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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J.B. TRAYES, P.D.D.G.M.,
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No. 6.

ALLOCATION OF THE GREAT PRIOR.

Fratres of the National Great Priory,—

Time, on its ever onward course, has again brought us together to meet at our annual assembly, and, with mingled feelings of pleasure and pain, I cordially welcome you. With pleasure that we are again permitted to exchange fraternal greetings and intercourse; with pain, for, alas! one familiar form, whose voice will never again be heard amongst us, has not answered to the "roll call."

The dread summons has been issued to which we must all sooner or later respond. Our well known, valued, and esteemed Frater † W. B. Simpson, G. C. T., Past Great Sub-Prior of this nationality, and Representative of the Great Priory of England near that of Canada, has answered to the call. In him we have lost one of the old landmarks of our fraternity, —now too few.

On the 3rd ult., he died, after a short illness, at his residence, the "Homewood," Coteau Landing, Province of Quebec, a place dear to him and hallowed by many family associations.

He was one of the early pioneers of the Templar Order in Canada, whom I had myself installed at Kingston, Ont., in the "Hugh de Payens," — the premier Preceptory, (or, as it was then called, Encampment), in 1857, and it was only at our last Assembly, in October, I had the gratification of investing him with the decoration of a

"Grand Cross" from H. R. H. the Prince of Wales, recommended by me as a just reward for his long and consistent devotion to the Templar Order.

It has been truly said of him, "He was an unflinching exponent of whatever he believed to be right, and never yielded to expediency to gain a little temporary popularity."

Strong in his belief and trust in his God, he was a leading member of the Church of England, taking an active part in all church affairs. It was only about three weeks before his death he attended the executive committee of the Montreal Synod, and manifested his usual active interest in the missionary cause.

In his Masonic career, he was faithful to the traditions of the motherland, endeavoring to draw closer the tie and bond of amity which should ever exist between us and our adopted country.

At the reception given to the Chancellor of the Great Priory of England, † Frater Stavelly Hill, he mainly assisted and loyally supported me in doing honor to the delegate from our Royal Grand Master, the Prince of Wales.

He was born at Augusta, in the Province of Ontario, 1818, a few years after his father had settled in Canada from England, and whom he succeeded after his death as Collector of Customs, residing at the ports of Brockville, Kingston, and subsequently

Montreal, until his retirement last year.

His Masonic career dates from 1853, being initiated in the Sussex Lodge, of Brockville, Ontario, English Registry; receiving the Royal Arch degree in the Ancient Frontenac Chapter, Kingston, 1856. He held the office of Grand Master of Canada during 1864-5, and at the time of his death was Chancellor of the Supreme Council, 33°, for Canada.

We have lost in our brother a zealous, upright, and respected member, who will be long remembered by those intimately associated with him, and our hope and trust lies in the belief that, now his labors are over, "Well done" is pronounced by the Divine Grand Master himself.

A fitting and appropriate "In Memoriam" tribute will no doubt be issued by Great Priory as a mark of their esteem and regret, and many most interesting recollections of our deceased brother's devotion to the cause of Christ have already appeared in the secular press of the day.

SCOTTISH ENCAMPMENTS OF NEW BRUNSWICK.

The Grand Chancellor will lay before you the correspondence which has taken place since our last annual assembly, relative to an amalgamation of the Scottish Knights Templar Encampments in New Brunswick with this Nationality, which, I regret to say, has totally failed in attaining the desirable object of inducing them to come under the Great Priory of Canada. The negotiations were conducted by the Provincial Prior †Frater Munro, of St. Johns, N. B., and at my suggestion every possible concession was made that could be thought of, to effect so desirable an end for the future prosperity of the Order in Canada, but it appears that on the subject being fully discussed, they did not consider themselves justified in throwing off their allegiance to the Chapter General of Scotland, from whence they derived their charter in 1857, considerably prior to the forma-

tion of Great Priory. And never having had any reason to be dissatisfied with the authority by which they exist, they declined acceding to the proposed amalgamation, unless the Chapter General of Scotland should otherwise direct. The matter is now for consideration of Great Priory. I do not myself approve of any coercive measure being adopted, and circumstances may hereafter occur to induce them to think differently and change their decision.

ORIGIN OF MASONRY AND THE TEMPLAR ORDER.

Before entering on the subject of the all-absorbing question of a change in our organization, which was placed in the hands of a committee appointed by Great Priory, and will be reported upon in the course of these Proceedings, I would wish to draw your particular attention, and claim your patience, to an explanation of that part of my Allocution read at our meeting of last year, in which I affirmed that the "Ancient Builders" or "Masons," who devoted their exclusive attention to the erection of sacred edifices, as also the confraternities of "Military Monks," the chief of these being the "Hospitallers of St. John," and the "Templars," had the same origin, viz.: from the "Benedictine" Order of Monks, of the early ages of the Christian dispensation, and who had based all their religious doctrines on the "Divine Mysteries" they taught.

It becomes necessary for a right understanding of the subject, to give you a brief summary of such records as exist, premising that I have pursued quite a different track from the usual "sheep walk" information available.

THE MYSTERIES.

The Divine Mysteries, as a system, are entirely distinct from everything else that has at the present day the name of Masonry. They are the root out of which has sprung much of what is seen, but the meaning of which is perverted and lost.

ALLOCATION OF THE GREAT PRIOR.

To understand the Templar system, as connected with Masonry, in the British Dominions, it must be looked at from quite another standpoint than that of "Free and Accepted Masonry" of the present day.

The real and true meaning of "Spiritual,"—or speculative Masonry, is widely different from its commonly accepted definition of the term, and this is of much importance to a proper knowledge of the subject.

The words "Mason" and "Masonry," according to the construction put upon them by the wise and devout of former times, who, looking to its true and sacred signification, never contemplated its being applied or having reference to edifices, building, material, works, or anything of that kind whatever. The words are claimed to be corruptions of other words derived from the compound Greek word "*Mesourance*," the meaning of which is "*Waiters, or Seekers in the Temple*," or those who "waited to hear divine truths proclaimed." The true Mason, then, may be regarded as an aspirant after immortality, and a devout worshipper of the Triune God,—the Father, the Son, and the Holy Spirit; a lover of pure wisdom and truth, its true mysteries being unfurnished with any type or character but those which anciently related to the worship of the Triune God, or conduced to the great objects of moral instruction. But the Masonry of to-day, called since the revival and revision of 1717, "Free and Accepted," is a *totally* distinct matter, with which the simple and beautiful religious early symbol teaching has nothing to do.*

*"If, on examining the subject, we turn to the religious symbol teaching, the mechanical, material portion stares us in the face, and becomes an obstacle in the way; then, if we turn to the material part, and trace it back to its birth-place, we find ourselves left with nothing but the silent, expressive symbols of *religious* truth, and enquire, with solicitude, what have we to do with these if our Institution is a band of mechanics, or what have the simple, beautiful emblems to do with bricks and mortar? It is not until *light* dawns on us

THE ORDER OF THE BENEDICTINES.

During the whole of the dark ages human learning was confined to the "Monasteries," there being but few who could read or write, and, in the early centuries of Christianity the "Benedictine" Order of Monks was the repository of every branch of science and education. To them it is conceded and well known by all who have examined the subject, that the Order was pure as far as the leading doctrines of Christ were concerned; to them we are indebted for the preservation of the Sacred Mysteries which existed and flourished centuries before the Christian era, and whose symbols and ceremonies taught the doctrines of time, death, immortality, and redemption, containing the knowledge of the undivided personality of the Holy Trinity, the manifestation of the redeemer God-Man, the Atonement, the Resurrection of the Body, and man's responsibility.

It was exclusively the "Benedictines," and later still the "Cistercian" Order of Monks, who employed themselves in architecture, many extensive buildings being erected by the Monks, assisted by the lay brothers and servants. The Abbots designed the plans for the churches, convents and monasteries. Lay brothers who dwelt within the circle of the Monastic Associations, and who assisted the Monks in the erection of the religious houses, in the course of time formed similar Associations among themselves, and from these *latter* sprang the Independent Lodges of German Stone Masons of the twelfth and fourteenth centuries.

On the commencement of the great Christian Reformation the taste for extensive church buildings began to pass away, and the Ecclesiastical Orders to abandon their zeal for architecture.

The architects or builders, origin-

concerning the real meaning and import of these things that we awake to consciousness, verifying the blessed word, "And the light shineth in darkness, but the darkness comprehendeth it not."

ally trained and educated by the "Benedictines," gradually withdrew from the Monastic communities, and by degrees lost the main character of the Order. Their technology had become obsolete, and in place of the holy and sacred truths that had built them up, their whole attention was turned to architecture. After the Reformation, when church building ceased almost entirely, the Stone Masons degenerated to the level of ordinary workmen. So, also, in the course of time, the ceremonial, forms, and usages—now no longer understood, lost by degrees their peculiar significance, and in many places the Builders abandoned their lodges and affiliated with the "Guilds" of ordinary Masons. Yet some of the ancient ceremonies were always retained and preserved, so that at the establishment of the present system their customs and usages were still in existence, and only required a different and new explanation. At the present day, we have no authentic documents which refer to the organization of the fraternity during the most flourishing periods of its existence. It was only when the ancient forms had commenced to decay, and the true comprehension of the meaning of its ancient ritual, usages, and discipline had begun to die away, that the fraternity felt the necessity of preventing a total extinction by re-establishing the ancient landmarks.*

Until this period, Masonry was purely and pointedly Christian, and altogether Trinitarian. Although the new system was generally adopted, there appears to have been some who, being in partial possession of the old

*In the year 1717 there were but four old lodges in London, when the revival of Masonry took place, and the revision of the work fell into the hands of Drs. Anderson and Desauguillers. In 1721 the work was apparently completed in two degrees—E. A. and F. C., rejecting the doctrine of the Trinity and making the Institution cosmopolitan, adopting the plan of the universal Fatherhood of God; and it is clearly demonstrated that the Third degree was made up by them after 1721.

doctrines, taught them apart from the new ones, which at the time caused some disturbance, but the system of "Hiram" Masonry prevailed, and is the "Free and Accepted" Masonry of to-day, with many alterations, but still in spirit the same.*

OF THE TEMPLARS.

We will now turn to the old religious and military order of the "Knights Templar," which was another branch from the Benedictines, beginning with the "Poor fellow soldiers of Jesus Christ." They became a military monastic order for the protection of pilgrims, and subsequently joined in the wars of the crusades. Like the "Stone Masons," they were in possession of the mysteries as far as each was entitled to receive them, but it was not denominated Masonry, being the true "Mesourance."

They undoubtedly had another ritual of reception, or initiation, into

*In the beginning of the 17th century persons who were not operatives began to unite with the "Free Masons," and were distinguished from the *working* Masons by the denomination of "Accepted Masons." By the year 1702 the lodges decreased, and finally fell into oblivion. It is related by historians, that previous to 1717, so low had Masonry fallen that it was a common thing in passing along the streets of London and Liverpool, particularly by the riverside, to observe large painted signs placed over doors of ale houses and sailors' boarding houses, with the words, "Masons made here for 12 shillings."

Investigation has clearly shown that the present system of degrees is comparatively of modern origin, being totally unknown to the Craft at the time of the revival. Originally there was but *one* degree of initiation, and that an architectural one,—the names E. A., F. C., and M. M., being only the designation of classes of workmen and *not* degrees of initiation. The whole society was composed only of "Fellows," who were received or initiated into the Craft.

The first set of lectures known were arranged by Drs. Anderson and Desauguillers, and made their appearance in 1730. Then, for the first time, we find a division into "three degrees," and the legend of the master builder, Hiram, is one of its distinctive features,—it was very short and comprised the *whole Third Degree*, evidently borrowed from certain tales in the "*Jewish Targum*," published in London, 1715, from a MSS. in the University of Cambridge.

the usages and customs of Chivalry, which was an outside matter, although in some measure retaining its symbolic teaching, based upon what they had received, but not the same as the mysteries, inasmuch as they have nothing in them authorizing war, bloodshed, or violence of any kind. The Order had their profession, vows, degrees of preferment, discipline, punishments, and were strictly religious, trinitarian, and severe, Chivalry being a thing "*per se*."

It is known, to all who have given the subject sufficient thought and research, that the basis of the Order was kept always most sacred, and only imparted to a select few in their secret Conclaves. The secret ritual of these doctrines, I have every reason to believe, is still in existence, sacredly preserved and most securely kept. It is purely religious, and in perfect harmony with God's word, but *not* intended to be made public or used in common. Born in the school of the Prophets, preserved by them in the most sacred manner, yet forming the great work of their teachings, transmitted only to a small and select number,—they reach us at the present day, *not* as a published system to call for the admiration, or satisfy the curiosity of "the world," but to become a secret and unmentionable basis for teaching and reformation.

One thing is very certain, that it will never do to give indiscriminate publicity to the Ancient Ceremonial; it would be treated with derision and scorn by the "Free-thinker and scoffer." Such sacred truths are unfit for the idle and profane, for it is painful to record, but no less true, that there is *not* sufficient reverence for God's word, for the inviolability of an oath amongst many professing members of the Order, who merely look upon it as a matter of recreation—a matter of course, of no consequence—the plaything of an hour.

I have thus endeavored to show you that the origin of the Templars and Builders, was from a common

source—carrying with them the same doctrines.

The Templars, who were organized into a great military body, were suppressed five centuries ago, but some of them uniting with the Order of St. John, of Jerusalem, their secret doctrines were preserved and introduced into various countries of Europe.

We know but little of the actual system pursued by the "Masonic Lodges" prior to 1717, or their connection with Templary, but it is one of the well-known legends of the Society, that after the suppression, a few of the Templars became mingled with the Architectural Fraternities; and it is recorded, that as early as 1590 a Lodge of Builders, at Sterling, in Scotland, had a Templar Chapter attached to it, who were called "*Cross-legged Masons*," and whose initiatory ceremonies were performed, *not* in a room, but in the old Abbey, the ruins of which are still to be seen in the neighborhood.

From the period of the Reformation, the combined Orders of the Temple, and "Hospitallers of St. John," in Scotland, appear *only* as belonging to the Masonic Society.

In England, after the establishment of the revised system of Masonry (1717), there is not a doubt but that many of the brethren, dissatisfied with the radical changes, held meetings amongst themselves teaching the old doctrines; and in the middle of the last century, these meetings assumed the form of a revival of the Chivalric Templars, imitating their ancient ceremonies and usages.

In these Templar Lodges, or Encampments, as they were called, which first appeared in the South of England, about 1750, and later, spread to the North, the question of the legitimacy of the "Templar and Ancient Masonic" doctrines, was fully believed and participated in.

The object of this imitation revival of the old Order, has led to our present system, and appears to have been intended to keep alive the *true*

Christian and Trinitarian character of Freemasonry, so completely absorbed by the universal and accepted system. Careful investigation and research, require of us to abandon the direct descent theory of British Templary from the Ancient Knights, which cannot be satisfactorily sustained, further than to show that the doctrines of the Old Order are still intact, and form the basis of our Modern System. A recent able writer of our Order, says, and to the truth of which we must agree:—"That there is no actual connecting link between the Old Chivalric Orders of the Templars and St. John, with our present system, as the Mediæval Guilds of the past are related to the present Masonic body; so does our 'United Orders of the Templars and Malta,' perpetuate, in a similar manner, the teachings, the aims, and the attributes of the most powerful and celebrated religious Confraternities the world ever saw."*

It has been argued that the weak point, when endeavoring to show that Templary and Freemasonry had a common origin, is the complete absence of any allusion to the Templar Order in England earlier than the middle of the last century. But it must be borne in mind, that this only refers to its connection with the "Free

*Certainly, the Ancient Order of the Templars was not perpetuated—in such bodies as the early Encampments of Manchester, in England, chartered by "Dunmore's" Grand Lodge of 1744, principally consisting of mechanics, giving so-called Templar degrees for 2s. 6d.; and for some time also conferred, in Scottish and Irish Craft Lodges of the last century, one Lodge in Scotland, selling to another Lodge the right to confer the degrees to another Lodge for twenty shillings (20s).

It does not appear that there was any national organization in England, until "DUNKERLY" gathered the different bodies together under his Presidency, with no other right than that he had been elected Chief of an Encampment of Templars.

To the German scholar, a very excellent exposition of the "Ancient Templar Order" is found in a highly cultivated work published by Bishop Munter, in Copenhagen, about seventy years since. The modern histories of the Templars are all superficial, and do not amount to much.

and Accepted Masonry" of the revival, a totally different organization, having no direct, or indirect, original connection with the Templar Order. It had some little connection, in 1717, the members in common being derived from the "Benedictines."

Our system of the "United Orders" is understood to represent, or imitate, the Religious and Military Fraternities of Mediæval times, following their doctrines and practices as nearly as possible.

In the ceremony of a reception, we adhere closely to the various rules and rituals, which have been preserved, as well as the distinctive costumes. The symbolic teaching is unquestionably derived, in some degree, from the "Sacred Mysteries," mutilated to be sure, and greatly obscured, but still manifest; and I am satisfied that the British system approaches nearer the truth than anything practised.

It is generally supposed that the Knights of St. John (Malta), had no secret ritual. I am fully persuaded that they had, and never could have lived so long together in harmony, and performed so many exploits, unless they were bound together by the strongest ties. After the union with the dispersed Templars, they certainly were in possession of the secret doctrines of that Order, and by them transmitted to the present day. Those who have received it, have never published it, but have studiously and sacredly concealed it, knowing it would only be derided by the scoffer and free-thinker. At the same time, they have never ceased to promulgate its doctrines boldly. The evidence of its truth is to be found in SCOTLAND, IRELAND, DENMARK, GERMANY, ITALY, and PALESTINE to-day. It is a thing that never can be learned from history; but after having received it, it becomes an easy matter to find the evidence of its truth.*

*As an argument against there being a secret ritual of the mysteries, it has been brought forward that history does not mention it! But it must be recollected that the old Monastic Military Orders were

TEMPLARS OF THE UNITED STATES.

Having thus endeavoured to explain our Templar System, it is important to point out that of the "United States."

When Templary was first introduced into America from Great Britain and Ireland in 1769, it was then looked upon as an honorary Chivalric degree, attached to Lodges and Chapters to preserve the recollection of the connection originally said to exist between the old society of Builders, and the Templars of the Crusades, also to perpetuate the doctrines, they derived in common through the "Benedictines."

These Templar Lodges or Encampments appear to have *entirely died out*, and were re-placed by so-called Templar degrees conferred by Deputy Inspectors of the Charleston Consistory of the "Rite of Perfection," composed principally of members of the *Jewish persuasion*.

originally composed of purely religious men. The idea of an Order of that kind grew out of the religion they professed, and the peculiar state of the times called this religion into existence, and it was constructed into this form. They were Monks, and their Orders had existed for centuries before the "Templar" Order was thought of. The Crusades sprang up, and history informs us of its results, and the Order of the Templars. They were noticed by historians, but the knowledge of this history *did not* extend beyond the fact that they were Monks, and as such, took upon themselves the care of the sick and the defence of poor pilgrims. Outside this, history does not concern itself,—as to whom they were, from whence they came, or to what, or from whence, they derived. All that history could procure concerning them is fully set forth; but the basis, the motive, or ground of faith, were hidden things, and the effort to find out from history these things will ever be a failure. It is on this account that there is so much ignorance concerning the "Sacred Mysteries" among historians. In Denmark H. M. King Christian is Grand Master of the Order, and has frequently presided, to whom is known the ancient *secret* ritual, which is most carefully preserved—being only conferred *in full* on a select few. All connection between it and Modern Free and Accepted Masonry is repudiated, and it has *nothing* to do with the system pursued in Sweden.

In 1792-4—self-created bodies were formed, and the degrees conferred in Blue Lodges, at that time considered legitimate to work any degree allied to Masonry, under the authority of the warrant.

Subsequently, Templary was altogether re-modelled and changed to form an integral part of the "American Rite of Freemasonry," discarding *all* semblance of its chivalric character.

In 1814 the Reformed Templar Rite, was established by the "Cernean" Grand Consistory, revising a complete system, or ritual of work, which was received and became the adopted system, retaining the trinitarian christian character of the order.

But of late years, latitudinarian views of christianity have prevailed, allowing all men to follow the dictates of their own convictions and pre-conceived ideas, as opposed to the orthodox doctrines of the church at large, hence they have constituted a quasi Military-Christian-Masonic system, under the name of Knights Templars without any of its characteristics or well-defined christian basis, it being understood that it was *not*, the intention to perpetuate Mediaeval Knighthood, but to adopt its externals for public parades and pagantry, identifying its doctrines with that of Universal Freemasonry.

THE STATUS OF GREAT PRIORY.

Having thus laid before you the origin and true object of Templary, with the difference existing between our system and that of the "United States,"

I would ask you to pause, and consider well, the *non*-advisability of any radical change in our present organization:

I am aware that the determination of the American Templar body to regard us as "inferior" in respect to our nationality, being one of the branches of the Cosmopolitan order under H. R. H. the Prince of Wales, is, no doubt, calculated to irritate the minds of Canadian Templars, and drive them into a course that would, under

other circumstances perhaps never have suggested itself—but what can their opinion matter to us, organized as we are in every respect quite apart from them, which any one must see, who has paid the slightest attention to the real history of Templary, and as we understand it to be.

We have not the slightest excuse for entering into *any* agitation to displace our present Supreme Ruler, elected by unanimous wish, and we have *no* reason whatever to find fault with the selection, but, on the contrary, to be proud that he allows himself to be associated with the order—proud, that the tie which binds us to the mother-land is made stronger. His very name, adding importance and dignity, which would lose much of its prestige and become, if such a separation took place, a mere adjunct to the Craft, and the character it now represents, changed into that of a "Police" guard for public display and demonstrations of Craft Masonry, instead of being, as it is, the representation "*per se*" of the Great Military fraternities of the middle ages, who upheld the true doctrines of revealed religion.

Fratres! I would have you think well, before you throw aside the present status and high position Templary has attained in Canada, and not be led away by the mere chimerical idea of greater importance as an entirely separate body, unconnected with the parent stock.

Let us *not* forget, that our Royal Grand Master is the representative of the Reverend Monarch to whom we all owe allegiance, and to whom our obedience, love, and affection is due, who has honored our society by declaring herself its patron.

Besides, it appears to be strangely forgotten, that we cannot conscientiously absolve ourselves from the vows of allegiance which we voluntarily assumed, without the permission of the authority from whom they were derived. The subject resolves itself into two propositions. 1st. It would

be most discourteous and unknighly *rudely* to sever our connection with the Grand Master, more particularly, as we have *no* cause of offense. 2nd. We have *all* sworn fealty to the Grand Master, and should not lightly disregard these vows.

My vows oblige me, as Great Prior, and my ambition soars no higher, than to remain, with willing, and loyal fealty, the "Lieutenant," or "*locum tenens*" of my Royal Grand Master, which I look upon as the most dignified and proudest position I can hold in the Order.

As matters have turned out, "Convent General," was a mistake, and proved a mere illusion, as the Chivalric System will *not* work when engrafted on the Democratic form of the Masonic Lodge, and there is no use entering further into the discord of conflicting systems. It might, therefore, be desirable that Great Priory should be altogether self-contained, and be entitled for the *future* to elect their own Great Priors. In fact, we are independent in reality, and if "Convent General" were abolished, would be absolutely so. The release from any attempt at interference *now* would *no doubt* be granted without hesitation, if asked for.

The Prince of Wales being our Grand Master, *does not* interfere with our independence, as the Prince belongs to us as well as to England, and Ireland. He is *part* of the Empire, and not a section of it.*

The question of equality of position with our neighbors, I do not consider

*Our Trinitarian Templary adapted to Christianity as representing the Ancient Constitutional Government, under a monarchy, with some power, is the basis of our English Templar System. Destroy this, and it no longer represents the Orders of the Temple and St. John. Even admitting the normal supremacy of the Prince of Wales is retained, it really amounts to little,—a slight, almost an insult to name. Policy might prevent the Prince resenting it, as he naturally would do if untrammelled by greater reasons. Without him, as the head of the Order, it loses all its independent importance and present status as an Order "*per se*."

at all necessary or of any importance. "Convent General" being virtually abolished, this Great Priory declared itself a "Sovereign Body" (with H. R. H. the Prince of Wales, as the Supreme Grand Master), which must be admitted is the equal of any foreign body known by the name of "Knights Templar." I am the Chief of the independent Canadian branch of the allied British Templar Order, who conform to the usages of the Ancient Military Fraternity of that name, in having but one Grand Master for the whole body, composed of different nationalities, independent of each other; similar to the policy followed by nations allied together, whose armies are placed under a "Commander-in-Chief," chosen by the unanimous voice of the allied body, but who does not interfere with the internal arrangements of any. With our neighbors it is quite different, therefore their usages are not applicable to us.

The Grand Master of their "Masonic Knightly" system, is the Chief of a "Sovereign Masonic" body, the strongest, bearing the name of Templars, in the world, and for all social purposes, the best. If they choose to modify or alter the religious dogmas of the original Order, and take a new departure, forming an Order to suit their own views, calling it "Knights Templar," who can say to them, Nay? and no one has any right to interfere. I can bear testimony to the admirable system of discipline observed by them as a Masonic Military Degree,—a vast improvement on ours,—in which every member assumes to know better than his neighbor, and to follow the bent of his own inclinations. I am also conversant with the reformed (Cerneau) rite of Templary, which, compared with our ritual, has its *advantages*, and when rightly performed, there is more of the symbolism, but less of the ceremonial.*

*When teaching doctrines, there should always be a basis on material subjects. In the Order of the Temple, the sufferings, the betrayal, the crucifixion, the burial,

I take this opportunity of most emphatically protesting against a charge made by one of the chairmen of the Foreign Correspondence Committee, in last year's proceedings, that I have thrust upon our Freres of the United States *my views*, and, as it would seem, to an invidious comparison on the merits of the two systems. "No one likes to have false motives implied, or a false position attributed to him, without defending himself, and attempting to convince others of the truth of the adverse statement."

My object, as stated in former Allocations, is to show the distinctive features of each, which I have a perfect right to do to make the subject intelligible to Canadian Templars, and to those who may not have had the opportunity of knowing, or understanding, that the two organizations are so widely apart. The fact is, we are playing at *cross* purposes; fault is not found with the system they have chosen to adopt, but the retention of the "Nomenclature" thus giving a false idea of the Templar Order, in which the fundamental principles are totally erased, and the core of the Order rejected. Be assured that, without a firm belief in the doctrine of the Trinity, there never would have been any Order of the Knights Templar. It is the basis of the whole thing, and he who denies it is *no* Templar. But I do not see that our difference of opinion should affect the amicable and intimate relations existing, any more than between the pure Christian School, and the universal one of Craft Masonry, so long as the question of controversy and contention is avoided.

LEVITY OF PRINCIPLE.

I have been pained and surprised to find, on perusing the Foreign Corres-

the resurrection, and the ascension of our Lord is intended to be taught. Our ritual leaves this to the imagination, which may be accounted for, as formerly the "Rose Croix" composed part of the English Templar system, in which these scenes are exemplified. A separate ritual of "Secret Work" and symbols is, therefore, very desirable.

pondence reports, that every copy is filled with questionable views, and attempts made to treat with levity our most sacred truths and belief.

Christianity and early Masonry does not admit of *any* contradiction; but, if the principles now advanced, and gradually gaining ground,—be persisted in,—it will not be long before the whole Masonic fabric will become thoroughly Deistical, and a school of scoffers against everything divine. I use strong language in dealing with this part of the subject, and know I am touching on delicate ground, handling matter which is generally let alone, and passed over in silence. But I believe the position of Templary on this continent requires plain speaking, although these things are generally distasteful. But, when I read and consider the remarks in the Foreign Correspondence, and private reports from Preceptories of the conduct of some of the members, which, to say the least of it, is manifestly irreverent to our most sacred religious principles, and the teachings of Templary perverted into a school of scoffers and infidelity, I cannot be silent. The old saying should not be forgotten, "He is the schismatic who causes the schism."

THE ORDER OF MALTA.

I have been somewhat surprised at the extraordinary misconception there appears to exist about the Order of Malta. One writer, in the Foreign Correspondence report, asserting that it was a *fraud* to introduce it in connection with Templary. This remark may be correct as regards the American system, but it is a strange perversion of historic facts, for there is not a shadow of a doubt that the ceremonies of our Templar Order have been preserved and handed down to us through "The Order of St. John," and it is from the combined or united Orders of the "Temple and Malta" that our modern system is derived, in which connection it is shown to have always existed since the suppression of the Templars. If the assertion were

made in reference to the "Red Cross," or "Babylonish I" of the American Rite, it would be true, that being a "Persian" and Jewish degree, having no reference whatever to the Christian Orders of chivalry.

A connection *did* exist between the old Templars and the "Red Cross" of the "Constantinian Order of St. George," which a former Grand Master of the Modern English Templars, (Judge Waller Rodwell Wright), some sixty years ago endeavored to establish in Malta; and to whose exertions at the amalgamation of the English Craft Grand Lodges in 1813, is due the clause in the articles of union admitting an alliance between the Orders of Chivalry and the Craft.

The only degree connected with our Ritual of Malta is that of the "Mediterranean Pass" or "Knight of St. Paul," and that is merely the preliminary part of the ceremonial of Malta.*

OUT-DOOR DRESS.

I fail to see that the adoption of an "out-door" costume, lately so largely advocated, has anything desirable in it, excepting for the reasons assigned at the time of its adoption in Canada,—that of receiving and paying due honor to our United States brethren when they visit us, and whom it is always a pleasure to welcome.

*Its historic origin arose from this circumstance:—"After the loss of Acre, the Order of St. John and the Templars took refuge at Limisso, in the Isle of Cyprus. When the former Order resumed its Hospitaller functions to such pious adventurers as still repaired to the Holy Land, and the few vessels the Order had at its disposal were employed to carry Pilgrims from Europe to the Syrian coast, these vessels, partly manned by the Knights, visited the chief ports of Italy and France, and took on board the devotees who were anxious to obtain their convey. This traffic coming to the knowledge of the Corsairs of Egypt and Tunis, who had begun to swarm in the Levant, several of these rovers attempted to intercept the squadron of the Order."

Such was the origin of the naval armaments, which afterwards obtained such respect for the "White Cross" flag of St. John.—(See Sutherland's Knights of Malta, page 236.)

But I look upon it as a most lamentable thing to clothe ourselves in the fashion of the "American Army," since it can only mean a desire for public parades, and these, according to our old-world ideas, are much to be deplored, partaking as they do entirely of a dramatic character,—*playing at soldiers*, to the exclusion of the true object and spirit of the "United Orders."

With regard to the change, it may be argued, that had the old Chivalric Order continued in a *direct descent*, it would have altered its costume according to the fashion of the day and the requirements of the times and society; but, on the other hand, we do not profess to follow the *actual* lives of the original body further than to carry out their rules and teachings in a spiritual and moral sense; so that military displays are utterly out of place. The ancient dress is exceedingly graceful, and I hope in the British Dominions we shall always keep it as the distinctive badge of the Order.

I regret to find that, in violation of the statutes, some Preceptors are very negligent in allowing their members to attend the meetings *without* the *white mantle*, and have also adopted the peculiar insignia of the United States. This was never intended or thought of when permission was given for an "out-door dress." After all, these matters are but pretty playthings for us children of a larger growth.

But, to say the least of it, innovations of this kind, by the adoption of the entire insignia and American militia uniform of their Templars, in a British Province, is to my mind in very bad taste, and as much a violation of our vows and statutes as in other matters. The fundamental law seems to be quite forgotten,—that "Whosoever shall keep the law, and yet offend in *one* point, is guilty of all."

In the By-laws of one Preceptory a *fac-simile* copy of the American uniform, with their "Burial Service," is

introduced, under my signature of approval. This I most distinctly object to, or any other unauthorised innovation, so calculated to destroy the uniformity of our system. We have no burial service, nor is it at all necessary. The solemn, appropriate, and beautiful one of the Craft being all sufficient. This desire for change is but the offspring of vanity and love of show and parade, and fully exemplifies the introduction of the "thin edge of the wedge," as opening the way to further innovations.

INFRINGEMENT ON THE SACREDNESS OF THE BALLOT.

It is with pain I feel called upon to notice reports and complaints made to me during the past year, of practises utterly at variance with all the principles of honor and teachings of Masonry, which I did not think it possible could exist. I refer to personal disputes and ill-feeling prevailing in some Preceptories, which has led to the underhand and most dishonorable action of taking advantage of the "Secret Ballot" to blackball all candidates brought forward, not from any fault as to their character or merits, but from personal dislike and spite towards the Ruler of the Preceptory, or the individual member who proposed the candidate. Such acts are most base and unmanly, and if substantiated that individuals have boasted that they did so, or intended to do so, subjects the offenders to be ignominiously expelled and not tolerated in any society.

DECISION ON CHARGES PREFERRED AGAINST A MEMBER.

The question has been asked me: "If a frater who has charges preferred against him unbecoming a member of the Order, and which have been laid before the Council of the Preceptory, and by them investigated and sustained, is eligible to vote or speak on any subject connected with the welfare of the Preceptory, whilst such charges are under consideration?" I have decided that such frater is *not*

eligible to take any part in the proceedings until these matters are satisfactorily cleared up.

OF THE DIFFERENT RITES IN THE MASONIC SYSTEM.

I do not intend, nor am I prepared, to join in any controversy or disputes, which at present disturb the harmony and is fast destroying the amity of the Masonic system in Canada, by giving the preference to one rite or degree more than another, or to please the fancy or prejudices of the thoughtless.

The most judicious course appears to be that of non-interference, these rites and degrees professing, as they do, to be founded on Masonry. If good, they will live; if not, die; but opposition only keeps them alive if bad. The spread and desire for so many new degrees, so eagerly sought after, only proves the great fact, viz: "That the human mind when left to its own guidance, is far more captivated with *baubles* and external decorations than with plain, homely, simple truths." One great objection to this multiplication of degrees and rites is the number of useless O.B.S they entail, for no defined or useful purpose, but tending a good deal to a flippant and irreverent use of God's word offensive and injurious to religion, besides engendering a feeling of exclusiveness towards the regular degrees of the Craft, creating anything but the cosmopolitan liberal views which it is the object of Masonry to inculcate. Masonry is supposed to be a Brotherhood of affection and kindly sympathy; without it, what pleasure can there be in belonging to it?

Our neighbors of the United States set us an example well worthy of imitation, where all the acknowledged degrees are worked in a kindly bond of union.

Thus, members of the Craft Grand Lodge, who are Royal Arch Masons, and Templars, as also of the A. & A. S. Rite, 99°, attend the meetings of the several governing bodies, assisting

at the working of each and carrying out the brotherly bond of union in its fullest extent.

The Craft Grand Lodges, the ruling power of *all* Masonry, wisely does not interfere with the disputes of any one rite more than another, considering such a course beneath their *unity*; While, on the other hand, the quarrels of the "*Hauts Grades*" has become a by-word, and laughed at as the "War of the Rites."

ENFORCED MEMBERSHIP.

I cannot understand or coincide with the views entertained and carried out by many in the "High Grade" system, as regards membership. What can be more unjust and tyrannical, or contrary to all kindly Masonic fraternal feeling, in the case of a brother who, from peculiar circumstances, or private reasons, resigns all connection, and that with the consent of the body to which he belonged, and his name struck off their roll of membership, but who afterwards joins a body of the same kind differently governed? On what grounds of *right* can the body he has left, assert *any* claim to interfere with his actions, and inclinations, and by the assumption of an unjustifiable authority, endeavor to injure his Masonic character, by professing to expel him from a society to which "*he does not belong?*" It certainly looks more like petty revenge for some supposed affront, than the more dignified course of "Masonic Charity," to pass over in silence a presumed fault as unworthy of notice.

This system of denouncing all who do not join in the opinions, and are opposed to the views of the Rulers that be, has in it more of the character of the "Inquisition," than the charitable doctrines of Cosmopolitan Freemasonry, and is particularly observable when objections are made to those joining *other* bodies of the same kind, who *never* were connected with them, thus asserting control over the *right* of freedom of thought and action. It is very evident that this *pretentious* attempt at exclusiveness

and interference, has been the main cause of the formation of so many Supreme Councils, the close borough system being repugnant to the feelings, generally, of the Masonic Brotherhood, who would wish to see it thrown open to every good brother desirous of obtaining the degrees.

Every Master Mason has a perfect right to judge for himself as to what rites and degrees in Masonry he may choose to join, or reject, and an equal right to sever all connection with them.

The "*mali ergo*," lies in this fancied superiority, interference and infringement of established Masonic rights and usages,—a false and narrow policy, the more ridiculous, when we consider that, as a rule, in civil life, little or no honor is accorded to Masonic dignities, and the less conspicuous they are made, the more will they be appreciated. No rank whatever is acknowledged outside the Masonic world.*

*It will not do to analyze the origin of the High Grade System too closely, or the nature of all the degrees, which is well expressed in the sentence:—"Non bene juncturum discordia semina rerum." Paganism, Judaism, and Christianity, the latter in some jurisdictions sadly perverted, by the Universalists forming a Christianity of their own.

In the United States, the A. and A. S. R., 33°, is indebted to the philosophical, and scholarly researches, and undoubted Masonic knowledge of Bro. Albert Pike, the Chief of the Southern Jurisdiction, who mainly brought the rite into notice. Much also is due to the venerable Bro. Dr. Robert Folger, of New York; now in his eighty-first year, whose Christian Trinitarian principles, and advocacy of them in Masonic circles, is well known.

Dr. Folger's history of the rite is one of the most valuable published, although the disputes as to the authority and legitimacy of the different Supreme Councils has lately brought him under the ban of the Northern Jurisdiction, which he has fully explained in his published "*Reply*." But these disputes of our neighbors are purely local matters, and had much better be settled amongst themselves without our interference.

When the A. and A. S. Rite, 33°, was introduced into England, from the Northern Jurisdiction of the United States, in 1835,

THE HAUTS GRADES AND TEMPLAR ORDER.

In my capacity of Great Prior, I consider I have a perfect right to act for the benefit of the Templar Order, without any interference or dictation whatever; and no right to drag in any prejudiced feelings from other Masonic bodies against any member of it, who may in my judgment be considered worthy of preferment, and whom I know to be a good and faithful brother, standing up manfully for the Order, therefore deserving of distinction. I cannot help saying there appears a desire amongst a few to ignore Templary, and attempts have been made to prejudice the Craft from joining it, as it is not necessary to be a Templar or Royal Arch Mason to gain access to the "High Grades," a separate and distinct branch from the "English Rite" of Freemasonry.*

the arrangement of the system was materially altered, and numerous degrees not conferred or even communicated. The Rite, commencing with the 18°, the *Templar Rose Croix*, from it to the 30°, the *Templar Kadosh*—passing over all intermediate degrees, considered of no account whatever—completing the Rite with the 31st, 32nd, and 33rd degrees, two of the last being legislative. On the formation of the Supreme Council for Canada, in 1874, some of the other degrees were added.

Our late lamented Bro. Harington, Chief of the Supreme Council, was in possession of nearly all the various "Hauts Grades," and was a devoted Templar, whose generous, large and great heart, did not admit of any jealousy between the allied bodies founded upon Masonry.

I record these remarks, as having the best right to speak plainly, that my views may not be mistaken. The A. and A. S. Rite, with other Rites and Degrees, being introduced into Canada by me. I may add that when acting as Deputy Inspector-General, 33°, for England, I initiated the present Ruler of the Supreme Council of Canada into the Rite, who is himself a Templar.

*This antagonism is no new thing, for if we examine the old statutes of the A. & A. S. Rite 33°, in England, it will be found that so averse were the Supreme Council when it was first established and the *Rose Croix* and *Kadosh* of the Templar Order transferred to it, of holding any connection or alliance, that candidates at the time of being admitted to the Rite were allowed to wear the jewels of any Masonic rank they had obtained excepting that of the Temp-

In the original form of the Modern Templar Order in England the "Rose Croix" (now the 18° of the A. & A. S. Rite) was the one step above the Templar installation, followed by the Templar "Kadosh" (now the 30°). All Encampments of the Templar Order in England being qualified to give them, and the emblems were engraved on the certificates issued prior to 1851, some of which are now in my possession.

GENERAL REMARKS.

I have thus endeavored to demonstrate that the whole system of Freemasonry was changed, both in doctrine and government, about the time "Anderson" completed his Constitution, A. D. 1723.

In the reply of Bro. Carson, of Ohio, to the editor of the London *Freemason*, of 23rd February, 1882, (see CRAFTSMAN for December) "that there is no available evidence of any *dissatisfaction* amongst the brethren at the time of the revival," should be carefully read. The historical references he gives, carry conviction, and plainly show that *dissatisfaction* did exist at the radical changes made from the old Constitutions.

There is no doubt in my mind, the further we go back in our researches

lars. The idea being to absorb Templary into the Rite and reduce the number of Masonic degrees, but this, as well as the subsequent attempt to change the Templar system into the *mock* belief of "Chivalry," where chivalric notions do *not* exist, was also a failure. In Canada this exclusive system will not do. What might be done, and what was suggested to me a few years ago by one of the most learned and reliable authorities of the Rite in the United States of America, was, an alliance Masonically between the British system of Templary and the A. & A. S. Rite 33°, in Canada. Thus, a Frater of the Temple to rank equal with the 30°, or Kadosh; a Preceptor with the 32°; Provincial Priors and Great Officers with the Supreme Council 33°. A union of this kind would tend more to establish a proper Masonic feeling of amity between the old established and recognized rites, and cement them together, than all the coercive measures and edicts now considered necessary to adopt.

into the history of the Craft, the facts are apparent that the more fanciful, exclusive and Christian, are its teachings. The cosmopolitan phase, I am satisfied, is the *most modern* part of *Freemasonry*. The old Builders—The Rosecrucians,—the Hermetic Philosophers, *like* the Templars, were Christians and Trinitarians, in the strictest sense of the term; and if we could get at the earliest *rituals* of the Royal Arch, I believe we should find that these doctrines were inculcated in the Chapters that were formed about the middle of the last century.

Let me *not* be *misunderstood*. I do *not* favor *any* change; as far as the system of Free and Accepted Masonry is concerned, it should never be tampered with, or any attempt made to change its long, firmly established, and acknowledged Universal Creed, which has proved to work so well as a bond of union between man and his brother-man of different countries, denominations, and stations in social life, requiring no commendation from me, fully agreeing with Bro. Carson, that "I would *not* do so if I could." But I unhesitatingly affirm, that the changes attempted to be made, by introducing the *same* doctrines into Templary, *totally* perverts the Order, and destroys its orthodox Christian character, original basis and intention, and should at all times, and everywhere, be denounced.

Fratres, as a Master Mason of very *many* years standing, I have given much attention and study to its history, and have passed through the *ordeal* in search of "*hidden treasure*," but found I had been groping in the dark, expecting to find some occult science, the explanation of some philosophical problem, and bringing to light some *tremendous* secrets, in all of which I was disappointed, until the true meaning of Templar Masonry was placed before me, in all its simplicity, purity, and sublime beauty; when my anxiety ceased. I had been

looking in a *wrong* direction, and for that which was *not* to be found.

For this reason, I revere the Order of the Temple, as taught in the British Dominions, *not* because it represents the once famous religious and military confraternity of that name in the middle ages, but because it holds up to the view of its members the *crucifixion, death, resurrection, and ascension*, of Jesus, the Lord and King of Glory, and the Prince of Peace, teaching the Divinity of Christ, and Trinitarianism of the God-Head. Need I add—"The object, the end, the result, of the great speculations of antiquity, was the ultimate annihilation of evil, and restoration of man to his first state, by a *Redeemer, a Messiah, a Christos*,—the incarnate *Word*. This is what we learn from "*Mesouranee*," where the *great Masonic secret* is to be found. My views on these subjects, no doubt, will be looked upon as those of a visionary enthusiast, and I am well aware, have already been commented upon as expressing extreme opinions considered Utopian, and even by some of "The Wise of this advanced age," as the childish dreams of senility, being quite contrary to all pre-conceived ideas of Masonry. It may be so? but I have the consciousness of their absolute *truth*, and do *not* flinch or swerve from any criticism that may be offered, or give up the precious doctrines I advocate.

CONCLUSION.

The able and clear remarks of the learned ex-Grand Master, Dr. Graham, of the Quebec Grand Lodge, in his admirable and exhaustive address of January last, renders it unnecessary for me to add anything further as regards the different rites and degrees of Masonry. I fully concur with him in all he has stated, and assert that the English (York) Rite comprises everything that is useful and necessary to know in Modern and Ancient Freemasonry. To those who do not fully assent to the orthodox principles and dogmas of the Christian religion, let them stop at

the Royal Arch—the completion of Modern Masonry; but to the Christian Mason the United Orders of the Temple and Malta contain in the *old* doctrines all that can be desired or is worthy of investigation. There is no new principle or information to be found in any other rite. It may be truly said of them "*Cui Bono?*" At the same time the "Masonic student" will learn from the *Hauts Grades*: that there are vestiges left of the "Sacred Mysteries." The Masonry of to-day evidently originated from them as far as the *basis* is concerned, but the *true* explanation is utterly lost, and replaced by the fancies of dreamers and follies of men, who, not satisfied with the primitive degrees and doctrines, have manufactured *new ones* in such numbers that there is no room for more, many of these tending, if not carefully controlled, to materialism and infidelity.

Fratres, accept my best thanks for your patient attention, and may the watchwords of Masonry,—Brotherly Love, Relief, and Truth be ever our guide; trusting with faith in the Templar's creed, belief in the Great Captain of our salvation.

V. D.  S. A.

† WM. J. B. MACLEOD MOORE,
G. C. T.,

Great Prior of Canada.

"Prioral House," St. John's, East Province
of Quebec, July, 1883.

The election of Grand Hierophant for the Rites of Memphis and Mizraim, caused by the death of General Garibaldi, will take place next month. M. W. Bro. Giam. Pessina, M. W. G. M., of the Sovereign Sanctuary of Italy, will, in all probability, be nominated.

The Cryptic Rite in Canada is not flourishing as it should. The degrees are instructive as well as beautiful, and well worthy of a better support from Royal Arch Masons.

It is a very remarkable fact, explain it as you will, how very little is done for æsthetic and cultured Freemasonry by the greatest of all Masonic bodies, the Grand Lodge of England. Its history, its progress, its prosperity, its prestige are marked by such signal tokens of success and outcome as distinguish no other Masonic jurisdiction in the world, and yet, strange to say, all that has been effected to improve the "staple," whether of Masonic ceremonial and studies, or literary development and refined tastes, has come from beneath, not from above, from individualism not from the aggregation, from the provinces rather than the metropolis. When some years ago our excellent Bro. John Havers sought to induce Grand Lodge to lend money to provincial bodies and lodges generally to encourage the building of Masonic halls, his most seasonable and sensible proposal was "pooh, pooh'd" by stolidity and "red tape" combined. The provinces at this hour possess halls and buildings not then dreamt of in the philosophy of good metropolitan Freemasonry, and many lodges in their zeal for a becoming performance of our time-honored ritual have taken upon themselves burdens heavy to bear. And, so, too as regards all matters which tend to a literary and cultured development of English Freemasonry. Even now the English Grand Lodge is without a library worthy of the name. Though a library exists, few know of it; hardly any, except one or two enthusiastic students, ask to see a book. There is no accessory of comfort attending it, no encouragement to study; no means of sitting down quietly and conveniently to collate or study Masonic works, whether MS. or

printed. There are some few curious, one or two unique volumes in our so-called Grand Lodge library, but to the great majority of Freemasons they are sealed books, the library is a "terra incognita," and any question of serious Masonic study or careful Masonic research becomes a hopeless unreality. No idea of a Masonic museum ever formerly appeared to enter the minds of any of us, though numerous would be its uses, great its good; and remarkable its results. Loving-cups and medals, jewels and certificates, seals and emblems, old warrants and ancient charters, all would fill a museum, and a not-forgotten exhibition at York demonstrates forcibly what zeal can do and care can accomplish. The present Grand Secretary has sought seasonably to take away such a reproach from the headquarters of English Freemasonry, and has been for some time collecting specimens and rarities of various kinds. After the very forcible remarks of Bro. the Rev. J. S. Brownrigg, P. G. C., at the consecration of the Strand Lodge, we hope that an impetus will be given to a most desirable movement and a laudable change.—*London Freemason.*

The *Repository* argues it is all right to expend three millions of dollars on the Templar Crusade in California. We agree, if the Sir Knights would only illustrate their devotion to the Order by some *practical work*. Let each Templar that goes there give twenty dollars towards a Templar Benevolent Fund, and then we might say it is all right. We cannot, however, quite agree to it at present.

A strong pressure is being brought to bear upon M. W. Bro. D. Spry, Grand Master of Canada, to issue his official edict against the English lodges in Montreal. The Zetland-Wilson treaty should be at least formally amended.

The *Hebrew Leader* favors the Mystic Shrine at which *The Corner Stone* was so indignant.

The Canadian Craftsman.

Port Hope, July 15, 1888.

GREAT PRIORY AND INDEPENDENCE.

The recent assembly of the Great Priory at Ottawa, was probably the most important that has been held in the Dominion for years. The address of the Great Prior was learned and able as usual, and the cheerful, ready, prompt, and manly manner in which he yielded to the wishes of the Canadian Frateres with regard to independence will long be remembered. This question of Independence, which at one time threatened to actually cause a disruption of Great Priory, was settled amicably and unanimously.

Now, we do not wish to extol one Sir Knight to the detriment of another, but in this instance it will not be unbecoming on our part to give due praise to the Great Chancellor, R. E. Sir Knight Daniel Spry, who, through good report and evil report, has been the unflinching advocate of a peaceful and harmonious separation from England. This, after years of labor and strenuous opposition, he has accomplished without an opposing vote and with the consent of the Great Prior, Col. W. J. B. MacLeod Moore.

That this movement will give an impetus to Templary in this country we do not doubt. Up to this period there has been a feeling of uneasiness, uncertainty, and dependence, which to a great extent militated against the welfare of the Order; now, however, we can turn to our Great Chancellor and thank him for the

courteous and fraternal spirit he displayed towards his adversaries, and congratulate him in winning over by reason and argument those who were, at one time, bitterly opposed to the movement.

The independence of Great Priory does not prove that the Templars of this country love England less, but it illustrates the fact,—they love Canada more. They desire to conduct every branch of Masonry in this Dominion on a separate and independent basis, and this cutting of the Gordian knot does not mean or signify in the least any disloyalty to our future king, H. R. H. the Prince of Wales. The following is an outline of the address to the Great Prior upon the subject:—

GREAT PRIORY OF CANADA.

To the M. E. the Great Prior:

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

have heretofore received from His Royal Highness, and from all the officers of the Order in the United Kingdom; and at the same time earnestly desiring that the relations of this Sovereign Great Priory towards the sister Great Priors in Great Britain and Ireland, and with the sister General Grand Encampment of the United States of America, and the Grand Commanderies of the several States; and desiring to unite and be more intimate and binding than heretofore with all Fratres throughout the world, that the Most High may evermore bestow his blessing upon us and upon all members of our beloved Order whithersoever dispersed.

All of which is respectfully submitted.

THE IMPERIAL GRAND COUNCIL GENERAL OF THE HOLY EMPIRE.

This body is the Supreme and Sovereign Body for the world of the Rites of Memphis and Mizraim, and is composed of the Grand Masters General and Past Grand Masters General of the various Sovereign Sanctuaries. There are some Bodies of the Rite that prefer to remain isolated and independent, but we are glad to note that the Sovereign Sanctuary of Canada is not amongst these, and that it duly acknowledges the necessity of unity, and the advisability of having a powerful and representative appellate body. The following are the Grand Officers elected and appointed up to present date:—

M. Ill. Bro. the Count Chevalier Jean Baptiste Pessina, 88°, 97°, 90°, Naples, Italy, Imperial Grand Master General.

M. Ill. Bro. Geo. Canning Longley, 88°, 96°, 90°, Prescott, Ont., Imperial Grand Marshal.

M. Ill. Bro. Robert Ramsay, 88°, 96°, 90°, Orillia, Ont., Imperial Grand Chamberlain.

M. Ill. Bro. Captain Constantine Morion, 88°, 96°, 90°, Bucharest, Rou-

mania, Imperial Grand Minister of State.

M. Ill. Bro. W. B. Lord, 88°, 96°, 90°, Utica, N. Y., Imperial Grand Treasurer General.

M. Ill. Bro. Andre de Dominico, 88°, 96°, 90°, Hapley, Italy, Imperial Grand Chancellor General, *pro tem.*

M. Ill. Bro. Genereux De Marinez, 88°, 96°, 90°, Naples, Italy, Imperial Grand Secretary General.

The other offices will be shortly filled up. It is gratifying to find that this important Masonic organization has elected for the successor of the late lamented Geribaldi a Brother so earnest and enthusiastic as the Count Chevalier Pessina, and that he has seen fit to appoint two of the most prominent Canadian Egyptian Masons to such important positions in the Supreme Grand Body.

EDITORIAL NOTES.

The *Lybic Chain* is a new candidate for Masonic favors. We have not seen it, but understand that it advocates the Sovereign Sanctuary of the Ancient and Primitive Rite for the United States, presided over by Dr. Mott.

The *Freemasons' Chronicle* of the 7th inst., is the first number of its eighteenth volume. We wish it all success, and only hope that it will yet endeavor to exert its influence to support the true principles of Masonry in Ontario, Quebec, and New South Wales. Heretofore it has not.

We regret to notice that through some inadvertence on the part of the editor of the *Masonic Review*, under

the heading of "Canada," on page 388, there is an account of the bogus so-called Grand Lodge of Ontario, an organization not recognized by a single Grand Lodge on the face of the earth. We know our learned Brother must have allowed so damaging a paragraph to have been published by mistake, as this body is thoroughly spurious and unworthy of mention in any respectable Masonic journal. It was formed, as everybody knows, by a few members of a dissatisfied lodge under dispensation, and has been built up by a scandalous system of canvassing.

MASONIC TRUTH.—We are in receipt of *Masonic Truth*, a semi-monthly paper published at Boston. From a careful perusal of its pages, we are pleased to note that it is the bold exponent of *advanced liberal views*, and is not afraid to call "a spade a spade," and denounces the Grand Lodge of Massachusetts for its recent effort to "handicap" Freemasonry in that State. It enters very fully into the schisms of the Scottish Rite, and exposes the presumptuous pretensions of the Northern Jurisdiction in the most cutting manner. It advocates the Supreme Council presided over by Bro. Dr. E. de la Granga, of Hotel St. Omer, Boston, Mass. We wish *Masonic Truth* every success.

THE SCOTTISH RITE IN BOSTON.—Massachusetts Consistory, owing allegiance to the Supreme Council, Northern Jurisdiction, has this year admitted fifty-one to membership. The Boston Consistory, under the Cerneau-Peekham Supreme Council, and the Consistory under the Cer-

neau-Hopkins-Thompson Supreme Council, have each admitted about one hundred and fifty. The Supreme Council, presided over by Dr. E. de la Granga, of Hotel St. Omer, Boston, Mass., has been fully organized, and is ready for work.—*Masonic World*. So much for the un-Masonic action of the Grand Lodge of Massachusetts, in endeavoring to legislate for the higher grades, and tyrannize over the inherent rights of individual Masons.

THE MASONIC WORLD.—This is a monthly periodical published by the *Masonic World* Company, at Boston, Mass. It is neatly gotten up, and is a strong exponent of the Egyptian Masonic Rite of Memphis. It is opposed to the pretensions of the Northern and Southern Jurisdictions, and will prove a strong and fearless advocate of freedom in Masonry and the inherent right of individual Masonic thought. The Grand Lodge of Mass. has thus, by its un-Masonic action, actually given an impetus to the Memphis Rite, the Cerneau Bodies, and the Supreme Council of Dr. E. de la Granga, and thus instead of building up their pet Palmer's Supreme Council, have actually stirred its rivals into action. Let the *Masonic World* advocate right and justice and Masonic liberty, and it must prosper.

GUELPH.—Officers of Guelph Lodge, No. 258, installed by R. W. Bro. J. Scoon, on the 25th June last:—W. Bro. J. Finlay, I. P. M.; Bros. J. A. Angell, W. M.; F. Locke, S. W.; H. Mahoney, J. W.; S. S. Walsh, Chaplain; W. Bro. — Finlay, Treas.; Bros. Chas. Banting, Sec.; W. Marroft, S. D.; W. Stewart, J. D.; J. Wills, D. of C.; T. D. Conway and J. J. Mahoney, Stewards; J. Kennedy, Organist; R. Orr, I. G.; — Murray, Tyler.

GRAND LODGE OF CANADA.

Grand Master's Address.

The Grand Lodge of Canada, A. F. & A. M., opened in ample form at the Opera House, Ottawa, on the 11th inst., M. W. Bro. Daniel Spry, Grand Master, on the throne. The following representatives from the Grand Lodge of Quebec were in attendance and were received with grand honors: M. W. Bros. E. R. Johnson, Stanstead, Grand Master; Dr. J. H. Graham, P. G. M.; Geo. O. Tyler, P. G. M.; and R. W. Bros. I. H. Stearns, Grand Treasurer; J. Frederick Walker, D. D. G. M.; Timothy Leet, P. D. D. G. M.; P. A. Crossby, P. D. D. G. M. The Grand Master of Quebec acknowledged the compliment paid to the Grand Lodge of that Province in an eloquent and appropriate address, and referred briefly to the continued invasion of his territory by the Grand Lodge of England, expressing the hope that matters would soon be arranged satisfactorily. He spoke encouragingly of the state of the Order in Lower Canada. M. W. Bro. J. H. Graham also delivered an address, and was enthusiastically received, this being his first visit to the Grand Lodge of Canada since the formation of the Grand Lodge of Quebec. The Grand Master then delivered his annual address, which is as follows:—

BRETHREN OF GRAND LODGE:

Standing upon the threshold of a new Masonic year, we may pause for a moment, before commencing the work which our hands will find to do, and take a retrospective glance at the events which have occurred, and the progress which Masonry has made in our jurisdiction since last we met to take counsel together.

The year which has gone has had its pleasures and its trials, its doubts and its difficulties, and yet, through all, the sun of prosperity has shone brightly, and the future is full of hope. Many have been added to our ranks, while here and there a gap tells of a well-beloved comrade who fought the good fight ere being called away to the undissolving Lodge above. It therefore becomes those of us who have been spared, to return thanks to the Great Architect of the Universe, for the protecting care and manifold blessings which He has permitted us to enjoy. That He will so guide our deliberations that they may redound to His glory, the benefit of the Fraternity, and the good of mankind, will, I am sure, be the heartfelt prayer of every member of the Craft in this much-favored land.

DEATHS.

We are again reminded of the uncertainty of all earthly things, and are called upon to mourn the departure of some of the prominent members of the Order.

M. W. Bro. William Benjamin Simpson, died at his residence, Coiteau du Lac, Province of Quebec, on Sunday, the 3rd June, 1888. He was born, of English parentage, on the 26th July, 1818, at Augusta, then in Upper Canada. He was initiated into Freemasonry in Sussex Lodge, Brookville, 2nd March, 1853, and soon became an active and energetic Craftsman, having held various offices in the lodge of which he was a member. He was present at the meeting held at Niagara Falls, in July, 1855, for the purpose of considering the propriety of forming Provincial Grand Lodges for Upper Canada, and at his suggestion it was decided to call a convention which resulted in the organization of a Grand Lodge at Hamilton, on the 10th October, 1855. M. W. Bro. Simpson was then elected D. D. G. M. for the Central District; in 1860 he was elected D. G. M., and held that office until the 15th of July.

1864, when he was elected G. M., and continued in office two years. He was buried with all the honors which Masonry can bestow, the funeral being conducted by the Grand Lodge of Quebec, attended largely by the members of our Fraternity. M. W. Bro. A. A. Stevenson, P. G. M., kindly acted as my representative and the representative of this Grand Lodge. Our late brother's management of the affairs of the Grand Lodge during his term of office was marked by the highest regard for the principles of the Craft, and a firm adherence to what he considered right. As a Freemason he was respected; as a citizen he was honored for his upright character and personal worth, and in Grand Lodge he will be remembered with his respected predecessors, M. W. Bros. W. M. Wilson, W. H. Weller, and T. Douglas Harington.

R. W. Bro. Henry Turner died October 12th, 1882. At the time of his death he was the representative of this Grand Lodge, near the Grand Lodge of New York. He was an earnest Freemason and was highly esteemed in the Grand Lodge of which he was a member.

R. W. Bro. Thomas Matheson died May 2nd, 1883. He was a P. M. of Tudor Lodge, No. 141, Mitchell, and D. D. G. M. of the Huron District, 1868-69.

R. W. Bro. George L. Allen died at Toronto, July 26th, 1882. He was a P. M. of King Solomon's Lodge, No. 22, and D. D. G. M. Toronto District, 1856-57.

R. W. Bro. William T. Bray died at Wingham, September 17th, 1882. He held many offices in the Craft, and at the time of his death was Grand Junior Warden. In company with R. W. Bro. R. Radcliffe, D. D. G. M., and P. W. Bro. J. Ross Robertson, the Grand Senior Warden, and other members of the Craft, I attended his funeral and assisted in performing the last sad rites of the Fraternity. Few members of Grand Lodge had

more personal friends, or were more highly revered than our late brother.

R. W. Bro. Horace Merrill died 22nd May, 1883. He was a P. M. of Dalhousie Lodge, No. 52, Ottawa, and Grand Junior Warden 1872-73.

V. W. Bro. Samuel White, Grand Steward of Grand Lodge, died at Peterborough, September 1st, 1882. He labored for the good of Masonry, and was respected by his brethren.

ADDRESS TO THE QUEEN.

The Committee appointed at the last Annual Communication to prepare an address to Her Most Gracious Majesty the Queen, performed their duty, and the address, beautifully engrossed, was taken charge of by M. W. Bro. A. A. Stevenson, P. G. M., who, while on a visit to England, presented it through the proper channel. Since that time we have all been deeply pained to learn of the accident which occurred to Her Majesty, and from which she is now happily recovering. The painful rumors regarding the state of her health alarmed the millions of her loyal and loving subjects, who revere and love her for being the best and noblest example of what a Constitutional Sovereign should be; while the good and pure of all nations honor her for her many virtues and noble life, and will join with us in praying that God may be pleased to spare her

Long to reign over us,
Happy and glorious,
God Save the Queen!

NEW LODGES.

Dispensations for the formation of new lodges have been granted as follows:—

1. Oakville Lodge, Oakville, County Halton, 16th Nov., 1882.
2. Lorne Lodge, Tamworth, County Ad-
dington, 6th March, 1883.
3. Craig Lodge, Deseronto, County Has-
tings, 15th March, 1883.
4. Central Lodge, Essex Centre, County
Essex, 7th June, 1883.

DISPENSATIONS DECLINED.

I have declined to grant Dispensa-

tions for organizing new lodges as follows:—

Eastern Star, Colebrook, County Ad-
dington.

Rodney, Rodney, County Elgin.

Windsor, Windsor, County Essex.

Garrison, Kingston, County Frontenac.

These applications I now place before Grand Lodge, as I did not consider the reasons assigned for opening the proposed lodges sufficient to justify me in granting Dispensations. I am of opinion that we have quite enough lodges for all practical purposes, and for the benefit of Freemasonry, except in new sections of the country, and that it is better to strengthen and support those now in existence than to weaken them by organizing small lodges in every surrounding locality. As warrants to military lodges have not been granted heretofore, I consider it advisable to specially refer the application for a Garrison Lodge at Kingston to Grand Lodge.

AMALGAMATION OF LODGES.

I approved on the 6th November, 1883, of the amalgamation of St. James' Lodge, No. 78, and St. Mary's Lodge, No. 951, of St. Mary's, and I would have approved of the amalgamation of Goderich Lodge, No. 89, and Maitland Lodge, 112, of Goderich, had the applications been made to me, but as the papers are addressed to Grand Lodge, I could not do so.

A Duplicate Warrant has been issued to Franek Lodge, No. 127, to replace the original, which was destroyed by fire on 27th February, 1888; and a Dispensation has been granted to Mystic Lodge, No. 278, Roslin, authorizing a continuance of work until Grand Lodge can direct a new Warrant to be issued in place of the original, which has been stolen.

SPECIAL COMMUNICATIONS.

Special Communications of Grand Lodge have been held,

On September 26th, 1882, at Brighden, when Leopold Lodge, No. 897, was constituted, consecrated and de-

icated by R. W. Bro. N. J. Lindsay, D. D. G. M.

On 18th May, 1888, at Eglington, when the new hall of York Lodge, No. 156, was dedicated and consecrated by R. W. Bro. John Fisher, D. D. G. M.

On the 13th June, 1888, when the corner stone of St. Jude's Episcopal Church, Oakville, was laid by myself.

On the 21st June, 1888, when the corner stone of Christ Church, Farmersville, was laid by R. W. Bro. R. T. Walkem, D. D. G. M.

OFFICIAL VISITATIONS.

I have officially visited the following lodges:—

Barton, No. 6, Hamilton; St. Andrew's, No. 16, Toronto, to be present at a gathering of the old members of that lodge; Ionic, No. 25, Toronto; Corinthian, No. 96, Barrie; Kerr, No. 230, Barrie; Doric, No. 316, Toronto; on the occasion of a visit to Toronto of the members of Washington Lodge, Buffalo, Zetland, No. 826, Toronto, and Alpha, No. 384, Parkdale, to attend a conversazione given by the latter lodge, when I was honored with an address of welcome.

On the 27th December, 1882, I attended a reception in Hamilton, given in my honor, by the several lodges of that city, and was accompanied by M. W. Bro. James Seymour, P. G. M.; R. W. Bros. Hugh Murray, D. G. M.; Thomas Clark, D. D. G. M.; E. Mitchell, G. T.; J. J. Mason, G. S.; Otto Klotz, P. D. D. G. M.; J. B. Nixon, P. D. D. G. M.; David McLellan, P. G. S. W.; V. W. Bro. Henry Bickford, Assistant Grand Secretary, and a large number of members of the Grand Lodge. About 1,400 ladies and gentlemen were present at the reception and entertainment. An address, beautifully engrossed, was presented to me, and the reception was so hearty and enthusiastic that I shall long remember the kindness of my Hamilton brethren.

On the 11th January, 1888, a ball was held at Guelph, under the aus-

pices of the officers of the Grand Lodge. I was unable to be present, but R. W. Bro. Hugh Murray, D. G. M., attended, accompanied by R. W. Bros. Thomas Clark, E. Mitchell, J. J. Mason, and other members of Grand Lodge.

On the 23rd January, 1888, I attended a ball at Barrie, given under the auspices of the officers of the Grand Lodge. As a resident of that town, I was much gratified to have present R. W. Bros. Hugh Murray, D. G. M.; Otto Klotz, P. D. D. G. M.; J. J. Mason, Grand Secretary; V. W. Bro. C. W. Brown, Assistant Grand Organist; and C. L. Sanders, Grand Pursuivant.

On the 5th April, 1888, I visited a lodge of instruction held by R. V. Bro. L. G. Jarvis, D. D. G. M., at Strathroy. It was conducted with great ability, the work done being correct in almost every particular. The brethren of the district present were much pleased with the instruction imparted, and expressed their keen appreciation of the indefatigable exertions of their D. D. G. M. in his efforts to have the lodges in his district properly worked.

COMMISSIONS.

I have made the following appointments:—R. W. Bro. R. T. Walkem, D. D. G. M., St. Lawrence District, on the 2nd November, 1882, in place of R. W. Bro. J. H. Kenning, who notified me of his removal from the Province. R. W. Bro. James Greenfield, Grand Junior Warden, to fill the vacancy caused by the death of R. W. Bro. W. T. Bray.

R. W. Bro. Sidney F. Walker, on the 2nd November, 1882, as our representative near the Grand Lodge of New York, to fill the vacancy caused by the death of R. W. Bro. H. Turner.

R. W. Bro. E. H. D. Hall, has been appointed representative of the Grand Lodge of Indian Territory, near this Grand Lodge, in the place of R. W. Bro. Robert Ramsay, resigned.

NEW GRAND LODGES.

On the 3rd December, 1877, the Grand Lodge of New South Wales, was formed by the accredited representatives of twelve lodges, four of Irish, and eight of Scotch Register, and the Hon. James Farnell was elected Grand Master. Upon carefully examining the papers, I learn that previous to the formation of the Grand Lodge, all the lodges in the colony were invited to meet in convention, but although they did not all do so, those which met formed a Grand Lodge. This Grand Lodge was not formed until after much consideration had been given to the subject, and after corresponding with the Grand Lodges in this Dominion, it followed the example of the Grand Lodge of Canada, and organized in a legal and constitutional manner a Grand Lodge for the colony of New South Wales. It has now twenty-nine lodges on its Register, and evidently has before it a prosperous career. I have much pleasure in recommending its hearty recognition.

Arizona.—On the 23rd March, 1882, a convention was held at Tucson, Arizona, at which the accredited representatives of four lodges were present and formed a Grand Lodge. Four of the lodges were on the Register of California, and one on the Register of New Mexico. The only remaining lodge in the State did not take part in the formation of the Grand Lodge, but has since given in its adhesion. I recommend the recognition of this Grand Lodge.

Peru.—On the 25th March, 1882, the accredited representatives of five lodges of York Rite Masons, which, up to that time, had been under the jurisdiction of the Supreme Council of 33rd A. A. S. Rite, met and organized the Grand Lodge of Ancient Free and Accepted Masons for the Republic of Peru, and elected Antonio Arenas, G. M. On the 15th May following, the Provincial Grand Lodge of Scotland declared itself dissolved, and four

of the five lodges composing it gave in their adhesion to the new Grand Lodge; and the Supreme Council, having surrendered all control over Symbolic Lodges in Peru, approved of the formation of the Grand Lodge. I recommend the application for recognition to your consideration.

Spain.—On the 4th of May, 1881, the Grand Lodge of Spain was formed by the representatives of a number of Symbolic Lodges, and elected Juan Antonio Perez, G. M. As there appears to be considerable confusion regarding the several Supreme Masonic Bodies in Spain, it will be as well to allow this application for recognition to remain in abeyance until we can make further enquiries, and are in possession of such information as will warrant us in recognizing the Grand Lodge.

Mexico.—A communication has been received asking for the recognition of the Grand Lodge of Mexico, but we have nothing to show that this body has been legally constituted.

BENEVOLENCE.

I regret to observe that some of our brethren are in the habit of finding fault with Grand Lodge for accumulating a large amount of money, evidently under the impression that proper regard is not given to applications for assistance. As this is an entire misapprehension, it may be well to state for their information that every proper application for relief is promptly responded to, and that Grand Lodge expended in benevolence from 1867 to 1875, \$92,886, and from 1876 to 1882, both years inclusive, \$71,396.5£, or nearly \$10,200 a year has been expended in aiding those requiring assistance, during the past seven years. As the receipts of Grand Lodge are less than \$15,000 a year, omitting interest on investments, and the expenditure over \$15,000, it can easily be seen that had the "spend-as-you-go" policy been followed in the past, it would have been fatal to the financial standing of Grand Lodge at the present time.

RECEIPTS AND EXPENDITURE.

The Receipts of Grand Lodge for year ended 31st May, 1883,	
were.....	\$18,014 90
The Expenditure.....	15,524 52

Excess of Receipts over Expenditure	\$2,520 38
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Cash on hand the same date....	\$67,719 63
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FIRE IN KINGSTON, JAMAICA.

In December last a circular was received making appeal for aid for our brethren who were suffering by the calamitous fire which occurred at Kingston, Jamaica, in December last. After consulting with the President of the Board of General Purposes, and the President of the Committee on Benevolence, it was deemed advisable to aid our distressed brethren promptly. A draft for £100 stg., or \$488.93, was sent to Jamaica on the 31st January last, and it has been thankfully acknowledged.

IMPOSTORS.

My attention has been called to the necessity which exists for exercising greater caution in admitting visitors to our lodges, and as the complaints of too much laxity appear to be well founded, I am of opinion that it would be advisable to require every visitor, who is not intimately known to the members of the lodge he is about to visit, to produce his Grand Lodge certificate, or a properly authenticated certificate from the lodge from which he is or was last a member.

INFRINGEMENT OF JURISDICTION.

Trenton Lodge, No. 8, Trenton, Michigan, complains that Thistle Lodge, No. 94, Amherstburg, of our jurisdiction, has conferred the degrees of Masonry upon a resident of the jurisdiction of the Grand Lodge of Michigan. The particulars of this case are not known to me. I directed the Grand Secretary to ask for information, and to assure the Grand Master of Michigan that I trust nothing may arise in connection with this matter to disturb the harmony existing between the Grand Bodies,

to which communication a friendly letter has been received from the Grand Secretary of the Grand Lodge of Michigan, stating that the whole subject had been referred to the Grand Master, from whom a communication has since been received, giving the particulars of the case, and assuring me of his desire to have the complaint settled in a fraternal manner.

Irving Lodge, No. 154, Lucan, has initiated a candidate, claimed to be within the jurisdiction of the Grand Lodge of Oregon. This has been done unintentionally, and without any desire of infringing upon the rights of others. The gentleman initiated was formerly a resident of Lucan, and removed to Dallas City, Oregon, where he resided for a time, when he again returned to Lucan, but not with the intention of becoming a permanent resident. Irving Lodge applied to Wasca Lodge, No. 15, Dallas, Oregon, for permission to initiate the candidate into Masonry, and received a reply from the W. M. which was understood to be the consent of his lodge. Assuming this to be sufficient authority, Irving Lodge initiated the candidate. Of course the lodge at Dallas could not legally give any such authority, as such power rests alone with the G. M. I have expressed my regret to the G. M. of Oregon that his jurisdiction should have been interfered with, and trust to have this matter satisfactorily and amicably adjusted, although the G. M. states that he will not acknowledge the brother initiated by Irving Lodge as a Mason when he returns to the State of Oregon. All the papers bearing on the case and the action of the Grand Lodge of Oregon, have been received and will be placed before you.

INVASION OF TERRITORY.

On the 25th August last I was informed that St. George Lodge, No. 440, Registry of England, had initiated into Freemasonry a Mr. George W. Hogarth, a resident of the city of Toronto, who had been balloted for

and rejected by Doric Lodge, No. 316, Toronto. As such action is clearly a violation of the jurisdictional rights of this Grand Lodge, I directed the Grand Secretary to bring the subject under the notice of the Grand Master of the United Grand Lodge of England. He accordingly forwarded the following letter:—

Grand Lodge of Canada,
Grand Secretary's Office,
Hamilton, Ont., 9th Oct., 1882.

To the Right Hon. Lord de Tabley, Representative of the Grand Lodge of A. F. & A. M. c. Canada, near the Grand Lodge of England:

R. W. SIR AND BROTHER,—I am directed by the M. W. the Grand Master to request you to bring under the notice of the Grand Master of the Grand Lodge of England the action of St. George's Lodge, No. 440, E. R., Montreal, in invading the territory of this Grand Lodge by initiating into Masonry Mr. George W. Hogarth, a resident of the city of Toronto. Mr. Hogarth has been in the employ of the North Western Telegraph Co. and the Montreal Telegraph Co. during the past ten years, and has resided during that period in the city of Toronto, and he is not now, and has not been at any time, a resident of Montreal.

I enclose a certified extract from the minutes of Doric Lodge, No. 316, Toronto, showing that Mr. Hogarth was proposed on the 31st Dec., 1881, and was rejected on the 18th January, 1882.

Your early attention to this matter is respectfully requested.

I am, my Lord,
Yours Faithfully and Fraternally,
J. J. MASON,
G. Secretary.

In answer to which the following letter has been received:—

United Grand Lodge of England,
Freemasons' Hall, Great Queen St.,
London, W. C., 6th November, 1882.

R. W. Bro. J. J. Mason, Grand Secretary
Grand Lodge of Canada:

R. W. SIR AND BROTHER,—Lord De Tabley has transmitted to me your letter of the 9th October, in which you convey a protest of the M. W. the Grand Master of Canada against an alleged "Invasion of Territory" of that Grand Lodge on the part of the English Lodge, No. 440, Montreal, by their initiating a gentleman, acknowledged to have been many years in the employ of the Montreal Telegraph Company, but stated to be residing in Toronto, and who had recently been blackballed in a lodge in that town.

Having laid this protest before the M.W. the Grand Master of England, I am commanded, in reply, to remark that it is not easy to understand how the expression "Invasion of Territory" can be applied to a case where a person leaves the jurisdiction of the protesting Grand Lodge and entering that of another, is initiated therein. It would obviously be inconvenient and impracticable for such a course to be declared against Masonic law, as it would be clearly impossible to lay down where to draw the line. For example, supposing the person in question, instead of going to Montreal had proceeded to England, Ireland or Scotland, for a time, could it be asserted that he could not be made a Mason in those countries? There is certainly no Masonic regulation on this side of the water forbidding it.

I am further to point out that it does not in any way appear that the Montreal lodge was at all aware that their candidate had been black-balled in a Canadian lodge, as stated in your enclosure, and consequently no blame can be attached to Lodge 440 on that account.

The M. W. the Grand Master of England therefore, considering these facts, can only regret that he is unable to coincide with the view taken by the M. W. the Grand Master of Canada on the matter in question.

I remain, R. W. Sir and Brother,

Yours Fraternally,

SHADWELL H. CLERKE, Colonel,
G. S., of England.

The unsatisfactory nature of this reply did not lead to the hope that anything could be gained by further correspondence, and decisive action is evidently required to maintain the dignity and uphold the sovereign rights of this Grand Lodge. If we accept this letter as a declaration of the Masonic principles which guide the Grand Lodge of England, it is clear that they virtually deny the right of this Grand Lodge to exercise exclusive Masonic jurisdiction, within and over our own territory. The three English lodges in Montreal are not now within our jurisdiction, and whatever privileges they possessed under the terms of recognition accepted by the Grand Lodge from the Grand Lodge of England, these privileges ceased the moment the Grand Lodge of Quebec was formed, and there is now no justification for this

unwarranted violation of our territory. The Grand Secretary of the Grand Lodge of England, in his official communication says, "that it is not easy to understand how the expression 'Invasion of territory' can be applied to a case where a person leaves the jurisdiction of the protesting Grand Lodge and entering that of another is initiated therein." I cannot see any difficulty in understanding that the term "Invasion of territory" is correctly applied to a case where members of a lodge subordinate to the Grand Lodge of England, make an attack on the rights of another Grand Lodge by entering its territory and securing the rejected material of one of its lodges, take the person thus willingly captured within the territory of another Grand Lodge and there make him a Mason. Not only is this an invasion of the territory of Grand Lodge, but it is also an injustice to the Grand Lodge of Quebec, in making use of its territory to inflict an injury upon a Grand Lodge with which it is on terms of peace and harmony. If this Grand Lodge and the Grand Lodges of British America and the United States, allow the doctrine as laid down by the Grand Secretary of England to pass unchallenged, then it may be questioned whether the Masonic Grand Lodges on this continent do possess the powers, rights and prerogatives which heretofore they supposed they enjoyed. Brethren of Grand Lodge, are you prepared to allow residents of this Province to be made Masons outside of your jurisdiction without your consent? I trust not. When this matter was brought under my notice I proposed dealing with it at once, but after further consideration decided to leave to the Grand Lodge the settlement of so important a subject. I may say, however, that I am of opinion that there will be no permanent peace or harmony in Masonry in Canada until all lodges now holding Warrants from the Grand Lodges of Great Britain have given their allegiance to the Grand

Lodges of that part of the Dominion in which they are situate.

BY-LAWS.

I have had the by-laws of many lodges submitted during the year for examination and approval. With but one or two exceptions, these by-laws contained clauses which were not in accord with the Constitution. The by-laws of one lodge had a clause which declared that upon a brother being elected a Master he became an honorary member without further action of the lodge. These errors are due to a great extent to the desire of some brethren to become law makers, and so soon as they attain to position in a lodge they endeavor to overturn the established order of things and have their peculiar ideas carried into effect. We have entirely too much law-making and too many changes in the by-laws of lodges, and it would be much better for the Craft generally if lodges would not permit these "uneasy" brethren to tinker the by-laws now in force, many of which are far superior to the amendments made to them.

LIFE MEMBERSHIP.

Many lodges have adopted by-laws enabling brethren, on the payment of a certain sum, to become life members. This is an excellent provision, and if generally adopted, would have a tendency to prevent so many members becoming non-affiliated Masons.

A GENEROUS GIFT.

The Secretary of the Hospital for Sick Children, Toronto, has notified me that R. W. Bro. J. Ross Robertson, Grand Senior Warden, has erected a building on the Island, opposite that city, at a cost of \$2,000, as a convalescent home for sick children, to be called the "Lakeside Home for Little Children." The condition upon which the grant has been made is that children of members of the Masonic Fraternity shall be admitted to the Hospital for Sick Children and the "Lakeside Home" on the recommendation of any of the following

members of the Craft, viz.: M. W. Bro. J. A. Henderson, Kingston; M. W. Bro. Daniel Spry, Barrie; R. W. Bros. John J. Mason and David McLellan, Hamilton; R. W. Bro. George S. Birrell, London; R. W. Bro. Joshua G. Burns, and V. W. Bro. Wm. J. Hambly, Toronto. The liberality of our brother is worthy of the highest commendation, and shows how thoroughly he understands the principles of Freemasonry in his endeavors to soothe the affliction and relieve the necessities of those needing assistance.

GRAND OFFICERS.

I desire to thank the officers and brethren generally for their generous support and uniform kindness. To the Deputy Grand Master, R. W. Bro. Hugh Murray, I am indebted for valuable aid in the discharge of the duties pertaining to my position. To the Grand Secretary, R. W. Bro. J. J. Mason, I am under many and special obligations for the prompt and efficient performance of the duties of his office, and for his constant exertions to lighten the many difficulties of my position.

Brethren of Grand Lodge.—The Masonic year which we are about entering will bring with it its duties and responsibilities, and I feel assured that whoever may be chosen for the various positions in the gift of the Grand Lodge, they will conscientiously endeavor to discharge them in such a way as will best promote the interests of the Craft. I have endeavored to do my duty faithfully and impartially, and in such a way as to merit your approval, and hope I have been to some extent successful. In conclusion, we may congratulate ourselves that the principles of Masonry, which animate and inspire us to noble efforts as citizens of the Commonwealth and members of the Fraternity, are taking deep root in the minds and hearts of the people of our happy land, for wherever Christianity and civilization go hand in hand, there will be found the germs of Masonic fellowship,

which in their own good time will bring forth abundant fruit.

DANIEL SPRY,
Grand Master.

Ottawa, July 12, 1883.

At the conclusion of the Grand Master's address, the appointment of special committees was proceeded with, and continued until the adjournment.

EVENING SESSION.

At the evening session the business was chiefly of a routine character.

A resolution was passed directing the Grand Master to issue an edict against the person who, after being rejected by Canadian Lodges, has been accepted by St. George's Lodge, Montreal, a lodge acting under the English Register. Some urged that the edict should be directed against all those lodges in Lower Canada which continue allegiance to the Grand Lodge of England.

The Grand Lodges of New South Wales, Arizona, and Peru were duly recognized.

Next day the following officers were elected for the ensuing year:—M. W. Bro. Daniel Spry, Barrie, re-elected G. M.; Deputy G. M., R. W. Bro. Hugh Murray, Hamilton (re-elected); Grand S. W., R. W. Bro. E. Plant, Ottawa; Grand J. W., R. W. Bro. J. S. Dewar, London (acclamation); G. Treas., R. W. Bro. E. Mitchell, Hamilton (re-elected); G. Sec., R. W. Bro. J. J. Mason, Hamilton (re-elected); G. Chaplain, R. W. Bro. J. T. Wright, St. Mary's; G. Registrar, R. W. Bro. E. T. Malone, Toronto; G. Tyler, Bro. J. H. Pritchard, Toronto. The elective members of the Board of General Purposes are:—R. W. Bros. J. Ross Robertson, Toronto; D. Ross, Picton; D. McLellan, Hamilton; R. T. Walkem, Kingston; and Judge Macpherson, Owen Sound. The appointed members of the Board for the next two years are R. W. Bros. L. H. Henderson, and W. L. Hamilton, Belleville; E. H. Long, Waterford; Bernard Saunders,

Toronto; and Hugh A. Mackay, Hamilton. The following District Deputy Grand Masters were elected:—St. Clair, A. Jameson, Watford; London, H. Lindsay, Mount Brydges; Wilson, W. Mackay, Woodstock; Huron, R. Radcliffe, Goderich; Wellington, H. Hyndman, Palmerston; Hamilton, J. M. Gibson, M. P. P.; Niagara, W. L. Gibson, Beamsville, Toronto, J. L. Burns, Toronto; Georgian, J. Creosor, Owen Sound; Ontario, H. B. F. Odell, Oshawa; Prince Edward, A. McGinnis, Belleville; St. Lawrence, W. Waddington, Jr., Kingston; Ottawa, Wm. Rea, Secretary Public School Board. Bro. G. Clarke, of Smith's Falls, endeavored to introduce a motion inculcating certain lodges and members of the Craft in a so-called lottery held at London, and asked that the lodges and members interested be dealt with according to Masonic law. The G. M. said the Grand Lodge had no official notification of any lodge or brothers in connection with any lottery, and, as the question had been dealt with at the last session, the resolution was clearly out of order. He so ruled. The next session of the Grand Lodge will be held in 1884 at Toronto. The newly elected officers were then installed, and the Grand Lodge closed with the National Anthem and Auld Lang Syne.

GRAND CHAPTER OF CANADA.

Address of M. E. Comp. D. Ross, Grand Z.

Companions of the Grand Chapter of Canada, greeting:

It is with great pleasure that I welcome you to this our Twenty-sixth Annual Convocation at the capital of our Dominion, to meet around our sacred altar and return thanks to the Great Jehovah for the many blessings we have enjoyed.

As I have looked around year by year at our annual convocations, and observed the number of new faces that each time meet my eye and how

freely they have given their time and talent to bring this Grand Chapter to its present position, I rejoice to know that when we who have borne the burden and heat of the day are ready to depart, there are so many worthy companions willing and able to take our places in the Chapters.

It gives me much pleasure to report that during the year there has been an uninterrupted continuance of peace and harmony in the working of our subordinate Chapter.

To my knowledge no discord or confusion of any kind has occurred, but fraternal good-fellowship and charity exercised their beneficent sway everywhere in our broad and extending domain.

OUR DEPARTED COMPANIONS.

It is my melancholy duty in the midst of so much that is gratifying and encouraging to invite you, companions, to pause with me and ponder and prostrate our hearts in sorrow as the work of the Angel of Death confronts us in the empty chairs of high officials and beloved Companions of our Order, lately deceased, viz: R. E. Comp. W. B. Simpson, P. G. H. and P. G. M. of the Grand Lodge of Canada; R. E. Comp. Rev. St. G. Caulfield, P. G. Supt. London District; R. E. Comp. Henry Carlisle, P. G. Supt. Niagara District; and V. E. Comp. W. T. Bray, Master of Veils, and G. J. W. of the Grand Lodge of Canada.

Their memories and their virtues will be embalmed in our memories as we trust their examples will be reflected in our lives. Let us be admonished by their lamented removal to work with all diligence the works of righteousness for the sun of life hurries toward his setting in the west and the night cometh when no man can work.

DISPENSATIONS.

On the 6th January, 1883, I granted a Dispensation to the Companions at Rat Portage, North West Territory, to establish a Chapter to be called

“Golden Royal Arch Chapter.” The same having been recommended by R. E. Comp. W. G. Scott, Grand Supt. Manitoba District, and from information received said Chapter is progressing favorably under the guardianship of E. Comp. J. K. Brydon.

The minute books of Woodstock Chapter, U. D., Woodstock, N. B., not having been presented at the last Annual Convocation, I continued the Dispensation as requested by Grand Chapter.

I trust the books of the above Chapters will be placed in your hands and prove satisfactory, so that Warrants may be granted.

This year, as in the preceding, I found it expedient to grant several Dispensations to install Principals who had not previously served in the offices which the Constitution requires, having satisfied myself that such Dispensations were necessary in order to enable the Chapters to continue working and for the better promotion of their internal harmony and well being.

I would at this time recommend that great care be exercised not to increase the number of subordinate Chapters except where there can be no doubt the prosperity of the Order will be served by so doing. It is far better to have a few good sustained and well attended Chapters within our jurisdiction, than many that are languidly conducted with but little or no interest manifested by the members.

REPRESENTATIVES.

On the 26th July, 1882, I appointed R. E. Comp. Gavin Stewart as representative from the Grand Chapter of Wisconsin to fill the vacancy caused by the death of R. E. Comp. J. M. Meakins. Also, on the 12th October, 1882, I appointed R. E. Comp. D. R. Munro, as representative from the Grand Chapter of Maine, to fill the vacancy caused by the death of R. E. Comp. Rev. St. G. Caulfield. They have received their commissions, and

no doubt they will present them to Grand Chapter.

The above appointments, I hope, will meet with your approval.

OUR SISTER GRAND CHAPTERS.

It affords me great pleasure to announce, and it must be a source of pleasure to you to know, none but the most fraternal relations exist between this and the other Grand Chapters, with whom we are in correspondence.

BY-LAWS.

The By-laws of several Chapters have been submitted to me for inspection and approval, all of which have been read and carefully examined. In some instances alterations have been made so as to bring them into full accord with the Book of Constitution, but generally they were such as the rules demanded.

GRAND SUPERINTENDENTS.

The reports of the several Grand Superintendents will be submitted. These respected officers are in a position from their presence and local knowledge, to report to you the condition of Capitular Masonry in their respective Districts with a distinctness which a general summary would fail to present, and I cordially invite your attention to the interesting details which they furnish for your consideration. I would strongly urge on Grand Superintendents to see that the several Chapters in their respective Districts make their returns to Grand Chapter at the proper time.

GRAND S. E.

Too much value cannot be put upon the painstaking and indefatigable services of this much-esteemed Companion and most efficient officer, and I would respectfully submit that the Grand Chapter should give expression to its appreciation of his fidelity and most worthy services, by voting him an increase of salary in some degree commensurate with his work and his worth.

FOREIGN CORRESPONDENCE.

The report of the Chairman on Foreign Correspondence will be laid before you from the able pen of R. E. Comp. Henry Robertson. It needs no comments from me as to his ability, as he has established for himself both far and near a name as an able writer. How many Companions read those reports? I fear that too few take the time necessary to study them. From his reports we receive a great deal of instruction as to the working of the several Grand Chapters.

FINANCE.

The financial condition of our Grand Chapter is good. Let us endeavor by proper management and wise legislation to keep it so. A detailed statement of the receipts and expenditures will be submitted to you by the G. S. E. and G. Treasurer.

I trust the Committee appointed to organize a scheme on benevolence will be able to report in such a manner as will meet with your approval, as we must never forget that charity is one of the grand principles of our Order.

CONCLUSION.

Companions, the time approaches for me to surrender unto your hands the sceptre with which for two years you have so kindly entrusted to me.

My official intercourse with all has been of the happiest character, and will always be cherished as one of the best of my Masonic career.

I now bespeak for my successor a peaceable and fraternal term of office, and that you will extend to him that cordial support and courtesy so cheerfully accorded to me.

As we are now about to enact laws for the general good of the Order, let us bear in mind it is no easy matter to legislate for those who have sent us here, and not forgetting that our laws are not alone for the present, but that they may have an influence for good in the future.

I now cheerfully take my station in

the ranks, where I hope to prove, with the experience I have gained, to be a more useful member of our beloved Order than ever, but still determining to advance its interests by every legitimate means in my power.

DONALD ROSS, G. Z.

GREAT PRIORY OF CANADA.

The annual meeting of the Great Priory of the Dominion of Canada was held in the city of Ottawa, on the 10th inst. Col. W. J. B. Macleod Moore, the M. E. the Great Prior, presided, and delivered an interesting address on Templarism and its connection with Masonry, which we give elsewhere *in extenso*. A large number of visiting knights were present, including M. E. Sir Knight Tyler, Grand Commander of the State of Vermont. The statutes were amended on motion of Sir Knight Daniel Spry, Grand Chancellor. One amendment provides for the election of all the Great Officers of Great Priory, and present Great Prior for life.

R. E. Sir Knight Dr. J. A. Henderson was invested with the Grand Cross of the Order of the Temple by command of H. R. H. the Prince of Wales. Subsequently the Great Prior gave the decoration of K. C. T., by order of the Prince of Wales, to R. E. Sir Knight R. Ramsay, Orillia; V. E. Sir Knights Adams, Montreal, and E. H. D. Hall, of Moosejaw, N. W. T. The following are officers of Great Priory for the ensuing year: Col. W. J. B. Macleod Moore, Great Prior, *ad vitam*; Dr. J. A. Henderson, Kingston, Great Sub-Prior; E. H. Raymond, St. Thomas, Great Constable; S. F. Matthews, St. John, N. B., Great Marshal; D. Spry, Great Chancellor; D. McLellan, Great Treasurer.

The following were elected members of the Grand Council:—Sir Knights H. A. Mackay, Hamilton; J. Ross Robertson, Toronto; Donald Ross, Picton; A. G. Adams, Montreal; W. D. Gordon, Kingston.

The special committee appointed

at the last meeting of Great Priory for the purpose of taking into consideration the question of independence of the Great Priory reported that with the consent of the Most Eminent Great Prior they would recommend the Great Priory to prepare and present to the Supreme Grand Master, the Prince of Wales, an humble address praying that he will be pleased to absolve this Great Priory from their obligation of fealty to him as Supreme Grand Master of Knights Templar, so that this Priory will be enabled to assume the duties and responsibilities of a Sovereign Great Priory of the Order of the Knights Templar and dependent degrees. The report concludes by returning thanks for all courtesies and favors received by the officers of the Priory in Canada from those in the United Kingdom, and by expressing an earnest desire that the relations of Great Priory in Canada, and sister Great Priories in Great Britain and Ireland, and sister Great Encampment of the United States would be more intimate and binding than heretofore, and that the Great Priory of Canada should unite with the fratres all over the world. The report was unanimously adopted and a resolution was passed authorizing the Great Priory to appoint a committee to carry out the recommendations in the report. This action makes the Knights Templar body in Canada an independent and sovereign body, and settles for ever a question which has for years past agitated the Great Priory.

BARRIE.—Officers of Kerr Lodge, No. 220, Barrie, installed by M. W. Bro. Daniel Spry, Grand Master, assisted by V. W. Bro. C. L. Sanders, and W. Bro. J. Gordon, on 25th June:—W. Bro. Fred Wilcox, W. M.; V. W. Bro. C. W. Brown, I. P. M.; Bro. Wm. Downie, S. W.; Bro. J. F. Palling, J. W.; M. W. Bro. Daniel Spry, Treas.; Bro. J. Henderson, Sec.; B. Nicholson, D. of C.; R. A. Douglas, S. D.; — Jack, J. D.; T. Downie, S. S.; T. Moore, Tyler; Wm. Downie and R. A. Douglas, B. Committee; W. Bros. John Gordon and Jas. Ward, Auditors.

CANADIAN ITEMS.

By an oversight of the printer the date of a portion of this month's edition is dated June instead of July.

The Lord Mayor and Sheriff of London, visited Clerkenwell Lodge recently, and were received enthusiastically by a large and influential assemblage of brethren. The usual speeches, &c., were made.

Bro. T. B. Whythead, of York, England, carried away the most of the prizes at the recent exhibition of "The Ancient Society of York Florists," of that city. We should not want to compete where Bro. Whythead has the entree. He is evidently the flower of the flock in York.

We have good authority for stating that it is contemplated establishing a Supreme Grand Council of the A. and A. Rite in Canada from the Supreme Grand Council of the United States, presided over by M. Ill. Bro. De la Granga, 33°. The schisms in the Scottish Rite are daily growing worse.

There are seventeen chartered Rose Croix Chapters on the roll of the Sovereign Sanctuary of Canada, and three under Dispensation. Next month we propose to publish extracts of the Substitute Grand Master-General's address. Bro. Ramsay gives in it full statistics, and expresses his views *ament* recent invasion of Canadian Masonic territory very clearly and concisely.

The arrest of Grand Secretary Isaacson will, we trust, bring Masonic matters to a focus in Quebec. England in Grand Lodge, Grand Mark Lodge, and Grand Chapter, is determined to bully and buldoze every Colonial Masonic body, and, as long as we take things quietly they will continue to do so. Colonial Grand Lodges must stand together, shoulder to shoulder, against the usurpations of the Grand Bodies of the mother-

country. They treat us neither as gentlemen nor Masons.

John F. Burrill, formerly Grand Secretary of the Grand Lodge of Illinois at a time when the State Jurisdiction embraced nearly 700 lodges and some 40,000 Masons, was convicted at Carlinsville, upon the 23rd ult., and sentenced to five years of penal servitude in the Joliet Penitentiary. We are given to understand that the convict is deeply affected with his criminal position and treasures hopes of being afforded another chance to evade punishment through solicitation of a new trial. Liberated upon bail during stay of proceedings, it would seem that the defaulter anticipated denial of his prayer, inasmuch as the telegraph reports his re-arrest at Springfield upon ground of a flight from justice, a movement instigated we suppose from knowledge of the fact that, upon setting foot in Canada, he was beyond the reach of extradition. Burrill's crime consisted in appropriation of \$7,000 of the Grand Lodge moneys to his own private use and, although the defalcation was discovered as far back as 1879, criminal proceedings were stayed until this date in order to afford opportunity for restoration of the funds entrusted him in the most fiducial of capacities. Herein consisted a crime almost as disgraceful as the one of the convict's commission, inasmuch, as a citizen, no true Mason can lend himself to countenancing the grave offence of compounding a felony, an act in itself a felony. Burrill should have been arrested at once and convicted, as he not only robbed his Masonic brethren while holding a high office, but inflicted a stain upon our fair fame, which it will take time to obliterate. How can the profane place reliance upon our professions, when a high dignitary deliberately violates the most cardinal of his obligations in the most patent of manners?