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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

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No. 3.

ADDRESS OF M. EX. COMP. H. L. ROBINSON, GRAND Z., TO THE GRAND CHAPTER OF QUEBEC.

The Grand Z., after fraternally welcoming the companions to the Seventh Annual Convocation of the Grand Chapter of Québec, and thanking them for electing him during his absence through ill health to the highest office within their gift, said that it gave him great pleasure to state, in the words of the Immediate Past Grand Z. at the last convocation, that "not a single appeal has been made, not a single case of grievance or a protest against any officer of our Grand Chapter, or of the subordinate chapters, has come before me."

The increase in membership has not been large, but from such information as I have received, as well as from personal observation, I am justified in stating that the increase has been healthy, and that the subordinate chapters are working efficiently. These are troublous times for the craft in this Province, and it is not to be wondered at that the "profane" display no great anxiety to become members of a fraternity excommunicated by the head of a powerful church on the one hand and assailed by professed friends, votaries of the craft, on the other.

He referred to several visitations he had made and to the address of Carnarvon Chapter, which he had the pleasure of presenting to the Earl of Carnarvon, Pro. Z. of the Grand Chapter of England. He made an excellent suggestion with regard to the Ritual, and said: "I recommend that a committee be appointed to prepare a catechism of each degree; and would further recommend that a resolution be passed authorizing the second and third principals to confer the intermediate degrees under the supervision of the first principal. It would be a training school for them, and I am confident the effect would be beneficial."

He granted dispensations to Golden Rule, Carnarvon and Royal Albert Chapters, to instal principals who had not filled the constitutional offices; also, a dispensation to form a new chapter at Three Rivers, to be called Shawenegan Chapter.

During the year Grand Representatives were appointed for Massachusetts, Iowa, New Jersey, Nova Scotia, Rhode Island and Oregon.

In speaking of visits abroad, he stated that—"Being in Boston in June last I embraced the opportunity

of visiting the Grand Chapter of Massachusetts, then in session, and of which I have the honor of being the Grand Representative near this Grand Chapter. I was fraternally received and heartily welcomed with all possible honor by that Grand Chapter as the chief officer of this Grand Chapter.

"On the 2nd instant I again had the pleasure of renewing my acquaintance with the Grand High Priest of the Supreme Grand Chapter of the United States, the Grand High Priest of Massachusetts, and other distinguished member of the order, at the 1428th convocation of St. Andrew's Chapter, No. 1, when, as your chief executive, I was again the subject of their kind hospitality and fraternal attentions."

The remaining portion of his address on Foreign Relations is so important that we give it in full:—

Our relations with the sister Grand Chapters on this continent are of the most satisfactory character, but with some of those abroad there are difficulties which I regret to say disturb the peace and harmony of Capitular Masonry in this Province.

GRAND MARK LODGE OF ENGLAND, ETC.

In October last fraternal relations between this Grand Chapter and that Grand Lodge were severed by an edict to that effect issued by me after a sufficient notice and after remonstrances had been duly made by and on behalf of this Grand Chapter. The correspondence and documents, *pro* and *con*, will be laid before you (See Appendix A), and I trust will receive that consideration at your hands which their vital importance deserves. Their length precludes their insertion herein, and I earnestly trust that each R. A. Mason within the jurisdiction will carefully peruse them in order to inform himself as to the situation of affairs, and the causes which have led to the course adopted.

It might not be amiss to leave the matter without further reference, but as the officers of the Grand Lodge of

M. M. M. of England and Wales, &c., have criticised to some extent my action, and the idea has been conveyed to some of the sister Grand Chapters that I had proceeded too hastily in severing relations with that Grand Lodge, it is but just and proper that I should render to you an account of my official action, and justify the course pursued in this unpleasant matter, in order that you may be enabled to arrive at a conclusion therein.

I was not ignorant of the past history of the difficulties between the craft in Canada and Quebec on the one hand and the Grand Bodies of the mother country on the other, in the formation of the Grand Lodges and Grand Chapters in Canada and Quebec, and the procrastinating policy of those Grand Bodies in the mother country. The proceedings of the Grand Lodge and Grand Chapter of Canada, and of the same bodies in this Province, are garnished with sufficient correspondence, reports, &c., to indicate to me that I had no reason to expect treatment more frank or fraternal than had been vouchsafed to Canadian Masons heretofore. The concessions obtained in the past were long contended for and grudgingly granted. There was an utter disregard displayed throughout of our rights or of our feelings, and no matter how cautious and prudent the proceedings on this side, or how considerate of our trans-atlantic brethren, we have always been met with a stolid indifference that amounted almost, if not quite, to incivility and contempt. Not to go back to the early days of the struggles for Masonic independence for an example, but taking one near at hand, you will find a warrant for my statement in the correspondence with the Grand Chapter of England published as an Appendix A in our proceedings for 1889. To a letter written on the 28th April, 1880, a reply was sent on the 10th of August following. To one sent by our Grand Scribe E. on the 18th Oc-

tober, 1880, a reply was sent on the 1st January, 1881. To another letter from this Grand Chapter of date of 11th June, 1881, a reply was sent dated 21st November, 1881. And that is not all, the positive statements of this Grand Chapter, the written declaration of such eminent Masons as Past Grand Master A. A. Stevenson and R. E. Companion Thomas Milton, are coolly put aside because the Grand Superintendent of the Grand Chapter of England states to the contrary. Thus a statement of this Grand Chapter, supported by four eminent Masons cognizant of the facts, is rejected on the counter-statement of one man who could not be so well informed in the premises as those who had made the affirmative declarations.

A careful examination of the dates of the correspondence submitted herewith further illustrates the position I assumed as likely to occur. With the past experience to guide me, and with a knowledge of the injury caused and likely to be caused to Masonry in this Province if the controversy was to be dragged on for months and years, I deemed it wiser to cut short the dilatory procedure of our English brethren by frankly stating our wrongs, demanding redress, and then closing our doors. The action of the officials of that Grand Lodge, before and since, amply justifies the assumption thus made that in all probability the old procedure as to correspondence would be repeated. In my opinion the correspondence might have continued for years without definite results; we might have written and complained over and over again without receiving satisfaction or scarcely a courteous acknowledgment of our letters or complaints, had it not been that the edict severing fraternal relations was issued, thus putting the matter upon a basis where it would have to be treated with some regard to the brevity of life and in accordance with Masonic principles

and the ordinary method of conducting business.

But it must not be understood that I proceeded rashly against our English brethren, though the provocation was such as to warrant but little delay. You will note in the correspondence that M. E. Comp. Graham, on the 3rd of May last, wrote our Grand Representative in England about the matter, and receiving no reply on the 23rd of June wrote the Grand Master of that Grand Lodge with like results. It was in June my official attention was particularly called to the subject as requiring action. Reluctant to proceed to harsh measures, after consultation with my predecessors in office, it was thought best to await the results of the correspondence of M. E. Comp. Graham with the English officials. That correspondence producing no effect I wrote Lord Henniker, the Grand Master of that Grand Lodge, the letter which appears in the Appendix, and demanded the withdrawal of the warrants of the Mark Lodges at Montreal complained of on or before the 24th of September then next, under penalty of the severance of fraternal relations. Copies of that letter were transmitted to Lord Henniker and to the Provincial Grand Master of his Grand Lodge at Montreal, and afterwards forwarded to the sister Grand Chapters in order to disclose to them our position, that if wrong we might be corrected and if right sustained. Thus over three months had elapsed between the first letter of M. E. Comp. Graham and the one first sent by me. The delay stated in my said letter expired without any response or the slightest notice being given thereto, and the 13th of October I placed in the printer's hands the threatened edict; but in the hope that something might occur to change the position of affairs its issue was delayed until the last days in October. On the 29th of October a letter, written in terms which I am reluctant to characterize as it possibly deserves, was received.

from Rev. Canon Portal, to which my response was a request for his resignation as our Grand Representative. A comparison of the date of M. E. Comp. Graham's letter to him (3rd May, 1888), with the date of the semi-annual communication of that Grand Lodge at London, Eng., 5th June, 1888), affords an indication of the good faith towards us of the brother whom that Grand Lodge had recommended, and on that recommendation we had selected as our agent to look after our interests in that jurisdiction. With M. E. Comp. Graham's letter in his possession, with a mandate from us in his hands, he, as President of the General Board of that Grand Lodge, reported, endorsing the invasion of our territory. Far different was the conduct of their Representative to this Grand Chapter. The letters of the rev. brother in the appendix are evidently written with the sanction and authority of his Grand Lodge, for they are written at its office, bear its seal, and speak for that Grand Lodge and not for this Grand Chapter. They are made part of the *precis* of that Grand Lodge, and his defence is the subsequent defence of that Grand Lodge.

After the issue of the edict the correspondence has been more frequent and uninvited, but as little satisfactory as the previous silence of the executive of that Grand Lodge. I would remark, however, that the 'observations of R. W. Bro. Badgley,' referred to in the letter of their Grand Secretary of the 12th November last, and which were to be forwarded to me, have never been received, although patiently waited for. When the *precis* and letter of the Grand Secretary of that Grand Lodge was received (7th January inst.) my letter to the sister Grand Chapters of the world was in type, and so near distributed that I conceived it to be not worth while to delay doing so. My answer will, however, be submitted to you, and will appear in the Appendix.

It will be within the recollection of some of you that threats of legal proceedings have been made in the Montreal newspapers, against the officers of this Grand Chapter. That threat has assumed shape in the letter from a firm of advocates at Montreal, which appears at length in the Appendix. It is a demand on the part of two gentlemen with whom I am unacquainted, and of whom I never heard until the receipt of that letter demanding the withdrawal of the edict of 13th October before the 26th inst., under the threat of legal proceedings. As I did not recognize the authority I concluded to defer the withdrawal of the edict until a more convenient season. It is equally effective as a demand as the previous one of Rev. Canon Portal for an apology.

I leave the matter wholly in your hands. I have not thought it necessary to enter into any arguments in this address in support of our position, in view of the fact that the correspondence covers the matters in issue pretty fully, and such as are not therein given can readily be supplied by the committee and by companions here assembled. I do not desire to trespass upon the functions of the Grand Chapter in advising the course to be followed, but I am confident that this important subject will be carefully considered by you in a fraternal spirit, and the utterance of this Grand Chapter thereon will be characterized by calmness and dignity.

Our difficulty has been the subject of comment in Masonic periodicals, and has been brought before several Grand Chapters. Many await the result of our deliberations before entering upon the consideration of the subject. The Grand Chapters of Massachusetts and Iowa have spoken with no uncertain sound in their endorsement of our action, as will be seen upon an examination of the Report of our Committee on Foreign Correspondence; and I am satisfied in stating, at least as my opinion, that

when the facts become known the sister Grand Chapters will hastily approve of our position and action.

Before leaving this subject I take the opportunity of thanking, on behalf of this Grand Chapter, several of our Grand Representatives, and other distinguished Masons in the United States, as I have already done by letter, for the zeal and interest in our behalf.

GRAND CHAPTER OF ENGLAND.

The Appendix to the proceedings for 1888, before alluded to, discloses the situation between the two Grand Chapters. That Grand Chapter has granted a duplicate warrant to a chapter which had unanimously surrendered its warrant for transmission to the Grand Chapter of England, and had affiliated with this Grand Chapter as Mount Horeb. No further correspondence has been had on the subject. The connection between the Grand Lodge of Craft Masons and Grand Chapter of England (the latter being an adjunct of the former), renders action by this Grand Chapter alone more difficult. To produce the best results there should be joint action on the part of the Grand Lodge and Grand Chapter of this Province. It is to be regretted that, on the formation of this Grand Chapter, the withdrawal of the English warrants, then in existence, had not been insisted on. The difficulty with the Grand Lodge of M. M. M. of England would not have occurred. The pretence of a right which they rest on the claims of these blue lodges and chapters upon them, as disclosed in the correspondence, could not have existed. But we were young and reposed confidence in the good faith and fraternal spirit of a Grand Lodge and Grand Chapter from whom we had originally sprung, and which we hoped had learned by experience that the world moves on this continent, and would heartily and fraternally rejoice in the prosperity of the craft in this Province as an indication also

of a general advance in material prosperity and intelligence therein. If we desire to retain the respect of the sister Grand Bodies, and preserve our own self-respect, we must not permit any other Grand Body to occupy territory which legitimately belongs to us.

No instructions having been given me by the Grand Chapter, and no demand or request having been made to me since the last convocation, I have not felt at liberty to precipitate a conflict with that Grand Chapter; but I now submit the matter to you, with the reflection that a longer delay will be highly injurious, and with the hope that some definite action will be taken. There should be but the one contest. The sister Grand Bodies will become heartily sick of us, if we continue to spread the fight over so many years. It is tiresome fighting the adversary in detachments. Let us fling our banner to the breeze and attack by Masonic methods, and with Masonic weapons, our adversaries all along the line. If we do not do so, we do not deserve to succeed. Better far to contend and fail than by a continuance of the present system transmit to our children a heritage which we had not the manliness to defend nor the strength to support. But we shall succeed if we wisely but firmly insist upon our whole rights.

CONCLUSION,

This, my companions, is a brief sketch of my stewardship during my term of office. I leave it with confidence in your hands, trusting that the Most High will grant you all necessary wisdom in considering the matters therein laid before you, and that the result may be conducive to the best interests of the order. I gratefully acknowledge the valuable aid and advice of my predecessors in office as well as other officers of the Grand Chapter, which has been cheerfully given, and without which I should have been surrounded with many perplexities.

And now may the Great I Am guide us all in our deliberations.

H. L. ROBINSON,

Grand Z. of the G. O. of Quebec.

Waterloo, 21st January, 1884.

M. W. BRO. E. H. JOHNSON'S ADDRESS TO GRAND LODGE OF QUEBEC.

The Grand Master opened his address by alluding to the fact that he noticed many present who had been "gathered together on the 20th day of October, 1869," "in an upper room" in the city of Montreal, for the purpose of organizing the Grand Lodge, and now he found them "still true, faithful and loyal in their allegiance. Still prepared, I trust, to do battle for the cause they then so zealously espoused. Still prepared to defend the territory of this Grand Lodge against all invaders and usurpers."

"We view with pride the rapid strides this place has made within the last few years. We note with satisfaction the fact that foremost in the front ranks of her eminent citizens, in the learned professions, and in all the walks of life, stand members of our cherished fraternity. Sherbrooke welcomes us here. May our presence prove beneficial. Happy are we to know that the life of our beloved Queen has been precious in His sight during the past year. Long may she live to be the Patroness of our order in England. The re-election of His Royal Highness the Prince of Wales to the Grand Mastership of the Grand Lodge of England, gives us great encouragement.

Their tributes other Queens have laid
 Upon the land and sea;
 But never earthly monarch swayed
 So many hearts as she.

"And for her truly gallant heir,
 A kindred love prevails;
 God, hear a nation's fervent prayer,
 God bless the Prince of Wales."

"During the past year 'the last enemy' has made inroads in our ranks. Many brethren have fallen

beneath his thrusts. One by one we have laid them aside. May the thought that the time will come, sooner or later, when we, too, shall be summoned into 'the eternal presence' make us more diligent and faithful in the discharge of our high Masonic trusts. It is my sad duty to inform you that on the 3rd day of June last I received intelligence of the death of our late M. W. Bro. W. B. Simpson, P. G. M. of G. L. of Canada. A desire was expressed that his funeral services should be conducted by G. L. of Quebec. I immediately instructed our Grand Secretary to summon G. L. for the purpose. Our departed brother was made a Freemason in Sussex Lodge, Brookville, on the 2nd March, 1858, being thirty-five years of age. He entered upon the work with enthusiasm and energy. He brought to the craft a bright intellect and matured judgment. He soon saw the advisability and necessity of forming a Grand Lodge in Canada. The interests of the craft required it. To this end a preliminary meeting was held at Niagara Falls in July, 1855, at which he was present and took an active part. At his suggestion a convention was called at Hamilton on the 10th October, 1855, which resulted in the formation of a Grand Lodge. He was elected D. D. G. M. for one of the most important districts. In 1860 he was elected D. G. M. On the 15th July, 1864, he was elected G. M., which high office he ably filled during the following two years. Although devoting much time to Craft Masonry, he still found opportunity to advance to the higher walks of Masonic life. As a brother he was esteemed. As a public official he was respected. On the morning of the 6th day of June, Grand Lodge, accompanied by M. W. Bro. Col. A. A. Stevenson, P. G. M. of G. L. of Canada, and P. G. M. Col. Hutton, 33°, C. G. Geddes, 32°, H. S. Evans, 32°, W. S. Walker, 32°, together with a large number of G. L. officers and brethren, proceeded from Montreal t

Homewood, Coteau Landing, the ancestral residence of our late lamented brother. We were met there by R. W. Bro. W. L. Hamilton, D. D. G. M. of Prince Edward District, Canada, and R. W. Bro. George W. Wilkinson, P. D. D. G. M. of Ancient of St. John, a lodge with which our deceased brother was at one time connected. Being a member of the Church of England, the beautifully impressive service of that Church was read by His Lordship the Bishop of Ontario, assisted by the Rev. L. A. Young. A large and mournful concourse of friends followed the remains to their last resting-place. The band of the 1st Prince of Wales Rifles, playing the Dead March in Saul, preceded the band of faithful brethren in that melancholy march from that small country church to the lonely country graveyard. M. W. Bro. A. A. Stevenson, representing the G. L. of Canada, ably assisted me in the service at the grave. We surrounded the mortal remains of our lamented brother, and deposited the sprig of evergreen, emblematical of that immortality which, we trust, his soul has entered upon. And amid the singing of spring birds, the bursting of buds, the blossoming of early flowers, beneath a grand old oak, with the wind sighing through the branches of the balm of gilead, and beside the River St. Lawrence, whose waters he loved so well, we left our brother at rest, awaiting the coronation day.

"Another, too, has passed into the valley and under the shadow, one who was eminently serviceable to the craft at the time of the inception and organization of this Grand Lodge. I find that R. W. Bro. Borlase was, under the Grand Lodge of Canada, D. D. G. M. for the Eastern Townships District. His name appears appended to a circular addressed to all the lodges in the Eastern Townships and Quebec Districts, calling a convention to be held in Montreal, to take into consideration the state of Masonry in the Province of Quebec. This

bears date July, 1868. He presided at that very important meeting. He witnessed the consummation of his efforts in the formation of this Grand Lodge on the 20th October, 1869. He has left his impress on a very interesting page of Masonic history. Peace be to his ashes; rest to his weary soul.

"Eminent and esteemed brethren in other jurisdictions have been called to lay aside their working tools. We mourn their loss and sympathize with the bereaved. But, having confidence in one of the cardinal tenets of our faith, we believe that the time will come when He, our elder Brother, who raised His voice at the grave of His friend, will again speak, and call earth's true, tried and faithful ones from the domains of death to a glorious immortality and eternal life."

He then referred to their meeting for the first time in Sherbrooke, the metropolis of the Eastern Townships. He feelingly alluded to the honored dead; spoke in glowing terms of the great charities of the Grand Lodges of England and Canada, and urged similar efforts for Quebec, and in reference to the Grand Lodge of Canada, said: "It was my privilege to attend the twenty-eighth annual communication of that Grand Body in the month of July last, accompanied by the M. W. Bro. Graham, P. G. M., M. W. Bro. Tyler, P. G. M.; M. W. Bro. W. J. B. MacLeod Moore, Grand Prior and P. G. M., together with several officers and past officers of this Grand Lodge. We were received in the most courteous, friendly and fraternal manner. The event will ever be remembered."

He next noticed Bro. J. Ross Robertson's noble gifts to the craft; said he had granted one dispensation to "make, pass and raise a candidate in less time than is required by the constitution," and reported granting several others to private brethren to wear "regalia on festive occasions, and attending church;" announced the amalgamation of Antiquity Lodge,

No. 1, and Victoria Lodge, No. 26, the new lodge retaining Antiquity's charter; spoke of the present re-unions of the craft at Missisquoi Park, Freightsburg and Lake Mumphrogog.

In referring to temperance he said:—"This is an age when strenuous efforts are being put forth by good men and true, in the church and out of it, to stay the tide of intemperance, which like a wild wave has so long rolled over our country. In this good work, my brethren, we must not be backward. By precept and by example let it appear that we are engaged in it. It is a tenet of our faith. I call your earnest attention to the same."

Grand Master Johnson reported having made several visitations, and appointed Grand Representatives for Iowa and Greece. Under the heading of New Grand Lodges, he said:—"The Grand Lodge of New South Wales was founded in 1877, since which time she has been seeking recognition. Her efforts have been very successful. At the last Communication of Grand Lodge of Canada a hearty welcome was extended to her. She has, I understand, a majority of private lodges of the Scotch and Irish Registers with her, but not of the English Register. The concurrent jurisdiction of three, and now four, Grand Lodges in that colony, must prove anything but advantageous to the craft.

VICTORIA.

"This far-off sister colony is struggling for Masonic Independence. On the second day of July last, a Grand Lodge was organized at Melbourne. It is sustained by a number of private lodges, though not a majority. Here also are found lodges under the English, Scotch and Irish Constitutions. A few Grand Bodies have recognized this Grand Lodge.

"I submit both cases for your consideration."

The concluding portion of the ad-

dress was so important that we give it in full:—

"RELATIONS WITH ENGLAND.

"I approach this portion of my address reluctantly but fearlessly. Reluctantly, because the question is of such vital importance to this Grand Lodge, and in its solution fond ties may be severed and hearts made sad. My views and expressions will be sharply criticised. Comment and discussion will ensue throughout the entire Masonic world. Many an anxious eye is even now turned towards us. Fearlessly, because I am conscious of the rectitude of our cause and the strength of our position. Confidently we will appeal to that great tribunal, the court of *dernier resort*, the Grand Lodges of the world, and patiently await the verdict. I wish to call your attention to a few circumstances connected with this G. L., from the time of its inauguration down to the present, to trace its struggle for the principle of Masonic supremacy during the years of its existence. I shall do so but briefly, as they have been so often before you that you are familiar therewith, though, it is possible some of the younger brethren may not be quite conversant therewith. It was fourteen years ago last October since this G. L. was formed. At that time the Grand Lodges of England, Scotland, and Canada were in possession of this territory, and had private lodges herein. One of the fundamental principles enunciated at that time was sovereign, independent and exclusive jurisdiction in and over the Province of Quebec. It was the key note in our appeal for recognition to sister Grand Lodges. It was the corner stone of our whole superstructure. Within one year from that time we were welcomed into the sisterhood of Grand Lodges by nine Grand Bodies, stretching from Maine to Nevada, including the Province of Nova Scotia. At the first meeting of this G. L., I find the then G. M., M. W. Bro. Graham, giving utterance to

the following sentiment:—'Having duly confirmed the minutes of the convention of lodges that formed this, the Grand Lodge of the Province of Quebec, and having solemnly ratified and adopted all acts and proceedings had at its organization, it is now fitting and desirable, and in accordance with the general custom of the craft under similar circumstances, that this G. L. declare its sovereign independence and its right to undivided supremacy and to the exclusive Masonic jurisdiction within the Province of Quebec.' During the following year thirteen more Grand Lodges extended to us a most cordial recognition, making twenty-two in all. In M. W. Bro. Graham's second annual address he lays down the following fundamental principle:—'In every distinct territory having a legislature of its own, there exists the Masonic right to found an independent sovereign Grand Lodge. The consent of any mother G. L., however desirable, is not essential or necessary. Nor can any G. L. constitutionally interfere with or in any way rightfully hinder private lodges in the exercise of their inherent right to form a G. L. of their own in such legislatively distinct territory, no matter what prior authority she may have exercised over them. A Grand Lodge thus formed in unoccupied or dissevered territory possesses the inalienable right of exclusive jurisdiction over all symbolical lodges of Freemasons within such territory.' At this communication the following resolution was passed by a majority of forty-three votes:—'That the Grand Master be authorized to proclaim at any time before the next annual communication of this Grand Lodge, as may seem best to him, non-intercourse with any lodge or pretended lodge in this jurisdiction that persistently refuses to recognize the supremacy of this Grand Lodge.' In 1872 the same eminent Grand Master announced to G. L. that we were in fraternal communication with thirty-

one Grand Lodges. It was during this year that the correspondence between the G. L. of England, then presided over by His Lordship the Marquis of Ripon, and ourselves commenced. In the month of June of that year a copy of the foregoing resolution was forwarded that Grand Body. On the 29th August following a reply was received thereto through R. W. the Hon. W. Badgely, of Montreal, enclosing an extract from a letter received by him from the M. W. the G. M. of England. The defence put forth by His Lordship at that time on behalf of the G. L. of England consisted chiefly in an allusion to an agreement entered into between the G. L. of England and G. L. of Canada at the time of the recognition of the latter by the former, namely:—'That it was agreed that all such lodges as desired to remain under the English Constitution were at liberty to do so, and that all their rights and privileges were to be retained, but no other warrants would be issued by the G. L. of England to lodges in Canada.' The answer to this plea is, that since that unfortunate article in the treaty between the G. L. of England and the G. L. of Canada was agreed to, British North America has undergone radical political changes. The Province of Canada, which existed at that time, and was the territory of G. L. of Canada, is now no more. In its place stand the Provinces of Quebec and Ontario, with separate and distinct legislative governing bodies. The lines dividing the same are as well defined as are those dividing the States of Vermont and New Hampshire. A new order of things has arisen. A new system of government, to a great extent, has been introduced. A Dominion has been constituted, composed of Provinces *quoad*, each to the other separate and distinct.

"Under the application of the territorial principle, the Quebec Grand Lodge was formed and took possession of her legitimate territory. Such

formation and subsequent recognition by the Mother Grand Lodge, Canada, vested in her all the transmissible rights of that Mother Grand Lodge to the extent of transferring to this Grand Lodge, all Master Masons subject to her previous to our creation, all her lodges and our share in the common fund; and it went further. Masonic law as to jurisdiction became at once applicable and this Grand Lodge became the sole Masonic power in this Province. It was on the part of the Grand Lodge of Canada an absolute assignment of all her territorial rights in this Province in favor of this Grand Lodge, which thereby became seized thereof, and concurrently with the application of the principle before mentioned, which at once operated in our favor, made this Grand Lodge the possessor of the territory of Quebec, to the exclusion of any other Masonic body. We thereby became *de facto* the peer of sister Grand Lodges, clothed with the same powers, and possessing the same rights. No continuing reservation was stipulated in the act of recognition in favor of foreign lodges, and even had there been, it is my opinion, that so soon as it became apparent that such stipulation was detrimental to craft Masonry in the Province, such foreign lodges could be invited to withdraw, failing which, resort could be had to the usual Masonic practices to remedy the wrong.

"During this year, the Grand Lodge of Louisiana recognized the Grand Lodge in the following terms:—'That this Grand Lodge of Louisiana recognizes the Grand Lodge of Quebec as a just and legally constituted Grand Lodge. And as such is entitled to sole and exclusive Masonic jurisdiction in and over the Province of Quebec, and hereby extends to her a cordial welcome unto the family of Grand Lodges.'

"Our Fourth Annual Report discloses the fact that we had established fraternal relations with thirty-six

Grand Lodges, which comprised nearly all the Masonic Grand Bodies on this continent, and some in Europe. The doctrine of Grand Lodge Sovereignty is prominently brought to the front in the proceedings.

"1874.

"This year was made memorable by the withdrawal of Grand Lodge of Canada from this Province, and the uniting of her private lodges with this Grand Lodge. This happy event was the occasion of much congratulation. Since that time these two Grand Bodies have maintained the utmost cordial and fraternal relationship, each toward the other. At the Annual Communication of this year an earnest desire was expressed for the early adjustment of the difficulties between England, Scotland and ourselves.

"1875.

"M. W. Bro. Dunbar announced in his address that forty-three Grand Lodges had acknowledged this Grand Lodge as the sovereign Masonic authority in and for the Province of Quebec. Among these was the honored Grand Lodge of Ireland. He also communicated the intelligence that England had offered recognition on terms similar to those upon which she had recognized the Grand Lodge of Canada, as stated heretofore. He referred this important matter to the Grand Lodge for its 'careful consideration.' After much discussion, the following resolution was passed by a vote of eighty-four against seven:

"That the consideration of the acceptance by this Grand Lodge of recognition by the Grand Lodge of England, in the terms proposed by the latter, as set forth in the address of the M. W. the Grand Master, be postponed until the next communication of this Grand Lodge, and that a committee be appointed by the M. W. the Grand Master to confer with lodges now existing in this Province under warrants from other jurisdictions, with a view to effect, if possible, the amicable junction of said lodges

with this Grand Lodge, and that said committee report progress to the M. W. the Grand Master, from time to time, in order that such report may be submitted for the consideration of this Grand Lodge, whose decision only in the matter shall be final.'

1876.

Again M. W. Bro. J. H. Graham, presided in the Grand East. We learn that he appointed a committee in accordance with the foregoing resolution, "He exceedingly regretted to report that no conference had been had, chiefly on account of the non-operation of the said private lodges," to wit: St. Lawrence, St. Paul, St. George, and Elgin. I would recommend brethren to read the correspondence had at that time on this subject. He again declared "That the exclusive sovereignty of each Grand Lodge within its own territory must be maintained. It is the foundation and keystone of our Grand Lodge existence, and the principal source of our unity, harmony and prosperity. For many obvious and important reasons he could not recommend the acceptance by Grand Lodge of the conditional recognitions proffered by the Grand Lodge of England." This view was endorsed by the Board of General Purposes. The report declares that we have received recognition from forty-two Grand Bodies.

1877.

M. W. Bro. Dunbar again presided. He conveyed the gratifying intelligence "That the Grand Lodge of Scotland had opened fraternal communication, and had exchanged Grand Representatives with this Grand Lodge." This gave great pleasure to the fraternity. It was thought another foreign element was removed from our midst. That the goal of Independence and Sovereignty was almost within our grasp. Vain hope.

1878.

This Masonic year, that dawned so auspiciously, closed amid confusion. During this period the Grand Lodge

of Scotland withdrew her recognition and recalled her commission to her Grand Representative here. Not satisfied with this she granted charters to form two new lodges within the limits of this province. The then G. M., M. W. Bro. Tait, "Lost no time in issuing a proclamation declaring such action on the part of Grand Lodge of Scotland as an unjustifiable and unlawful invasion of the territory and jurisdiction of this Grand Lodge, declaring the warrants irregular, and suspending intercourse between this Grand Lodge and all in obedience thereto, and the G. L. of Scotland and all in obedience thereto." G. M. Tait, continuing his very able address, says:—

"Brethren, not only does the question of the recent action of the Grand Lodge of Scotland now come before you for your consideration, but it seems to me a fitting time has arrived to consider generally your relations to those foreign Grand Lodges which had, at the formation of our Grand Lodge, and still have, subordinate lodges in our jurisdiction working under them, as well as these subordinate lodges themselves.

"Brethren, you have seriously to consider if patient protest against this state of things may not pass into tacit acquiescence. I leave the whole matter in your hands, believing that you will give the subject that consideration it deserves, and take only such steps as will advance the interests of Masonry in general, and this Grand Lodge in particular."

The Board of General Purposes, in reporting on the G. M. address, used the following strong language:—

"Under these circumstances—under this great provocation—all its offers of fraternal intercourse and protection to these foreign lodges, which existed here prior to the recent action of the G. L. of Scotland, having been rejected—it is surely time for this Grand Lodge, if it desires to maintain the respect of the craft throughout the world, the esteem of its sister Grand Lodges, and the support and

obedience of its own brethren, to assert and maintain the authority and discipline with which, as a Grand Lodge, it has been entrusted, and to proclaim and enforce, as far as possible, by all proper and lawful means, that no lodge of Freemasons shall exist in the Province of Quebec which shall not own allegiance to the M. W. Grand Master and Grand Lodge of Quebec—obey the laws made by it for the government of lodges and members of lodges—and contribute its portion to the support of this Grand Lodge and the relief of distressed brethren, whether of our own jurisdiction, or who, coming from other countries, may be here in want and distress—and that all lodges not acknowledging this allegiance, and giving this support and obedience to the Grand Lodge of Quebec, shall be declared irregular and illegal lodges, no matter by what authority they may assume to act."

The following resolution, moved by our late lamented Bro. W. B. Simpson, seconded by M. W. Bro. Dunbar, was passed.—

"Resolved,—That the M. W. the Grand Master be and is hereby earnestly requested and authorized, either by personal interview, or by the appointment of a delegate to the Grand Lodge of England, to endeavor to secure a speedy and amicable solution of all pending difficulties between the two Grand Lodges, and that the M. W. the Grand Master do report the result of this mission."

1879.

M. W. Bro. Tait again Grand Master. The committee referred to above was named by the G. M. Circumstances prevented the members thereof from going to England, as was anticipated. From the reports of different Grand Lodges, it appeared that the Grand Master was fully sustained in the issuing of this proclamation regarding the Scottish invasion.

1880.

Again M. W. Bro. Graham presided over the deliberations of this Grand

Lodge. Under the head of "England and Scotland," he expressed strong hope "that in the then immediate future he would be able to communicate to G. L. a happy settlement of all our difficulties. Correspondence and events strengthened his expectations." "But," he went on to say, "should it be that these seemingly well-grounded anticipations of a peaceful, honorable and constitutional adjustment of these unhappy international differences be not soon realized, the Grand Lodge of Quebec will be fully prepared for any other emergency which may unhappily arise; and, in case it is unfortunately required (which we fervently trust may not be), there will be in readiness to submit, for approval of Grand Lodge, at an Emergent Communication, if need be, such a course of action as, I believe, will be strictly warranted by the constitutions and ancient practices of the Fraternity; and will, in my opinion, be generally sanctioned and sustained by the craft, as 'Quebec' has hitherto been by nearly all the regular sister Grand Lodges of the world."

At this time we were in fraternal intercourse with sixty Grand Lodges.

1881.

M. W. Bro. Graham again G. M. During this year the three lodges under the Scotch registers (Elgin, King Solomon, and Argyle) surrendered their charters and united with us. A happy consummation of the earnest and devoted labors of faithful brethren whose names will long be remembered. There then remained the three lodges under English Register, standing a barrier to our supreme exclusive Masonic jurisdiction in this province. To attain this end, so fervently desired in the interest of this Grand Lodge and of the craft at large, M. W. Bro. Graham brought the full force of his Masonic wisdom, his great abilities and untiring zeal and earnestness. The correspondence with the Grand Lodge of England was renewed. Grand Master Graham addressing himself directly to His Royal

Highness the G. M. of England, and in a series of letters that stand unexcelled in Masonic literature, assailed and carried every stronghold and barrier erected by that Grand Body. He corrected mistakes made by its Grand Secretary, showed the errors into which he had fallen. Proved most conclusively that England had not so thorough a knowledge of Masonic matters on this continent as she might have.

From constitutional precedents derived even from the records of Grand Lodges of England and Scotland, from the jurisdictions of other portions of the Old World, as well as the new, he established beyond a doubt that we were, and are, entitled to have and maintain exclusive Masonic jurisdiction in this province. He urged the expediency in the interests of the craft here and elsewhere, "That England either recall and cancel the warrants of these three lodges, or that they become of obedience to the G.L. of Quebec. That the joint occupancy of this territory by two Grand Bodies was tending to produce much uneasiness, discord and confusion among the craft." No more earnest and forcible language could have been used, yet all in the most fraternal spirit. But what availed the argument, the protest and almost pleading? The Grand Secretary of that Grand Lodge, in reply to one of the above-mentioned letters, said: "With reference to the points once more urged in your letter on the subject of the English lodges by you, H. R. H. our Grand Master can only again express his regret that he cannot comply with your wishes." Another communication was addressed to His Royal Highness under date of June 14, 1881. This received a brief fraternal reply. The ultimatum had been given. The correspondence closed. Further representations and appeals would be of no avail.

At the last communication of this G. L. held in the City of Quebec, the M. W. the then G. M. in a masterly and most exhaustive manner set forth

our cause and pretensions. Yet, no relief is afforded, aggressions are more frequent and of a more virulent nature. In the address delivered on that occasion we find the following:—

"Frequent and continued violations with seeming intent and avidity, of fundamental laws governing the craft here, such as the acceptance of material rejected by Quebec lodges, and the like irregularities, and with which probably no other Grand Lodge would have borne with as long as the Grand Lodge of Quebec has; and thus the circumstances have been increasingly aggravated, and have thereby put a still greater strain upon the forbearance of this Grand Lodge."

I have thus endeavored to follow the principle of exclusive jurisdiction as understood by this G. L. from the time of its formation until I was called upon to preside over its deliberations and measurably guide its destinies. Another year has passed, and I fear the breach is wider to-day than it was. The happy realizations of our fond hopes, labors and efforts, seems indefinitely deferred. If we may judge from the tone of the public press, a most deplorable state of affairs exists in masonic circles in this province, and all arising out of England's determination to maintain her position, or rather, perhaps, the determination of these three private lodges to continue with that Grand Body and bid defiance to the only legally constituted Masonic authority now existing in this province. England has recognized Grand Lodges who, in their turn, have recognized us. They Her peer, We Their peer, and yet not Her peer.

In recognizing the Grand Lodge of Pennsylvania, the Grand Lodge of England used the following language, sentiments so inconsistent with her present attitude toward us: "Having perused your book of constitutions, we reflect with pleasure that the Grand Lodge of England has given birth to a Grand Lodge in the western world, whose strict adherence to the ancient and immutable land-

marks of our order reflects honor on its original founders. We conceive that in constituting your Grand Lodge we necessarily communicated to it the same independent Masonic authority within your jurisdiction which we ourselves possessed within ours; amenable to no superior jurisdiction under Heaven, and subject only to the immutable landmarks of the order. All Grand Lodges in Masonry being necessarily free, independent and equipollent within their respective jurisdictions, which consequently excludes the idea of subjection to any foreign authority, or the establishment of an *imperium in imperio*."

She, to whom we are bound by so many ties, refuses to do for us that which she has done for the stranger. The question now comes with increased force, shall this state of affairs longer exist? Shall we tamely and quietly submit to have our rights trespassed on and our territory occupied by others? Shall we content ourselves with the delusive declaration that we are a Sovereign Grand Body? With all due deference to that Mother Grand Lodge whom we love so much, and of whose ancestry, benevolence, renown and glory we are so proud, I unhesitatingly answer no! The time for action has arrived. I fear a longer submission will tarnish our fair name and record with those sixty-three Grand Lodges who have extended to us the fraternal hand of welcome as being their peer, an independent Sovereign Grand Body. Many of them received us in an hour of danger and peril, gave us much comfort and support, and wished us God-speed. Our Masonic standing in the Masonic world, our honor, dignity and integrity demand your earnest and immediate attention to this question. Let us either exercise our constitutional privileges and maintain the landmarks, or hereafter hold our peace. We have done all in our power to obtain an amicable adjustment of these differences. I advise that we now assert our rights,

avow our position. That all who are not with us are against us, and declare Masonic non-intercourse with those lodges who will not array themselves beneath our banner and join our register. This to be preceded by due notice. Such, after much thought and reflection, are my views. I submit them to you, leaving the matter in your hands, believing that your calm and deliberate judgment will dictate to you that which is for the best.

SECULAR PRESS.

During the past year articles have appeared denouncing the fraternity in no measured terms. We have been accused of shielding and covering other secret organizations with our mantle. I have not deemed it my duty to controvert such assertions, trusting to the working of the order to dispel these delusions. In this Province, as elsewhere, we seek to accomplish good, not to sow the seeds of discord and evil. We know no isms, either in theology, politics or society. We submissively yield obedience to the powers that be, whether in church or state. We assail no man's convictions. We seek not converts. We acknowledge our God, and the Bible as his revealed will. We believe in His Fatherhood and the brotherhood—man. We most emphatically deny that we are in fellowship or communion with any other secret society.

CONCLUSION.

The year now closing has been one of anxiety, trial and perplexity. Those who know us not have spoken ill of us. But our fiercest assailants have been from within. They have been wicked and virulent. They have brought reproach on this time-honored institution. They have caused the finger of scorn to be pointed at us. They have caused the inquiry, Where now are your principles? They have caused our hitherto good name and legal status to be questioned. Theirs be the responsibility. Freemasonry in the past has

undergone trying ordeals, and has come forth triumphant. Discouragement and failure are not emblazoned on our standard. Faithfully, earnestly let us pursue the even tenor of our way, *living* rather than talking Masonry. Pursuing such a course, victory will attend our efforts.

I must express my thanks to our venerable Grand Secretary for his faithful attention to the duties of his office, as well as to my associate officers.

To the eminent brethren who have preceded me I am under great obligation for their words of counsel and advice.

The thanks of this Grand Lodge are due to M. W. Bro. A. A. Stevenson, P. G. M., and M. W. Bro. Thos. White, M. P., P. G. M., for valuable services rendered during the year. I should be an unfaithful chronicler did I not in this connection make special mention of the names of M. W. Bro. Tait, P. G. M., and R. W. Bro. T. P. Butler, P. D. G. M., as having been faithful in season and out of season in the interests of this Grand Body. I now return to you the high trust you reposed in me a year ago, fervently praying that He who has so signally favored this Grand Lodge in the past will still continue to bless her, to guide and direct her course.

E. R. JOHNSON,
Grand Master.

Stanstead, January 25, 1884.

MASONRY AND CHRISTIANITY.

A STRIKING ANALOGY.

The secret, quiet, and yet potent influence that emanates from Freemasonry, an influence which manifests itself not with ostentation or parade, but by tranquil methods, while it meets the approbation of all initiates, and is not excepted to even by impartial thinkers among the profane, has had the fortune to evoke from ultra-religionists, both Roman Catholic and Protestant, unsparing

condemnation. These fanatics will not consider whether the fundamental principles of Freemasonry are correct, or morally helpful, but the simple fact that the Fraternity is *secret*, in the sense of excluding from its meetings all but initiates, causes it to receive their emphatic disapproval. They seem to forget that for several centuries Christianity itself was a secret society—more purely so than Freemasonry is now, in that all of its principles were secret, and its meetings were all held in secret, and at night, at which none but Christians were permitted to be present. No Masonic lodge is more jealously tyled now than a Christian assemblage was then. More than this: The secrets of Christianity were communicated only to initiates, and these initiates, were first *made* Christians, then *advanced* in Christianity, and finally *raised* to a knowledge of all the *aporrheta* of Christianity. There were three degrees in Christianity. Its religious system was known as *Disciplini Arcani*, the Discipline of the Secret. There was an exoteric and esoteric doctrine. The three classes who received the three degrees of the Primitive Church were the Catechumens, the Competentes, and the Illuminati, or Mystae. In the first degree of Christianity the candidate was baptized—Baptism introduced the believer to the Christian Mystery. The secret doctrines taught in the several degrees were those of the Trinity in unity, the Incarnation of the Logos, or Son of God, the Crucifixion, the Resurrection and the secret of the Liturgy. Baptism initiated the candidate, while a participation in the Lord's Supper, or Eucharist, marked the raising of the candidate to the highest degree of Christian light and doctrine. Freemasons will observe the remarkable analogy between the secret character of primitive Christianity, and its division into degrees and Freemasonry. But this analogy extended even further. The meetings of the early Christians were

held exclusively at night. Indeed, the advent of the Founder of Christianity took place at night, the Lord's Supper was instituted at night, and the Resurrection occurred at night. In the time of Justin Martyr (A. D. 170) Christianity was positively a secret society; but a few years later it became, if possible, still more so. In the time of Pope Innocent I. (A. D. 402-417) Bishop Decentius consulted the Pope upon the subject of the Sacramental Rites, when he was told, "That instead of asking for explanations in writing about the secret things, he should have contented himself with observing what took place in the celebration of the Mysteries, at which he had several times assisted." And, after giving some sage advice, Pope Innocent I. concluded: "As to the other things about which we are *not permitted to write*, you will ask us when you come here, and we will be able to answer. A written communication would *betray the secret.*" (Migne's Patrology, vol. 20, p. 51).

Twenty-eight times in the New Testament do we find the words Mystery or Mysteries. For example: "We speak the wisdom of God in a mystery, even the hidden wisdom." (1 Corinthians, ii. 7). Again, "Behold I show you a mystery," (1 Corinthians, xv. 51); "the fellowship of the mystery, which from the beginning of the world hath been hid in God," (Ephesians iii, 9). The Rev. Dr. Lundy tells us: "The grand secret was that of the mysterious Trinity, whispered in the ear, like the mystic and awful *aum* of the Hindus, indicative of their triune god." Throughout candidates were instructed both orally and by symbol. All through the writings of the Fathers of the Church may be found references to this Christian Mystery, especially in St. Irenæus, Clement of Alexandria, St. Basil the Great, and St. Cyril of Jerusalem. The last named says: "The fulness of the glory belongs to those who are already illuminated;

the blindness is that of unbelievers. These mysteries the Church communicates to him who is going out of the class of catechumens. Nor is it customary to reveal them to the heathen, for we do not tell to any heathen the secret mysteries concerning the Father, and the Son, and the Holy Ghost. Neither do we openly and plainly speak of them among the catechumens, but only in a covert and secret manner, so that the faithful who know them may not be injured."

In the Catacombs of Rome, which furnished the secret place of meeting of the primitive Christians, are many inscriptions, but none that, if discovered, as they afterwards were, could betray any of the secrets of Christianity. Its initiates were strictly forbidden to paint, cut or carve any reference to its mysteries. The secrets of initiation, of the Liturgy, and the doctrines of the Trinity and the Eucharist, cannot be found traced among the multitudinous drawings on those walls. As the French writer, Migne, says: "The rule of the Secret Discipline applied as well to the monuments as to the catechumens, *i. e.*, the law of prudence and reserve, not to divulge the secrets of Christianity. Epitaphs, sculptures and paintings had to be equally reserved as to these mysteries as oral teaching because the rule was established when the Christian assemblies took refuge in the Catacombs." This reads like Freemasonry, but it is only Christianity.

Such was early Christianity. It affords a most striking parallel to Freemasonry. Have Roman Catholics and fanatical Protestants forgotten this, or did they never know it? Freemasonry to-day is far less a secret society than Christianity was for three or four centuries. Our principles are avowed. Our faith is avowed. Our places of meeting are avowed. Our Masonic Temples are landmarks. Why should Masonry have any enemies?—*Keystone.*

The Canadian Craftsman.

Port Hope, March 15, 1884.

GRAND LODGE OF QUEBEC RECOGNIZES GRAND LODGE OF NEW SOUTH WALES.

The recognition of the Grand Lodge of New South Wales by the Grand Lodge of Quebec, places the Grand Lodges of the Dominion in accord on the question of Colonial Masonic independence, and is proof that Colonial Masons are realizing the fact that they must uphold their rights and privileges before the tribunal of the Masonic world. The recognition of the Grand Lodge of Victoria was, we regret to say, postponed till further information would be obtained. But, of course, it is only a matter of time, before all Colonial Grand Lodges, with the Grand Lodges of the United States, will have been recognized. She is a legal and legitimately constituted Grand Lodge, and it is foolish to delay recognition, especially when we know that its *final* recognition is certain. We congratulate, then, the Grand Lodge of Quebec upon having done justice to her sister Grand Lodge in New South Wales, and we congratulate the latter upon another link being added to her chain of fraternal love.

SUPREME GRAND COUNCIL A. & A. RITE, 33°, GREAT BRITAIN AND IRELAND.

We to-day received the announcement from M. Ill. Bro. John Yarker, 33°, Sovereign Grand Council, that with the assistance of Ill. Bro. Chevalier Theo. H. Tebbs, 33°, Grand Representative of the Supreme Council for Canada and Newfoundland, that a

Supreme Grand Council of the A. & A. Rite, 33°, had been organized for Great Britain and Ireland. All the brethren are Masons of high standing, and several of them distinguished for their literary and scientific labors. The following are the names of the officers: Ill. Bros. John Yarker, 33°, M. P., Sovereign Grand Commander; C. M. Wilson, 33°, 1st Lieutenant Grand Commander; T. H. Southwood, 33°, 2nd Lieutenant Grand Commander; Jos. Hawkins, 33°, 2nd Lieutenant Grand Commander; T. M. Campbell, 33°, Grand Orator; Clyde Duncan, 33°, Grand Min. of State; M. L. Davies, 33°, Grand Chancellor; Colin McKenzie, 33°, Grand Secretary General, H. E.; and W. S. Streddaro, 33°, Grand Treasurer General H. E.

The Sovereign Body meets triennially, and as far as we can understand is a sort of Convent-General of the Cerneau Body of Great Britain, as a Supreme Grand Council has been established for each country. Bro. John Yarker is the Sovereign Grand Commander for England, and the following are the names of the first officers of the Supreme Grand Council of Scotland: M. Ill. Bro. T. M. Campbell, 33°, Sovereign Grand Commander; Ill. Bro. Clyde Duncan, 33°, 1st Lieutenant Grand Commander; and O. L. Shaw, 33°, Grand Secretary General.

In Ireland, the following brethren occupy the three important positions for the Sovereign Body: M. Ill. Bro. C. M. Wilson, 33°, Sovereign Grand Commander; M. L. Davies, 33°, 1st Lieutenant Grand Commander; and I. H. Southwood, 33°, Grand Secretary General.

M. Ill. Bro. L. H. Henderson, 32°, 38°, M. P., Sovereign Grand Commander; Ill. Bro. Oronhyatekha, 33°, and Capt. T. H. Tebbs, have been nominated honorary members of the Sovereign Body of Great Britain, and Representatives will be immediately exchanged with all the Cerneau Bodies in the world. This movement will greatly strengthen the hands of the Cerneau Rite, and doubtless produce an amalgamation between the two Cerneau Bodies in the United States, and also cause a union in Canada. If this result is effected a great impetus will be given to the Cerneau branch of the Scottish Rite.

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**ADDRESS TO M. W. BRO. DANIEL
SPRY, G. M. OF G. L. OF
CANADA.**

The Grand Master being on a visit to his friends at Ridgetown, the Masonic fraternity determined to present him with an address. He was invited to the lodge-room, where Bro. Nathaniel Mills read the following:—

*To Most Worshipful Bro. Daniel Spry,
Grand Master of the Grand Lodge of
A. F. & A. M. of Canada :*

On behalf of the members of Howard Lodge, No. 391, and the visiting brethren here present, we hereby tender you a hearty welcome to our town and lodge. Although not visiting in an official capacity, we could not let the fact of your being in our midst, among your friends, pass without showing some token of the esteem in which you are held by us in being always ready and willing to put your shoulder to the wheel in promoting the interests of the craft, although many of us are personally unacquainted with you, yet your untiring energies in forwarding all useful Masonic enterprises and the esteem in which you are held as a truly loyal Canadian

citizen, have made us familiar with your name and inspired us with a desire for a better acquaintance. We assure you that it was with deep feelings of regret that we first heard of your illness, and it is with feelings of extreme pleasure that we learn of your partial recovery, and we sincerely hope and trust that, under the benign influence of the Great Architect of the Universe, you may soon be completely restored to full health and vigor.

We hope your visit to our town and lodge will be to you a pleasure not soon to be forgotten, as we feel your presence a profit and a pleasure to this lodge and the brethren.

J. A. C. ANDERSON,
W. Master.

JOHN ELLIOTT,
Secretary.

Ridgetown, Feb. 22, 1884.

Bro. Spry replied, and thanked the brethren for their kindness in presenting him, so unexpectedly, with an address. When he was invited to come to the lodge, he was told that it was to meet some of the brethren and to make their personal acquaintance. It was therefore with more than ordinary surprise that he listened to the address of welcome which Bro. Mills had just read. He was much pleased with his visit to the west, and especially was it gratifying to make the acquaintance of the brethren of so rising and enterprising a place as Ridgetown, where he not only made new acquaintances, but renewed old associations, having that evening met, after a separation of many years, V. W. Bro. John Duell, who was initiated into Masonry in the same lodge as himself. He regretted that ill health prevented him replying in a more extended speech.

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Subscribe for THE CRAFTSMAN.

GRAND LODGE OF SOUTH AUSTRALIA.

We are in receipt of a communication from R. W. Bro. H. M. Addison, of Adelaide, South Australia, in which he favors us with full particulars regarding the action of our brethren in that province towards the formation of the Grand Lodge of South Australia. It appears that out of the thirty-three lodges in the colony, twenty-seven only have yet discussed the question, and they have all carried a motion to aid in its organization, and from an analysis forwarded to us by the same distinguished brother, we find the following summary, under heading of

Analysis showing results of labors of the Executive Committee of the Masonic Union of South Australia, up to the 27th October, 1883, with regard to obtaining the written consent of each contributing member of the craft to join the said Union, and to use his best endeavors to form a Grand Lodge of Free and Accepted Masons of South Australia.

LODGES.	Number of Members, as supplied by Secretary.	Replied, Joining Union.	Not replied to Chairman's Letter.	Declined to Join Union.	Bros. returned by other lodges, and having Duplicate Votes.	
					For	Ag't
SUMMARY.						
English Constitution.....	1,289	988	241	16	35	
Irish Constitution.....	373	290	76	18	16	1
Scotch Constitution.....	411	314	76	7	12	
Duplicate Votes	2,073	1,562	303	41	63	1
		63		1		
Total Votes....		1,625		42		

N. B.—Every Bro. who has replied to the Chairman's letter and has not pledged himself to support and further its objects has been marked as declining to join the Union, even though he may have expressed himself in favor of a Grand Lodge, but nevertheless desired to take no active part in the movement.

This is most satisfactory to the friends and advocates of Colonial Ma-

sonic Independence. The formation of this Grand Lodge by such an immense majority (possibly unanimity) of the representatives of lodges in the jurisdiction will greatly advance the cause, and assist the Grand Lodge of Victoria in her efforts to advance the interests of the craft.

We heartily congratulate our brethren in South Australia upon the auspicious manner in which the movement has commenced, and hope soon to welcome the Grand Lodge of South Australia into the Sisterhood of Grand Lodges. Bro. Addison's speech, reported in the *Rough Ashlar*, is thorough, clear, and logical, and if the craftsmen are only guided by his able counsels, success must crown their efforts.

EDITORIAL ITEMS.

The *Pythagoras* is the name of the official organ of the Grand Lodge of Greece.

The *Triumphal* has been received. It is very interesting, as it gives an insight into Roumanian Masonry.

The *Rough Ashlar*, Adelaide, South Australia, has duly come to hand. It is an excellent masonic periodical, and we are glad to note it is to be enlarged. We shall have more to say about it shortly.

The Supreme Grand Council of the A. & A. Rite for Great Britain and Ireland have elected M. Ill. Bro. L. H. Henderson, 33°, and Ill. Bros. Oronhyatekha, 33°, and Capt. Theo. H. Tebbs, 33°, honorary members of that Grand Body, and appointed the last named brother, G. Representative

near the Supreme Grand Council of the A. & A. Rite for Canada and Newfoundland.

THE Grand Lodge of Roumania has extended recognition to the Grand Lodge of New South Wales.

WE are in receipt of a courteous and fraternal letter from V. W. Bro. Wm. Beaumont, the able editor of *The Freemason*, and Grand Clerk of the Grand Lodge of New South Wales, in which he speaks enthusiastically of the prosperity of his own Grand Lodge and that of Victoria.

THE Grand Lodge of Italy, National and Symbolique, has recognized the Grand Lodge of New South Wales, and requested an exchange of Grand Representatives. This is the only body in Italy that practices symbolic Masonry, pure and simple, and has its seat at Naples, having been organized for the kingdom of Naples and Sicily in 1747.

THE *Freemason*, London, Eng., has some insulting remarks for the Canadian Templars, and sneers at the Great Prior for accepting an election *ad vitum* from a body so base as the Great Priory of Canada. Canadian Templars have been loyal to the Prince, and so expressed themselves in their address, but of course, unless a Colonial Mason or Templar crawls on his hands and knees to his English Masonic brethren, he is a scurrilous, low brute,—that is about the meaning of it. There is no truer old soldier, or more loyal and staunch a British subject, than the MacLeod Moore, Great Prior *ad vitum* of the Great Priory of Canada.

A contemporary says that Bro. Ramsay, in the *Corner Stone*, asserts that the success of the Egyptian Masons in Ontario is due to their loyalty to Grand Lodge, but hints this is questionable, as the *Masonic World*, the organ of the rite in the United States, is constantly attacking the Grand Lodge of Massachusetts. This is quite a different matter; the Grand Lodge of Massachusetts was the aggressor, and several Grand Lodges in the United States have sharply criticised her action, yet we presume they are loyal to Craft Masonry. Bro. Ramsay holds that *all* the higher degrees are merely branches of the trunk and root of Ancient Craft Masonry, and, consequently, every Mason's allegiance is due *first* to his lodge and Grand Lodge.

NINTH ANNUAL COMMUNICATION OF THE GRAND LODGE OF MANITOBA.

Re-Election for the Fifth Time of M. W. Bro. J. Headley Bell as Grand Master.

The ninth annual communication of the Grand Lodge of Manitoba was opened in the Masonic Hall, Winnipeg, on the evening of the 19th of February. There was a good attendance, and the meeting was a very satisfactory one. M. W. Bro. John Headley Bell, Grand Master, read the following able address:—

*Brethren of the Grand Lodge of Manitoba
Ancient Free and Accepted Masons:*

Once again the Masonic year has been added to the vast cycles of time that stretch into the past eternity. Once again we have met as the representatives of an honored and hallowed association. Once again I extend to you a fraternal greeting, and welcome you to the annual communication of Grand Lodge. Once again we have assembled to examine the work of the

past year and see if it will bear inspection and prove of such materials and workmanship as are required in the symbolical temple we are erecting. Once again around this sacred altar, with its open Bible, we are to consult together for the best interests of the craft in this jurisdiction for the coming year. For all these privileges let our thanks go out to the Grand Master of Heaven and earth, and before engaging in the work before us let us implore His blessing with the same spirit and sincerity it was invoked when we first knelt within the portals of Freemasonry.

Sorrow.

The past twelve months have brought us varied experiences; blessings which we should gratefully remember and sorrows which, sooner or later, we will forget, but neither thankfulness nor regrets can stay the onward march "of the Reaper whose name is Death." Since our last annual communication M. W. Bro. J. W. Dr. Clarkson Clarke, the first Grand Master of this Grand Lodge, has been called from labor on earth to everlasting refreshment in the Grand Lodge above. M. W. Bro. Clarke presided at the convention when the Grand Lodge was organized in May, 1875, and was unanimously elected Grand Master. He labored assiduously to perfect the Constitution of the Grand Lodge, and to secure the formal recognition of sister Grand Lodges, and in many ways rendered efficient service to the craft. Ere the completion of his term of office he had removed to another sphere of labor in one of the eastern Canadian towns, his removal causing much regret to all the brethren. Eight years in this rapidly growing country has made great changes, and, consequently, Bro. Clarke was known to but very few of the present members of Grand Lodge. Very few members (not half a dozen) are here to-night that met with Bro. Clarke when this Grand Lodge was called into existence. Some have gone to other lands, some there are whose first love has waxed cold, some are lying on beds of pain, and some have fallen asleep. On the few faces left the furrows are deepening, telling that autumn is coming on; the hair that then was black and glossy shows now the frosts of coming winter. Year by year those faces are fewer in number, and soon, aye, very soon, none will be left. Viewing the steadily increasing harmony and prosperity of Masoury in this great North west, need I ask you to keep in grateful remembrance the founders of this Grand Lodge?

BY-LAWS.

During the year I have examined and approved the by-laws of the following lodges, viz., Gladstone, No. 11, Gladstone; Prince Rupert's, No. 1, Winnipeg; Kini-

stino, No. 16, Prince Albert; Wascana, U. D., Regina, and Ionic, U. D., Winnipeg.

LAYING CORNER STONES.

First—On the 27th August, by invitation of the Worshipful Master (Bro. John Dickson) the W. A. W. and brethren of Brandon Lodge, No. 19, I laid the corner stone of their new Masonic block in Brandon, with the customary Masonic ceremonies, and as usual with the Brandon brethren, the Grand Lodge officers and other visiting brethren, were treated with the greatest courtesy and kindness. I am pleased to be also able to report that the block has since been completed. On the 27th December (being unable to be present) the hall was duly dedicated by W. Bro. W. H. Whyte, P. M. of Prince Consort Lodge, No. 52, G. R. Q., who performed the ceremonies at my request, and has my warmest thanks for his efficient services on that occasion.

Second—By invitation of the Mayor and Council of the City of Brandon, on the 27th August, I laid the corner stone of the county buildings and court house at that place, with the usual Masonic ceremonies. Full particulars will be found in the proceedings of the special communication of Grand Lodge of that date.

NEW LODGES.

Since our last annual communication, I have granted dispensations for new lodges as follows:—

First—Wascana Lodge meets at Regina on the first Tuesday of every month. Dispensation granted on 20th February, 1883, to fourteen petitioners, W. Bro. James H. Benson, W. M., A. G. M. Spragge, S. W., John A. Kerr, J. W.

Second—Nee-pawa Lodge meets at Nee-pawa on the Friday on or before full moon; eight petitioners. Dispensation granted 7th March, 1883, John A. Davidson, W. M., M. H. Fieldhouse, S. W., J. J. Hamilton, J. W.

Third—Ionic Lodge meets at Winnipeg on the first of every month, twenty-eight petitioners. Dispensation granted 26th May, 1883, R. W. Bro. Wm. Simpson, W. M., J. J. Dunlop, S. W., W. W. Ross, J. W.

Fourth—Moose Jaw Lodge meets at Moose Jaw on the second Tuesday of every month, twenty-eight petitioners. Dispensation granted 24th September, 1883, E. H. D. Hall, W. M., Dr. J. W. Rolph, S. W., James M. Pritchard, J. W. A further dispensation was granted on the 21st November, for Dr. Rolph to work the lodge and confer degrees during the absence of the W. M.

Fifth—Glenwood Lodge meets at Souris on the Friday on or after full moon, ten petitioners. Dispensation granted 24th December, 1883. James A. Ovas, W. M., James C. Stegh, S. W., W. A. King, J. W.

Sixth Bow River Lodge meets at Calgary on the Monday on or before full moon, twenty four petitioners. Dispensation granted 10th January, 1894. Neville J. Lindsay, W. M., Fred. L. Newman, S. W., George Murdock, J. W.

Other dispensations have been granted to lodges to wear regalia in public on certain special occasions, also to confer degrees in less than one month, and also to instal the W. M. elect of Ancient Landmark Lodge, No. 3, he not having previously served as Warden. These dispensations are either provided for by the constitution or allowed by the usages of Masonry, and have only been granted when it seemed proper from the circumstances of the case as presented by the W. Master, the Secretary of the lodge, asking it, or the recommendation of the District Deputy Grand Master.

VISITATIONS.

During the year I have not visited officially any of the older warranted lodges, as I had reason to believe that the D. D. G. M.'s were faithfully performing their duties. I also had ample means of knowing the state of nearly all the lodges either through correspondence or by personal conversation with members of the various lodges.

On the 1st June, I was present and opened Ionic Lodge, U. D., Winnipeg, and placed the dispensation in the hands of R. W. Bro. Simpson, W. M., knowing so well the staff of officers and the members of this lodge, I have no hesitation in strongly recommending that this lodge be granted a warrant.

On the 4th December, I was present at a regular communication of Wascana Lodge, U. D., Regina, W. Bro. Benson, W. M., presiding. No degrees were conferred, but from an examination of the books of the lodge, from other sources of information, and from the fact that Bro. Benson is an old Past Master, I am satisfied that the Grand Lodge would be justified in granting a warrant to this lodge.

On the 15th December I was present at an emergent communication of Moose Jaw Lodge, U. D., Bro. Dr. Rolph acting W. M., Bro. Davies, S. W., and Bro. Mitchell, J. W. The first and second degrees were conferred during my visit, and the work was well done. The books are also correctly kept. I could wish that more of our lodges had brethren like R. W. Bro. Hull for their first Master. After the lodge was over all sat down to an excellent dinner at the Brunswick House, and passed a very pleasant hour. I would also recommend that this lodge be granted a warrant.

The books, etc., of these and the other lodges under dispensation will be laid before you for inspection, and warrants asked

for, and as usual I am certain that warrants will not be granted unless deserved.

On the 27th December, I installed the officers elect of Hiram Lodge, No. 5, Kildonair, also of Prince Rupert's, No. 1, Ancient Landmark Lodge, No. 3, St. John's Lodge, No. 4, and Northern Light Lodge, No. 10, Winnipeg. After the installation, by invitation of the committee of management I presided at a splendid Masonic banquet held in the Grand Union Hotel, Winnipeg. The attendance of brethren was very large, toasts, songs and speeches alternated and the occasion was a most enjoyable one. Through the excellent management of the committee a sum of about seventy dollars was realized for the benefit of the relief fund.

LODGES CONSTITUTED.

On the 20th March, accompanied by R. W. Bro. D. B. Murray, Deputy Grand Master; R. W. Bro. R. McCuaig, Grand Senior Warden; V. W. Bro. George E. Fulthorpe, and Bros. Stovill and Harrower, I went to Brandon and constituted Brandon Lodge, No. 19, and installed its officers. After the ceremonies were closed all sat down to an elegant banquet. Those present will long remember one of the most enjoyable evenings they ever spent.

On the 17th April, accompanied by R. W. Bro. J. J. Johnson, Grand Treasurer; R. W. Bro. C. F. Forest, Past Junior Grand Warden; the late Grand Secretary, and Bros. Alexander Taylor, Houston and others, I went to Rat Portage and constituted Pequongal Lodge, No. 22, and installed its officers. An excellent banquet followed the conclusion of the ceremonies and the occasion will not be soon forgotten by those who participated.

Recently the neat hall of this lodge was destroyed by fire and a considerable portion of the furniture also destroyed. They have succeeded in obtaining a new hall, and are again in full working order.

On the 27th July, at Portage la Prairie, I constituted Marquette Lodge, No. 21, and installed its officers. Grand Treasurer Johnson and other brethren from Winnipeg accompanied me, and the Portage brethren did all in their power to make the visit a pleasant one, and I need hardly say succeeded admirably.

The other lodges to which warrants were granted at the last annual communication of Grand Lodge have been constituted and the officers installed by brethren commissioned to do so.

CORRESPONDENCE AND DECISIONS.

The correspondence required during the year has been somewhat laborious and the information asked quite extensive, but generally only such as would naturally be expected where nearly all the W. Masters are

occupying that honorable station for the first time. To the best of my judgment and knowledge I have answered the questions and given the information asked in each case, or whenever a record of the same appeared necessary to be kept I have instructed the Grand Secretary what to reply.

I am happy to be able to report that it has not been necessary to give any decisions.

THANKS.

I desire to express my heartfelt thanks to R. W. Bro. Wm. G. Scott for the very efficient aid given and the valuable services rendered since he accepted the office of Grand Secretary. A great amount of work has been thrown upon him by the neglect of the former Grand Secretary; and in fact he has within the last three months had to do the work of nearly the whole year.

STATE OF THE LODGES.

There will be laid before you the reports of the District Deputy Grand Masters for their respective districts. These reports will explain fully the state of nearly all the lodges under our jurisdiction.

The Grand Treasurer's report, which will be laid before you, will show in detail the amounts of his receipts and disbursements, and the present financial standing of Grand Lodge.

The Grand Secretary will also report to you the various matters that have come within his official knowledge, and will also give full statistical information.

In this connection I would strongly recommend that each lodge be supplied at once with a historical register to contain the following, viz., list of charter members, the date of issuing the warrant, names of Grand Lodge officers whose signatures appear on same, list of officers of the lodge for each year since its organization, with space for continuation of the same year by year, to be followed by the names of members with columns for dates of initiations, passings, raisings, joinings, and name of mother lodge, deaths, suspensions, withdrawals, etc. There are so many inaccuracies in returns received that a complete and uniform system of keeping lodge registers is absolutely necessary.

FOREIGN RELATIONS.

Our relations with foreign and sister Grand Lodges during the past year have been of the most fraternal and harmonious character.

At the last annual communication I reported that new Grand Lodges had been formed in Arizona and Peru, and were asking recognition. Action, however, was deferred for a year. In addition to these I have now to call your attention to the

question of recognizing the new Grand Lodges of Victoria, Spain and Mexico.

Another manifesto has been received from the spurious Grand Lodge of Ontario, but no further action is required than that Worshipful Masters of lodges be warned to be on their guard and not to admit as visitors any hailing from it.

On the recommendation of the Grand Masters of their respective Grand Lodges, the following commissions have been issued to representatives near foreign Grand Lodges since last annual communication:—

November 6th, Freedom H. Church (in place of R. W. Bro. Ashwood, left jurisdiction), Utah.

November 7th, John D. Shurtliff, Vermont.

November 16th, William T. Mitchell, Michigan.

December 1st, Mathew M. Miller, Kansas.

December 4th, John H. Hubbs, Nevada.

December 19th, John W. Widderfield, Colorado.

January 10th, J. J. Spencer, Oregon.

“ “ W. H. Rolling, Virginia.

“ “ W. H. Ruby, Maryland.

On my recommendation the following representatives have been appointed near this Grand Lodge since last annual communication:—

John L. Boultsbee, Portage la Prairie, Kansas.

Thomas Clark, Winnipeg, Iowa.

W. H. Seach, Winnipeg, Colorado.

William McDonald, Pilot Mound, Nevada.

S. A. Cornell, Rapid City, Louisiana.

W. R. Black, Portage la Prairie, Virginia.

Alexander G. McKenzie, Stonewall, Oregon.

Alexander Nicol, Gladstone, Maryland.

Roderic McCuaig, Portage la Prairie, Arkansas.

The Grand Lodge of Massachusetts does not appoint or receive representatives.

CONCLUSION.

Brethren, for four years, with all the time and attention I could give, and to the best of my knowledge and ability, I have wielded the gavel of the Grand East. I hope you will soon permit me to place the emblem of authority in worthier and abler hands. Permit me again to express my best thanks for the honor you have so often conferred upon me, and for the kindness, consideration and courtesy I have always received at your hands. I cannot close this address without placing before you a few thoughts I gathered from various sources, which experience teaches cannot be too often recalled to memory.

Let us, then, not forget that one of the lessons which Masonry teaches is to think better of the world in which we live, and especially of our brethren, and so to value the one as to think it worth while to try

and make it nobler and better, and of the others as to never be willing to have the bonds of brotherhood broken.

Money can buy many things, both good and evil; but all the wealth of the world cannot buy one real genuine friend, and could not repay us the loss of one. We are but foolish spendthrifts if we let one friend drop off through inattention, or let one thrust another aside, or if we hold aloof from one for petty jealousy or heedless slight. One good friend, or one true Masonic brother, is not to be weighed against the jewels of earth. Will you lose one because he is unkind or unjust to you? Will you not remember your own failings and forgive him? If there come coolness or unkindness between you do not revile him behind his back, but come face to face and have an explanation. Life is too short to quarrel in or to carry black thoughts of friend or brother. Come together quickly before love grows cold, clasp hands and let the past be, for a friend or brother is too precious to be lightly thrown aside. A new one will not come for the calling, nor make up for the old one if he does come.

Surrounded by our symbols, sanctified by antiquity, we are taught wise and useful lessons. I need not repeat to you in detail what those lessons are. No one who devotes himself to them can ever regret it, for those lessons, if well learned and practised, will enable him to bear adversity without impatience, and prosperity without arrogance or vanity. Teach him to cherish loving kindness for his fellows, judge charitably of their actions, and unjustly censuring no one's opinions, he may enjoy the blessings of the warm, cordial sympathies of a genuine brotherhood.

To make our institution the great benefactor of mankind nothing is needed, except that its members shall prove equal to the mission undertaken by them, true to their obligations and worthy of their titles. The foundations have been well laid; the beginnings have been glorious; it needs now only that those shall not be wanting, who must complete the structure. There are those who can rightly counsel, exhort and inspire, and if members are not wanting for the execution, are not unworthy because lukewarm and indifferent, Freemasonry will neither die nor decay, but reap a rich harvest of the truest glory.

These results to which we can and should all contribute, may not come during our little day of life; but every one of us may make the teachings of our ritual of inestimable blessing to himself. We may make it a habit for ourselves to think charitably, speak kindly and act justly, to meet with all men upon the level, to act with them according to the plumb, and part with them upon the square.

"The good seed sown with open hand
Is never sown in vain.
Our Father who in Heaven is
Gives sunshine, dew and rain,
Until the ripening autumn brings
The sheaves of golden grain.
Thus bread upon the waters cast
Come unto us again.

"No Mason true can walk in vain
Life's pleasant shaded ways,
Not helping those who fainting toil,
Or count the workless days;
For 'soul that gives is soul that lives'
To bear another's load,
Makes light our own, makes short the way,
Makes bright the homeward road."

Finally, my brethren, may we, like the good man of old, neither vex the stranger nor oppress him. Within our portals may the weary find rest and the persecuted protection. May the way-farer ever find food, and the head that is houseless and homeless a shelter. May the beneficence and charity of our fraternity fall, like soft rains upon parched places, gladdening the afflicted as the dews gladden the green leaves, and give new life to the thirsting flowers, so that when it comes to us to die, it may be truly said that we did good in our day and generation; that our titles were not unworthily worn, and our badges not merely unmeaning ornaments. And may we all so live and perform the duties God imposes upon us here, that when we lie down to our last sleep, in the narrow grave, His angels may crown our souls with sweet flowers, freshly gathered from the lawns of Paradise.

Fraternally yours,
JOHN HEADLEY BELL,
Grand Master.

The following resolution was unanimously adopted:—

Moved by R. W. Bro. Rev. Canon O'Meara, seconded by M. W. Bro. W. Kennedy, that the Grand Lodge would express its profound sympathy with R. W. Bro. E. G. Conklin in his present protracted and serious illness, and would express its most earnest hope that it may please the Great Architect of the Universe to restore to health a brother who was one of the early members of the Grand Lodge, who has held the position of Deputy Grand Master, and who has always been most earnest in his endeavors for the good of the order, and that a committee be appointed to wait on Bro. Conklin and present the resolution, said committee to be composed of the mover and seconder, and M. W. Bro. J. H. Bell and R. W. Bro. Wm. G. Scott.

The following officers were duly elected and installed by M. W. Bro. Col. W. N. Kennedy:—

M. W. Bro John Headley Bell, re-elected, Grand Master.

R. W. Bro. C. F. Forrest, Deputy Grand Master.

R. W. Bro. A. Pearson, re-elected, D. D. G. M., District No. 1.

R. W. Bro. D. G. Dick, re-elected, D. D. G. M., District No. 2.

R. W. Bro. R. McCuaig, D. D. G. M., District No. 3.

R. W. Bro. James Leslie, D. D. G. M., District No. 4.

R. W. Bro. P. McGregor, D. D. G. M., District No. 5.

R. W. Bro. Rev. Canon Flett, D. D. G. M., District No. 6.

R. W. Bro. J. M. Wellwood, Grand Senior Warden.

R. W. Bro. Dr. N. J. Lindsay, Grand Junior Warden.

R. W. Bro. John. J. Johnston, re-elected, Grand Treasurer.

R. W. Bro. William Simpson, Grand Registrar.

R. W. Bro. William G. Scott, re-elected, Grand Secretary.

MASONIC PRESENTATION.

Deserved Recognition of a Faithful Officer's Services.—Address and Reply.

The brethren of Ancient St. John's Lodge of Freemason, No. 2, Kingston, at their regular meeting, held on Thursday, the 7th February, presented Worshipful Brother John Sutherland, the Secretary of the lodge, with a handsome gold Past Master's jewel, having a diamond inserted at the angle and bearing the following inscription:—

“Presented to Worshipful Brother John Sutherland, by the members of Ancient St. John's Lodge, No. 3, G. R. C., as a mark of esteem and fraternal regards, February 7, 1884.”

M. W. Bro. Judge Henderson, who made the presentation, said:—

Worshipful Brother,—The brethren of Ancient St. John's Lodge, No. 3, have requested me on their behalf to present you with this Past Master's jewel, as a token of their fraternal regard and esteem. If any further honor can be conferred on you by the presentation being made by one who has filled the highest position in Craft Masonry I am gratified that it has been delegated to me as a Past Grand

Master of the Grand Lodge of Canada to perform the pleasing duty towards one who has faithfully worked in this lodge for over thirty years. You have risen from the ever-watchful post of Inner-Guard and passed through all the gradations of office until by the suffrages of your brethren and fellows you were placed in the year 1860 in the East. The Master's chair of this lodge you filled with a zeal which was worthy of emulation, and there you exhibited the same attention which characterized you in the several positions you had filled. Having the welfare of this lodge at heart, and willing to devote your time and attention to its interests, you, a Past Master of eighteen years standing, accepted the responsible position of Secretary, and the diligence, neatness and care exhibited by you in the performance of the duties of that office for upwards of five years have justly entitled you to this mark of esteem. May you fill that position for many years to come, and prosperous must that lodge be which, like Ancient St. John's, has for its Treasurer a brother who has managed its finances with credit and approbation for the last twenty-eight years, and which also has you for its Secretary. Well may a careful Treasurer and an efficient Secretary be likened to those pillars whose symbolical reference so interests the craftsman. Long may you wear this Past Master's jewel, and whilst it will remind you of the respect and esteem of the members of Ancient St. John's, may they, when they see it on your breast, ever remember that in a lodge, faithfulness, zeal and assiduity, sooner or later, will be appreciated by Ancient Free and Accepted Masons.

Worshipful Bro. Sutherland replied, saying that he tendered his warmest thanks to the brethren for their handsome and valuable gift, and assured them that he would wear and prize the Masonic jewel very much, and it would be handed down to his children as an heirloom.

At the call of the Junior Warden,

the brethren retired from labor to refreshment, when, after an hour's pleasant converse, the lodge resumed its routine business.

FREEMASONRY IN IRELAND, 1730-50.

BY BRO. W. J. HUGHAN.

It is almost impossible to say exactly when a Grand Lodge was first formed in Ireland. We know there was either a Grand or Provincial Grand Lodge held for Munster in the third decade of the last century, and, according to present evidence, that body appears to antedate the records of the Grand Lodge of Ireland (Dublin) of 1729-30. It is a field of research which has had few explorers, and certainly the subject is far from exhausted. "Edward Spratt, Sec." in his edition of the Book of Constitutions (Dublin, 1751,) is silent as to the Provincial Grand Lodge of Munster, and really commences his history with the election as Grand Master of James King, Lord Viscount Kingston, A. D. 1730, "the year after his lordship had with great reputation been the Grand Master of England." This issue of the Constitutions is in part a reproduction of John Pennell's Constitutions of 1730, which was a reprint mainly of the previous edition of 1723. Lord Nettirvill was appointed Deputy Grand Master on July 7th, 1731, and the Hon. William Ponsonby and D. P. Hampston, Esq., were elected Grand Wardens. At the Grand Lodge on the 7th December Lord Southwell, Sir Seymour Pile, Bart., and "Henry Plunket and Wentworth Harman, Esqs," were present. On February 1st, 1731-2, Bro. John Pennell was "unanimously chosen and declared Secretary to the Grand Lodge." By desire of Lord Kingston, Lord Nettirvill was elected Grand Master on 2nd May, who, by letter, appointed Lord Kingsland to be Deputy Grand Master, the two Grand Wardens chosen being James Brennan, M. D., and Robert

Nugent. On the nomination of the Grand Master, the Deputy Grand Master was elected to the chair, and was installed on the 14th August by the retiring Grand Master. "Sir Marcus Beresford, Lord Viscount Tyrone," was made his Deputy, and Dr. Brennan and Capt. Cobbe, Grand Wardens. Lord Kingsland was re-elected for 1734, when the Senior Grand Warden was advanced to the office of Deputy Grand Master, Bros. Cobbe and Baldwin being chosen as the two Grand Wardens.

Lord Kingston, as an act of "condescension," amidst the "usual demonstrations of joy," was again installed as G. M. 24th June, 1735, the D. G. M. being continued and Bros. Baldwin and Corneille occupying the Wardens' chairs. Lord Tyrone was installed as Grand Master on 1st June, 1736; the D. G. M. was continued, and Bros. Corneille and Sandford are recorded as Grand Wardens. The first mention of Treasurer occurs on July 6th, 1736, when John Arabin, Esq., was chosen to that office. Lord Tyrone was re-elected for 1737, "was pleased to continue our worthy James Brennan, M. D., his Deputy; Cornelius Callaghan and John Putland, Esqrs., being chosen Wardens." The D. G. M. having died, and his lamented decease announced at the Grand Lodge, 27th December, 1737, the G. S. W. was promoted to D. G. M., the Junior to the Senior G. W., and Bro. O'Hara to the vacancy thus created. The officers installed on the 24th June, 1738, were Lord Mountjoy, G. M., C. Callaghan, D. G. M., and R. Callaghan and E. Martin, Grand Wardens; Bro. T. Mills, Gent., being appointed Treasurer. The only change on 16th May, 1739, was in the choice of Wardens, the G. S. W. being "willing to decline," the brothers E. Martin and C. Anesty was respectively appointed Senior and Junior Grand Wardens accordingly. We read now of the accustomed salutes and congratulations "being received" by the Grand Officers "according to their

degrees." A new Grand Secretary was chosen on 30th January, 1739, in the person of Bro. John Baldwin, P. G. W., who, on March 26th "appointed Bro. Richard Pindar to be his Deputy."

A change in the method of election of a Grand Master was exhibited in 1740, for the Deputy Grand Master proposed no less than three for the office, viz.: "Lords Anglesey, Tullamore, and Donneraile," the Grand Lodge unanimously electing the last-mentioned. Lord Donneraile, on 24th June, 1740, continued the Deputy Grand Master, and on his nomination Bros. Martin and Morris were "approved, declared, and saluted," as Grand Wardens. Lord Tullamore succeeded as Grand Master, and was installed on 24th June, 1741, in the presence of "Lord Mountjoy, several brethren of rank and distinction, and the Masters and Wardens of thirty regular lodges." The officers were re-appointed or re-elected, and on the re-election of the Grand Master they were continued on 24th June, 1742. On December 1st, Bro. Baldwin resigned as Grand Secretary, Dr. Anthony Rellban being elected on 27th December, 1742, in his place, Bro. Edward Spratt, then Master of No. 11, being approved as his Deputy. At the Grand Lodge on 24th June, 1743, Lord Southwell was installed as Grand Master, C. Callaghan again Deputy Grand Master, and E. Martin and K. Fitzgerald, Grand Wardens. E. Spratt became the Grand Secretary on the resignation of Bro. Rellban, M. D. On 4th July, 1744, Lord Allen was installed as Grand Master, the Deputy Grand Master being re-invested, and "H. Gorges, Esq., and Mr. R. Houghton," Grand Wardens. Bro. E. Martin, P. G. W., was elected Treasurer. The Grand Master was re-elected 15th May, 1745, but was not re-installed, consequent upon his death a few days afterwards, "which deeply affected the brotherhood." Lord Kingston was elected Grand Master "ad interim,"

and was also installed once more as Grand Master on 7th May, 1746, and the officers apparently continued. Sir Marmaduke Wyvill, Bart., was proclaimed the Grand Master on 24th June, 1747; John Rutland, Deputy Grand Master; Boyle Lennox, Grand Senior Warden; and Hans Bailie, Grand Junior Warden. The same officers were installed 24th June, 1748. At the deferred Grand Lodge — 13th December — Lord Kingsborough was installed Grand Master, the Deputy Grand Master and Grand Senior Warden being re-appointed; the Hon. R. Mackenzie, Grand Junior Warden. Prosperity now attended the craft in many parts of Ireland beyond all precedent, and on 3rd January, 1749, the Grand Lodge decided that the new lodge, consisting of the Grand Master, the Past Grand Master, Sir M. Wyvill, Bart., the Deputy Grand Master, the Grand Wardens, and others be distinguished and known as the "Grand Master's Lodge," and takes precedence of all others on the roll. This distinguished Grand Lodge still exists at the head of the roll of lodges on the registry of the Grand Lodge of Ireland. On the 25th June, 1750, the Grand Master and all the officers were continued. A scheme was started for the building of Freemason's Hall in 1750, and thankfulness to God for His mercies to the craft concludes the account of the Grand Lodge.—*London Freemason.*

The Grand Orient of Spain, over which presides Ill. Bro. Antonio Romero Ortiz, consists of fourteen consistories, forty-nine chapters and 269 lodges, with a total of 12,000 Masons. It has been recognized by every Masonic body in France, Mexico (both National and Scottish Rites), Argentine Republic, Naples (Supreme Council and Grand Lodge), Liberia, Tunis, Uruguay, Roumania, United States (Northern and Southern Grand Councils), Greece, Peru, Ireland, Scotland (Supreme Council) and Brazil.—*Eduardo Contreras, Toderague, Spain.*

WHY SHOULD FREEMASONS ASSEMBLE AT THE GRAVE?

"It is better," says the wise man, "to visit the house of mourning than the house of rejoicing." This is peculiarly true in the case of our brethren. The Freemason must always say, by actions if not in words, "No atheist shall bury my dead;" and whenever the word is passed around that a brother just deceased had requested Masonic burial, the Master of the lodge summons his brethren to the side of the open grave. Freemasonry is no religion. We are glad that it is not. Yet at every Mason's grave it testifies its belief in the existence of God, and in the immortality of the soul. If Freemasons believed, as the Materialists do, that "death ends all," they would roll up the lambskin forever, and never again fling into a brother's grave the sprig of evergreen. At the grave the universality of Freemasonry is illustrated. In the presence of death we raise no question of creeds, but content ourselves with declaring by our acts that the God of Freemasonry is the God of the living, and that the dead, so called, are assuredly among the living. Again we say that the Lambskin and the sprig of Acacia are no unmeaning emblems. They speak to Freemasons in a language which every brother understands.—*The Keystone.*

Bro. D. Murray Lyon, Grand Secretary of the Grand Lodge of Scotland, we are pained to note has been suffering from a severe attack of rheumatism, contracted after the recent Masonic ceremonial at Leith. In consequence of his illness he was not able to be present at the "Funeral Grand Lodge," held on Oct. 24th last, in honor of the late Past Grand Master J. Whyte-Melville. We trust he will have fully recovered ere his eye meets this notice.

THE TRESTLE-BOARD FOR 1882.

Among the symbols of Freemasonry the trestle-board holds a prominent position. It is introduced in the first degree, and its use is there explained to be for the Master workman to draw his designs upon. In Operative Masonry it is thus made the medium of communication between those who lay out plans for the work and those who are to execute it. It was thus used at the building of King Solomon's Temple, and in this manner the immense number of craftsmen employed received the necessary instruction by which they were enabled to erect that magnificent edifice in all its wondrous splendor. So true were the designs placed on the trestle-board, and so well skilled were the workmen in following them, that when completed it is said the temple had more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands.

It must be evident to every one that a trestle-board without designs upon it possesses no value, and it is only by connecting the two together that it becomes of service to the craft. Of this Masonic tradition furnishes a striking illustration in connection with the building of Solomon's Temple. The absence of the necessary designs on the trestle-board at the proper time produced great confusion among the workmen, and for a time the work ceased. The trestle-board was there in its place, but the men were idle, and must remain so until new designs were placed upon it.

In Speculative Freemasonry there is in every Masonic lodge a representation of King Solomon's Temple. Every Mason is a builder. As at the building of the Temple so at the present time there are Entered Apprentices, Fellow Crafts and Master Masons. Now, as then, there are skilled workmen, and those who need instruction in their work. There must be a trestle-board in every lodge.

and proper designs upon it, for the craft to pursue their labors, otherwise there will be confusion and idleness among them. This is as true of Speculative Masonry now as it was when the stones were hewed, squared and numbered for its prototype on Mount Moriah six thousand years ago.

In the government of Masonic lodges the time has just passed for the annual election of officers. Many changes have been made in those who hold official positions, and many brethren for the first time hold the emblem of authority in their hands. They have been promoted to a high and responsible position, and each one has taken a solemn obligation to discharge the duties of his office to the best of his ability. Every Worshipful Master thus becomes a Master workman, or Overseer of the work in his lodge. Upon his ability and skill will largely depend the prosperity and happiness of his lodge during the year 1884. Did you think of this, my brother, as you turned your eyes longingly toward the East, and nervously awaited the result of the ballot that placed you at the head of your lodge? Did you note particularly the ancient charges and regulations to which you were required to give assent previous to your investiture with the insignia of your office? Did you give that assent honestly and truthfully, or simply as a form that was required by the established ceremony of installation? Did you then resolve that your lodge should be none the less honored by the preference given than you were in receiving it? If so we may safely congratulate your lodge as well as you upon your promotion to the East. An honest effort on your part to perform all you have promised in the end will be crowned with success.

It is no easy thing, however, to discharge the various duties incumbent upon a Worshipful Master. They require on his part hard study and patient, perseverent labor. It is

to him that the members will look for instruction and guidance. He must place such designs upon the trestle-board as will produce perfect work, and give such instructions as will enable each one to perform the part assigned him. Let each newly installed Master look well to his designs, and may the trestle-boards in all lodges for 1884 produce work that shall have more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands.

CANADIAN MASONIC NEWS.

The Blyth Masons have moved into their new hall, which is nicely furnished and well situated.

R. E. Sir Knight J. H. Stone, Provincial Prior of the Hamilton District, Knights Templar, paid an official visit to Plantagenet Preceptory, of St. Catharines, last month, and installed the officers,

St. John's Lodge, No. 284, of Brussels, presented W. Bro. Dr. Holmes with a Past Master's apron a few nights since, on the occasion of his leaving Brussels to assume the office of County Treasurer of Huron. An exceedingly pleasant time was passed.

P. E. Preceptor E. A. Dalley, of the Hamilton Preceptory of Knights Templar, on retiring from the position which he filled so successfully, was made the recipient of an elegant Past Preceptor's jewel by his fratres.

On the 15th ult., W. Bro. W. J. Johnston, I. P. M. St. John's Lodge, No. 209a, was the recipient of a fine gold P. M.'s jewel from the members of the lodge for his services as an officer during the past five years. W. Bro. Johnston is well deserving of the compliment paid him.

Bro. John Nitschke, of London, Ont., died recently, after a protracted illness. Deceased had been a resident of London for over twenty years, and was well known to very many as a thorough-going business man. Deceased was a member of St. George's Lodge, No. 42, and St. George's R. A. Chapter, of that city.

At the last regular convocation of Nineveh Council, No. 21, Royal and Select Masters, St. Thomas, the following officers were installed by R. III. Comp. E. H. Raymond, Grand Inspector General of the Lon-

don District:—S. Dubber, Thrice Ill. Master; W. B. Doherty, Deputy Master; N. W. Ford, Principal Conductor; J. S. Upper, Chaplain; W. E. Idsardi, Treasurer; A. N. Pettit, Recorder; L. Slater, Captain of the Guard.—*London Free Press.*

Ex. Comp. JOHN MALLOY, P. Z. of St. John's Chapter, No. 6, R. A. M., Hamilton, was presented on the 14th ult., with a gold Past First Principal's jewel, and a complimentary address. The Ex. Comp. has been a very efficient officer, and deserves all the credit and praise his companions can give him.

The Masons of Cincinnati have issued an appeal for aid to the fraternity of the United States. The appeal says "for hundreds of miles, not only Masons in great numbers but thousands of men, women and children, are homeless, cold and hungry. Every source of charity must be called on to relieve their distress. If any Masonic body desires to contribute to the noble purpose, the remittances may be sent to the Masonic Flood Committee, Masonic Temple, Cincinnati."

During the week three Past Master's jewels have been awarded to brethren in city lodges who have passed through the chair, and were deemed entitled, and justly so, to the honors conferred upon them. This practice of doing honor to retiring officers is much more in vogue now-a-days than it was in "ye olden tyme," and there is just the slightest tinge of jealousy, we fancy, in the minds of a few of the fathers, at the turn affairs have taken. But the age is a progressive one, and their turn may yet come.—*London Free Press.*

It is understood that the directors of the Masonic Temple Company cannot see their way clear at present to lower the rental of the Blue Room, as asked for by a deputation of the Finance Committee. They consider that the sum paid by each lodge—six in number—is reasonable, and that they would not be doing justice to the stockholders in acceding to the request. In the cases of two of the higher orders, small reductions were made for prudential reasons. The annual meeting of the company will be held shortly.—*London Free Press.*

On the 12th ult., the members of the lodges of Welland and district assembled to do honor to one of their number who was about to leave the town to take up his abode in "the glorious climate of California." The guest of the evening was Bro. James Bridges, who, with his family, are held in high esteem, not only by the brethren but by the people generally. Bro. J.

M. Duna occupied the chair, and after he had eulogized the good qualities of their guest, called for music from a choir which was present. The feast was then announced to be in readiness, when some fifty couples enjoyed themselves. A very pleasant evening was spent, and the brethren were very well pleased with the proceedings. Gatherings of this kind do a great deal of good, and we would recommend the lodges to make them more numerous.

The Masonic concert at Melbourne on the 10th ult., was unusually successful. A number of duets were sung by the Misses Hughson in excellent style. Mr. Charles Butler sang several comic songs, and Miss Mamie Bull gave a series of readings, and was repeatedly encored after each selection. Miss Fewings and Mr. Henry Fewings, with their musical selections on the piano and mouth-organ, monopolized much of the applause of the evening. The other participants were Mr. John Williams, of Fingal, and Mrs. Smith, each of whom very creditably performed the parts allotted them. The proceeds of the entertainment were \$60.

Recently R. W. Bro. J. M. Gibson, accompanied by R. W. Bro. W. G. Reid, E. W. Bro. Gavin Stewart, W. Bro. C. W. Mulligan, Bros. B. J. Morgan, J. Malloy, James Stiff, G. Russell and several others of the Hamilton brethren visited Oakville for the purpose of consecrating and dedicating Oakville Lodge, No. 400, G. R. G. The visiting brethren were royally received, and after the Masonic ceremonies were over the D. D. G. M. and company adjourned to the Town Hall to a concert, after which the Oakville brethren grandly entertained the visitors to a sumptuous repast. The members of Oakville Lodge deserve congratulations upon the possession of one of the neatest and best equipped lodges in the district.

It is interesting at all times to note progress in every good work, and from the report of the Secretary of St. John's Lodge, No. 209a, it is gratifying to observe that that lodge still maintains its character as one of the most progressive in the West. During the year nine candidates were initiated, eight brethren passed and seven raised—twenty-four degrees in all conferred, as compared with sixty-eight during the preceding year. There were three deaths during 1883, two withdrawals, two suspensions and one restoration. The total number added to the roll for the same period was ten, and the total brethren in good standing at present is one hundred and thirty-four. There were nineteen

meetings held—twelve regular, and seven emergent. Owing to a very large unforeseen expenditure and new equipment, the balance at the close of the year was not so large by \$233 as in 1882; but this was no fault of the officers, who did all that lay in their power in economizing the funds. On the whole, the showing is a favorable one, and the members of 209a are to be congratulated.

The many friends of M. W. Bro. Jas. Seymour, P. G. M. and P. G. Z. of the Grand Lodge and Grand Chapter of Canada, will be pleased to learn that he is able to be out again. Bro. Seymour is one of those Masons whom to know is to admire and appreciate, and we only express the voice of the craft when we say, thank God that he is better. Bro. Seymour is one of those Hiramites who take an interest in every branch of Masonry, and although he has been, and is, so prominent in Craft and Capitular, he is also a most regular attendant at Great Priory, and a Past Grand Master General of the Sovereign Sanctuary of Canada.

The annual meeting of the members of the London Masonic Mutual Benefit Association took place on Wednesday the 13th February, in the Temple. From the annual reports it is learned that the total number of policy-holders at present is 1,498, of whom 114 joined during the past year. There were 143 applications, 15 of which are in the office for completion, and 10 were rejected by the medical referee. Losses by death, 26; surrendered, 5; cancelled, 1; Lapses, 78; average age, 45.82 years. Twenty-three claims were paid by assessment and three without; total amount of beneficiaries, \$82,164. Since the organization of the association in 1871, 4,270 policies have been issued; deaths and lapses, 2,772; beneficiaries paid, \$338,724.37; added to reserve fund, \$89,008.66. The most important business before the meeting was the consideration of the amendments to the constitution as suggested by the general agent.

MASONIC GEMS.

THE AMERICAN SYSTEM.—Believing the different degrees of Masonry to teach, when studied in their symbols, the hopes and promises, the faith and fears, and the trials and triumphs of the separate stages of God's dealing with mankind, I think that we can see, by the sign deposited, the connecting link in the Cryptic Rite, between the promises of the Jewish degrees, and their completion in the Christian orders, and needed our degrees to teach this connection, in lesson and lecture, in work and ritual. For they complete the ancient system, and crown the Jewish Rule; in their completion teaching the time when darkness would be scattered, as the deposit is found and the will of God revealed. For a time the temple of God is silent, in ruins, its treasures in their secret vault. Its courts have heard the tread of the despoiler as they will hear the words of the Prince of peace.—*Frederick S. Fisher, G. M., Grand Council of Vermont.*

COMPLAINTS are often made to us of what is termed injustice on the part of Masters of lodges in passing over the claims of candidates for office. A case is before us in which a brother, holding a minor office, has been denied promotion, while one below him has been advanced over his head. If the facts as stated be true, and we have no reason to doubt them, then evidently an injustice has been done. We repeat, however, what we have before stated, that the Master of a lodge is all-powerful. He is often placed in a most difficult position, and can only decide rival claims according to the facts before him. Where he honestly weighs these, and acts in conformity therewith, no fault can be found with him. Even if he does not do so, obedience or retirement are the only courses open to an objector. No Master, who values the peace and prosperity of his lodge, would pursue an irregular course. If he is led to com-

mit an act of injustice, disputes and rancor are sure to follow, and we need not say what the end will be. A Master, with all his privileges and authority, should never forget his representative moral character, and if he hopes to gain the lasting esteem of the brethren, he must act with courtesy and justice. His personal likes and dislikes must be subject to the demands of right, and, in obedience to his oath, he must discharge the duties of his office impartially. If he does not, the praise of his flatterers will soon be turned into contempt, and the just and injured will despise him. In Masonry, as in everything else, there is only one way—to do right and fear not.—*Fremasons' Chronicle.*

“From the known humanity of your Excellency, I am induced to ask your protection for Mrs. Arnold from every insult and injury that a mistaken vengeance of my country may expose her to. It ought to fall only on me; she is as good and as innocent as an angel, and is incapable of doing wrong.” The authorities of Pennsylvania believed, with Burr, that she was a traitor. Her papers were seized, and although nothing was found in them to criminate her, she was not permitted to remain at her father's house, which she said she desired to do. Her father offered to give security that, during the war, she would write no letters to her husband, and send to the government unopened any letters she might receive from him. His offer was refused, and they ordered her to depart and not return during the war. Being then obliged to join her husband in New York, she soon recovered her spirits and shone in society, to use the language of the time, as “a star of the first magnitude.” In England, too, whither she accompanied her husband, she attracted much attention for her beauty, and was much flattered in Tory circles. The British government gave Arnold in compensation for his American

losses, something less than £7,000, and settled upon his family a pension of £1,000 a year, which was to be continued as long as either the husband or the wife survived. Their family increased in England. Arnold, finding himself pinched upon an income of \$1,800 per annum, went upon a trading voyage to Halifax, with what success is not known. It was thought by some that he was glad to leave England for a while to escape the contempt in which he was held even by those who had employed him.

MASONIC ITEMS.

Bro. Wm. James Hughan was complimented on a recent visit to Bath, England, with a supper at the Castle Hotel, given him by his brethren of Royal Cumberland Lodge, No. 41, of which he is an honorary member.

The Grand Lodge of Kentucky adopted the following at its last annual session—*Whereas:* A number of Master Masons, after aspiring to Royal Arch Masons and Knights Templar, dimit from their symbolic lodge, therefore be it *Resolved:* That the Grand Lodge solicit the Grand Chapter and the Grand Commandery to enact laws to prohibit the same. Concerning the above enactment, the *New York Dispatch* prints this endorsement—There are not enough feathers, etc., in the lodges, to hold those who gallop through the Symbolic Degrees to reach the Commandery. Railroad them through the lodge, on *fast time*, so they can put on the glittering trappings of *higher degrees* and belong only to the parade corps. What care such for the lodge, for Masonic work or duty? Give them an opportunity to go on *pilgrimage*, to have a “blow out,” a good time, or debauch, and the acme of Masonry has been reached and enjoyed. The lodge and its drudgery may go, or be relegated to toiling Craftsmen, whose inclination or means will not lead them to the *higher degrees*.