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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

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PORT HOPE, ONT., SEPTEMBER 15, 1877.

No. 3.

For THE CANADIAN CRAFTSMAN.]

Practical Suggestions for the Management of a Masonic Lodge.

BY R. W. BRO. J. G. BURNS, 18°, P. G. R.; P. M. STEVENSON LODGE, No. 218, G. R. C.; P. M. ZETLAND LODGE, No. 328, G. R. C.; I. P. M. ORIENT LODGE, No. 330, G. R. C.

(CONCLUSION.)

The fifth and most important suggestion is the financial management as an element of success. For the proper financial management of a Lodge we must first consider the sources of revenue, and as nearly as possible compute what they presumably may be from all channels; then our legitimate and unavoidable expenditure. In my calculations, I refer specially to city Lodges, though my remarks may be modified to suit any Lodge. I also base my reckonings on an average membership of 75 members, which will be nearly correct, these 75 being paying members. First then our revenue:—

75 Members at \$5.00 per year.....	\$375 00
10 Initiations at \$40.00 each.....	400 00
5 Affiliations at \$5.00 per year.....	25 00

Making a total of.....\$800 00

Lodges do not average more than 10 Initiations and 5 Affiliations each year.

Then we have to consider our expenses:—

1st. Rent.....	\$150 00
2nd. Grand Lodge dues, 75 Members at 50c per year.....	37 50
3rd. 75 Members at 10 cents per month to Benevolent Board.....	90 00
4th. To Register 10 Members and Certificates.....	30 00

5th. Refreshments, 12 meetings, averaging \$10.00.....	120 00
6th. Tyler's fees, 14 meetings, at \$1.50.....	21 00
7th. Presentation and expenses to Grand Lodge.....	100 00
8th. Printing, &c.....	30 00
9th. Secretary for Stamps, Stationery, &c.....	20 00
10th. Registering 5 Affiliations at 50c.....	2 50
11th. Incidentals, Funerals, &c.....	50 00
Total.....	\$661 00

Thus making a revenue from all sources of \$800.00, and our expenses, at lowest amount, \$661.00, and to secure so much revenue we must have a tolerably successful year. For a Lodge to average ten Initiations it must be well and favorably known, its officers, brethren of influence and high Masonic standing, with their business energies and faculties well developed. Brethren, there is a way to secure good material for our building, without personal canvass, yet it is better for a Lodge to suffer financially than to use material not fit for the great Masonic Temple. By our calculations, based as near as possible on the existing state of affairs, we have only a balance of \$140 per year. If we are stock-holders on Hall furniture, or have a debt for furniture to liquidate, years must elapse before we are free of debt, as no Lodge can

furnish even a small hall for less than \$700.00 or \$800.00. There are exceptions, as in the case of one of our city Lodges with a debt of \$1,600.00, who expects, on good grounds, to be clear of debt in two years. But the utmost economy must be observed, for there are at times other expenses which we cannot foresee. Let me again repeat—better for a Lodge to exercise patience, and progress slowly, than by unhealthy growth to increase its numbers and revenue—easier far to replenish our funds, than to rid ourselves of incumbrances and hindrances in the shape of unworthy members. I have been in a position to observe closely the progress of new Lodges, and I believe they are more apt to admit members of doubtful usefulness than older Lodges. The anxiety to grow and prosper is so great that there is a danger of laxity. It is better to narrow our portals than to enlarge them; better in all cases to give Lodges the benefit of the doubt than those outside the pale. If there is a doubt or hesitancy, let the Lodge have the advantage; be sure the injury will not be inflicted on an institution we so much revere and honor; and let me here observe, after careful scrutiny, and painful experience and observation, that I am firmly convinced too many Lodges exist, and too many gain entrance and partake of our mysteries. I have no sympathy with, or belief in the statement, that a Lodge is unwieldy with 150 members; the largest Lodges generally work the most harmonious. Take a Lodge with 200 paying members, there is a revenue of \$1,000 per year, or say 150 paying members, yielding a revenue of \$750 per year; they then become self-supporting, and if doubtful materials offer they can afford to reject it, which some hesitate in doing. Far better for us as Lodges to conscientiously and strenuously oppose the formation of new Lodges, where they can reasonably be done without, or where

our Lodges are under the above numbers. When brethren suffer no inconvenience as to distance, and where sufficient and proper accommodation exists, our membership will increase almost as fast, Masonry will take a higher stand, will be more respected, and its advancement be of a more desirable character. Take the Lodges of this city, there are 14 Lodges in the city and vicinity, embracing a membership of not over 1,400 affiliated Masons, there is sufficient room here for over 2,000 members. We would, I believe, work more harmoniously, with less unworthy ambition and desire for office, sometimes at the expense of principle and honor, if merit and proficiency were the only ways to advancement, and were it not so easy to attain eminence. Under such circumstances it will be more valued, and will induce a greater desire on the part of aspirants to educate and prepare themselves for office. Another point, which very materially affects the financial standing of a Lodge, is the rapid changing of officers, and rapid entrances and exits. I think, after due consideration, the one year system is most injurious. Supposing a Master has so managed his Lodge as to have partial success for one year, and is looking forward to a second term, he naturally abates none of his vigor and earnestness, which I contend under the one year system, he will be more apt to do. The desire then, is for the rank, they are anxious to have rapid transit, the thoughts suggest themselves and are often acted upon, "only twelve meetings," "no use in over-exertion," a "medium year will pass me creditably;" but a Master so arranges that his second year is still more successful. There is no new Master that can take hold of the reins and direct a Lodge so successfully for a time, until he is acquainted with its workings. Take a successful financier: he is not removed from the management of a bank, warehouse or establishment in a short

time, until by years of training one is fitted to take his place. Change of managership or director is one of vital importance. I hold, a Master cannot form, develop, and successfully carry out his designs in one year, nor can a new Master carry out those designs for him. How many estates suffer by losing their head, most of the designs fall through, one half are a financial failure for want of seeing as the deceased saw them, and not knowing or possessing his faculties for operation. A Lodge ought to weigh carefully every item of expense, and contract no unnecessary debts. We, as Lodges, have no more right to contract debts, without the means of speedy payment, than a private individual. Let us, as Lodges, take the Scotchman's advice to a friend whom he feared was in advance of his means, "Robin," said he, "never drive one horse until you can afford to keep two."

My last suggestion for successful management is the proper discharge of duty of the two most important Boards in connection with our Lodges. I refer to the Committee of Benevolence, and the Board of General Purposes. The Board of General Purposes is the Cabinet or Executive of the Lodge, the mill through which all important matters ought to pass before being offered to the Lodge. To this Board is committed the examination of the character of all candidates; what a responsibility here devolves upon them! If we have one blot upon our Escutcheon, one stain upon our spotless garments of relief and truth, this committee is in a great measure responsible; how careful then they ought to be in investigation, and how impartial in reporting? Brethren, what think you of a Lodge whose Executive exists only in name? Where is the faithful discharge of duty? The lynx-eyed vigilance that ought never to sleep in guarding our portals? Oh! for that unyielding, brave, and fearless discharge of obligation, like the Sentinel of the Lost Legion

at Pompeii, never relaxing, never wearying, fearing nothing but failure. A committee to be faithful to their Lodge must scrutinize all expenses, permit no over-charges, form all contracts, offer what they can to competition. I suggest to all such committees the propriety of counting the cost, try all things, prove all things, hold fast that which is good.

The other important Board which, for the success of Masonry's great mission requires proper management, is the Benevolent Board. A Board of Benevolence exists, or ought to exist, in connection with every Lodge. The question of grave importance is, are they faithful in discharge of duty? We ought to know as Lodges on what principles, and by what arrangement the funds we contribute for benevolence are distributed. In the matter of benevolence, a Lodge to carry out its design at organization, and to fulfill one of the purposes for which it exists, must contribute a portion of its income for the relief of poor brethren. There is nothing so telling, or effectual as systematic giving. City Lodges contribute 10c. per month for each member, amounting to an average of \$90.00 per annum; the ten contributing Lodges with the Chapters subscribe nearly \$1,000 yearly. No Benevolent Board, Charity Board, or Board of Relief, distributing this amount, besides large amounts from other sources, no twelve or fifteen representatives from the various Masonic Lodges and Chapters, and constituting such a board or committee, ought to be without regulations, laws, and rules for their guidance. They ought, for a satisfactory and faithful discharge of duty, to have their own position and the position and responsibility of each officer distinctly and clearly defined, to whom and to what amount their funds ought to be contributed. If we, as Lodges, subscribe so liberally, we ought to know how our funds are disposed of. If the bodies thus contributing appoint a Repre-

representative, he ought, when applied to, to be able to dispense that assistance which in reality he is empowered by the Lodge to distribute, though for the sake of concentration and convenience there may be but one Treasurer. I do not think that it ought to be at the option of that Treasurer to comply with or refuse a demand made upon the funds by a representative. Our representative ought to be the Lodge Almshouse, but be placed under certain laws and regulations, say he have the power to draw upon the Treasurer for a sum from one, not to exceed five dollars, when a worthy case presents itself; thus giving more effectual relief to a brother whose case he is thoroughly conversant with and knows many things concerning him which delicacy or diffidence would prevent him from disclosing to a stranger, and while thus receiving relief be met with that kindness and sympathy which his heart craves as much as his body requires the welcome support. The brother who may fill the office of distributor, from the very number of applicants and from the nature of some cases, could hardly be expected to exercise that patience and sympathy which in solitary and exceptional cases may be expected. Let our charity be given sympathetically and cheerfully, for the Supreme Being himself "loves the cheerful giver." The Master of a contributing Lodge ought to have such powers and privileges as I have suggested. All brethren who have filled the position of Master know how often they are applied to for assistance, and have not the power to grant it but from their own private means.

To all worthy brethren requiring assistance, our duty is not one of choice but imperative. They must be assisted according to their necessities and our abilities. The bodies contributing to this fund ought to be furnished at least half yearly with a printed list, containing the names of all brethren assisted, the name of their Lodge, its number and register, that

all stockholders may know exactly how their funds are disposed of. By the adoption of some system of this character, benevolent committees would work more satisfactorily, and relief find its way to the most deserving and worthy, and give greater satisfaction to all concerned. The Lodges of this city follow the example of our primitive brethren, who gave a tithe or a tenth of their possessions for the support of those who received their offerings. We in some cases subscribe more than a tenth part of our Lodge income for the most praiseworthy of all causes, the relief of the destitute. Let us as Lodges be punctual in payments, keep the coffers filled, provide ample means for this holy use, deal out our charity with no grudging or niggard hand, that one of the *Grand Traine* of our fundamental principles, RELIEF, be not only a name, but a living actual reality. Thus by deeds of worth and goodness, let us magnify our time-honored and glorious institution, and work earnestly for its development and promotion. The financial prosperity of Masonic charity is an index to the rapid growth and extension of Freemasonry; it has grown everywhere during the last quarter of a century, and particularly during the last decade. It may be asked, what is the secret of this popularity of Freemasonry? What is the special influence at work which makes it now more popular than ever? A full answer to this would involve a long disquisition. Suffice it to say that in some cases it is curiosity, in some selfishness is the incentive, and men are and may be still influenced by these motives to join the Mystic Fraternity, as the unworthy were found in the ranks of purer beings and loftier intelligences, as one of the chosen twelve was unfaithful. So will they be found in the ranks of the good and true until the millennial glory shall dawn upon a regenerated earth; until the mystic tie and mysterious union of our great Brotherhood, which has adorned all ages, shall finally

unite all hearts and minds; when selfishness, avarice and impurity shall not be found, but men shall keep through all the cycles the new commandment. Brethren, let us hope that there will be brought to our ranks and admitted to our communion those who will be actuated by higher motives and loftier principles, such as will nobly, fearlessly and unflinchingly lead the van in the battle for right and truth, and that myriads of Masons yet in darkness may rise up to call them blessed. May our younger brethren follow the example of those who faithfully and zealously bore the burden and heat of the day, and when the great gavel of death shall sound their summons that they may take their place and imitate their example. May we all fearlessly, when called,

"Stand upon the orient when our Master shall be there
To try the blocks we offer by His unerring square."

I cannot better close these suggestions than by quoting the final words of a report compiled by our respected D.D.G.M.: "So may it be for ever! and may each brother so act as becomes a true and faithful craftsman; and may each one of us do our utmost to keep the sacred fire of our altars pure and brilliant, that by our works we may be known, that with undiminished lustre through ages yet unborn in deeds of charity and mercy may shine forth the light of our glorious order.

"It never shall go out;
'Twas shadowed in creation's glorious light,
It flashed in the bright cherub's flaming sword,
It glowed in the Red Bush on Horeb's Mount,
It gleamed in stately column on the horde
Of pilgrims hastening on,
From dreary Egypt gone;
It goes out never.

"For they are building yet,
Level, and square, and chisel yet are found
Sharpened and bright for use, while stone by stone,
Changed from rough ashlar to the polished shaft,
Rises upward to God and to Saint John;
No sound of human falls,
While through the world's wide halls
The House is building.

"It never shall go out;
Its rays come down in sweet acknowledgment
Of Builder's work, when Hiram, King of Tyre,
Solomon, and the widow's son, and thousands more
In the new temple caught the hallowed fire;
To-night such friends have met,
Such fire gleams o'er them yet,
It goes out 'Never!'"

Great Priory of Canada.

We take pleasure in presenting our readers with the able address of the V. H. and E. Sir Kt. Col. W. J. B. MacLeod Moore, Grand Cross of the Temple, Great Prior of the Dominion of Canada, delivered to the Sir Knights assembled in Great Priory at the Masonic Temple, London, Ont., on the 7th August, A. D. 1877.

Sir Knights, Great Officers, Officers, and Frates of the Great Priory of Canada:

I greet you with heartfelt pleasure, and with thankful feelings that we have been spared to meet again, and exchange congratulations on the success, so far, of our Great Priory.

The custom of delivering an annual address at our re-unions, together with the report on Foreign Correspondence in the Proceedings, although not demanded by our regulations, but adopted from our brethren of the United States, I look upon as an admirable method of disseminating the different views and opinions entertained of the Order, as also of clearing away existing prejudices and errors, and am satisfied much good has already been the result; at the same time it has this drawback, in giving an opportunity to extend a simple record of facts into a long lecture not always very interesting to the hearers, and, as I fear in the present instance, calculated somewhat to tax your patience.

How little could we have foreseen what the past year has brought forth, or the changes that have taken place in so short a period. Amongst them, a threatened disruption of the Union of our Order, and the lamented and sudden death of the Great Prior of England, who, only a few months back, on the resignation of the Earl of Limerick, was installed as head of the English Nationality, with all the dignity befitting his high position as one of the representatives of England's most ancient and purest chivalry.

The Right Honorable the Earl of Shrewsbury and Talbot, our late illustrious, worthy, and excellent Brother, had endeared himself to the whole fraternity, taking an especial interest in all that concerned the Order of the Temple, which he was endeavoring to restore to a state of peace and harmony, when it pleased the Great Architect and Supreme Ruler and Disposer of all things, to take him to that rest which knows no earthly waking.

It appears from the announcement of his death by the Great Sub-Prior, that he had sat with him for a considerable time the day previous, making arrangements for conducting the business of the coming Great Priory, as it was his Lordship's earnest hope that all differences then existing might be

amicably arranged, and his most ardent desire to be instrumental in cementing the Order—"L'homme propose, mais Dieu dispose," was sadly exemplified in his sudden and lamented death on the very day of the meeting of Great Priory.

Our good Frater of the United States, who, a few years back, made a pilgrimage to Europe, will, I am sure, look back with mournful pleasure to the kind and hospitable reception they met with from him at "Alton Towers."

CIRCULARS ISSUED.

I regret that my first official act, as Great Prior, should have been the necessity of issuing the circular of the 4th of December last (see Appendix A), to repudiate the advocacy of secession and the formation of another independent Templar body in Canada. Had not the truth of such a movement been authenticated to me by an official of this Great Priory, I should not have thought it worthy of notice. There is, however, no difficulty, when desirable, in forming Provincial Priors for any of the Provinces, which would place them exactly in the same position to this Great Priory as it formerly stood to that of England, and as the Grand Commanderies of the United States do to their Great National Council, "The Grand Encampment."

With regard to the implied wish to adopt the system pursued across the line, I can only say that, delighted as we all are to cultivate the most intimate relations with our good Frater of the United States, I think, with very few exceptions, we infinitely prefer our own English system. In this we are not singular, and I hope I may be pardoned for quoting an extract from a letter to me, of 27th July, 1876, by one always looked upon as an authority on Masonic and Templar matters, whose fearful and untimely death we all so truly deplored—our late respected and talented Frater, George Frank Gouley. He says: "Your letter clears away some doubtful points in my mind, and I can frankly say that I am in full accord with your views, and trust that some day our American work may be corrected so as to conform more sensibly and harmoniously to the ancient Templar system."

PROCEEDINGS IN CONVENT GENERAL.

The subject which now particularly engages our attention is, the action taken by Convent General in October and December last, which called forth my circular and the protest issued in your name on the 19th March (see Appendix B). While, owing to the death of the Great Prior of England, it has not yet been finally arranged, I am happy to be able to inform you that the Great Sub-Prior is using every means in his power to bring about a settlement, and has explained his views to me, which I

am convinced, when laid before you, will be concurred in as the only practical way of satisfying all parties.

It is with pain I record the state of confusion into which the Order has been thrown, by the inconsiderate action of some of the English representatives at Convent General. This continued re-opening of questions which should be regarded as having been finally settled, is not calculated to raise respect for the Order, or for those who cannot rest content unless they have everything their own way.

What has taken place is the more to be regretted, as it shows that a certain section of our Order in England is leagued together to upset existing regulations, that had, before adoption, been under careful revision for a period of four or five years; and that the parties composing it are embarked in a retrograde movement, with but little regard either to the history or the unity of the Order to which they belong.

England, or this dominant section for the time being, of her Great Priory in Convent General, seems to ignore our rights to a voice in these matters, and without the slightest reference to us, passes resolutions in Convent General of which we disapprove. Undoubtedly the general statutes contain a provision for altering them, but it could never have been contemplated that such alterations were to take place without the consent of the other nationalities. Canada joined the Union satisfied with the existing laws, and thus gave in her allegiance to the Convent General, and she cannot be expected to observe any infringement which, in this case, actually changes the Order to a totally different organization.

If Convent General assumes the right to make rules for us, it is high time we should assert our own rights, and, in my opinion, we neither can nor ought, as I know our Great Priory will be firm in refusing, to submit to any such assumption. I say so with the deepest loyalty and most profound respect for our Grand Master, a feeling I know to be equally shared in by all the members of this Great Priory, and I will uphold his authority, and bear him true allegiance as long as he is pleased to rule over us, but I confess to the same feeling which actuated the saying of Junius—"That the subject, who is truly loyal to the Chief Magistrate, will neither advise nor submit to arbitrary measures."

The fact is, that the Great Priory of England has so long been the autocrat of the Templar Order that it is difficult to persuade some of its members that it is now merely one of a federated union, and they seem to be indisposed to recognize either Ireland or Canada as independent and co-equal members of the federation, while it is equally plain that neither Ireland nor Canada will

consent to assert and maintain other than their fullest rights under the same.

It is from no captious feeling I object to again returning to the old nomenclature, but because I consider it neither appropriate nor historical, and I am also fully aware many dissent from the opinions I have long formed and expressed as to the history and practices of the Order. I will, therefore, once more endeavor to give fully my reasons for the views I entertain, and the objections I have to return to the traditions and distinctive appellations of Modern Templary, leaving it for you to consider how far they are correct or feasible.

OPINIONS ON THE HISTORY OF THE ORDER.

Our Order has always claimed traditionally to represent the Knights Templar of the Crusades, preserved intact through its connection with Freemasonry, and while Masonic authors are never weary of asserting this claim, at the same time they seem to do all in their power to perpetuate historical errors, stating as facts improbable surmises, and using titles and recording customs quite foreign to the true and historical nomenclature and practices of the Order.

There is no foundation for believing it grew out of the so-called Masonic Knights of the Temple, supposed to have been established somewhere about the Babylonish Captivity, or that it was based on Craft Masonry at all. Such legends are now generally looked upon as myths of the past, and arose from the untenable grounds taken by enthusiastic votaries to enhance the value of the Chivalric Orders in the eyes of the Masonic world, by assigning to them a mysterious origin they had not the slightest title to, and which was never thought of by their founders.

That there was a connection between the Military Order of the Temple and Freemasonry there is now but little doubt entertained. It originated in the trading community of Masons, who with other secret associations sprang up and flourished in the East, appearing in Europe during the dark ages. They established themselves in "Guilds," from which gradually emanated our present symbolic system. This connection with the Templars led in latter times to the preservation of the Order by the Masonic Society. But what that early connection was still remains a vexed question, and we can at best but theorize according to our own views.

History tells us that when the Templar Order was politically destroyed in the 14th century by Philip, King of France, and Pope Clement V., the number of Templars in Christendom was about 15,000, and it is supposed by many that the remaining Knights incorporated themselves with the Masonic body.

This is not, however, warranted by facts,

but there is every reason to believe that the greater number, mingling in the world, never lost their identity as Templars, and thus their bond of union continued, although mystical and unrecognized, as that of any other legitimate society.

THE ORDER NOT A PAPAL ONE.

A great mistake is made in considering the Templars a Papal Order. The Order, like that of St. John the Baptist, also called St. John of Jerusalem, was essentially a military republic which was brought into existence by the will of its own original founders, and in no degree owed its inception or organization to the head of the Latin Church.

At the commencement, this association or brotherhood consisted of nine Knights, whose desire to benefit their fellows prompted them voluntarily to bind themselves together for the protection of the pilgrims visiting the Holy Land, then so much exposed to ill-treatment and danger; and not until some time after their establishment, were they sanctioned and acknowledged by the then Pope, but in no sense did they owe their origin to Papal authority. Therefore what legal or moral right had a Pope to destroy what a Pope had not created.

This Papal assumption of undue and unjust authority was not binding upon Christendom, even though the whole Western Church at that time acknowledged the Papal rule, and so the Order of the Temple, not being lawfully destroyed, still lawfully exists. Many are therefore too hasty in assuming, because the direct proofs are not readily forthcoming, that the Templars of the present day have no claim to the title.

THE TEMPLARS AS KNIGHTS OF CHRIST.

From Sir Bernard Burke's Book of the Orders of Knighthood, in the article on the Papal States, we find that the Order of the Temple was not only never abolished in Portugal, but it seems to have merely been suspended for seven years in the Papal States. Pope Clement, it is well-known, abolished it in 1312, but this measure was objected to by King Dionysius of Portugal, who allowed the Order to exist in his dominions, with all its rights and possessions; and Pope John 22nd, successor to Clement, compromised the matter by consenting, in 1319, to its existence in Portugal under a new name, "The Knights of Christ," reserving to himself and his successors the right of creating a similar order also in the Papal States, of which right his successors avail themselves up to the present day, by conferring it as a distinction of merit on both native and foreign Roman Catholics. The change of name from the "Templars" to "Knights of Christ," was in reality no change, as the Templars had always been known as the "Poor Fellow Soldiers of Christ," or of the Temple. In both these

countries the Order now exists in its entirety. Is it then proper to say that the Order was ever even outwardly abolished? How can that be abolished, which always has, and still continues to exist?

PRESENT STATE OF THE TEMPLAR ORDER.

The correct state of the Order of the Temple at the present time, is this:—In Portugal and the Papal States it exists, never having been abolished. In Scotland, it was completely amalgamated with the Order of the Hospitallers of St. John, and when the latter Order was abolished at the Reformation, we are justified in believing from well accredited traditions handed down to us, and the general belief of the country, that the Knights, being without doubt in some cases Freemasons, preserved both Orders within the Masonic Fraternity. In England and Ireland, the Temple and Hospital were partially but not completely amalgamated, still very many of the Knights of the Temple, and a large portion of their estates, were absorbed into the Order of St. John, and at the Reformation, although we are without positive proof, used the Masonic Order, like their Frateres in Scotland, to preserve their ancient chivalry. Consequently, the Masonic body of Great Britain and Ireland is now the lawful custodian of the combined Order of the Temple and St. John.

COMBINED ORDER OF THE TEMPLE AND ST. JOHN.

We cannot separate the two Orders as regards the Masonic Fraternity. If we are lawfully in the possession of the one, we are of the other, because I contend, that although the two original orders were at variance when at the height of their military glory, they became amalgamated after the political suppression of the Templars, and there is no reason for supposing that the Freemasons regularly and formally absorbed into themselves, either the Order of the Temple or that of St. John, until after the Reformation, at which time the combined Orders disappeared from public view, and remained hidden until it was considered proper, in the last century, to permit them to emerge to the light of day.

In this view of the case, and I do not see what other can rationally be taken, the English, Scottish, Irish and American Templars are just as lawfully Knights of the Temple and Hospital as any other now existing. The Pope never created the Orders, and the Pope could not destroy them. This is proved by Pope Clement's successor actually conferring the Templar Order himself, and the Order of Malta was never under the ban of Rome. It is of no consequence as regards validity of title, whether the Order continued openly, as in Portugal and Rome, or secretly, as in England and Scotland; the sole fact to be considered is,

did it still continue? and of that we have the amplest proof. And, as regards the legitimacy of what is commonly called "Masonic Templary," what are the facts? The Masonic Fraternity have for over a hundred years openly asserted that they possessed the right to enrol certain of their own members Knights of the Temple and of Malta, and can show their connection with symbolic Masonry, at the revival, and that this right had been secretly used and asserted for a considerable time previously.

Now, even by prescription, this title is good, and before it can be successfully attacked, it is incumbent upon the parties attacking it, to prove that it is bad. This has been attempted, but never with success; and until it is, the Templar Order attached to the Masonic body must be held as being legitimate, and as such entitled to all the ancient privileges of the Order, amongst which not the least are, the correct denomination, nomenclature, and costume.

DESIGNATION OF THE EARLY TEMPLAR ORDER.

In my circular of the 19th of March (see Appendix 2), I quoted from Addison's "Reliable History of the Knights Templar" (English edition, 1853), pages 19, 46, and 61, that the proper designation of the officer presiding over the Order of the Temple for each Nation is that of Grand or Great Prior, and by natural consequence the body so presided over is Grand or Great Priory; and also shewing the organization of the early Order in England to prove that the lowest organized body of Knights Templar is Preceptory, and as these Preceptories in Scotland and Ireland were dependent on the Temple in London, hence the precedent for our "Convent General."

ORGANIZATION OF THE ORDER.

The Order being spiritual, the candidates for admission were required to have already been knighted by a Secular Knight, when they were received into the Order in a Chapter assembled in the Chapel of the Order, for as members, they could not deign to accept honor from a layman. The only exception was in the case of an ecclesiastic, a Bishop, who was permitted to join the Order without becoming a Secular Knight. There were no Bishops, that is, Prelates of the Order. The Order consisted of only three distinct classes, not degrees, Knights, Chaplains, and serving Brethren, including the men-at-arms; besides the numerous retinue attached to the Order. The number of Chaplains was small and admitted as a body, after the Order had arrived at maturity.

COMMANDERS AND PRECEPTORS.

The term "Commandery," and the title "Commander," were never used by the Templars. Singularly enough, the Order of St. John of Jerusalem used both "Com-

mander" and "Preceptor" indifferently for the same officer, which can be seen by reference to old documents, A. D. 1400, or thereabouts. As they succeeded to the Templar possessions in England after the outward suppression of the Order, they probably adopted the old name of religious houses, and used it in common with their own term of Commandery. All other Military Orders seem to have used the title "Commander," excepting the Templars, who were always called "Priors or Preceptors." Therefore, the title "Commander" has no Templar meaning in connection with a Preceptory.

"ENCAMPMENT."

The name "Encampment" is quite a modern and most inappropriate innovation not known to the early Order—a military Monastic body dwelling in fixed places of abode, having their Recepticns in their chapels, never in the field. The English lexicons say an "Encampment" is ground on which an army, a body of gypsies, or marching party pitches "tents," and therefore cannot, with any propriety, be applied to places of meeting in the rooms or halls of houses in a city or town.

SEPARATION FROM FREE MASONRY NEVER CONTEMPLATED.

There is no valid reason for the assertion that the promoters of the changes made in 1873, when the Order was re-organized, were actuated by any desire to sever its connection with the Masonic fraternity. TH., I am satisfied, is not the case, and I wish most clearly to be understood that it was never contemplated by me to support such a measure, or to repudiate the connection with the Craft, for without the fostering care of the Masonic body our Chivalric Order would never have had its existence continued, and we could substantiate no claim to be considered as perpetuating the true Order of the Temple.

It is most unwarrantable and ridiculous to say that because the adoption of the correct titles and nomenclature is advocated that there is any desire for separation, or that by dropping the prefix Masonic it separates the two bodies and makes us an illegal society, or that the Order has lost one particle of the claims it ever had to be considered as an ally of Freemasonry. In fact, the Masonic connection has been drawn closer, and the Craft is still the vital pre-requisite to admission into the United Orders of the Temple and Hospital. The whole object sought for was that of dispelling and clearing away palpable errors that had no historical foundation.

It was never disputed that our Templar body is now, to a certain extent, Masonic, its qualification being entirely so, but to say that its origin was Masonic is altogether erroneous—it was Chivalric. By some it is

contended that it has no such claim, being merely a modern Masonic invention. If this is the case, why make any allusion to the old military order at all? Still, if we be only *ad imitationem*, let us be so in reality, and use proper historical terms and practices, and not continue to promulgate false and erroneous ones that have not even antiquity to commend them. The original purposes for which the old religious military Orders were created no longer existing, they were gradually altered to suit the purposes of modern civilization. This will account for the numerous changes they have undergone, and the differences that are seen in the various countries where they still survive; in some a mere remnant, but still sufficient to preserve their memory from total oblivion.

"KADOSH TEMPLARS."

Prior to the revival in England of Symbolic Masonry, during the early part of last century, there are no records to shew that the Order had any connection with the Craft, but some time after that period we hear of it as the "Petit Elu Herodem Kadosh," Templars, meaning, "Elect or Chosen, and Consecrated or Holy Order of Templars" attached to the Craft Lodges. No doubt this very peculiar designation was introduced from the continent of Europe, where the great political Order of the Temple had flourished, and never entirely lost its vitality.

The attempts made at different times to restore its former independence amongst the knightly Orders proved that it continued to exist in secret, and we know it became afterwards incorporated under the name of the "Kadosh" with the "Hauts Grades," a foreign system of Free Masonry, which, embracing many of the old military and secret societies of the Middle Ages, was much sought after, and looked upon as more select than the pure and simple "Craft" degree.

The "Kadosh" rehearsed the martyrdom of "De Molai," the last Chivalric Grand Master, and the sufferings of the Order, the doctrines inculcated being that the persecutors of the Templars did not wholly extinguish the Order, which still continued to exist under the forms of Free Masonry, whilst the "Rose Croix" taught the truths of Christianity by symbolizing the Crucifixion and Ascension of our Lord. These two grades, the "Rose Croix" and the "Kadosh," being an admirable synopsis of the faith and sufferings of the great Order of the Temple, which, on very probable grounds of popular belief, they represented having just as much claim to be considered the legitimate descendants of the Old Chivalric Knights as that of the "Ordre du Temple," of France, or any other branch; and I much question if they were not more characteristic of the true Templars than

their authenticated successors, the "Knights of Christ," in Portugal, who became a mere honorary Papal Order, the crown alone having the right to nominate its members.

"KNIGHTS TEMPLAR AND KNIGHTS OF ST. JOHN."

Writers of the last century and a prior period consider the two titles of "Knights Templar" and "Knights of St. John" synonymous, probably from the absorption of the Templar Order, on its dissolution, into that of the latter; this may also account in some measure for the confusion of names by which it became known* and the too common practice of taking for granted and copying without investigation the statement of superficial observers. There is no clearer proof of this than what we have in the old Templar warrant at Kingston, Ont., of date 12th February, 1824, in which the Order is called "Knights Templar of Malta," and obedience directed to the "Supreme General Grand Conclave at Malta," whereas no such body existed there, and the Templar body was unknown in Malta until introduced by myself many years afterwards. The term Masonic was evidently added to distinguish it from other branches of the Order, non-Masonic, then existing.

"THE GRAND CONCLAVE OF KNIGHTS TEMPLARS."

Influential Masons established in England on the 4th of June, 1791, the first Grand Governing Body for the Templar system, and who, adopting a short ritual for that of St. John, commemorated and accounted for the union with their old enemies, the Templars, but seeking no alliance with the Sovereign Order then in possession of the Island of Malta. We learn by the records of the Jerusalem Conclave, Manchester, in 1786, that this grade was distinguished from the Temple by a red tunic with slashed sleeves, black cloak, and slouched Spanish hat, all bearing the white eight-pointed cross of Malta, in imitation of the red uniform and white cross worn by the military class of the Knights of Malta.

This grand body issued its own warrants to form encampments, as they were called (a name not previously known by the Chivalric Orders), in connection with Craft Lodges and Royal Arch Chapters. Those lodges that had already the Templar system had no date assigned them, being called "Immemorial Encampments," and until the "Rose Croix" and "Kadosh" were surrendered to the Ancient and Accepted Scottish Rite, these degrees were always given in encampments and under the Templar warrants.

UNITED ORDERS.

The United Orders as now practised in our English system are purely intended to represent the Christian doctrines, discarding all philosophical theories and dogmas introduced by Masonic enthusiasts, and it is probably better that it should be so, as we can now convey more clearly in our ceremonies the practice of the early chivalric founders. The "Rose Croix" and "Kadosh" are, however, in my opinion, quite unmeaning—detached from the Templar grade.

From what has been adduced I submit that we have a right to infer and are entitled to consider ourselves the descendants of the true Templar Order revived and perpetuated by its adoption into the good old peaceful Craft. The principles and teachings of the Order harmonizing with that of Freemasonry, which so nearly approaches Christianity in theory and spirit, having the Supreme Being for the object of its worship; mankind, without distinction of class, for its subjects, and the universe for its temple, placing all men on the same footing of fraternity.

MODERN TEMPLARS OF IRELAND AND SCOTLAND.

In my address last year I alluded to the Order in Ireland, where, I have since learned, it was introduced from Scotland, and the original warrant is still extant from the Royal Mother Kilwinning Lodge, signed in October, 1779, by the then Grand Master, the Earl of Eglinton, which has been always acknowledged and acted upon. This is a direct contradiction to the statement implying that the modern Templar system was first brought to Scotland in 1798, by some non-commissioned officers of an English militia regiment quartered in Edinburgh: evidently a mistake.

They very probably did revive the Order on its falling into abeyance, as a warrant was shortly after that date obtained from the "Early Grand Encampment" in Dublin, the offspring of the Mother Kilwinning Lodge. The former close intercourse between Scotland and France, and subsequently through the Stuart party, points to the direction from whence the Masonic adoption of the Chivalric Orders originated there. On the 19th June, 1811, the Duke of Kent, as patron of the Order in North Britain, granted them a charter creating them into a regular Conclave of Knights Templar and Knights of St. John of Jerusalem.

RITUAL

The report issued by the Ritual Commission (see Appendix C), will have made you conversant with the object in revising

*This preposterous title was called "The Royal, Exalted, Religious, and Military Order of Hierolem, Grand Elector, Masonic Knights Templar Kadosh of St. John of Jerusalem, Palestine, Rhodes, and Malta."

the one in use, which has been under consideration for several years. A copy of this Ritual has been in my possession, and I find it all that can be required for a body of intelligent men, being more in conformity with the nature of the traditions, true history of the Order, and arrangement of the different parts of a reception, than our present one; at the same time it does not advocate any material change.

I consider it, with a few explanations and local alterations to be admirably adapted for the Standard Ritual of this Great Priory, and strongly recommend its adoption. I purpose, at our present assembly, having it exemplified and explained, and arrangements can be made with regard to the issue of copies of it, as may be deemed advisable. By the terms of the treaty of alliance it has already become law on the signature of the Commissioners, and the Great Priory of Ireland is now using it, although England seems to hold back, and not consider the treaty binding.

SECRETA RECEPTIO.

It was shown by the evidence given during the persecutions in Paris, A. D. 1310, on the great enquiry into the Templar Order, that they had a secret reception. The ceremonies took place at night in the chapel, and none but Knights were present. It consisted of repeated entreaties for admission, exhortations to reflect, warnings as to fatigues, dangers, and privations, sending back to solitary reflection, summoning three times. This secret ceremonial was taken most probably from the Guilds, and added to their original simple rule as a test of doctrine.

I have had an opportunity of examining several rituals from time to time, and know that the old English Templar ceremony differs very much from our present one, claiming a derivation from the ancient mysteries, as also a "Koscirucian" origin. It was expressed in obscure language, evidently to disguise the design of the secret societies, entertained before the Reformation, to upset the Papal power.

Such forms of Ritual have been long very properly dismissed as unreliable and unnecessary legends. We now confine ourselves to the simple historical form of a reception, in which the duties of the Christian faith are inculcated. Much depends on the manner the Celebrant conducts these beautiful ceremonies; for when they fall into the hands of those who do not appreciate them, they lose all their effect, and become a mere mechanical repetition of words that fail to impress the aspirant.

TITLES AND CUSTOMS OF THE TEMPLARS.

The terms "Marshal," "Very High," and "Eminent," are all ancient titles of the Chivalric Order. "Sir," before the name

denotes the person to be a Knight, but the title in ancient times was quite distinct from Knighthood, and was a common one amongst the inferior ecclesiastics, being the regular translation for "Dominus." Shakespeare makes this plain, where, in the "Twelfth Night," Viola says, "I am one that would rather with 'Sir Priest' than 'Sir Knight.'" Correctly speaking, "Sir" should never be used as a prefix to the surname itself; the Christian name should always be added.

We do not use the title before the Christian name without the addition "Knight," because it would appear too much like an assumption of Courtly Knighthood, which the Crown alone has the authority to confer; but we address our members officially as "Sir Knight," "Frater," or "Brother."

DERIVATION OF KNIGHT.

"Knight" derived from the Saxon—"an attendaant"—anciently the king's attendants or guards—is almost peculiar to England. Other nations apply it in connection with horses—"mounted soldiers." The French, "Chevalier;" Italian, "Cavaliere;" Spanish, "Cabellero;" German, "Ruyters," etc., etc. In Latin, "Eques," (from *equus*, a horse) is a knight—one mounted; "Miles" is a foot soldier. A Knight is always said to be "dubbed," not created, but it means the same thing, for "dub" in English and "douber" in French are said to be derived from the Saxon "dubban"—to gird. "Dub" also signifies a blow, which carries us back to the most ancient ceremony—the cuff on the neck or ear, and the "thwack" on the shoulder.

"Accolade" has the same meaning in the ancient ceremony of conferring Knighthood, by the King laying his arms about the Knight's neck and embracing him. This appears to have been exchanged for the more stately act of touching or striking with the Royal sword the kneeling Knight.

THE SPURS.

The buckling on of the spurs was an indispensable adjunct of Knighthood, and every novice should be formally invested with them. In the old ceremony allusion was made to the metal (gold) of which the Knight's spurs were composed.

THE CROSS.

The practice of affixing a cross to their names, by the ancient Knights, to denote the Brotherhood of the Temple was taken from the crosshilts of their swords, which, when wounded and dying on the field, they fixed upright before them in the ground, that their last look might rest on the cross, the symbol of redemption.

They also used the Latin cross, with the titulus, of two bars †, known as the Patriarchal cross, symbolizing salvation both to Jew and Gentile, now assigned to our Pre-

ceptors; but the cross of Salem, or tripple-barred, is a Papal one, and never originally used by the Grand Master of the Temple. It indicates that he is the Sovereign Priest, Supreme Judge, and Sole Legislator. It is common in documents instead of using the title "Sir" to place the mark of the cross with an F., f., or Fra., (frater) before the name, as † Fra. for a Knight, ‡ Fra. for a Preceptor, and the triple cross for the Supreme Grand Master.

ALTERATION OF STATUTES—CONVENT GENERAL.

Having thus endeavored to give you a sketch of the Order, with my own long confirmed impressions as to what our Order of the Temple, in connection with Freemasonry, really is, I must now beg your consideration and attention to the communication I lately received from the "Great Sub-Prior" of England, Major Shadwell H. Clarke, the acting head of that Great Priory, who informs me that the Council had recommended, in view of the differences then existing, that past rank be in a great measure restored in the Great Priory of England, and the Ritual hitherto in use be permitted to remain; and further, that the title "Eminent Commander" be substituted for Preceptor, but as these views may not coincide with those of Ireland and Canada, the Great Sub-Prior has submitted the following alterations, which, if agreed to by the three Great Priors, would only require the formal confirmation of Convent General, viz:—"That each Nationality have full power to frame their own regulations as to Titles, Past Rank, and Ritual (with common landmarks), but still remaining, as at present, under His Royal Highness the Prince of Wales, who might hold triennial Convents General, where subjects previously agreed on by the three Great Priors could be formally passed, and where honors could be conferred." By these means he thinks the present state of disagreement would cease, and each country left free to adopt the line which it may think best.

Now, however desirable it might be to have perfect unity on all points, as the name Convent General implies, meaning a "general coming together in agreement and concurrence," I consider this compromise the only way open, and most strongly recommend that this Great Priory pass a resolution to carry it out. Canada would then retain all her present titles, and be guarded against future changes, excepting by her own consent. The capitation tax would of course be much reduced, and scarcely felt, — a small sum to the Vice Arch Chancellor annually, with postage, stationery and printing, being the only charge.

As we are at present constituted, other Nationalities could not well join the Convent General, but with these alterations in

the statutes it would be quite practicable for the United States Templar Nationality (an original branch of our own language), to join this federal alliance, of which, with perfect propriety, the Parent body has placed his H. R. H. the Prince of Wales at the head. Scotland could also have no cause of objection. And in time each Nationality might voluntarily take a common view on most subjects, especially as to Ritual, which, it is very important, should be uniform. The Order would then again assume, as in ancient times, its cosmopolitan and united character of one great and powerful Christian confraternity.

EXCHANGE OF REPRESENTATIVES.

In conformity with the resolution passed at the last Great Priory, I have appointed the V. E. Sir Knight, Richard Wool, Past Prov. Sub-Prior of Worcester, to be our representative near the Great Priory of England, with the rank of a Past Prov. Prior of Canada; and the V. E. Sir Knight, the Honorable Judge Townshend, Past Sub-Prior of Ireland, and Arch Chancellor of Convent General, to represent Canada near the Great Priory of Ireland, with the Past rank of a Great Sub-Prior of Canada.

The relations existing between us and our Sister Great Priors continue most satisfactory, as also with the National Grand Encampment of the United States and their State Grand Commanderies. From the M. E. Grand Master, James Herron Hopkins, of Pittsburg, Penn., I have received letters conveying his hearty congratulations on the establishment of this National Great Priory, and his earnest wish to co-operate in every measure calculated to draw into closer union all belonging to the Order who speak our common language.

From Ireland, it has been announced that H. R. H. the Duke of Connaught has been appointed Great Prior by the Grand Master, but no meeting of the Great Priory has as yet taken place for his installation, owing to the death of the late Great Prior of England. From this Nationality I am also in receipt of kind expressions towards the Great Priory of Canada.

The Calendar of the Great Priory of England of the 11th of May, 1877, notifies the appointment of our Most Worthy Past Sub-Prior † T. D. Harrington, to represent the Great Priory of England near that of Canada.

THE GREAT SUB-PRIOR OF CANADA AND THE CHANCERY.

Before conclusion, I wish to express the deep debt of gratitude we all owe to our Great Sub-Prior, our V. E. Frater Samuel B. Harman, who, taking upon himself, from the commencement, the burden of organizing this Great Priory, ably assisted the Chancery in all matters of detail, and by his well

known accuracy and care, has placed our Great Priory on a sure foundation; to him, then, are due our warmest thanks, and by none more than by myself. The careful revision of the Statutes, Forms, and Returns are mainly, if not entirely, his work, and he has also satisfactorily closed up all accounts with the Great Priory of England, procuring numerous missing certificates for members neglected by their own Preceptors.

The Chancellor of the Great Priory will, I am sure, bear me out in my estimation of his valuable services and the aid and assistance he has received, who, although himself conspicuous in his Masonic and other abilities, was fortunate in his first year of office to have so proficient and painstaking an instructor.

I may here remark the duties of Chancellor are onerous and not to be acquired in a day, and it is neither wise or desirable to change that officer when once his duties are acquired.

One little matter in the wording of the Statutes appears to have quite escaped the notice of us all. I mean the oversight of continuing the word "Grand" as a prefix to the officers' names, except as regards past rank. We are now designated a "Great Priory," having discontinued the use of the word "Grand" for the more English one of "Great;" therefore, in addressing the officers the prefix "Grand" should not be applied, and as "Great" appears to be distinctive of the Prior and Sub-Prior only, the proper mode of address should be thus: "The "Chancellor" of the Great Priory, &c. I am sure this mistake only requires to be pointed out to be corrected before the Statutes are printed separately. If the Grand Master chooses to continue the word "Grand" for his own title, it rests with himself; but "Great Master" was also applied in ancient times.

I would still continue to remind you that although the Order is honored by the patronage of the Queen, and presided over by our future sovereign, it will be of little account if merely looked upon as an honorary and honorable society, to which we belong, if we do not perpetuate the sacred and noble principles handed down to us, by entering on some practical path of usefulness.

V. D. S. A.

It may not be inappropriate, in conclusion, to explain the meaning of the initials, V. D. S. A., which has been frequently asked me. They stand for "Veu-tu-Dieu-Saint-Amour," which constantly recur in the Chivalric Rituals of the Order, and at pauses in the ceremonies, repeated by all present, similar to the "Eyre" in the High Mass, and are also frequently placed at the head and termination of allocutions, letters, etc., etc., and sometimes with the cross placed between the D. and S.

"Dieu, Amour, Concord, Paix a tous. Voilà l'objet de leur travail—V. D. S. A.—Voilà les crix des Chevaliers du Temple"—say the old Chronicles. "Love to God, unity and peace to all." Behold! the object of all their work, behold! the exclamation of the Knights of the Temple—"We will love the Most Holy God."

Brothers, with that admonition, I am ever, in the bonds of the Order,

Yours faithfully and fraternally,

(W. J. B. MacLEOD MOORE, G. C. T.,
Great Prior of Canada,
Honorary Member, Abbe, Bayle, Rosscom-
mon and "Kilmulhann," Dublin, Precep-
tors of Ireland; and of the "Odo de St.
Amand" Preceptory, Worcester, England;
"Melita," Island of Malta; "Geoffrey de St.
Aldemar," Toronto; "Hugh de Fayens,"
Kingston, in Canada; as also St. John's
Commandery, No. 2, Philadelphia, U. S.,
&c., &c., &c.

The Grand Council, to whom was referred the address of the Great Priory reported as follows:

It is with feelings of most profound regret that we find ourselves assembled at this time without the accustomed presence of our highly respected Great Prior as our presiding officer, owing to his sudden and severe illness, and we are confident that all the members of this Great Priory will unite in heartfelt wishes for his speedy recovery.

We are, however, favored as usual with a most instructive and interesting address from him, which contains much valuable information on the history, Masonic connection, and present state of the Templar Order.

With regard to the changes lately made in the Statutes of Convent-General, your Grand Council fully concur with the Great Prior, that the union under Convent-General is Federal and not Legislative, and that no alteration should be made in the statutes without the consent of the several Great Priors expressed by resolution at their assemblies, and then formally passed by Convent-General. And your Grand Council are further of opinion that the resolution on this subject submitted on the Agenda paper will commend itself to the favorable consideration of the Great Priory.

The historical portion of the address evinces deep learning and great research, and we feel assured that it will be perused with the greatest interest by every Frater throughout the Dominion. With regard to Ritual, the Grand Council are glad to learn that attention is being paid to this important subject, and it is to be hoped that the deliberations will result in the adoption of a uniform and correct mode of working.

The Grand Council are pleased to notice that our relations with Sister Great Priors and other Templar Grand bodies continue most satisfactory, and commend that the sanction of the Great Priory be given to the appointment of Representatives by the Great Prior as named in his address.

The Grand Council would cordially re-echo the Great Prior's expression of approval of the valuable services rendered by the Grand Sub-Prior, whose devotion to the interest of the Order has been so ably manifested on many occasions, and particularly during the past two years, while engaged in the onerous duty of the compilation of the Statutes and other matters pertaining to the organization of our Great Priory.

In conclusion, the Grand Council would cordially invite members of the Great Priory to unite in the hope that our Great Prior may long be spared to afford us his counsel and co-operation.

The report was adopted unanimously.

NEBRASKA.—The Twentieth Annual Communication of the Grand Lodge of Nebraska was held in Omaha on the 19th June and following days. A new Masonic Hall was dedicated on the occasion. Geo. W. Luringer, of Omaha, was elected Grand Master for the ensuing year, and W. R. Bowen, of Omaha, Grand Secretary.

Mrs. Caudle on Freemasonry.

CAUDLE HAS BEEN MADE A MASON.—MRS. CAUDLE INDIGNANT AND CURIOUS.

"Now, Mr. Caudle! Mr. Caudle, I say: oh! you can't be asleep already, I know—now what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter, but, at last my mind's made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end of the marriage state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what it's all about. A pack of nonsense, I dare say; still—not that I care much about it—still I *should* like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better, I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle, just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well?

"Caudle, you're enough to vex a saint! Now don't think you're going to sleep, because you're not. Do you suppose I'd ever suffered you to go and be made a Mason, if I didn't suppose I was to know the secret, too? Not that it's anything to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh, yes, there can be no doubt. The secret is to ill-use poor women; to tyrannize over 'em; to make 'em your slaves; 'specially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and

let his wife know nothing about it. But, poor soul! she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

"And I suppose they call you *Brother* Caudle? A pretty brother, indeed! Going and dressing yourself up in an apron like a turnpike man, for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I'm sure. Well, I only wish I was Queen a day or two, I'd put an end to Freemasonry and all such trumpery, I know.

"Now come, Caudle; don't let's quarrel. Eh? You're not in pain, dear? What's it all about? What are you laughing at? But I'm a fool to trouble my head about you.

"And you're not going to let me know the secret, eh? You mean to say—you're not? Now Caudle, you know it's a hard matter to put me in a passion—not that I care for the secret itself; no, I wouldn't give a button to know it, for it's nonsense, I'm sure. It isn't the secret I care about, it's the slight, Mr. Caudle; it's the studied insult that a man pays to his wife when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha! you men make the laws and you take good care to have all the best of them to yourselves: otherwise a woman ought to be allowed a divorce when a man becomes a Mason—when he's got a sort of corner-cupboard in his heart, a secret place in his mind that his poor, dis-

tressed wife is not allowed to rummage!

"Caudle, you shan't close your eyes for a week—no you shan't unless you tell me some of it. Come, there's a good creature; there's a love. I'm sure, Caudle, I wouldn't refuse you anything—and you know it, or ought to by this time. I only wish I had a secret! To whom should I think of confiding it but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?"

"Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle, an unfeeling, brutal creature, when you might oblige me, and you won't. I'm sure I don't object to your being a Mason, not at all, Caudle; I dare say it's a very good thing; I dare say it is—it's only your making a secret of it that vexes me. But you'll tell me, you'll tell your own Margaret? You won't? You're a wretch, Mr. Caudle!"

"But I know why; oh, yes, I can tell. The fact is, you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle."

"And I suppose you'll be going to what you call your Lodge every night, now? Lodge, indeed! Pretty place it must be, where they don't admit women. Nice going on, I dare say. Then you call one another Brethren. Brethren! I'm sure you had relations enough, you didn't want any more."

"But I know what all this Masonry's about. It's only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And so abuse women—as if they were inferior animals, and not to be trusted. That's the secret, and nothing else."

"Now, Caudle, don't let us quarrel. Yes, I know you're in pain.—

Still, Caudle, my love; Caudle! Dearest, I say! Caudle!"
(Caudle sleeps.)

A Masonic Relic.

A correspondent of the *Masonic Record* of Western India writes:—

I have in my possession a very interesting relic of Freemasonry in the shape of a list of Regular Lodges according to their Seniority and Constitution; printed for and sold by J. Pine, Engraver, Little Britain and in Aldersgate Street," and bears date 1729. As a short description of the work may interest your readers who have antiquarian tastes, I venture to send you the following notes:—

On the top of the first page is a male figure, clothed in the flowing robes in which the apostles are usually depicted. He has in his right hand a square, and with his left he points to a plan of which he probably represents the architect. Opposite to him, crowned, and in the costume of a Roman Emperor, stands a figure which appears to be giving instructions regarding the plan. Behind the latter are discovered two Roman soldiers, clad in armor and bearing sabres. The background of the picture is formed by columns and round arches through which the facade of the temple is discovered. Below this is an engraving of the arms of Lord Kingston, Grand Master. On the four next pages is a list of the Lodges, fifty-four in number. Their names are not given, but the dates of constitution, the days of meeting in each month, together with the names of the streets and engravings of the signs of the various taverns in which they are held, are given in parallel columns. Without some special research, which I am not at present in a position to prosecute, it would be difficult to identify the several lodges enumerated in the list, many of which have probably changed their names. This is actually the case with the very

first one mentioned in the list, *i. e.*, the world-famed "St. Paul's Lodge," then meeting at the Poker and Grid-iron, St. Paul's Churchyard, and now known as the Lodge of Antiquity, No. 2.

It was in this lodge that the famous resolution was passed in the year 17—, to the effect that Masonry should from thenceforth cease to be operative, and should become speculative. Although the Lodge in question is now described as dating from time immemorial, still I note that the actual date of its constitution is given in the list curiously enough as 1692. Lord Kingston appointed Geo. Pomfret first Provincial Grand Master of Bengal in 1729, and having resigned in favor of the Duke of Norfolk in 1730, became the first Grand Master of Ireland in the year following. Findel, I notice, describes him as Viscount Kingston, whereas in my list he bears the title of Baron Kingston. In conclusion, I may mention that besides Lodges in London, the list refers to others at Bath, Bristol, Norwich, Chichester, Chester, Carmarthen, Gosport, Tottenham, Salford and Warwick, and even one at Madrid. This latter must, in my opinion, be the one which Lord Coleraine, who was the immediate predecessor of Lord Kingston as Grand Master in 1728, founded under the name of the Lillies, and I am fortified in this opinion from the fact that the sign of the Lodge in my list is that of an escutcheon bearing three *fleurs-de-lys*. The Lodge, however, which Lord Coleraine founded in 1727 at Gibraltar appears to have been but very short lived, as it is not mentioned in the list.

On the last page is a table showing the number of Lodges meeting on the same day of the week. The result is as follows:—

On Monday, 13; on Tuesday, 7; on Wednesday, 11; on Thursday, 10; on Friday, 5; on Saturday, 13; on Sunday, 1.

The Lodge.

Reader, did you ever ponder over the little word "Lodge," and seriously consider what sweet memories it bringeth to the weary soul. To the good Mason there is a charm in the very word. It is the one sacred spot where Masons forget the storms and trials of the day, the tumult and troubles of the outer world. It is there we enjoy our own opinions unrestrained; it is there we modestly and manfully meet and act upon the level as brethren should, despite the differences that may divide or the contentions which agitate us in our social, political or religious life; it is there we meet together forgetting alike all earthly sorrow, all earthly strife, all worldly distractions, while outside of its portals we are members of the community, perhaps supporters of a particular church, particular creed, or having a peculiar theory of our own.

But in the Lodge, however humble the brother may be in the outer world, or however proud and haughty or whatever may be his rank or station there, there is a sacred spell which binds us one and all together, in one peaceful unity where brotherly love and affection beams from every eye; there good-will and fellowship prevail, there our strength unites in giving praise and glory to one common and heavenly Creator; there some of the happiest moments of our life are spent; there our lasting friendship is cemented and there also some of the happiest moments of our lives are revived; it is the great arch which spans a tolerating brotherhood where-soever dispersed upon the habitable earth, acknowledging and reverencing the one Supreme God as the loving Father and Creator of all that is.—
Corner Stone.

WE are prepared to furnish all kinds of Lodge printing, in the best style, at specially low prices. Send us a trial order.

The Canadian Craftsman.

Port Hope, Ont., Sept. 15, 1877.

Non-Reading Masons.

The want of knowledge, so often manifested by Masons, is not only a matter of surprise, even to those without our portals, but it is also deplorable. When a man enters the fraternity, it is presumed that he does so with the object of receiving "light," but it is to be feared that the majority of those who join the order, do so without any such object in view,—it is the name, and not the power and knowledge they seek, and their ignorance is most destructive to the cause, and deserving of severe rebuke. There are many members of the Order who take delight in decking themselves out with Masonic jewelry and regalia, and hanging out the sign to such an extent as to make themselves laughing stocks in the eyes of sensible people, and yet, if they are sounded, will be found ignorant of the first principles of Masonry. A correspondent in one of our exchanges (a woman), complains that many Masons' families know comparatively nothing of the *principles* or workings of the craft, and she assigns this as the principal reason why so many ladies are opposed to Masonry. "There are Masons," she says, "to their shame let it be said, who seldom, if ever, refer to Masonry in their homes, and while it is, as the uninformed ladies believe, of interest or benefit to them, it deprives them of their husband's society; and more, there is a secret attached which excites their curiosity, and, in some instances, hatred of the institution. There is no true woman but would gladly endorse an institution, let her first be convinced that it is calculated to make her husband a better man. And," she adds, "there is no way of gaining the desired information so

effectually as through the Masonic press."

We referred to this subject in an article in the June number of the CRAFTSMAN, and ventured to remark that if Masons would take even the trouble to acquaint themselves with the principles of the Order, it would tend to dispel the darkness in which so many are enshrouded, and Masonry in all its brilliancy would enlighten their souls. There are those who think that, because they have been initiated, and thus admitted to the "mysteries" and privileges of Freemasonry, and eventually exalted to the sublime degree of Master Mason, they know all about Masonry and need no further enlightenment. We are sorry that they should be so conceited, and pity them in their blindness. We trust, however, that this class of Masons is small, and that the great majority of those who become members of the Fraternity are desirous of learning something more than the mere signs, grips and words of the different degrees. Zealous and well instructed Masons will endorse our statement, that the true beauties of Masonic art can only be appreciated by those who are diligent in the prosecution of knowledge, and those only who are faithful can expect to grow wiser and better. To enlighten and instruct is the object which the CRAFTSMAN has in view, and we feel confident in making the assertion, that there are few brethren who have read the several articles, original and selected, which have lately appeared in this Magazine without being benefitted thereby.

Prince Edward Island.

We had the pleasure of being one of the Press Association party on the recent excursion to the Lower Provinces, and met many members of the craft; among them, while at Charlottetown, through Bro. Ross, of *Ross' Weekly*, Souris, whose acquaintance we made some years ago, R. W.

Bro. B. Wilson Higgs, Grand Secretary of the Grand Lodge of Prince Edward Island, and R. W. Bro. Adam Murray, Grand Lecturer. From these brethren, we learned many interesting particulars concerning the craft of the Island, all tending to show that the Order is gaining rapidly in membership, influence, and wealth, and that the most satisfactory progress is being made. R. W. Bro. Higgs is a hale and hearty gentleman, quick and pleasing in manner, and possessing qualifications which particularly fit him for so important an office. In appearance and action, he reminded us of our late lamented R. W. Bro. T. B. Harris. We have to thank Bro. Higgs for having furnished us with copies of the proceedings of his Grand Lodge since its formation, and also for a copy of the Constitution; besides a promise to send us items of interest connected with the Craft in his Province. All such, he can depend, will be welcomed to our pages, and we have no doubt, they will be read with interest by our readers in the several jurisdictions of the Dominion. We were sorry to learn from R. W. Bro. Murray that the Grand Lodge had either recently adopted the American work, or intended doing so shortly, as we would prefer seeing the ritual of the several Grand Lodges of the Dominion, as nearly uniform as possible. There is little difference in the work of the Grand Lodges of Canada, Quebec, and Manitoba, and we hoped that at no distant day this work, which differs very little from that of the Grand Lodge of England (our parent Grand Lodge), would be adopted by all the Grand Lodges of British America. We regret we were prevented by circumstances from keeping an appointment with R. W. Bro. Murray, in which we proposed discussing the points of difference in the American and our own ritual, and the more so because we faintly hoped that the beauties of our work might impress him favorably, and secure

him as an ally in the good cause of preserving Canadian Masonic work from the different grand jurisdictions in a uniform character. We neither wish to dictate to the brethren of the beautiful island "down by the sea," nor to say one word derogatory to the American work, but nevertheless we would urge upon the members of the Grand Lodge to carefully study the great and important differences in the rituals, if they have not yet committed themselves to either; and if our efforts are but successful in inducing them to see the advantage of maintaining uniformity in the several Provinces, we will be more than pleased.

W. Bro. W. McKechnie, Superintendent of the P. E. I. Railway, well known in the Province of Ontario, and particularly in Brockville and Port Hope, is entitled to our warmest thanks for kind attentions shown us while on the Island. His many friends among our readers will be glad to learn that he has an important position at the head of the Island Railway, which, under his careful management, is exceeding in results the expectations of its most sanguine advocates. May he long continue to thrive and prosper is our ardent wish. Bro. R. P. Bagnell, of River Philip, is also entitled to our thanks for kindness to us and other members of the press party. Indeed, throughout the trip in the Lower Provinces, we were treated most kindly by the members of the press and the people generally, and our visit will long remain in our memory as the most pleasant holiday experience we have ever enjoyed.

TO ADVERTISERS.—The CRAFTSMAN, having now reached a large circulation in every Province of the Dominion, and daily increasing, affords an excellent medium for advertising. We are prepared to receive a limited number of advertisements. Terms moderate, and will be made known on application.

Welcome Home to M. W. Bro. J. K. Kerr, Grand Master.

The Most Worshipful the Grand Master of the Grand Lodge of Canada, J. K. Kerr, Esq., Q. C., having returned to his home in the City of Toronto, from a visit to Europe, the members of the City Lodges requested his attendance in the Masonic Hall, Toronto Street, on the evening of the 7th instant, when a large number of the Craft assembled to extend to him a cordial welcome, R. W. Bro. Daniel Spry, D. D. G. M., reading the following

ADDRESS.

J. K. KERR, Esq., Q. C., Grand Master A. F. & A. M. of Canada.

DEAR SIR AND MOST WORSHIPFUL BRO.,—The office and members of the various Masonic Lodges in this City, avail themselves of this opportunity of expressing the high appreciation in which you are held by them, and of extending a cordial welcome to you on your return to our midst.

We heartily congratulate you on your safe arrival amongst us with improved health and renewed vigor, which will enable you to continue to discharge those important duties devolving upon you as ruler of the Craft in this Province.

Your Masonic career has been as brilliant as successful; the impartial manner in which you have discharged the duties of Grand Master has endeared you to thousands of the brethren, who feel that you have conferred honor on the high office with which you have been invested.

The Masons of this city look with pride and pleasure upon their Grand Master, the first Canadian born Mason who has filled that important position, and who, as a citizen, has ever been prominent in whatever was beneficial to our fellow man.

It has afforded us great pleasure, Most Worshipful Sir, to hear of the receptions recently accorded you by the different Grand Bodies of the Mother Country. While gratified by the distinctions received by our Grand Master from the hands of British Masons, we know that you would, in representing the Grand Lodge of Canada, add honor and lustre to the Great Brotherhood over which you preside.

In thus addressing you, we would be remiss did we not refer to the unvarying prosperity which has characterized the operations of the Grand Lodge under your government, its finances have been improved, its usefulness increased, its dignity advanced, and this in a great measure in consequence of the prudence and ability with which you have managed its affairs.

With sentiments of deepest esteem and regard towards yourself and Mrs. Kerr, and with earnest prayers for the continued

health and happiness of both, we are, Dear Sir and Most Worshipful Brother, On behalf of the Toronto Masons, Yours fraternally,

DANIEL SPRY,
D. D. G. M. Toronto District.
F. J. MENET,
District Secretary.
W. C. WILKINSON,
W. M. St. Andrew's Lodge, No. 16.
W. J. HAMBLY,
W. M. King Solomon Lodge, No. 22.
J. G. ROBINSON,
W. M. Ionic Lodge, No. 25.
R. J. COADY,
Wm. BRYDON,
I.P.M. Rehoboam Lodge, No. 65.
GEO. MASSIE,
W. M. St. John's Lodge, No. 75.
W. M. Wilson Lodge, No. 83.
W. S. ROBINSON,
W. M. Ashlar Lodge, No. 247.
J. B. NIXON,
W. M. Zealand Lodge, No. 326.
JAMES MARTIN,
I.P.M. Stevenson Lodge, No. 218.
H. A. COLLINS,
W. M. Doric Lodge, No. 316,
JAS. WILSON,
W. M. Occident Lodge, No. 346.
J. G. BURNS,
I.P.M. Orient Lodge, No. 389.
S. B. HARMAN, P.D.D.G.M.
JAMES BAIN, P.G.S.W.
JOHN ERSKINE, P.M.
J. D. HENDERSON, P.M.
THOS. SARGANT, P.W.S.

Toronto, 7th Sept., 1877.

To which M. W. Bro. Kerr made the following

REPLY.

To the Officers and Members of the Masonic Lodges of Toronto.

BRETHREN,—I find it impossible to express to you in suitable terms my grateful acknowledgment for the address which you have just presented to me, on the occasion of my return to Toronto.

For the kindness and fraternal feelings which prompted you thus to notice my arrival, after a short absence for recreation, I am indeed truly thankful to you.

I recognize in this kind expression of satisfaction at our meeting again, that truly Masonic spirit which enables us to look with interest upon the concerns of those who are bound to us by the closest ties of brotherhood.

It is with pleasure of no ordinary character that I find myself now surrounded by so many distinguished members of the Craft, and prominent and influential citizens, to signify the interest which our common brotherhood has enabled them to feel in my welfare.

It is most gratifying to me to receive your assurances that my efforts to administer the duties pertaining to the office of Grand Master of the Grand Lodge of Canada, have met with the approval of the Brethren, thus affording another proof of that generous support which has been accorded to me by the

Craft generally, whilst I have had the honor of presiding over the Grand Lodge.

Agreeable as this would have been at any time, it is the more acceptable now that I am about to retire from the position, which, by the favor of the brethren, I have so long held.

If I have in any measure been instrumental in upholding the dignity, maintaining the rights or promoting the interests of the Craft, it will be the source of enduring satisfaction to me; and it will always be gratifying to know that during my occupancy of this position, the prosperity of the Craft has been continued, and its operations and usefulness extended.

During my visit to Britain, it was my good fortune to receive many courtesies at the hands of the craft, and I am glad to be enabled to bear testimony to the interest taken in the affairs of, and the kindly feelings entertained for, the brethren of this jurisdiction by the Masonic fraternity of the mother-land.

I shall never fail to remember this expression of the good will of my brethren of Toronto. It is another added to many tokens of their esteem which I have heretofore received at their hands.

In conclusion, allow me to tender my most hearty thanks for your remembrance of Mrs. Kerr, and in her name, as well as on my own behalf, I beg to reciprocate all the kind sentiments which have just been conveyed to us in this address, with which you have welcomed us home again.

J. K. KERR,
Grand Master.

At the conclusion of his address, the Grand Master was greeted with enthusiastic applause, and an adjournment then took place to the Refreshment Room, where an excellent collation was partaken of. W. Bro. Wilkinson filled the chair with his usual ability, and to the satisfaction of all present.

The first toast was the customary Masonic one, "The Queen and the Craft."

"The M. W. the Grand Master of the Grand Lodge of Canada," was proposed by R. W. Bro. Spry in a neat speech, which elicited a suitable response from M. W. Bro. Kerr, in the course of which he took occasion again to thank the brethren of the Toronto Lodges for the kindly consideration shown to him throughout his official career, and concluded by expressing the hope that the harmonious fraternal feeling existing at present among them might long continue.

"The Grand Lodge of Canada," proposed by W. Bro. Geo. Massie, W. M. of St. John's Lodge, brought a reply from our ever popular Grand Secretary, R. W.

Bro. J. J. Mason, of Hamilton; V. W. Bro. W. J. Hambly, W. M. of King Solomon's Lodge; and V. W. Bro. Wm. Brydon, I. P. M. Rehoboam Lodge.

"The District Deputy Grand Master of Toronto District," given by V. W. Bro. J. B. Nixon, W. M. Zetland Lodge, elicited a pleasant speech from R. W. Bro. D. Spry.

"Our Visiting Brethren," proposed by W. Bro. J. G. Robinson, W. M. Ionic Lodge, was responded to by R. W. Bro. Charles A. Tufts, D. D. G. M., Dover, N. H., W. Bro. John M. McNish, Philadelphia, Pa., and W. Bro. Geo. F. H. Mackoe, Boston, Mass.

"The Worshipful Masters of the City Lodges" was proposed in flattering terms by M. W. Bro. Kerr, who paid a well-deserved compliment to the able brethren filling the chairs of the several city lodges. W. Bro. H. Collins, W. M. Doric Lodge, and R. W. Bro. J. G. Burns, I. P. M. Orient Lodge, responded with becoming modesty.

"The Newly Initiated Brethren" was proposed by the W. M. of St. Andrew's Lodge, and replied to by Bro. Joseph Hughes and James Kent.

R. W. Bro. J. J. Mason, Grand Secretary, gave "The W. M. of St. Andrew's Lodge," W. Bro. W. C. Wilkinson making a suitable response.

The Junior Warden's toast—"Happy to meet,—sorry to part,—and happy to meet again," followed, and the brethren separated, having spent a most pleasant evening.

We regret that we are unable to give a fuller report of the proceedings, as several of the speeches were well worthy of extended notice, but our space being all taken up we must content ourselves with the brief reference given to each above.

With our Toronto brethren, we are pleased to extend a cordial welcome to M. W. Bro. Kerr, on his return home, and we are sure the brethren throughout the jurisdiction will be glad to learn that during his visit he met with a hearty welcome at the hands of the Craft wherever he visited in Great Britain, and that he returns with improved health, refreshed and invigorated, ready to discharge his important duties with the energy and industry that has always characterized his official conduct. The address presented by the Toronto brethren will be cordially concurred in by the craft throughout the Province, in whose estimation our M. W. Grand Master stands deservedly high.

Masonic Notes.

Being in different sections of the country on Masonic business, we thought that a few notes of the condition of Masonry in the several parts would be of interest to the readers of the CRAFTSMAN, we therefore send our notes along. We begin our trip in the Ontario District, starting from your good town of Port Hope, in which place your lodges are in a flourishing condition, under the able guidance of R. W. Bro. J. Wright, and V. W. Bro. C. Doebler, and also having for a considerable time the valuable services of the different Deputy Grand Masters of the District as residents of the town, so that, if anywhere, good work and true should be found here. By rail we go north to Millbrook, and find the J. B. Hall Lodge under the care of that old and well tried Mason, V. W. Bro. Dr. Might, who has a staff of efficient officers under him. The Lodge Room is neatly furnished, and everything is in good order. The CRAFTSMAN will get good support from this point; indeed, at Bethany, some seven miles from this, every Mason in the village became subscribers. We next reach Peterboro', and Masonry here has its interests cared for by two Lodges, Corinthian and Peterboro'. The Lodge Room is being thoroughly refitted—ceilings raised, and otherwise improved, so that it will be second to none in the Province. The CRAFTSMAN is getting fair support, but the hard times is rather against a successful canvass. At Peterboro' the higher orders of Masonry flourish under the able guidance of such brethren as R. W. Bros. C. D. Macdonnell, Dr. Kincaid, Clementi and others. But we hurry on to Lakefield, where Clementi Lodge flourishes. This is one of the model Lodges of the country in the rural sections, and all the members we meet are good men and true, and Masonry would take a still higher stand if all were like them. We were much pleased with our visit to the brethren here; and we fear not

for the success of Masonry in the hands of W. Bro. Seppi and his officers. We next reach Bobcaygeon, and were surprised to find so many members belonging to Verulam Lodge. We were pleased to see that they have a hall of their own, which is plainly but comfortably furnished. It is only one storey in height, but isolated, with care in its structure. The brethren showed us every attention, and we will long remember our visit to Bobcaygeon. By steam we arrive at Lindsay, where we find a most fraternal greeting from the officers and members of Faithful Brethren and King Hiram Lodges, the latter of which you had the honor to resuscitate. The work done here is good, and the two Lodges act most harmoniously. The Hall is a model of neatness and the jewels and furniture of the best description. We are indebted to the brethren for many courtesies shown us. We drove next to Cannington, and met Brock Lodge U. D. in session. Since its organization in January last, it has made rapid strides—almost too much work. The Hall is very neatly furnished and large, a better hall than many larger places have, chiefly through the exertions of the W. Master, Bro. Vardon. W. Bros. Milne and Wallace, of Lindsay, conferred the degrees. At Port Perry we meet the brethren of Prince Albert Lodge. The hall is good and fairly furnished. Before leaving the district for a short time, we cannot omit mentioning the very high manner in which the officers of the different Lodges spoke of the D. D. G. M. of Ontario District, R. W. Bro. E. Peplow, jr. We congratulate the District on the uniformity of the work, which is mainly due to the persevering and untiring energy given by him to the fulfilment of his duty. Long may he be seen in the same position, and we trust that he will be re-elected to fill it again. We are now in London, and have received a most hearty welcome from the officers and brethren of the six Lodges meeting

her. The CRAFTSMAN will go on and prosper should the same reception meet us at this point. The work done in the Lodges is good, and the material of best description. We were particularly pleased with the work of W. Bro. Tracy, Architect, of this city, who would make an excellent Grand Lodge Officer, as he unites all the good qualities requisite therefor.

We will now give something of the state of Masonry in London. Here we find six prosperous Lodges, two Chapters, Council and Encampment, with a Lodge of Perfection up to the 18°. As to the prosperity of the Lodges and Chapters we can speak in the highest degree—the attendance large—the work well up to the standard, and the order and punctuality admirable. Five of the Lodges, St. John's, 20; St. George's, 42; Kilwinning, 64; Tuscan, 195; and St. John's 209a, meet in their hall on Richmond Street, which is well furnished and of medium size, but not such as should suit the energy, ability and numbers of the London Masons; but such a state of affairs will not long continue. The site for the contemplated magnificent Masonic Temple is the most eligible one in the city, and it will be a structure worthy of the fraternity, as well as an ornament to London. It will be built on the corner of Richmond and King Streets, adjoining the City Hall, at a cost of some \$80,000, a large share of which amount is now subscribed through the liberality of the members and of the several Lodges. Corinthian, 380, meets in a hall in London East, and has made rapid progress during its two years of existence. The membership consists chiefly of young men, and these are most enthusiastic Masons. We were much pleased with the zeal of many of the brethren in meeting weekly for instruction, of which an expert brother takes charge, and the work done will be lasting and tend greatly to the success of the different Lodges. We were particularly delighted with the work done in St.

John's Lodge, No. 209a, known as the Irish Lodge, and who are privileged to work the old ritual. As the work is so different from that of the Grand Lodge of Canada, we would advise all our brethren who possibly can, to make it a point when visiting London on the meeting night of this Lodge to visit it, and they will be amply repaid. W. Bro. Hawthorne is a model Master, having the work perfectly, with excellent elocutionary powers, and is ably assisted by his officers and the brethren. The ceremonies are most impressive, especially in the second and third degrees, and every brother having his work perfectly, the candidate cannot but be deeply impressed with the mysteries of Free Masonry. St. John's Lodge, No. 20, also uses the Irish work, but we had not the privilege of seeing it in operation. The Masons in London gave us a most courteous reception, and we will long remember the many kindnesses accorded us.

From London we went to Nilestown, some seven miles distant, and there visited Lodge No. 345, having W. Bro. O'Dell as its Master. We were much pleased with the working, and we must say Bro. O'Dell has the most distinct enunciation of any Master we have met. He is a rigid disciplinarian, and everything has to be done in order. Although not two years in existence, they own a fine hall, recently furnished, worth some \$1,200. This is certainly creditable for this young country lodge. They are very careful as to the material brought in.

At St. Thomas we find *three* prosperous lodges, *two* chapters, and an encampment, but as we are to visit them in October we will defer our remarks till then. The Masons are extending the right hand to us wherever we go, and with the same success as we have had, the CRAFTSMAN will be in the hands of thousands of readers in a short time. More anon.

Grand Encampment of the United States.

Tuesday, August 28th, was a great day in the city of Cleveland, Ohio, on the occasion of the Grand Parade of the Knights Templar, assembled for the twentieth tri-ennial conclave. Never before, it is said, has the city been dressed in such gay attire, nor has so much labor ever been expended in the preparation for the welcome and entertainment of guests. The decorations, consisting of flags, banners, and shields, all bearing the Masonic emblems were particularly beautiful. In the business part of the city, nearly every building was decked with flags, banners, festoons of evergreens, and trimmings of every description. No business was transacted during the forenoon, and many of the stores were closed; and along the line of march, every available window, and even the roofs of the houses, were crowded with spectators. In extent the parade surpassed expectations, about one hundred and seventy-five Commanderies participating; and it is calculated that there were nearly eight thousand Knights in line, the music being furnished by no less than fifty-six bands.

The procession was the most beautiful of its extent that has ever passed through the streets of Cleveland. The handsome uniforms, brilliant banners, and glistening instruments of the richly-attired bands were splendid in the sunlight, and the movements of the bands and commanderies in line were remarkable for grace and precision, and particularly in marching by the City Hall, at which point the Knights passed in review before the Grand Commander of the United States, Sir Knight Hopkins. Upon the breaking up of the procession, the Grand Master of the Grand Encampment was escorted to the new Court House of the Grand Commandery of Ohio, where the escort halted, while the Grand Com-

mander's escort, Tanored Commandery, of Pittsburg, formed into line and a way was opened into the Court House. Here an address was presented by the Grand Master of the Grand Lodge of Ohio.

The Grand Encampment met at five, p.m., for the transaction of business. The Grand Master's address was long and interesting.

On Wednesday, 15,000 people were assembled to witness a competitive drill between nine Commanderies of Knights Templar. Each Commandery was allowed thirty minutes to drill, and the result—Detroit Commandery was awarded the first prize; Indiana Commandery the second; and Munro Commandery, of Rochester, the third prize.

The election of officers for the ensuing year took place on Thursday, and are as follows:

Grand Master, Vincent L. Hurlburt of Chicago; Deputy Grand Master, Walter Bragg of Montgomery, Ala.; Generalissimo, Benjamin Dean of Boston; Grand Captain, General Lafayette Lyttle of Toledo; Grand Senior Warden, Robert C. Withets of Virginia; Grand Junior Warden, B. B. Richardson of Galveston, Texas; Grand Treasurer, John W. Simons of New York City; Grand Recorders, T. Parvin of Iowa City, Iowa.

The hospitality of the people of Cleveland, and especially of the Masons, was unbounded; and magnificent receptions were tendered the visiting Sir Knights. The reception and concert given by Oriental Commandery was grand, and we regret that want of space prevents an extended description of the proceedings.

The Canadian Sir Knights, who were present, speak in the highest terms of the hearty and kind reception extended to them by their American Fraters. They were especially honored by the Grand Master, who invited them to a place on the Grand Stand, and afterwards requested them to attend him as attached to his Guard of Honor. A Canadian Tem-

plar from London, Sir Kt. H. A. Baxter, writes us that the parade on the first day was the grandest affair he ever witnessed; and concludes his letter with the words—"take it all in all, it was a grand sight."

We believe that the next tri-ennial conclave will be held in the city of Chicago.

Visit of the Hamilton Masons to their Brethren in Toronto.

A large party of the Hamilton Freemasons, and their friends, visited the City of Toronto on Monday, the 3rd instant, and received a hearty reception from the brethren in that city.

The members of the different city Lodges having assembled in the Masonic Hall, Toronto Street, at 10, a.m., a procession was formed, and they marched down to the G. W. R. Station, headed by the fine Band of the 10th Royals, for the purpose of meeting the excursionists. On the arrival of the party, which numbered eight or nine hundred, the procession was re-formed in the following order:—

Band 10th Royals.
Toronto brethren in the following order:—
Marshall—C. G. Walker.
Master Masons.
Inner Guards.
Stewards.
Directors of Ceremonies.
Junior Deacons.
Senior Deacons.
Treasurers.
High Priests.
Marshall—Jas Purvis.
Past Masters.
Junior Wardens.
Senior Wardens.
Worshipful Masters.
District Deputy Grand Master.
Director of Ceremonies—W. J. Hambly.
Band 13th Battalion, Hamilton.
Hamilton Brethren.

The Hamilton brethren mustered over two hundred strong, and with the Toronto Masons formed quite an imposing procession. After passing through some of the principal streets, and in view of several thousand spectators, the procession halted at the Albert Hall, where the visitors were entertained by the Toronto brethren at lunch. The Hall was handsomely and appropriately decorated with

flags, banners, and emblems of the Craft. Before the party sat down to lunch, R. W. Bro. Daniel Spry, D.D. G.M. of the Toronto District, addressed a few words of welcome to the Hamilton brethren. He referred to the hearty welcome which the Toronto Masons had received in Hamilton on another occasion, and this opportunity of returning the hospitalities afforded them great pleasure. He said that the cities of Hamilton and Toronto were rivals in many respects, but he trusted the Masons of the two cities would be rivals only in their endeavors to benefit their fellow men, and their desire to uphold the principles of the Order. He would not, he said, make a long speech, but would again extend to the brethren of Hamilton a hearty welcome.

R. W. Bro. Richard Brierley, D.D. G.M. of the Hamilton District, replied on behalf of the Hamilton brethren. He said it was as great a pleasure for them to visit Toronto as it was for the Toronto brethren to receive them. They expected to receive a kindly welcome, and they had not been disappointed, and they would long remember this occasion.

W. Bro. Rev. J. G. Robb having asked a blessing, the party sat down to lunch. The following toasts were proposed and duly honored: "The Queen and the Craft;" "The Grand Master and Grand Lodge of Canada;" "Our visiting Brethren;" and the usual Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again."

After lunch the procession was re-formed and marched to the Queen's Park, where it was disbanded. Before leaving the Park, the Band of the 13th Batt., Hamilton, serenaded M. W. Bro. J. K. Kerr, at his residence, who invited the band and the Hamilton brethren into the house, where they partook of refreshments. The excursionists afterwards left for home, having spent a very pleasant day.

Grand Chapter of Canada.

We had only space in our last issue to give the list of officers elected at the Twentieth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, held in the City of London on Wednesday, the 5th day of August. Among those present were:—

M. E. Comp. L. H. Henderson, Belleville, Grand Z.; R. E. Comp. F. J. Menet, Toronto, Grand H.; R. E. Comp. C. L. Beard, Woodstock, Grand J., Grand Council, on the Throne; R. E. Comp. Daniel Spry, Toronto, Grand Scribe E.; R. E. Comp. F. R. Despard, Hamilton, Grand Scribe N.; R. E. Comp. J. J. Mason, Hamilton, Grand Prin. Soj.; R. E. Comp. David McLellan, Hamilton, Grand Treasurer; R. E. Comp. James B. Nixon, Toronto, as Grand Registrar; V. E. Comp. Isaac Waterman, London, Grand 1st Asst. Soj.; V. E. Comp. V. H. Moore, Brockville, Grand 2d Soj.; E. Comp. James Smith, Belleville, as Grand Sword Bearer; V. E. Comp. George Watson, Toronto, Grand Standard Bearer; V. E. Comp. John Fisher, Eglinton, Grand Dir. of Cer.; V. E. Comp. R. H. Green, Peterboro', Grand Organist; E. Comp. H. K. Mantland, Guelph, as Grand Pursuivant; V. E. Comp. James Corliss, M. D., St. Thomas, Grand Steward; E. Comp. Rev. St. Geo. Caufeild, Windsor, as Grand Steward; E. Comp. James Wilson, Toronto, as Grand Steward; E. Comp. William Caw, Park Hill, M. D., Grand Steward; Comp. F. J. Hood, G. Janitor; R. E. Comp. A. G. Smyth, London, Grand Supt London District, R. E. Comp. C. L. T. Campbell, Stratford, Grand Supt Huron District, R. E. Comp. W. D. Hepburn, Preston, Grand Supt Wellington District, R. E. Comp. R. J. Hovenden, Toronto, Grand Supt Toronto District, R. E. Comp. J. H. Helm, Port Hope, Grand Supt Ontario District, W. M. Somerville, Ottawa, Grand Supt Central District; M. E. Comp. James Seymour, P. G. Z., R. E. Comp. W. H. Weller, P. G. H., R. E. Comp. Henry Robertson, P. G. J., R. E. Comp. Daniel Spry, P. G. Supt, R. E. Comp. James O'Connor, P. G. Supt, R. E. Comp. Chauncey Bennett, P. G. Supt, R. E. Comp. Peter Begg, P. G. Supt, R. E. Comp. Henry Carlisle, P. G. Supt, R. E. Comp. Donald Ross, P. G. Supt, R. E. Comp. Thomas Sargent, P. G. Supt, R. E. Comp. Isaac F. Toms, P. G. Supt, R. E. Comp. William Carey, P. G. Supt, R. E. Comp. Thos. C. Macnabb, P. G. Supt, R. E. Comp. James B. Nixon, P. G. S. N., R. E. Comp. Geo. C. Patterson, P. G. P. S.; M. E. Comp. James Seymour, Grand Representative of Indiana, R. E. Comp. Henry Robertson, G. R. of Dist. of Columbia, R. W. Comp. Henry Robertson, G. R. of New York, R. E. Comp. Henry Robertson, G. R. of Mississippi, R. E. Comp. David McLellan, G. R. of Georgia, R. E. Comp. Dan-

iel Spry, G. R. of New Jersey, R. E. Comp. Daniel Spry, G. R. of Quebec, R. E. Comp. W. H. Weller, G. R. of Wisconsin, R. E. Comp. Henry Macpherson, G. R. of California.

PAST FIRST PRINCIPALS.

M. E. Comp. James Seymour, M. E. Comp. J. J. Mason, R. E. Comp. James O'Connor, R. E. Comp. A. G. Smyth, R. E. Comp. R. Hendry, R. E. Comp. F. R. Despard, R. E. Comp. Wm. Carey, E. Comp. John M. Gibson, R. E. Comp. W. M. Somerville, V. E. Comp. M. Gilbranson, R. Comp. C. A. Jones, R. Comp. James Noble, R. E. Comp. Daniel Spry, E. Comp. James Wilson, R. E. Cor. James B. Nixon, E. Comp. Hy. Macpherson, R. E. Comp. Donald Ross, R. E. Comp. J. H. Helm, R. E. Comp. Peter Begg, R. E. Comp. Thos. C. Macnabb, V. R. Comp. John Fisher, E. Comp. James Wilson, E. Comp. John Gibson, M. E. Comp. L. H. Henderson, R. E. Comp. R. J. Hovenden, R. W. Comp. Fred. J. Menet, R. W. Comp. David McLellan, V. E. Comp. Gavin Stewart, V. E. Comp. H. A. Baxter, V. E. Comp. Isaac Waterman, E. Comp. William Pantou, R. E. Comp. Chauncey Bennett, E. Comp. Geo. Hopkins, V. E. Comp. Josiah Corliss, R. E. Comp. Thomas Sargent, R. E. Comp. G. C. Patterson, E. Comp. Geo. C. L. Beard, R. E. Comp. C. L. T. Campbell, R. E. Comp. Isaac F. Toms, V. E. Comp. H. G. Summers, R. E. Comp. W. D. Hepburn, V. E. Comp. V. H. Moore, R. E. Comp. W. H. Weller, E. Comp. Isaac P. Wilson, E. Comp. A. McMillan.

Below will be found the able address of M. E. Comp. L. H. Henderson, and a brief synopsis of the business transacted:—

ADDRESS.

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

GREETING:—Companions,—Time, like an ever rolling stream, has by its evolutions brought us to our Twentieth Annual Convocation. We are here to-day to express gratitude to our Divine Benefactor for past prosperity; to ask him for wisdom, to devise plans for the present, and give utterance to our unwavering confidence in the future; that He who has led us in all our ways will continue to guide us to greater prosperity and usefulness.

Before, however, submitting for inspection and consideration, any occurrences which have transpired since last we met, I think it would not be inappropriate at this time to take a retrospective view of the past twenty years, since Hiram Royal Arch Chapter, Hamilton, St. John's Royal Arch Chapter, London, and St. John's Royal Arch Chapter, Hamilton, assembled together in January, 1857, and formed this Grand Chapter. The rapid progress which Masonry has made in Canada during that period is an indication of the wisdom and foresight of the Companions who laid the

foundation of the Masonic Grand Bodies in this Dominion.

While Masonry has been marching onwards, clear as the sun, fair as the moon, smoothing discords, healing differences, uniting opposing forces, and like a messenger of peace, spreading harmony and prosperity everywhere; it has been playing no unimportant part in the "grat drama of life."

What strides our beloved land has made, socially, morally, and politically, during the years that have passed away. Twenty years ago, this, the first Grand Chapter in British North America, was struggling feebly into life, with but three Subordinate Chapters, a weak membership, and an insignificant revenue. To-day we number *seventy* Subordinate Chapters on our roll (after omitting those who have withdrawn to form the Grand Chapters of Nova Scotia and Quebec), a large and increasing membership, and a respectable revenue. In addition to this, prosperous Grand Chapters exist in the Provinces of Nova Scotia and Quebec.

Twenty years ago, Canada comprised the present provinces of Quebec and Ontario, but by the act of Confederation our wide Dominion of to-day spreads from sea to sea—a vast and almost boundless continent, peopled by prosperous and united races and possessing one of the best forms of government in the world. Whilst we are thus prosperous and happy, other countries are convulsed to their centres by revolutions and reforms, but we have peace within our gates and prosperity within our borders.

Reviewing these circumstances, I feel assured that while you rejoice with me over our material and moral progress, you will also render an undivided tribute of praise to Him who thrust into the vineyard of Masonry husbandmen endowed with wisdom to comprehend, judgment to define, and ability to enforce our time-honored precepts and principles, so that we, the sons of such sires, may to-day go forth as reapers of their husbandry, and thrust in the sickle, for "the fields are already white unto the harvest."

I am profoundly grateful to the Great Disposer of Events that I have not to report to you the death in this jurisdiction of any of our prominent leaders during the past year. Our ranks are unbroken, no voice of mourning arises from the fall of any of the vanguard.

Before proceeding, however, to a review of my official acts, I cannot but pay a tribute of respect to one whose loss we deplore and whose memory we revere—whose name is a household word in the Masonic world. I refer to the late Companion George Frank Bouley, Grand Sec-

retary of the Grand Chapter of Missouri, and our representative near that Grand Body, who was one of the victims of the terrible conflagration at the Southern Hotel, St. Louis, on April 10th, 1877. His sudden and terrible death cast a gloom over the hearts of thousands of Masons on this Continent. He was widely known and deeply beloved; as a Masonic writer he was recognized as a keen reasoner, and well versed in and possessed of a thorough knowledge of all the grades of Masonry. His death is a great loss to the Grand Chapter of Missouri, to which Grand Chapter we, to-day, extend our heartfelt sympathy.

[Here follows several letters referring to a difficulty between the Grand Chapter of Canada and the Grand Chapter of the District of Columbia in regard to the Canadian representative near the latter Grand body, to which the M. E. Z. refers to as follows:]

The matter was left in abeyance until 1st of March, when, to fill the vacancy caused by the resignation of your representative, I named R. Ex. Comp. J. S. McCoy, as our representative; whose appointment was entirely satisfactory to the Grand Chapter of the District of Columbia, and all misunderstandings were thus happily adjusted. I have also appointed M. Ex. Comp. John A. Harris, Past Grand High Priest, as our representative near the Grand Chapter of New Hampshire, and his credentials have been duly forwarded to him. I trust both appointments will be confirmed by Grand Chapter.

DISPENSATIONS.

During the year, I have been particularly careful in the granting of dispensations to form new Chapters. A number of applications have been forwarded to me; after very careful inquiry, and the strictest scrutiny into all circumstances, and being properly recommended by the several Grand Superintendents, I granted those whose names and localities are as follows:—

"Occident" Chapter..... Toronto
 "Park Hill" Chapter..... Park Hill
 "Orient" Chapter..... Don Mount
 "Ark" Chapter..... Windsor

I also received a communication informing me that St. Mark's Chapter, of St. Andrew's, New Brunswick, had surrendered their English warrant, and a petition having been presented to me, I granted a dispensation on the third day of February, 1877, to enable them to continue their work as a Chapter.

This cannot fail to be a source of satisfaction to this Grand Chapter, and no doubt a cordial welcome will be given to this Chapter which has sundered old ties to connect itself with our Grand body.

These several Chapters are, I am informed, regularly organized and in good working

order; and I earnestly recommend Grand Chapter to confirm the same and cause their several warrants to be issued in due course.

I also received an application for a dispensation from several Companions, residents of Lindsay, which will be issued when the Companions comply with the requirements of the Constitution.

SISTER GRAND CHAPTERS.

Shortly after the last Convocation of Grand Chapter, I received several communications from Companions residing in the Province of Quebec, informing me that the Companions of that Province desired to form a Grand Chapter of their own. Subsequently I received a circular calling said Convention. See Proceedings of Emergency Convocation, held 2nd February, 1877.

Some short time afterwards I received a certified copy of their proceedings, and the announcement that the following named Companions had been chosen as officers for 1876 and 1877:—John Hamilton Gramam, of Richmond, P. Q., M E Grand 1st Prin Z; Geo H Borlase, of Montreal, R E Grand 2nd H; James Dunbar, of Quebec, R E Grand 3rd Prin. J; James T McMinn, of Montreal, R E Grand S E; John McLean, of Montreal, R E Grand S N; James Gibson, of Montreal, R E Grand Prin S; Isaac Henry Stearns, of Montreal, R E Grand Tress; Chas W Woodford, of Montreal, R E Grand Reg'r; John Porteous, of Montreal, R E Grand Janitor. And as Grand Superintendents of Districts:—Thomas Milton, of Montreal, R E Grand Sup't Montreal Dist; W H Wood, of Knowlton, R E Grand Sup't East Township's Dist; Christopher Stavelly, of Quebec, R E Grand Sup't Quebec Dist.

Upon the receipt of which I directed the Grand Scribe to summon an Emergent Convocation of Grand Chapter, to be held in the City of Toronto, on Friday, the 2nd day of February, 1877, at which Convocation an unanimous and cordial recognition was extended to our Companions of Quebec.

While I am assured that this Grand Chapter feels the sundering of those ties which have so long and so happily united us, and whilst regretting that those who have borne with us the burden and heat of the day should be removed to another sphere of usefulness, yet we earnestly pray that their course may be a prosperous one, and desire that between them and us there may ever exist that cordiality and good-will which has been a distinguishing feature of our fraternal intercourse heretofore. May we stimulate each other to renewed exertion for the good of our beloved order.

I am confident from the character of the Companions who compose the Grand Chapter of Quebec, that the Companions of this Grand Chapter have no fears of their continued prosperity and ultimate success.

FOREIGN CORRESPONDENCE.

The annual report on Foreign Correspondence, from the pen of our gifted Chairman of Committee on Foreign Correspondence, R. E. Comp. H. Robertson, is prepared with the utmost care.

This report has been read from year to year, and has been received with increasing interest and attention.

The annual report that will be laid before you this year will be found worthy of your consideration, as it has been compiled with that ability that has distinguished these reports heretofore.

FINANCE.

The financial position of Grand Chapter will, as usual, be laid before you, and by which you will observe that I have carried out the instructions of Grand Chapter, and invested \$1,500 in Dominion Stock, which will now increase the amount permanently invested by Grand Chapter to the sum of \$4,500.

I am happy to be able to inform you and Grand Chapter that all the books, registers, &c., of Grand Chapter are posted to date, and are in a thoroughly satisfactory condition.

In conclusion, Companions, for the repeated manifestations of confidence, and for the uniform courtesy and kindness which has been extended to me during the past, I would not be unmindful; for they have strengthened my endeavors, and supported my exertions in hours of bereavement and depression. To-day I feel assured of the sympathy and consideration of my Companions of this Grand Chapter, and can only say, that although I have often felt, whilst occupying this high position, that the emblem of authority had fallen into hands not sufficiently strong or skilled to use it, as I could wish; yet the hope that the services which I have endeavored to render, would in some degree aid our noble cause, has served to stimulate me in the discharge of my duty.

I thank you, Companions, for your forbearance, and I shall ever remember the years during which I have had the high honor of being the official head of this Grand Chapter. They have been years of great pleasure in the intercourse with my Companions, had, in consequence of my position. May all the years of our sojourning here be passed in similar service, for the good of our beloved cause, and the benefit of our Companions, so that when the standard shall fall from nerveless hands, and the Great Reaper, whose name is Death, thrusts in his sickle keen, may we hear the summons gladly, and present our work to the Grand Overseer, with confidence that a bright reward awaits us, and finally, may wisdom be granted from on high for our present de-

liberations, and strength for future action.

L. H. HENDERSON,
Grand Z.

On motion the address was referred to the Executive Committee.

On motion the reports of the Grand Superintendents of Districts were received and referred to the Executive Committee.

R. E. Comp. Henry Robertson submitted the report of the Committee on Foreign Correspondence, which on motion was received and ordered to be printed as an appendix to the proceedings.

The Grand Scribe E. submitted the Annual Statement of moneys received during the past year, together with the books, &c., and R. E. Comp. David McLellan presented the Annual Statement of receipts and disbursements, with vouchers attached, both of which were referred to the Executive Committee.

Belleville, Hamilton, and Toronto, were proposed for the next meeting of Grand Chapter, resulting in favor of the City of Hamilton.

On motion, Article I. of the Constitution, "of Grand Superintendent of Districts," was amended to read as follows: "This officer must be a Past First Principal and a resident in the District for which he is appointed."

The Executive Committee, to whom had been referred the accounts, books, &c., of the Grand Treasurer and Grand Scribe E., reported them correct, and expressed their commendation of the very neat, correct, and concise manner in which the records of the Grand Chapter were kept.

The following is a condensed statement of the receipts and disbursements of Grand Chapter, for the past year up to 1st August:

RECEIPTS.	
Cash on hand from last year.....	\$2,169 14
Cash received from ult sources.....	2,406 67
Total receipts.....	\$4,575 71
DISBURSEMENTS.	
Expenditures for the year.....	\$1,432 90
Invested in Dominion stock.....	1,500 00
Cash on deposit.....	1,632 81
Total.....	\$4,575 71
ASSETS.	
Dominion stock.....	\$4,500 00
Cash in bank.....	1,532 81
Total.....	\$9,032 81

The report was received and adopted.

R. E. Comp. Henry Robertson presented the following report of the Executive Committee on the address of the M. E. the First Principal:—

The Executive Committee congratulate Grand Chapter on the able address delivered by the M. E. Grand Z., and it cannot but be eminently satisfactory to Grand Chapter to be reminded of its constantly increasing prosperity, and of the good work that Masonry in general has been enabled to accomplish in Canada.

The fearful and sudden death which came to the distinguished Grand Secretary of the Grand Chapter of Missouri at the calamitous fire at St. Louis last Spring has called forth spontaneous expressions of regret from all the Masonic bodies in the world which have yet had an opportunity of alluding to it and we, in common with the other Grand Chapters of the Continent, offer our sincere and heartfelt sympathy to his relatives in their bereavement, as well as to his Grand Chapter in the great loss which they have sustained.

The Committee is pleased to learn that the difficulty which existed between this Grand Chapter and that of the District of Columbia is now happily at an end.

The Committee recommend that the appointments of Representatives of this Grand body near the Grand Chapters of the District of Columbia and New Hampshire be confirmed.

Grand Chapter having, at the Emergent Convocation, held last February, recognized the lately formed Grand Chapter of Quebec, it is now unnecessary further to allude to this matter.

Your Committee are pleased to notice the satisfactory condition of the finances of Grand Chapter, and approve of the judicious action of the M. E. Grand Z., in the investment of the surplus funds.

In conclusion, your Committee feel assured that this Grand Chapter fully appreciates the valuable services rendered to it by the M. E. Grand Z., in the performance of his official duties.

All of which is fraternally submitted,
HENRY ROBERTSON,
Chairman.

The Executive Committee also presented the following report on the condition of Capitalar Masonry, which was received and adopted:—

The Executive Committee beg leave to present the following report on the condition of Capitalar Masonry:—

Reports have been received from the Superintendents of the London, Wilson, Huron, Wellington, Hamilton, Toronto, Ontario, Central, and New Brunswick Districts.

Capitalar Masonry seems generally to be in a prosperous and flourishing condition, and where the Grand Superintendents have been able to visit, they report that the Chapters appear to work well, and progress with a sufficient increase of membership.

It is recommended that Chapters should not be commenced in villages near other Chapters, and where there is a question as to the sufficiency of proper material. And also that great care should be exercised in the choice of officers of a new Chapter.

All of which is respectfully submitted.
HENRY MACPHERSON,
Chairman.

The report of the Committee on warrants was also presented, and, on motion, received and adopted.

The election of officers was then proceeded with. As we gave the names of the elective officers (with the exception of the name of R. E. Comp. W. B. Kennedy, as Grand Superintendent for Manitoba District, which was omitted,) in the August number of the CRAFTSMAN, it is not necessary to reprint them here.

The following appointments to office, for the ensuing year, were subsequently made by the M. E. Grand Z:—

- V. E. Comp. John Erskine, Toronto, Grand 1st Asst. Secj.
- “ Rev. S. N. G. Caulfeild, Windsor, Gr. 2nd Asst. Secj.
- “ G. E. Elliott, St. Andrew, N. B., Grand Sword Bearer.
- “ George Hopkins, Whitby, Grand Standard Bearer.
- “ James Wilson, Toronto, Grand Dir. of C.
- “ Archibald McMillan, Kingston, Grand Organist.
- “ Charles S. Scott, Ottawa, Grand Pursuivant.
- “ James Smith, Bellefille, } Grand
- “ M. J. Houston, Chatham, } Stewards.
- “ James Noble, Strathroy, }
- “ J. Ferguson, Collingwood, }

At the evening session, the newly elected officers, having been installed and invested by M. E. Comp. James Seymour, Past Gr. Z., were duly proclaimed and saluted with the customary grand honors.

Several votes of thanks having been passed, and the labors of Grand Chapter being ended, it was closed in ample form.

Masonic Correspondence.

To the Editor of THE CANADIAN CRAFTSMAN.

DEAR SIR AND R. W. BRO.,—Much has been said as to the desirability of changing the annual meeting of Grand Lodge from July to September, but I think, Sir, in the interests of Masonry it would be better to leave the date as it is. True, our meetings heretofore have been held during the hottest time of the year, but the season is one when nearly all classes of business men can get away without difficulty. The inconveniences and discomforts, of which complaint has been made, from time to time, arise from another source, which, I observe, both you and your correspondents overlook, viz., the lack of suitable hotel accommodation for the representatives attending our annual gatherings. Now, sir, I contend, if our Grand Lodge was permanently located at Toronto, there would be no fault found with the heat of the month of July, as Toronto,—and that city alone,—has the necessary hotel accommodation to dispose of so large a number as usually attend our meetings in such a way as to secure their comfort. Brethren who have attended Grand Lodge at Hamilton, London, Ottawa, Kingston, &c., will agree with me that, though every effort has been

made by the Lodges in the places named, to enhance the pleasures of their stay, yet the disadvantage of having, in some cases, to put up with third-class hotel fare is long remembered, and not very pleasantly. Some of us who have been relegated to the fourth, fifth and sixth storeys, in the places named, have lively recollections of the accommodating spirit and courteous deportment of the hotel-keepers as they took from us the amount of our hotel bills, charging us \$2.50 and \$3.00 per day, while in some cases three and four of us were compelled to accept one room. Let the Grand Lodge settle upon some permanent place to hold its meetings, —and give up the practice of perambulating from one place to another, and I think the question of the time of holding the annual meeting will be solved at once, by the conclusion being arrived at that July is the most convenient period. I believe, too, in considering the question of a permanent location of the Grand Lodge, there can be but one conclusion arrived at, viz.,—that Toronto, the capital of our Province, would be the almost unanimous choice. Toronto is centrally situated, and is easy of access from all points, and its selection would really be money saved to the Lodges, who pay the expenses of their delegates. I do not think, sir, the annual meeting of our Grand Lodge should be looked upon as affording an opportunity for a “pleasure excursion” to the Masters of Lodges. My view is that the meeting is held for business purposes, and the least possible expense, either to the Grand Lodge or the Lodges, should be incurred in connection with it. The funds in hand are ample to put up a suitable building for Grand Lodge purposes that would be a credit to the Masonic fraternity of Ontario, and it is my firm opinion that our affairs would be more efficiently conducted if Grand Lodge had a permanent location.

I trust at the approaching communication of Grand Lodge this question will be fully and freely discussed, and that at least all who are opposed to the change of time of meeting from July to September will unhesitatingly speak out, as it is my opinion that many of those who have in the past been good workers in our Grand Lodge will be debarred from attending in future by the change. Among these I may mention principally brethren of the legal profession, millers, and merchants generally whose business is affected by the seasons—the Fall and Winter trade setting in early in September. I think the demand for a change emanates principally from gentlemen who, like R. W. Bro. Clementi, have nothing particular to take up their time, and they would rather spend the warm months at the Summer resorts, and attend Grand Lodge in September; but our Grand Lodge, like all other bodies of representative men in Canada, is composed of the bone and

sinew of the country—business men, whose time is least occupied in mid-summer and mid-winter, and the convenience of so large a class should not be sacrificed for the gratification of the small one I have named.

Trusting that no change will be made in so important a matter without full and careful deliberation—and that the permanent location of Grand Lodge at Toronto will be established at no distant day, I have the honor to be,

Fraternally yours, P. M.

[We are sorry P. M.'s communication did not reach us earlier, so that we might have taken up one or two points in it, but as our space will not permit a full discussion of them we prefer letting it go to the brethren without comment this month. We do, however, recommend that the subject referred to be fully discussed, and that no hasty conclusions be arrived at.—EDITOR CRAFTSMAN.]

Canadian Masonic News.

Bro. B. Baker, 251 St. James Street, is our agent for the CANADIAN CRAFTSMAN for Montreal, and all orders entrusted to him will receive prompt attention.

OUR General Agent, R. E. Comp., P. Begg, is at the present time in the West canvassing for subscriptions to the CRAFTSMAN, and doing well. We trust the Brethren with whom he comes in contact will aid him as much as in their power, as we hope before the end of this volume to see the magazine self-sustaining.

PERSONAL.—W. Bro. L. B. Archibald, Asst.-Supt. of the Intercolonial Railway, whose head-quarters are at Truro, N. S., and W. Bro. Geo. Johnston, of the *Reporter*, Halifax, will please accept our thanks for favors extended to us during our recent visit to the Lower Provinces with the Canadian Press Association.

We have to thank R. W. Bro. J. J. Mason, Grand Secretary, for a complete set of proceedings of the Grand Lodge of Canada from its formation up to date, which will prove of great value to us. He is also entitled to our thanks for several volumes of the CRAFTSMAN. Since we have assumed the responsibility of issuing the magazine R. W. Bro. Mason has been

of great assistance to us, and we trust we will continue in the future to have a helping hand from him.

To R. E. Companion Daniel Spry, Grand Scribe E., we are indebted for advance sheets of the proceedings at the late Annual Convocation of the Grand Chapter at London, for which he will please accept our warmest thanks. This report, we doubt not, will be read by a great many brethren and companions who will not have an opportunity of seeing the official proceedings, and to whom the condensed information will be extremely interesting. R. E. Comp. Spry's kindness, therefore, we are sure, will be highly appreciated by many others besides ourselves.

ST. JOHN, N.B.—While on a recent visit to the Lower Provinces, we had an opportunity of seeing the ruins of the burned city, and witnessing the extent of the desolation caused by the late great calamity, which visited it on the 20th of June last. Truly has it been said that no one can form any idea of the great loss of valuable property unless the scene is visited. For nearly two hours we drove about the ruins, and we are sure if our brethren throughout the other jurisdictions of the Dominion could but have an opportunity of seeing the wide-spread desolation, the response to our appeal on behalf of the brethren of St. John contained in our July issue would be a most generous one. Most of our Lodges in Ontario have been called off during the past three months, but we hope that at the meetings held this month the question of rendering assistance in some such way as suggested by us will be considered, and that every Lodge will at least give something to help our brethren to a new start. It should be borne in mind that nearly all the bodies in the City, Lodges, Chapters, Preceptories, &c., lost everything, books, regalia, jewels, furniture, &c., and we think they have a strong claim on every Lodge in the

Dominion. We had the pleasure of meeting for a few minutes, R. W. Bro. Wm. F. Bunting, Grand Secretary of the Grand Lodge of New Brunswick, a gentleman with whom we were extremely well-pleased, and whom we certainly should have met again but for a settled rain which set in and lasted throughout the day of our visit. We also were glad to meet Bro. Hugh Finlay, publisher of the *Printer's Miscellany*, and to hear from him that his handsome little sheet will soon make its appearance again. Our thanks are also due to Mr. John Elder, of the *Telegraph*, Hon. Isaac Burpee, Minister of Customs, and other gentlemen of St. John, for kindness shown to us.

LEEDS LODGE—A HANDSOME ROOM.—One of the best evidences of the amount of interest taken in Masonic work in small communities, and where there is only one Lodge, is the style of the general appointments of the Lodge room; where proper pride exists among the brethren in this particular, so surely is there an unity of feeling for the welfare of the fraternity, and an earnest desire to do all things connected with it "decently and in order." The writer was never more struck with the truth of this than during a recent visit to Leeds Lodge, No. 201, Gananoque, a short time ago. The Lodge, which was instituted A.L. 5868, mainly through the instrumentality of P.M. W. Bro. Wm. Byers, numbers some 80 members, has just opened for work one of the most spacious and handsomely furnished apartments in the Dominion, and that is saying a great deal. The room is situate in the upper story of a handsome brick building on the main street, and in point of easiness of access, and general convenience, can scarcely be surpassed. It is sixty feet in length and thirty-two and a half feet in width, having an arched ceiling of thirteen and a half feet high. There are two large ante-rooms, fitted appropriately,

and having receptacles for regalia, &c., and are so situated as to be under the immediate reach of the proper officers. On entering the room, the visitor is at once struck with the beauty of the decorations, and the great amount of good taste displayed in the selection of colors and designs. The ceiling is frescoed in oil in arabesque style, and the walls are pannelled similarly, from designs furnished and executed by Mr. Stephen Dale, an English artist of some ability; the colors, while they are appropriate, are subdued, and all approach to gaudiness has been carefully avoided. The three principal chairs are placed in recesses (painted), and are handsomely carved black walnut, upholstered in blue damask, and over each are the respective emblems of office; the same may be seen over the seats of the secretary and treasurer. Over the W.M.'s chair, and inscribed on a ribbon painted garter fashion, are the letters I. T. N. O. T. G. A. O. T. U., over this is a porch supported by Corinthian columns, forming a handsome *coup d'oil*. The floor of the room is covered by a Brussels' carpet especially imported, and the sides of it near the seats are protected with cocoa matting. A massive chandelier adorns the centre of the ceiling, and at intervals on the walls are placed brackets, from which a plentiful supply of light is obtained. The All-seeing Eye, a painting which evinces much artistic ability, was presented to the Lodge by its W.M. Bro. Jno. Ormiston, who is now filling his fifth term of office, and in fact the brethren have been most fortunate in the way of presents, for the wives and sweethearts of the Lodge (it so may be said,) have given them an organ of most superior quality, and Bro. McKenzie made a donation of a handsome book-case, which is stored with a goodly quantity of lore, dear and interesting to the craft, and withal instructive. The dedication of the room took place on the 10th May last, P.D.D.G.M. R.

W. Bro. Jas. Reynolds, of Prescott, officiating. The occasion was a very interesting one, and the rites were most imposingly administered by the worthy brother who preside; the hall was filled to its utmost capacity, and the event was one which will ever be marked with a red letter in the calendar of Leeds Lodge, the members of which have every reason to be proud of the premises they occupy, and the *esprit de corps* prevailing in their midst, and it might be quietly suggested that there are many instances where a leaf might be judiciously taken from their book. The furnishing and decoration of their room cost \$400, and it has all been paid.

C. H. H. N.

At Rest.

The remains of Bro. David Mackenzie, a member of Acadia Lodge, No. 13, N. S. Register, were received by the Lodge at Pugwash, on the arrival of the train from St. John, N. B., where he died, and the funeral service of the Craft was said in the cemetery by the Master of the Lodge, R. W. Bro. Rev. David Moore, Grand Chaplain.

Bro. James Zimmerman, who built the Sarnia branch of the G. W. R., was a brother of S. Zimmerman, killed at the Desjardin Canal railway accident, died at Strathroy on the 27th ultimo, in his 50th year. His remains were interred in Paris with Masonic honor.

A brother who stood very high in the estimation of the members of the Craft of Charlottetown, Prince Edward Island—Colonel Neil Rankin—passed away on the 4th ult. His remains were followed to their last resting place by the three Lodges of Masons, the volunteers, and several other bodies with which deceased had been connected, and a large concourse of citizens. Col. Rankin was fifty-six years of age, and he leaves behind him a wife, one son and one daughter

to mourn his loss. He was a very popular gentleman, and was always ready to lend a helping hand to every humane and progressive enterprise. In his demise Charlottetown has lost a most useful, a most honored, and a most patriotic friend, and the Craft an able and most zealous member.

We regret to learn that Captain Stone, an old and much respected resident of Clarence, Annapolis County, N. S., died recently. He was said to be the oldest Mason in the Province at the time of his death, having joined the Order when nineteen years of age,—so says an exchange.

Bro. Binckes announced at the meeting of the Provincial Grand Lodge of Middlesex, E., on Wednesday, that up to the present time £36,000 had been received during the current year by the three Masonic Institutions.

UNITED STATES.—The twenty-third Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States will be held at Masonic Hall, in the City of Buffalo, N. Y., on Tuesday, August 21st.

A CONTEMPORARY says that in South American Lodges a candidate for initiation must have his photograph affixed to the door of the Lodge for the usual interval. Brethren are thus enabled to know the candidate better and to vote more intelligently. If elected, his photograph remains in possession of the Lodge. The practice is a good one and if adopted by Lodges everywhere, and especially by those in large cities, where it is often the case that the petitioner is only known to a small portion of the members, it would afford the brethren an opportunity to see what sort of a looking man they were voting for. Beside, it would be a good thing if every Lodge had a picture of all its members.