grand Lodge by any official recognition of the Victoria Grand Lodge, it maintains its position, and in opposition to the style adopted by the English officials, still continued to designate the members of the Victorian Constitution “Brothers.”—*Fr.*

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JOEL Rose Croix Chapter, U. D., at Chesterville, was duly organized by Past Grand Master Ramsay, assisted by V. Ill. Bro. Hy. Johnston, on June 23. Ill. Bros. M. Brown, M. D., 95°, M. W.; R. Casselman, 95°, (W. M. of Chesterville Lodge, No. 820) being S. W., and W. W. Merkley, 95°, J. W. The Chapter will meet alternately at Chesterville and North Williamsburg.