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GRACE O'MALLEY.

A ROMANCE OF THE IRISH ARISTOCRACY.

Many a wild tradition yet lingers in Ballyeroy and in the beautiful Island of Clare, concerning that Cleopatra of the West, well known as Grania Waile, or Grace O'Malley. She was possessed of a large extent of country, principally in the County of Mayo, and her jurisdiction seems to have widely extended into the adjoining counties, and over most of the not unfertile, but almost inaccessible islands which border the Atlantic from Donegal to Galway. Here English rule and English laws were almost unknown: an occasional inroad, at long intervals, being all that was attempted by the Norman invaders for many centuries. Grania Waile therefore appears to have reigned, undisturbed; she was acknowledged and patronized by Queen Elizabeth, a kindred spirit. She built castles; fitted out fleets; raised and maintained roops; and left domains to her descendants, now represented by Sir Samuel O'Malley, Bart.

An act of this extraordinary woman, as detailed by an ecclesiastic, well known for his ample stock of traditionary lore, deserves to be recorded.

The wood of Glann covers a bold promontory, which stretches far into the magnificent Lough Corrib, on its western shore. Here, close to the spot where the waters of the lake so far intrude as almost to make an island of the promontory, formerly stood an ancient house of the better class. It was at the bottom of a gentle hollow, whose sides were green and verdant, affording sweet pasturage and productive arable ground, while the thick wood around and about it gave shelter from the storm, and abundance of useful wood, which was cut and manufactured, and then sold in the neighbouring city of Galway, which lies at the southern extremity of the lake. In this house, known by the name of "Annagh," lived a widow woman and her three sons, of whom the two eldest, Roderic and Donald, were tall and handsome, and the younger, Dermot, crippled in one foot, weakly in frame, and small of stature. These all labored in their vocations to support their mother and maintain the respectability of the house; for they laid claim to a respectable lineage, though their estate was but small, and their retainers few.

Who round the shores of Corrib could excel Roderic at the sail, the oar, the rod, or the net: and who could excel in swiftness of foot, in skill and boldness in the chase, the fair-headed Donald of the wood? Dermod had his part too: assisted by old Thady, he took the charge of the flock, and protected the crops from ravage, and he also occasionally accompanied his brothers to Galway town in their stout, half-deck boat. They were a happy, united family; affectionate to one another; dutiful and attentive to their mother, who loved them all tenderly, and valued them above all the treasures of the earth. Mixing occasionally in the sports, but never in the excesses of their neighbors, they had the reputation of being above the world, for they always paid honestly for what they had, and never stooped to any mean or sordid action. The widow Fitz-Gerald, therefore, was counted a happy woman, and so indeed she was. But happiness is not a fee simple in its possession, and is exposed to many flaws. A sky ever unclouded is unknown in this world.

One fine evening early in the autumn, Donald and Dermod were reclining on one of the little rocky headlands that jut into the lake. Scarcely a ripple was upon the water, and the many islands, distant and near, were more than usually distinct from the extreme clearness of the atmosphere. The quick eye of Dermod was fixed upon a dark spot afar off, which he soon discovered to be a boat making for the shore, but studiously keeping to the northward of the Isle of Illaundarrack.

"That boat," said he to Donald, "belongs to the dark Knight of Inchagoil; one man rows it, and in the stern cowers a female. I fancy," added he, significantly, "I can see her cloak of dark blue."

Donald shook his head incredulously, and the dark cloud of sorrow passed over his face.

As the boat, however, neared, he gazed more and more eagerly, and now, springing upon his feet, was quickly lost amid the tangled thickets of the wood of Glann. Arrived at the other side of the peninsula, he unmoored a small boat, and skirting close by the shore, as if to escape observation, he rowed rapidly into one of the little bays of Currarevagh, and there springing upon the land, climbed a tall cliff, from whence unseen he could command a view of the lake and the country inland. Ere long the boat designated by Dermod as coming from Inchagoil was seen to approach, and, stealing quietly under shelter of a range of rocks, a female figure landed, after cautiously looking around, and walked rapidly up a narrow vale, that seemed to wind into the recesses of the neighboring mountain.

"It is, then, as I thought," exclaimed Donald. "Eva is paying her annual visit to the mainland, that she may perform her devotions at the Holy Well of St. Cuthbert." The young man descended from his post, and rapidly rising the hill beyond, soon looked into the little vale, and there, close to the sacred well, he saw the figure kneeling, just where an ancient and decayed ash tree threw its sheltering boughs athwart the bubbling spring. The devotions over, the young man stood at Eva's side; for it was indeed the maiden whom he loved. The meeting on his part was warm and glowing as ardent affection could make it; on her's there was manifest pleasure, indeed, but also embarrassment and fear.

"Go, Donald, said she, in a tone of decision; "remember, one year more and the Heiress of Inchagoil is her own mistress. Do not think that Eva O'Connor can ever forget the promise she made to Donald

Fitz-Gerald when they met in the halls of Doonaa Castle, under the protection of Grania Waile."

"I know your truth, Eva," said Donald; "I know that the pledges of former days will with you be ever sacred; but is it true that the Knight Mac Moragh, your mother's kinsman, and, alas! your guardian, is resolved you should wed his sister's son the red-haired Gael of Ardnamenchán?"

"It is too true, Donald," replied Eva, sighing; "but he cannot compel me to contract with that beggarly Scot. He is expected ere long, but I shall be firm: and if any foul play is intended, I will escape to my good godmother and friend, the mighty Grace O'Malley."

"But how escape? What means have you, unaided, to effect this? Escape now, Eva, while I am near you, with means ready to conduct and an arm ready to protect you."

Alas! Donald, I cannot, replied she, casting down her eyes. It were not maidenly to commit myself thus to your charge; and besides," said she, starting, "there is danger in our being here. Know you who is in the boat? It is the knight's foster brother, O'Rouarke. He it was, I suspect, who betrayed our meeting here last year; and even now I fear some trap may be laid to detect us. Go, therefore, dear Donald, while the path is clear, and trust in my firmness for the future. I have promised."

Donald turned pale when he heard the name of O'Rouarke, for he was his deadly foe. He saw at once the danger to himself and Eva, and for her sake determined to retreat while opportunity afforded. He turned, but a warning shriek from Eva and a powerful grasp from behind too late convinced him that the trap was laid, and he had unwittingly fallen into it. Resistance was vain; in a moment he was bound hand and foot, and in an hour's space lodged in the deep dungeon of the old Tower of Templenaneve.

"He comes not forth thence," said the gloomy Knight of Inchagoil, "till Eva O'Connor and her broad lands are the property of Ivan Macrac."

Dermod, quick in intellect and ever ready in device, suspecting his brother's intent, had mounted a hill pony, and riding by a circuitous path over the intervening mountain, had witnessed the whole scene. Roderic was gone up the lake to the town of Cong. Dermod, therefore, though reluctantly, mentioned the facts to his mother, who was horror-struck at the news.

"If O'Rouarke were the man," exclaimed she in an agony, "Donald is surely lost. He will not forget how my poor son chastised him at the fair on the hill of Glann."

"Eva O'Connor, too, was at the holy well of St. Cuthbert's," said Dermod, musingly. "There is danger to Donald from more than O'Rouarke."

"I see it all," cried the distracted mother. "Oh, that Donald had never sojourned that year at Doonaa. He then might never have seen Eva, or crossed the black knight."

"True, replied Dermod, quietly; "but remember, dear mother, that Grania Waile is Donald's friend, and Eva's godmother. She will not suffer a hair of their heads to be touched."

"How can she help it, my son?" said the widow bitterly. "How can she know of all this, and she at her castle in the Island of Clare? And

if she knew, what power has she on these shores, and in the islands of Co. rib? The knight would laugh her to scorn."

"That is all we ought to wish," said Dermod; "for if the knight defies her power, his doom is sealed. We cannot do better, now that Roderic is away, than to go over to the island and claim liberty for Donald. Come, mother let us not waste time, for it is precious; and may God speed us well."

The widow was wont to look up to Dermod's counsel, and she was often heard to say, that what he wanted in body was amply made up in mind.

The boat, with two rowers, was soon ready, and in an hour they were in the small, smooth bay, which is sheltered to the north by the two istets called Burre and Inishmagh. On the western and eastern extremities of Inehagoil the land rises abruptly, terminating in rocky slopes or broken cliffs, and in the centre, overlooking two small bays on the opposite sides of the island, stands the old tower of Templanceve, "whose birth tradition notes not." As the mother and her crippled son approached the portal, they were spied by the knight, who, expecting his Scotch kinsman that very day, was pacing the battlements above the great hall, casting his eyes ever and anon over the wide extent of waters around him.

"Sir Knight, I pray my son's deliverance," said the widow, not humbly, but proudly, throwing aside her veil and displaying a countenance yet comely, though pale with sorrow and trepidation.

"Your errand is a fruitless one," said the knight; "I know not your son."

"In the name of Grania Waile, release my brother," cried Dermod. "She will not see him injured, and her power is great."

"Grace O'Malley, replied the knight, "has no power here. If she would have the young man, let her dare to fetch him. Begone!"

The Widow Fitz-Gerald and her son made no further parley, but hastily regaining their boat, pushed off towards the house of Anaagh. It was the feast of St. Michael, and the festive board was spread in the Castle of Doonaa. Grace O'Malley (or as she was oftener called by her own countrymen, Grania Waile) was seated on a canopied chair of state, in the centre of the table that crossed the hall, on a raised dais. Her attendant maidens occupied the seats on her left, while her more powerful retainers and men of war graced her right, clad in glittering steel, and equally ready for the combat as the feast. She was in form tall and stately, without being graceful; her eye was restless, quick, and piercing; her face comely, but the expression somewhat fierce and decided. There was a bold license in all she said and did, which would ill become an ordinary personage, but she was of another class. Proud, irritable, and domineering, she could also be kind, generous, and even affectionate; her enemies hated and feared her; her friends seldom forsook her. When it suited her purpose she knew the way to win hearts, and, what is more difficult still, to keep them. Her morals, perhaps, were not unexceptionable, if, (which is not often the case,) report spoke truly; but all stood in awe of one who did not scruple at the means if the end could be gained. In fact, she was well suited both to the country and to the age in which she lived, and her name has been handed down with honor and respect. The feast was scarcely yet begun when the aged seneschal announced the arrival of a stranger, who earnestly entreated an audience.

"He is a beardless youth, crippled, and of small stature," said the seneschal. "I told him your highness would see him on the morrow; but he will not be denied, and says his errand is of great import."

"Admit him," was the speedy answer, and soon Dermot Fitz-Gerald stood on the pavement of the lofty hall.

"Your business, youth?" was the stern demand of the Queen of the West.

"The sound of woe resounds through our dwelling," replied Dermot: "and the Widow Fitz-Gerald, of the house of Annagh, would fain you heard the cry."

"What boots it? Can my hearing the cry prevent the cause?"

"No, mighty princess, it cannot remedy the past, but it may speed well the future."

"Well said, young man. Tell me wherefore, then, the widow's tears?"

"She had three sons, and two are not. The second, Donald, is either dead or languishing in a dungeon, and the eldest, Roderic, was murdered in attempting a release. I alone am left, powerless and a cripple. The widow lays her grief and her wrongs at your feet."

"Donald is a brave youth, and Roderic deserves a better fate. But why should I interfere? He ran his head, doubtless, into the broil, and his family reap the fruits. 'Tis no business of mine."

"Mighty lady, listen for one moment. Eva O'Connor, too, is in danger. Under this very roof she plighted her faith to Donald; but she, too, is under restraint; and it will go hard with her if she consent not to wed the red-haired Gael, Ivan Macrae."

"Eva is my goddaughter. She will discover a method, either to foil or avenge such a proceeding. Who is the man that dares to stand in her path?"

"Her guardian, the Black Knight of Inchagoil. He swears my brother shall never see the light of day till Eva and her broad lands are the property of his kinsman, Ivan Macrae."

"Well, are they not well matched—two to two? Eva and Donald have not been taught at roonaa to suffer wrong or insult from any knight or baron, be he black or white. Comfort, boy; they will match him yet. Go, tell them what I say."

"But, princess, the knight has the upper hand by treachery and foul play. Little can a man do whose thews and sinews are bound with links of iron in the deep recesses of a dark dungeon, and little will a woman's art or strength avail against grated windows and bars of steel. The Knight of Inchagoil fears no one, not even Grania Waile."

"Sayest thou so, boy?—the proof?"

"His own words in the presence of his people, I heard them. They were addressed to my wretched mother and myself. The words were these: 'Grace O'Malley has no power here. If she would have the young man, let her dare to fetch him.'"

"Seneschal dismiss the youth; but treat him well, and let him return to-morrow. We will have no further interruption to our night's festivity."

The now captive Eva, like an imprisoned bird, restless and unhappy, gazed wistfully from her casement in the old tower of Inchagoil, hoping, but, alas! against hope, that some change might release her from her present thralldom. The night was serene and still. The moon, unclouded, shed her silver beams o'er land and water, and the

murmur of each gentle wave, as it broke on the sandy bay below, would have made soothing music to a less unhappy ear. As Eva gazed, she could not but feel that the scene before her was one of surpassing loveliness.

To the westward the broad lake expanded for several miles, studded with islands till its waves washed the shores of the Connemara mountains, or broke upon the rocky coast of the towering Benleua. Around her were the fertile and undulating lands of Inchagoil, with its seven dependent islands, once to be her own, but a possession valueless in her eyes, if not shared with Donald Fitz-Gerald. Far to the left were seen the bold promontory of Annagh and the Wood of Glann, and there, in that dark hollow, was the sacred, but to her fatal, well of St. Cuthbert—all scenes once full of sweet, but now fearful associations. From the great hall below, ever and anon broke forth the sounds of revelry and military license, only stilled when the strings of old Cahan's harp made merry minstrelsy. And now Eva's thoughts dwelt on Donald, and her cheek flushed with indignant grief as she thought of his misery, his dungeon and his chains. The tears coursed each other down her fair cheeks, and her spirit burned when she felt her own helpless condition, and how little power she had to assist him, even in her own domain. Then, as the rude voice of the hated Scot was heard above all others in the revel, her very soul revolted, and in the agony of her spirit she clasped the bars of her prison, as though her feeble strength could shake their massive hold. But hark—a signal! A figure rises from behind that broad buttress and beckons. Eva leaned forth as far as the bars permitted, and soon recognized Dermod, the cripple. "Despair not, lovely Eva," said he in a suppressed voice, "succor is at hand, but you must escape, or evil may first befall. Twist the bar of that casement, and it will give way. There—that is well. Now fasten this rope which I throw up to the other bar, and I will be with you in an instant." The descent was not great, and, with Dermod's assistance, Eva soon touched the ground, and they hurried to the shore, taking a path that led to the western extremity of the island. "A friend waits for you there, Eva," said Dermod, "and we shall soon be safe in the Wood of Glann."

The revel was at the highest, and Cahan's harp was at its most joyous stretch, when O'Rouarke, the foster brother, rushed into the hall and bid the music pause. "A stranger is here, and claims hospitality."

"Who or what is he, and by whom accompanied," said the knight, somewhat sternly. "She gives her name Grania Waile, but better known, she says, to the Knight of Inchagoil as Grace O'Malley." A black shade passed over the knight's brow, succeeded by a deadly paleness.

"O'Rouarke," said he after a moment's pause, during which it was manifest that his mind labored with some desperate resolve, "give the illustrious lady welcome;" but, calling O'Rouarke to his side, he added, in a low tone: "Detain her for a few moments, if you can." Ivan Macrae had sprung from his seat, and now whispered busily with his kinsman, after which he disappeared. A deep silence pervaded the hall, a significant glance passed from one retainer to another when that powerful name was announced. "Welcome to our hall, Queen of the Isles," said the knight, advancing to meet the haughty potentate as she entered, attended only by one man-at-arms, with his vizor closed.

"For what are we indebted to the honor of this condescending, but unexpected visit? What can a knight do to requite this honor?"

"Nay MacMoragh, Black Knight of Inchagoil, there we are at issue. My visit is by invitation, therefore not unexpected."

"How, lady?" questioned the knight, his brow darkening.

"Do you ask how?" replied she. "Here I am alone, save this one attendant, and should I come thus but by a knight's invitation?"

"But one attendant?" echoed the knight, his heart beating high at the welcome intelligence.

"But one," replied she, "and I repeat, by your invitation I come. It runs in these words, 'Grace O'Malley has no power here. If she would have the young man, let her dare to fetch him.' This invitation I have accepted, and following out the terms of it, I demand the young man, Donald Fitz-Gerald. Free him and I will accept your hospitality and depart in peace."

"And by what right, Grace O'Malley, do you interfere with my concerns? Begone, I would not willingly stain my knighthood by offering injury to a lady."

"That you have done already, base knight. Where is Eva O'Connor?"

"Far from your custody, and in hands that will know how to retain both her and hers."

"Ah!" exclaimed the knight, as Ivan Macrae rushed into the hall, "How now? I thought ere this you were far away with the prize."

"The bird has flown, and is nowhere to be found," replied the Scot.

"But," exclaimed the knight, Donald Fitz-Gerald, "you have not failed there!" "He is here," said the man at arms, throwing up his vizor and displaying the handsome features of Donald Fitzgerald, "ready and willing to do battle and avenge his wrongs. Come on, false knight, a fairfield is all I require against the dastardly murderer of my brother."

"Seize him, O'Rouarke—down with him, Ivan," cried the now furious knight, rising from his seat and drawing his sword. But O'Rouarke's obedience cost him his life. There was a moment's pause. The Scott retreated to his kinsman's side, and Grace O'Malley calmly looked on, as if standing in her own halls.

"Will no one down with that catiff? Will no one seize that woman?" again roared the knight. Not a hand moved, not a voice was heard. Each retainer stood motionless and stiff as marble. "Then to it ourselves, Ivan Macrae," said the knight, "and thus let us first avenge O'Rouarke."

Ivan would have obeyed, but the iron grasp of two retainers withheld him, and the knight found himself confronting Donald Fitz-Gerald single-handed. The contest was fierce, not long; the knight, sorely wounded, dropped his sword and leaned against the wall for support.

"Enough," said Grace O'Malley; "Donald, put up your sword; and do you, base knight, hear me. I well knew your cowardly designs upon Eva, and have long taken measures to defeat them. Think you, false Southron, to enter the lists with me? And think you the brave men of Inchagoil and Connemara, her own people, were to be the instruments of your tyranny? That, sir knight, was all settled between us ere I set foot within these walls. Through their co-operation Donald was released, or that craven Scot would have murdered him when bound in chains. By their assistance Eva O'Connor is now in the house of

Annagh, under the protection of her future mother-in-law; and, had you dared to lay your dastardly hands on me, by their swords your own life would have paid the penalty. Take that meddling Scot," continued she, pointing to the now fear-struck Ivan Macrae, "throw him into the lake—he may swim or drown; but if he ever sets foot in Inchagoil again, be it your fault, Donald, if he returns alive. And as for you, Sir Knight of the Black Scarf and Sable Plume, you well deserve the fate you have inflicted upon a better man; but I bid you begone; a boat awaits you; if you survive this day and venture hither again, Donald Fitz-Gerald, the lord of this domain, will not forget who was his brother's murderer."

So ends the tradition. Ages have elapsed, and the Island of Inchagoil one of the fairest in lovely Erin, is now the home of a Saxon. What still remains of the ancient Tower of Templenavee is carefully preserved, and report says that ere long it will be renewed in a portion of its former strength and beauty. Close by are the ruins of the time-honored pile of St. Patrick. Within those sacred walls are deposited the remains of Donald Fitz-Gerald and his wife Eva.—*Mackey's Freemason.*

PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

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BY A. G. MACKAY, M. D.

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CHAPTER XXVII.

OF THE MOTION FOR RECONSIDERATION OF THE BALLOT.

There is no question within the range of Masonic Parliamentary Law that is of graver importance than that which forms the subject of the present chapter. The great danger to the Institution is not from a decline by reason of its unpopularity, but rather from the too rapid and incautious admission of members, and hence the sacred and indefeasible right of a secret and independent ballot should be tenaciously guarded as the best security against such a danger. When fears are expressed by the leading minds of the Fraternity that the portals of the temple are too loosely thrown open, it becomes necessary that all who wish well to the Order should see that its ancient purity is preserved, by a rigid and unalterable determination, that, so far as their influence can avail, the inviolability of the ballot-box shall be maintained.

In the Lodge where every member has a correct notion of the rights of his fellow-members to express their preference for or their opposition to a candidate for initiation, and where there is a disposition to work harmoniously with a few rather than discordantly with many, when a ballot is ordered, each brother, having deposited his vote, quietly and calmly waits to here the decision of the ballot-box announced by the presiding officer. If it is "clear," all are pleased that a profane has been found worthy to receive a portion of the illuminating rays of Masonry. But if it is "foul," each one is satisfied with the result, and rejoices that, although knowing nothing himself against the candidate, some other member has been present whom a more intimate acquaintance with the character of the applicant has induced to interpose his veto, and prevent the purity of the Order from being sullied by the admission of an unworthy candidate. And even if that candidate be his

friend, and he has himself a conviction of his worth, he will not hastily impugn the motives of the one who has cast the black ball, but will generously suppose that circumstances and proper influences, of which he has no cognizance, have led to the rejection. Here the matter ends, and the Lodge proceeds to other business.

But this harmonious condition of things does not always exist. Sometimes an injudicious brother, over-zealous for the admission of the applicant, becomes dissatisfied with the result, and seeks by a defence of the candidate, and by impugning the motives of some of those who voted against him, to induce the brethren to desire a new trial, in the hope of a more successful verdict.

A motion for a reconsideration of the ballot is the means generally adopted for obtaining this object, and it is proper, therefore, that the legality and regularity of this motion should now be discussed.

I commence then with announcing the proposition, that a motion to reconsider an unfavorable ballot is unauthorized by the parliamentary law of Masonry; would be at all times out of order; and could not, therefore, be entertained by the presiding officer. The elements necessary to bring such a motion within the provisions of parliamentary law are wanting. A motion for the reconsideration of any proposition must, as has already been said, be made, and can only be made, by one who has voted in the majority or on the prevailing side; because, if this privilege were extended to those who had voted in the minority, who had been defeated, and were therefore naturally discontented, the time of the assembly would be wasted, and the members would be annoyed by repeated agitations of the same proposition; so that it could never be known when a question was definitely determined.

Now, as the vote on the application of a candidate is by secret ballot, in which no member is permitted to divulge the nature of his vote, there is no record of the votes on either side, and it is therefore impossible to know, when the motion for reconsideration is made, whether the mover was one of the majority or of the minority, and whether he, therefore, is or is not entitled to make such a motion. Nor is there any prescribed mode of arriving at that information. The presiding officer cannot ask the question, nor, if he should so far forget his duty as to propose the interrogatory, could the mover answer it without violating the principle of secrecy, which so rigidly adheres to the ballot. The motion would, therefore, have to be ruled out for want of certainty.

But although no motion for reconsideration can be made, there are circumstances which would authorize the Master or presiding officer, of his own motion, to order a second ballot, which may be considered as practically the same thing as a reconsideration. Thus, on the first ballot there may be but one black ball. Now, a single black ball may have been inadvertently cast—the member voting it may have been favorably disposed toward the candidate, and yet from the hurry and confusion of voting, or from the obscurity of light, or the infirmity of his eyes, or from some other equally natural cause, he may have deposited a black ball when he intended to have deposited a white one. It is, therefore, a matter of prudence and caution that, when only one black ball appears, the presiding officer should order a new ballot, in the presumption that on this second ballot more care and vigilance will be exercised, so that the reappearance of the rejecting ball will show that it was designedly deposited in the box. And the foundation of this rule in sound sense and justice is so well admitted, that in almost all

Masonic bodies the bylaws provide for a second ballot in cases where one black ball appears in the first. But, if there should be no such by-law, it is competent for the presiding officer to exercise his discretion in the premises, and direct a second ballot if he thinks it expedient.— [This paragraph is more particularly applicable to jurisdictions in which one black ball rejects.—Ed.]

But although it is in the prerogative of the Master or presiding officer, under the circumstances described, to order a reconsideration, yet this prerogative is accompanied with certain restrictions, which it may be well to notice.

In the first place, the Master cannot order a reconsideration on any other night than that on which the original ballot was taken. After the Lodge is closed, the decision of the ballot is final, and there is no human authority that can reverse it. The reason of this rule is evident. If it were otherwise, an unworthy Master might on any subsequent evening avail himself of the absence of those who had voted black balls to order a reconsideration, and thus succeed in introducing an unfit and rejected candidate into the Lodge, contrary to the wishes of a portion of its members.

Neither can he order a reconsideration on the same night, if any of the brethren who voted have retired. All who expressed their opinion on the first ballot must be present to express it on the second. The reasons for this restriction are as evident as for the former, and are of the same character.

It may be asked whether the Grand Master cannot, by his dispensation, permit a reconsideration. I answer emphatically, No. The Grand Master possesses no such prerogative. There is no law in the whole jurisprudence of the Institution clearer than this: that neither the Grand Lodge nor the Grand Master can interfere with the decision of the ballot-box. In the sixth of the thirty-nine "General Regulations" adopted in 1721, and which are now recognized as a part of the common law of Masonry, it is said, that in the election of candidates "the members are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity;" and the regulation goes on to say: "Nor is this inherent privilege subject to a dispensation, because the members of a Lodge are the best judges of it; and if a fractious member should be imposed upon them, it might spoil their harmony or injure their freedom, or even break and disperse the Lodge, which ought to be avoided by all good and true brethren."

This settles the question. A dispensation to reconsider a ballot would be a interference with the right of the members "to give their consent in their own prudent way;" it would be an infringement of an "inherent privilege," and neither the Grand Lodge nor the Grand Master can issue a dispensation for such a purpose. Every Lodge must be left to manage its own elections of candidates in its own prudent way.

From what has been said we may deduce the four following principles, as sitting forth, in a summary way, the doctrine of Masonic parliamentary law in reference to motions for a reconsideration of the ballot:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, nor for a presiding officer to entertain such a motion.
2. The Master or presiding officer alone can, for reasons satisfactory to himself, order such a reconsideration.

3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has departed.

4. The Grand Master cannot grant a dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

SECRET SOCIETIES OF THE TYROL.

I LATELY described my excursion to the convent of Hauterive, and how I managed to find out that the son of Heloise and Abelard, whose fate has been a subject of controversy, and whose very existence has been frequently made a matter of doubt, was the third abbot of that monastery. It was in the course of my investigations with a view to elucidate this problematical question, that I met with a manuscript which had been contributed to the general stock in 1815, by an exiled Piedmontese officer, who sought a temporary asylum at Hauterive, where he found an eternal one—the tomb.

This manuscript, which treated of the Secret Societies of the Tyrol, struck me as very curious. It was written with a certain elegance, though in a wretched Italian dialect, (if, indeed, it be allowable to couple such words together, however well they may express my idea,) and may be looked upon as a valuable document of the general history of Europe during the first portion of the nineteenth century.

Being now on the eve of publishing this work, I easily obtained from the good fathers in exchange for a versified paraphrase of some of the Psalms, which I published in Rome in 1829, I shall, I fancy, give my readers an advantageous idea of the book by quoting the following episode. The Piedmontese officer shall now speak for himself.

The societies of the Tyrol did not think it necessary to conceal the mysteries of their initiations, perhaps the most extraordinary and well combined ever employed in any institution of the kind. As an example, I need only refer to what happened to an ancient superior officer, a friend of mine, from whose mouth I learned the following particulars:

Having become suspicious in Napoleon's eyes, after enjoying his confidence, which, by the way, he had never betrayed, he was obliged to take refuge in the most mountainous districts of the Austrian provinces, where he lived in complete retirement, and almost without holding any communication with his fellow-men.

Chance and necessity, however, having led to some intercourse with several of the inhabitants, which mutual sympathy had ripened into regard; and having given his new friends occasion to ascertain, beyond a doubt, that he nourished a deep-rooted hatred for the tyrant of Europe, he was at length informed that there existed a most extensive society of devoted brothers, whose sole object was the subversion of Napoleon's government, and was offered admission among their numbers. Being already long since attached to other associations having the same object in view, he hesitated not to accept the proposition, with the secret hope of bringing this society to co-operate with those already known to him. Scarcely had he consented, when he was initiated in a way to surprise him only by the simplicity of the formula employed on so solemn an occasion. It was merely an initiation to the first degree, which has frequently been extended to whole villages, and which was

proportioned to the most ordinary capacities. Two months passed away without the neophyte's hearing a word about either the society or its plans, and without his having any grounds to presume it was anything more than what he had seen, a kind of covert insurrection, provided with its rallying signs and watchwords. He was even beginning to consider it altogether in the light of an illusion, when a letter, couched in such terms as to remind him distinctly of the formula of his initiation, summoned him to meet a number of his brethren in a secluded spot that was pointed out. Thither he repaired, without taking the least precautions for his safety, because the nature of his first initiation and the character of those who had introduced him to the Order, where such as to preclude the idea that any snare could possibly be laid for him. On arriving at the spot indicated, he at once recognized it, beyond a doubt, from the description that had been given him; but after minutely surveying it both before and after the appointed hour of meeting, and waiting a length of time, not a soul appeared. A few days afterward the summons was reiterated in the same terms, and the same spot was appointed for the rendezvous. He again obeyed with as much punctuality as before, but with no better success.

This individual trial of his patience, (for such the officer considered it to be,) was renewed four times, without any better result, during a space of three weeks. At length, the fifth time, he was about to retire somewhat harassed by such repeated discomfitures, when he heard the most frightful screams, at about a hundred feet distant. These screams, apparently proceeding from some one who was being murdered, drew him deeper in the wood, where he had already advanced further than usual. Daylight was fast declining; the season was bad, (it was towards the latter end of November in a severe climate,) and the roads almost impassable, especially for a stranger; yet no earthly consideration could restrain him, when humanity called aloud for his assistance. Though armed with no other weapon than his sword, he rushed through the thicket, and making his way amid the branches as best he might, still guided by the screams that waxed nearer and nearer, and were imploring the assistance of any chance wayfarer, he at length reached a clearing, where three suspicious-looking men, on horseback, galloped away as hard as they could, at the same time discharging their muskets upon him.

On the ground lay a bleeding body, and he could just distinguish through the twilight the dying man's torn garments, the ropes that bound his limbs, and even the bruises with which he was covered.

Our neophyte had scarcely time to contemplate this sad sight, and to measure at a glance the depth of the wood, where death seemed to await him at every turn, and to ascertain if any signs of life were yet discernible in the unfortunate being whose last agonies he was called upon to witness, when a detachment of gendarmes, likewise drawn thither by the cries for help, issued forth from the forest on the opposite point to where the murderers had fled, and surrounded the spot where lay the victim. Though fast expiring, the murdered man had still breath enough left to articulate a few words sufficiently distinct to leave no doubt on the minds of those present that he intended to designate the stranger as one of the assassins. Moreover, the lateness of the hour, the sword with which he was still armed, his hurried answers and evident embarrassment, all tended to inculpate him. I need not say that he was immediately arrested, loaded with chains, and ignominiously flung

into a cart borrowed from the nearest farm, and taken to a dreary-looking house which served as a prison, in the neighboring village.

The night wore away, and to this night succeeded three others, spent in absolute privation of all food, in the completest seclusion, and in the midst of the mental tortures of an innocent man accused of a heinous crime, and when Providence itself seemed to have deprived him of all means of defence. At length he was brought before the magistrates, and underwent his examination; witnesses were heard, and his supposed accomplices were minutely cross-questioned; the judicial proceedings were then carried through, the attorney-general summed up the case, the prisoner's defence was listened to, and the court of justice assembled to pronounce sentence.

Overwhelmed with a weight of presumptive evidence too strong for even himself to be able to deny the seeming probability of his guilt, the innocent prisoner was condemned without appeal, (according to the custom of these petty jurisdictions,) to capital punishment and sentenced to undergo an ignominious and cruel death, without feeling able to accuse aught but his hard fate for the severity of a judgment, seemingly founded on the most glaring and plausible facts.

The harassed prisoner, nearly exhausted by captivity, long fasting and despair, was almost relieved on learning that the end of his troubles was accelerated by a particular circumstance. The morrow was a day set aside for the celebration of one of the most solemn festivals of the church, and the holiness of such a day was not to be sullied by the blood of an ass. His execution was, therefore, to take place by torch-light, at the most silent hour of night.

Midnight had now struck; and after being bound with cords by hideous-looking executioners, he was brought forth, preceded by funeral torches, and accompanied by soldiers, who hung their heads as they walked beside him in silence, amid the tolling of the bell that implored the prayers of the faithful in his behalf; and after sundry windings he at length reached a spacious court, surrounded by ruined buildings, which seemed to be a public square. A circle of cavalry soldiers was formed around the scaffold; men and women stood in groups a little further off; several spectators had seated themselves on the tops of walls, and from the crowd thus gathered together arose from time to time, murmurs of impatience and horror, while the whole scene was dimly lighted by a few tapers in distant windows. He now ascends the scaffold, his sentence is read, and he is about to lay his head on the block, when an officer on horseback, bearing the insignia of magistracy, makes his way up to the prisoner, and whispers in his ear a few words of hope, which seem to recall his attention to the things of this world. An edict issued by the government offered a free pardon to any one, let him be condemned for what crime he might, provided he delivered up to justice the watchwords and tokens of recognition of a secret society, the name of which being designated, proved to be the very one he had but recently entered, and whose mysterious orders he was about to accomplish when the strange catastrophe that led to his apprehension and unjust condemnation took place. Again he is narrowly questioned, but his answers are evasive; the officer presses him more closely still; he grows irritated, and calls aloud for death—**HIS INITIATION IS NOW COMPLETE!** The ceremony terminated by a kiss, and no oath was required. None of those around him were strangers to the institution; and all had knowingly co-operated in the singular drama that was got up for the purpose of testing his fidelity and powers of endurance to the utmost.—*Michigan Freemason.*

INHERENT RIGHTS IN MASONRY.

BY PHILIP PL.

In the October number of your valuable magazine there is a reply, by M. W. Wm. L. Gardener, Grand Master of Massachusetts, to questions pertaining to the Masonic right of visit, in which he says: "A Master Mason, in good standing in his Lodge, possesses the *inherent right* of visiting any Masonic Lodge wherever he may go."

I beg leave, most respectfully, to object to the use of the word "inherent" in connection with the right of visit; and, also, to protest against the application of the words to any *Masonic rights*.

I am not unaware that high authority for such use of the word is found in the writings of Mackey, and of other distinguished Masonic authors, but when Jupiter nods, or when distinguished authorities in civil or Masonic law make a bunkling use of their verbal tools, I suppose that neither mortals nor journalists are under any necessity of shutting their eyes to the fact, or of shutting their mouths about its consequences. Daniel Webster, in one of his great debates, justified his criticism of a word used by his antagonist, by the remark that "*Words, at times, become things,*" and if the loose or improper use of the word "Inherent" by our Masonic authorities and officials were not liable to substantial criticism and objection, I should not claim your space or the attention of your readers with strictures, which, unless legitimate, must seem to spring from a spirit of hyper-criticism or of disrespect to our Masonic Jupiters.

"*Inherent right*" is a phrase which is not indigenous in Masonic Jurisprudence; it has been transplanted from the civil law, where it originated, and where it has a definite and proper meaning and use. According to Bouvier, an inherent right is one that is "*possessed and not derived.*" According to Blackstone "*inherent rights precede organized government, and are recognized but not conferred by it.* The term is usually applied to those great rights of life, liberty and property, to protect which is the primary purpose and function of the social compact, or of organized government. *Life*, it is plain, may be recognized and protected, but cannot be conferred by law; *liberty*, to use the functions of life is a right necessarily inferred from the right of life itself; and *property*, the right to hold and use which results from a proper exercise of life's functions, by logical sequence, is also properly classed among those natural, inherent or absolute rights which belong to man in a state of nature, and which the social compact must recognize but cannot confer.

In the social organization, according to Blackstone, two classes of rights are recognized—*absolute and relative*: "*absolute (or inherent) rights appertain to men as individuals;*" *relative* rights are "*such as are incident to men as members of society.*" If, then, absolute or inherent rights are such as belong to man by nature—are antecedent to and independent of all the artificial organization of society, what propriety, let me ask, is there in adopting or perpetrating, in our Masonic jurisprudence, the term "inherent right," which cannot, by any possibility, have, in the *Masonic compact*, a legitimate meaning or use? For what Masonic rights has a man before he is a Mason? What pre-existing Masonic rights has a Mason which Masonry recognizes but does not confer? What "inherent" Masonic right has a Mason, in Masonry, which is not derived from the nature or the express grant of the Masonic compact itself? Not one. His rights there

are equivalent or similar in grade to those in civil law, which Blackstone calls "relative rights" and which "are incident to men as members of society." The conclusion, therefore, is inevitable—*there are no inherent rights in Masonry*. Our rights in the Order are all relative; they grow out of *its nature*, not *ours*, and they are conferred on us by *its will* or according to *its policy*. The Masonic obligation *makes* the Mason. His Masonic *life*, therefore, is the gift of Masonry and not an inherent right. If Masonic life be not an inherent right, what other Masonic right (of the nature of an inherent right) is antecedent to or higher than this?

But, it will be asked, what difference does it make to Masons of Masonry, if writers who are recognized authority on Masonic jurisprudence, do use the phrase "inherent right" in a sense which is not strictly correct? What harm is done? What's the use of making a fuss about it?

I answer, first, if this use of it be *wrong* it should cease because it is wrong. I am unable to see any reason for persevering in a foolish assertion, even if it does no harm. Second, so long as its use stands unchallenged it virtually asserts for every Masonic right with which it may be coupled, a dignity and importance that do not belong to it. This leads to confusion, if not to harmful action. Third, it is already working mischief by leading the craft into practices that are at variance with the principles and policy of Masonry.

Let us see if this is not a fact. What would be thought of the legislature, court, or other legal authority that should attempt to assert that the right of a citizen to enter his brother's house must be recognized as among his natural, absolute, or "inherent" rights? We should undoubtedly laugh at the folly. But suppose again, that some executive or judicial authority should *attempt to put it into force*. The objector to the visit would be informed that this right of visit being now recognized as an absolute or "inherent right," its exercise cannot be denied or impaired until the citizen whose rights is in question has been proved guilty of some crime or misdemeanor which forfeits his right. I fancy this would make some disturbance in the State. And yet this is precisely what some are now claiming (unthinkingly, I presume) the right to do in Masonry. The right of Masonic visit has been carelessly called an "inherent right" by distinguished authority; and now there are those who assert that, being an "inherent right," it cannot be denied to a visiting brother by a member of the lodge he wishes to visit, unless the objector give reasons for the objection.

My proof of this is at hand. In the article I have already quoted from, and which furnishes the subject of this discussion, we find the following, viz:

"A Master Mason, objecting to a brother visiting his lodge, must state his reasons therefore, if required, and the W. M. may or may not exclude the visitor." This dictum of the Grand Master of Massachusetts contains, in all its naked deformity, the objectionable proposition just supposed to be enforced under civil law. He lays this down as *the law*. But he subsequently states the *practice* of this jurisdiction to be, "to shut out visitors from sessions of the lodge held for private business; but when engaged in the labors of the lodge, all good and true Masons, hailing from a regular lodge, have an *inherent right* to be present?"

Permit me to enquire, does the exercise of my inherent rights depend upon the occupation or caprices of my neighbors? According to Masonic law in Massachusetts, the right of visit is an "*inherent right*;" but

according to Masonic *practice* it is sometimes "inherent," and sometimes it is not—that is, sometimes it is not denied, and sometimes it is. If the courts of Massachusetts play "fast and loose" with the inherent rights of her citizens, as its Masonic law and practice seem to do with Masonic rights, I think I should not care to live under the authority of the Bay State. Indeed, I think that many who are now her contented citizens, would soon conclude to leave for States entertaining clearer perceptions of the difference between absolute rights and relative rights.

But Massachusetts is not alone in this Masonic inconsistency. What Masonic jurisdiction can be mentioned, that, *in practice*, respects the right of visitation, as an inherent right? I know of none. And yet, in our constitutions, laws and rights—in the annual rehash of Masonic jurisprudence furnished by each Grand Master's address, the stale folly of calling the right of visit an "inherent right" is perpetuated. I beg pardon of our own P. G. M. Metcalf, who in his last annual address, in replying to the same question, says: "A Master Mason, in good standing, has the right of visiting a lodge, provided the lodge will receive him." This is the correct principle; it is also the universal practice. He evidently holds the right of visit to be relative, not an absolute right—a right, the exercise of which, by a visiting brother, depends upon the consent of the lodge to be visited. He, furthermore, reasons logically and correctly when he claims for each member of a lodge the right of objection to a visitor without stating his reasons. Reasoning from a Masonic standpoint, and from this well-known principles and policy, how can it be otherwise? Is not the right of a Mason to be a member of some lodge a right of a greater dignity and importance than the simple right of visit? Yet, in nearly every jurisdiction *one silent unexplained black ball* may deny the former, while the spoken objection to the latter must, forsooth, according to Grand Master Gardner, *be explained* and must, also be satisfactory to the W. M. before it can be effective! To this degree of inconsistency are all those brought who undertake to maintain the inherent nature of the right of visit—a right that, by their theory, is undeniable; but, by their practice, is constantly denied. It would seem to be desirable that our practice should be conformed to our theory, or our theory to our practice, and thus remove from our Masonic jurisprudence, one, at least, of its incongruities.

If the argument in the first half of this article be correct it is clear there is not, and, from the very nature of the case, *there cannot be any inherent rights in Masonry*. If this be accepted as fundamental Masonic law, the inherent right to visit, or course, disappears from view, and ceases to perplex those who desire to keep the law and practice of Masonry in harmony on this, as well as on other subjects. If Masonic authors are in doubt about the origin of, or if any still insist on qualifying it by some adjective, I respectfully suggest that they may serve either or both purposes by calling it an *inferential right*.

But to prevent all mistakes of my position, I beg now to be understood as distinctly denying that an "inferential right" is superior to that primary right from which it is derived. From this you will perceive that I profit by the warning example of all those who teach that all our most important Masonic rights are conferred on us by Masonry, all except one—the right of visit, which is inherent!

Circumstances proving favorable, I hope to be able to say something more on this subject of "Masonic visit" in a future number of your magazine.—*From the Michigan Freemason.*

GRAND CHAPTER OF CANADA.

The Fifteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was opened at the Masonic Hall, Toronto, on Wednesday the 14th inst., at noon.

PRESENT.

M. E. Comp. Capt. Thompson Wilson, as Grand Z. } Grand
 R. " " S. B. Harman, " H. } Council,
 " " W. B. Simpson, as " J. }

and about 80 officers and members. The Grand Scribe E. having read the Rules and Regulations for the government of the Grand Chapter during business, and the usual motion accepting the minutes of last convocation as read, having been adopted, R. E. Comp. Harman, on behalf of the M. E. the Grand Z., read the following

ADDRESS

To the Most Excellent The Grand Chapter of Royal Arch Masons of Canada,

GREETING :

COMPANIONS,—I greatly regret that I am prevented being with you at this the Fifteenth Annual Convocation of Grand Chapter. For some weeks past I have not been in my accustomed good health, and I am advised not to risk the probable excitement, consequent upon attending, at this warm period of the year, more than one Masonic assemblage to take place at Toronto, and the re-union with old friends and companions and Brethren after a year's separation from each other, and I confess freely that my heart warms at such meetings, and drives away thoughts of consequences! Although absent in body I shall be with you in spirit, and no member of our order more sincerely wishes continued and increasing prosperity to Grand Chapter than I do and will.

With this brief preliminary I can but repeat here, what I told you last year, that Royal Arch affairs have afforded so little material to which to call your attention, on account of the general harmony that has reigned, that any address cannot be of lengthy dimensions.

I have granted dispensations for the following new Chapters during the past year, and which I recommend Grand Chapter to confirm by Warrant, viz :

1. St. John's, at Cobourg, Ontario.
2. Elora, at Elora, "
3. Saugeen, at Walkerton, "
4. St. Charles, at Montreal, Quebec.
5. Prince Rupert, at Winnipeg, Manitoba.
6. Bruce, at Petrolia, Ontario.

I hope these new Subordinates will prove worthy of your trust. But as to this, and all other information referring to local matters, the Reports of the several Grand Superintendents of Districts will be your sure guide, and as regards the financial affairs of Grand Chapter, which are satisfactory, your own excellent officers, Grand Treasurer and Grand Scribe, are your standard and reliable references. The disbursements authorized by Grand Chapter, have all been defrayed, upon the requisite vouchers.

And here it will not be out of place to state that your Grand Treasurer, R. C. Companion Noel, having left to become a resident of Manitoba, delivered over his books and papers, and I appointed R. E. Companion J. W. Murton of Hamilton, to be Acting Grand Treasurer until this Convocation, who has very kindly and willingly performed the duties, and I have much pleasure in thus making known to Grand Chapter the assistance that Companion Murton has hereby rendered.

R. E. Companion Noel I nominate Grand Superintendent of Manitoba, as a slight token of recognition and appreciation of his services to Grand Chapter.

Notices of motion were given last year,—*First*, For holding the Annual Convocation permanently at Toronto,—and *Second*, For the recognition by Grand Chapter of certain Rites and Degrees not at present included in the Constitution; and these, if not allowed to fall through, will need your consideration.

The Grand Scribe E. has received copies of the Proceedings of various Grand

Chapters, with all which Bodies the Grand Chapter of Canada is in very friendly relationship. A Report will be presented by the Committee on Foreign Correspondence, which will doubtless prove interesting, for these proceedings are full of valuable information, contain many statistics, and also numerous decisions, in every way inviting notice, for our Companions of the United States are by no means niggardly in dispensing light and knowledge, on the contrary they appear to delight in so doing.

The Representative system is evidently gaining ground and popularity. During the past year I have been advised of the appointment of R. E. Companion Henry Robertson as Representative of the Grand Chapter of the District of Columbia, near this Chapter, and I am led to believe that he has likewise been so nominated by the Grand Chapter of the State of New York. R. E. Companion Robert Ramsay is nominated Representative of the Grand Chapter of Illinois near this Grand Chapter. I have, on good recommendation, appointed as Representative of the Grand Chapter of Canada, R. E. Companion John Edwin Mason, near the Grand Chapter of the District of Columbia, and R. E. Companion James H. Miles near the Grand Chapter of Illinois, all which are of course subject to your approval.

I received a communication, through R. E. Companion Colonel McLeod Moore, from a body styling itself "The Grand Royal Ark Lodge of England," seeking recognition and an exchange of Representatives with us. Although aware of the existence of this body in England, I failed to understand its connection with Royal Arch Masonry, and therefore contented myself with promising to submit the matter to Grand Chapter at this Convocation, leaving Companion Moore to proceed with it or not, as he might think proper. I may here remark, the "Grand Royal Ark Lodge of Canada," has since been organized.

"The Grand Mark Lodge of England," which was recognized by Grand Chapter in 1870, also sought an interchange of Representatives. I requested the Grand Scribe E. to write and state that any Representative must necessarily be a Principal or Past Principal of a Chapter, and could of course act only upon matters relating to the Mark Degree. The subject is attended with some little difficulty, because *here* the Mark is quite subordinate to the Royal Arch, and it should have the careful consideration of Grand Chapter.

Since this application was received, I understand that the Grand Mark Lodge of England is trying to assume some control over the Mark Degree here, by granting or proposing to grant warrants for conferring the same. I requested the Grand Scribe E., through whom the information reached me, to write to England to the effect that the Mark Master, Past Master and Most Excellent Master Degrees, commonly styled *Intermediee*, in Quebec and Ontario belong to the jurisdiction of the Grand Chapter of Canada exclusively; that any Mark warrant issued from and by England could not be recognized, and ought to be withdrawn and cancelled; and that any other course could not fail to seriously imperil the friendly relations now existing between the two bodies.

A warrant is said to have been asked for by the St. Paul's Royal Arch Chapter, Montreal, on the registry of England, and one of those Chapters still working in Canada, but retaining its allegiance to the Grand Chapter of England by sufferance and good faith on the part of the Grand Chapter of Canada. The transaction has anything but a pleasant look, and betrays a seeming want of courtesy towards us, which may not, however be intended. I know of nothing to prevent St. Paul's Chapter applying to this Grand Chapter for all requisite authority to work the Intermediate Degrees, which are not recognized by the Grand Chapter of England as necessary to be conferred preparatory to a candidate's exaltation to the Royal Arch. It is very advisable for Grand Chapter to place on record an opinion on this entire subject, so that its propriety or otherwise may not be left to linger in uncertainty.

There is a subject to which I feel it to be my duty, as well as my happiness, to invite your special attention. I mean the merciful restoration to health and the British Empire of our Most Illustrious Brother and Companion His Royal Highness the Prince of Wales, and the joy and glad relief thereby afforded to our good and gracious Queen, the amiable and lately sorrowing Princess of Wales, and the other members of the Royal Family, in whose natural anxiety the whole nation has borne its loyal share. We have indeed great reason to return our heartfelt thanks to the Giver of all Good for this one of his manifold mercies, in thus giving back from the very brink of the grave the "Hope of the British Dominion," and over which the sun never sets! I hardly need, I think, suggest a loyal address of congratulation and warm sympathy to be prepared and sent to England. I see by a published document that the Grand Lodge of Canada has already performed its part of this grateful duty,

and I regret that their address is not made a joint one, emanating from our two bodies. We belong to the same time-honored institution, are actuated by the same loving loyalty and devotion to the Crown, and we are in close communion one with another. Perhaps Grand Chapter may see the propriety of this joint action, and probably it is not too late to send a communication to the Grand Lodge, expressive of our desire to write in this course. Their address speaks your sentiments most fully, I am very sure, and most appropriately, and cannot do otherwise than insure your cordial co-operation. It is for you to decide.

Before concluding, I must state that there is one unfortunate cause of difficulty which Grand Chapter in its wisdom will, I trust, arrange. Discord is at work in Prevost Chapter, No. 14, Durham, and I fear that it owes its origin to what we all understand as the "Quebec Difficulty," to which, however, I need not further allude. I am afraid that Companions have suffered their feelings to find entrance into their Chapters. I thought I had successfully prevented this, but seem to my sorrow to have failed. The papers relating to this matter are with the Grand Scribe E., and will enlighten you sufficiently, without my occupying more of your time than I now have by entering into details. I hope most sincerely that this outstanding grievance and masonic scandal will be removed by your action.

And now I will conclude by reminding Grand Chapter that new officers have to be elected. You have given me your confidence, by choosing me for *eleven years* to be your Grand First Principal. I cannot sufficiently express my grateful sense of your kindness; but I have endeavored, to the best of my judgment, to repay your trust, by fulfilling my duties zealously, faithfully and impartially, and trying to promote the welfare of Grand Chapter. The period has now arrived when I must seriously ask to be relieved from my high office. I have not nearly so much leisure now to attend to the details of Freemasonry as I had, although I shall ever take an earnest interest therein, and in our Order generally. I therefore invite you to select from among the many good and true men you have among you, one to succeed me as your presiding officer. However little I may care to spare my own self, I feel that I can no longer do full justice to Grand Chapter, though quite as much devoted to you as ever. I will therefore offer my *farewell*, except as an individual member and companion. My best thanks are due, and I tender them, to my companion officers, for their attention and kindness. Your Grand Scribe E. I cannot sufficiently praise. He is a treasure to Grand Chapter; and fortunate it is for the Grand First Principal to be able to have such a valuable officer at his elbow. R. E. Companion T. B. Harris and I have never had one single difference since we have been, for so long a period, brought into official and friendly contact with each other.

I pray that the Great I Am will spare us to meet together next year in health and happiness, and may He preserve our Order, and protect and care for you all. So mote it be.

T. DOUGLAS HARRINGTON, 33^d,

Ottawa, 12th August, 1872.

Grand Z., &c.

A communication from the Grand Z. was read, regretting that owing to impaired health he would be unable to be present at, and preside over, the deliberations of this Annual Convocation.

Then followed the reading of the reports of the Grand Superintendents of the various districts, which gave evidence that the order was prospering generally throughout the jurisdiction.

The Grand Scribe E. presented a statement of the Receipts during the past year, amounting in the aggregate to \$1,516.75, all of which had been handed over to the Grand Treasurer.

In consequence of the unavoidable detention of the Grand Treasurer, his report could not be presented; but a special committee was appointed with full power to audit his accounts, &c., and have their report printed as a part of the proceedings.

E. Comp. N. G. Bigelow presented the following memorial from the Grand Council of Royal and Select Masters of Ontario:

To the M. E. & Z. and the Grand Chapter of Royal Arch Masons of Canada.

The memorial of the Grand Council of Royal and Select Masters of Ontario.

FRATERNALLY SHEWETH,—That the Masonic Rite known as Cryptic Masonry is of a kindred origin and nature with Royal Arch Masonry. It embraces four degrees,

called respectively, Royal Master, Select Master, Super Excellent Master and Red Cross of Balyon. These are conferred only upon those Companions who have previously obtained all those degrees over which the Grand Chapter of Canada exercises control. This rite cannot, therefore, in any way interfere with the prerogatives of the Grand Chapter.

On the eighth day of August, 1871, a convention of duly authorized delegates from the several councils of this rite, was held at the City of Toronto, and a Grand Council of the rite formed under the name of "The Grand Council of Royal and Select Masters of Ontario," with M. E. T. Douglas Harington, M. E. G. Z. of this Grand Chapter as the first M. P. G. M.

Since that date the order has steadily advanced, and a fraternal recognition has been extended by our Mother Grand Council (New Brunswick,) and by a large number of other sister Grand Councils, and representatives exchanged.

At the annual meeting of the Grand Council held at Toronto, on the thirteenth instant, a resolution was passed, expressing the desire of the Grand Council, that a fraternal recognition should be extended by the Grand Chapter of this its sister order, and that a memorial, setting out those wishes should be prepared and presented to this Grand Chapter Pursuant thereto this memorial is fraternally and respectfully presented, praying that the Grand Chapter of Canada may extend fraternal recognition to the Grand Council of Royal and Select Masters of Ontario, and the several degrees over which it exercises masonic jurisdiction.

Signed and Sealed on behalf of the Grand Council at Toronto, this 14th day of August, A. D. 1872.

DANIEL SPRY,

M. P. G. M.

THOS. SARGANT,

Grand Recorder.

N. GORDON BIGELOW,

R. P. D. G. M.

The foregoing memorial was received and referred to the Executive Committee.

In connection with the above, a notice of motion given at the last Annual Convocation respecting the recognition of various Rites was also referred to the same committee.

The matter was subsequently allowed to drop.

R. E. Comp. J. K. Kerr, Representative of the Supreme Grand Chapter of Scotland, presented papers having reference to the refusal of that Grand Chapter to issue a certificate to a companion who had received the degrees of Mark Master and Past Master in Thesis Chapter, Glasgow, and by the request of said Chapter, the degrees of Most Excellent Master and Holy Royal Arch, in Carnarvon Chapter, Montreal, Q.

The Grand Chapter of Canada, upon considering the peculiarity of the circumstances in connection with this matter, decided that the Grand Scribe E. be authorized to issue a certificate to the said companion, upon Carnarvon Chapter making a return of the work done by it.

The Executive Committee reported, recommending that Warrants be granted to the following Chapters:

St. John's Chapter,	Cobourg, Ont.
Elora	Elora "
Saugeen	Walkerton "
St. Charles	Point St. Charles, Q.
Prince Ruperts	Winnipeg, Manitoba.
Bruce	Petrolia, Ont.

The Reports of the Executive Committee on the address of the Grand Z., and also on the condition of Capitular Masonry, were received and adopted.

It was resolved that the next Annual Convocation of Grand Chapter should be held at the city of Kingston, Ont.

A resolution was adopted, thanking the Grand Chapter of Pennsylvania for a bound copy of its Constitution and By-Laws.

The Report on Foreign Correspondence was received and ordered to be printed with the proceedings.

R. E. Comp. Henry Robertson presented his credentials as Representative of the Grand Chapters of District of Columbia, and the State of New York, which were courteously and cordially received and acknowledged.

The Election of Grand Officers was then proceeded with, resulting as follows:

M. E. Comp.	S. B. Harman,	Toronto,	Grand Z.
R. " "	L. H. Henderson,	Belleville,	" H.
" " "	J. Dunbar,	Quebec,	" J.
" " "	T. B. Harris,	Hamilton,	" Scribe E.
" " "	E. M. Copeland,	Montreal,	" " N.
" " "	Geo. C. Patterson,	Toronto,	" Prin. Sej.
" " "	D. McLellan,	Hamilton,	" Treasurer
" " "	R. A. Woodcock,	Ingersoll,	" Registrar.
" " "	Edward Ball,	Kingston,	" Janitor.

DISTRICT SUPERINTENDENTS.

R. E. Comp.	Wm. Carey,	London,	London	District-
" " "	G. L. Beard,	Woodstock,	Wilson	"
" " "	Isaac F. Toms,	Goderich,	Huron	"
" " "	E. Mitchell,	Hamilton,	Hamilton	"
" " "	D. Spry,	Toronto,	Toronto	"
" " "	G. H. Dartnell,	Whitby,	Ontario	"
" " "	Donald Ross,	Picton,	P. Edward	"
" " "	J. G. Gemmill,	Ottawa,	Central.	"
" " "	I. H. Stearnes,	Montreal,	Montreal	"
" " "	H. W. Wood,	Dunham,	Eastern Township	"
" " "	H. J. Pratten,	Quebec,	Quebec	"
" " "	D. R. Munro,	St. John,	New Brunswick	"

ELECTED MEMBERS OF EXECUTIVE COMMITTEE.

R. E. Comps. W. B. Simpson, James Seymour, Henry Robertson, H. Macpherson, and F. J. Menet.

A resolution was unanimously adopted, authorizing the Grand Council to prepare and present to M. E. Comp. T. D. Harington, the retiring Grand Z., an address and a suitable testimonial in consideration of the eminent services rendered to the Royal Craft by him as presiding officer of the Grand Council during the past eleven years.

The Officers Elect were duly installed, invested and proclaimed, and, a vote of thanks having been passed to the Toronto Companions, Grand Chapter was closed in ample form.

ORDERS OF THE TEMPLE AND HOSPITAL.

GRAND PRIORY OF THE DOMINION OF CANADA.

The Annual assembly of the united orders of the Temple and Hospital under the banner of the Supreme Grand Conclave of England and Wales, was held at the Masonic Temple in the City of Toronto, on Thursday, the 15th inst. In the absence of the V. E. the Grand Prior Col. W. J. B. McLeod Moore, the Grand East was occupied by V. E. Frater S. B. Harman, P. G. Commander of Ontario, who read on behalf of the Grand Prior the following

ADDRESS.

OF THE GRAND PRIOR OF CANADA AT THE ANNUAL GRAND CONCLAVE, HELD ON THE 14TH OF AUGUST, 1872, AT TORONTO, PROVINCE OF ONTARIO.

FRATRES OF THE CHRISTIAN ORDER OF THE TEMPLE AND HOSPITAL FOR CANADA:—

"Another year with its many hopes and fears, its mercies and trials, has passed away, and we are once more permitted to assemble together and renew our bonds of Christian union. Gratitude for the blessings we enjoy should pervade our hearts, and prepare us to improve our meetings. Here, as Brethren engaged in one common cause, and having at heart one object, we ought to strive by a mutual interchange of fraternal feelings, and harmonious action on all matters connected with the prosperity of our purely Christian Order, to make this and every annual assembly an opportunity for the renewal of Unity, Friendship, and Harmony.

It is with pleasure I can state that the Order of the Temple and Hospital in England was never in a more prosperous condition than at present, and in every part of the wide extent of the jurisdiction of the Supreme Grand Conclave, it is yearly increasing in numbers and influence. Since the last meeting of Grand Priory, four new Encampments have been added to our roll in Canada, with one under Dispensation, all in the Province of Ontario. The "Gondemar" at the Village of Maitland, where I had the pleasure of installing a most enthusiastic and well-informed Brother as Eminent Commander, Frater George C. Longley. At Whitby, the "St. John the Almoner," under Eminent Commander George Henry Frewen Dartnell; and the "Palestine," of Port Hope, of which Frater James M. Irwin is Eminent Commander. In Toronto, from the representations made to me that there was sufficient scope in so large and influential a city I was induced to accede to a petition and recommend a warrant being granted for a second Encampment, the "Odo de St. Amand," having received the assurance of the Eminent Commander Elect, Frater Nelson Gordon Bigelow, that the relations between them and the existing old Encampment, the "Geoffrey de St. Aldemar," would be of the most courteous and cordial character, and tend to the establishing of a lasting friendship. The Deputy Provincial Grand Commander V. E. Frater S. B. Harman in his accustomed able and impressive manner, performed the beautiful ceremony of installation and consecration. All these Encampments will now receive their warrants from the Dominion Grand Chancellor.

In London, where I regretted last year having to report the arrest of the warrant of the "Richard Cœur de Lion" Encampment, I have granted a Dispensation to hold another Encampment, and the Eminent Commander Frater Alfred George Smyth, has been duly installed by the Dep. Prov. Grand Commander, with every prospect of a successful and harmonious result. I am glad to announce that Frater Thomas McMullen, who was suspended by me for contumacious conduct, has delivered to the Grand Chancellor the Minute and Cash Books of the old Encampment, so very improperly retained by him; and having expressed his regret, and forwarded me a written apology requesting to be allowed to retire from the Order in good standing, I have withdrawn the suspension, with the understanding that he does not continue to be an active member of the Order in Canada.

The announcement that H. R. H. the Prince of Wales had honoured the "Faith and Fidelity" Encampment of London, by being installed its Eminent Commander, will be hailed with sincere pleasure by the whole Templar body of England, and no where more enthusiastically than in this Dominion. The deep anxiety and regret caused by the late protracted and dangerous illness of His Royal Highness, and the subsequent rejoicings at his recovery, called forth from the hearts of all classes of Her Majesty's subjects feelings of the most intense loyalty to the throne, and devotion to himself; and may we thus ever, whether in prosperity or adversity, prove loyal to our vows and professions as Templars. With the Heralds, then, who lately proclaimed His Royal Highness Eminent Commander of the "Faith and Fidelity Encampment" let us, too, heartily exclaim,—*"Long life, honour, and prosperity, to His Royal Highness ALBERT EDWARD PRINCE OF WALES, Eminent Commander of the Temple and Hospital, and may God prosper and bless our illustrious and Royal brother!"*

The relations between ourselves and the sister Encampments of the United States, I am happy to say, continue to be of the most cordial and fraternal nature. The Encampment from Portland (Maine) paid a visit to Montreal in the month of June, and the Eminent Commander, with some twenty-four of his Knights, honored me with a visit at the Camp at Laprairie. I only regret that my time was so occupied with the duties of the military camp as to prevent my visiting them in Montreal, and

assisting to pay them, with the Montreal Encampment, that attention I should have felt it a pleasure to offer.

At our last meeting of Grand Priory I made some appointments of Representatives at State Grand Commanderies in the United States, my object being to promote a closer and more intimate feeling of friendship between the members of the sister jurisdictions and our own. It appears, however, that the Grand Encampment of the United States, claiming absolute and exclusive power over Foreign relations does not allow the same to be exercised by their State Grand Commanderies, and issued an edict to that effect, and restricting this interchange of representatives; regretting that I should in any way trespass upon the privileges of the Grand Encampment of the United States, I have directed the Grand Chancellor to notify the fratres to whom rank in the Grand Priory was thus accorded, that we hope, if it does not interfere with their allegiance, that they will consider themselves still Honorary Members of this Grand Priory.

With regard to myself and the Grand Officers appointed Canadian Representatives of these State Commanderies, as a matter of course our functions and duties as such must cease.

The visits of Encampments from the United States to Canada has given rise to a wish on the part of several of our fratres for a change of costume to admit of their taking part in processions and masonic demonstrations. For my own part I cannot agree with the necessity of this change. The order of the Temple as now constituted was never intended for the public gaze, or street display, and the modern innovations of a military uniform and drill so much thought of in the United States, does not convey to my mind the dignified position we ought to assume as successors, although by adoption, of our predecessors the Knights of old, and although I have no wish or intention to disparage the feelings which actuate the order in the United States, it does not follow that we should approve of or adopt their views; and however consistent may be the military undress with the cocked hat adopted by them as a memento of the dress worn by the soldiers of the revolution, it certainly is not an appropriate one for us. I am always glad to entertain and recommend any proposition for the good of the Order, or that would gratify the members, but I fail to see any good in this contemplated change about which I am in receipt of several communications. Our costume, assimilating as it does to that worn of old, is emblematical of the Order, and at the installation of an aspirant the beautiful ceremony of initiation fully explains it,—the white mantle and overcoat is to represent a pure life, with a red cross as a symbol of martyrdom.

The argument used, that it is not a suitable one to assist at the laying of foundation stones, or other masonic demonstrations, cannot be applicable to the Temple—such ceremonies being entirely within the province of the craft degrees of Free Masonry, and never could have formed any part of the duties of the Templar. I am myself strongly opposed to all public displays, and deprecate them most strenuously. There is too great a desire to blazon forth all our doings, which neither can be understood or appreciated by the public at large. The following quotation from a recent masonic address at New Orleans, by Brother the Reverend W. V. Tudor, conveys all I could wish to say:—"Secresy is a peculiar feature of masonry; and the meaning and power of masonic secresy lies in another word, and that is *silence*, and may be read in these words, 'When thou doest thine alms, let not thy left hand know what thy right doeth;' or this, 'He shall not cry or lift up, nor cause his voice to be heard in the streets.'"

One argument adduced in favor of the proposed change is, "that it is the only way in which the success of the Order in Canada can be secured." It is a matter of much regret to me that the principles of the Order of the Temple, its history and antecedents, is so little understood as these sentiments would seem to imply. If the opportunity of exhibiting themselves in public with an attractive costume be really the principal inducement for persons wishing to join the Order, such accessions to our ranks would do us but little credit, and there are surely enough of other distinguished Societies where they might readily obtain the opportunity of the public display they covet, and without being hampered with the vows of the Templar.

I have already appointed a Committee to inquire into, and report upon, such matters as may be thought conducive to the prosperity of the Order in Canada, with a view to the removal of every possible cause of difference, and the strengthening the ties that bind up to our English allegiance, and although so entirely opposed to any alteration in the costume, will request that this desire for an out-door dress be also tak.

into consideration for submission to the Supreme Grand Conclave in England. To the same Committee I would also specially refer the consideration whether, as we have now so many Encampments formed, it would not be expedient at once to establish one or more Provincial Grand Conclaves, the formation of which would, I strongly feel, be the means of advancing the prosperity of the Order, which depends so much on unity of action and a strict adherence to the principles by which we profess to be governed.

I have to announce to you that I have directed credentials to be made out conferring the rank of a Past Deputy Provincial Grand Commander and Honorary Corresponding Member of this Grand Priory on Sir Knight Richard Woof, F. S. A., of Worcester, England, Past Commander of the "St. Amand" Encampment, Worcester, a member of the Supreme Grand Conclave, and one of the Committee now engaged in revising the Statutes of the Order. Frater Woof is well known as the writer of several able treatises, among them a most excellent and interesting little work, which I strongly recommend for the perusal of all Templars, entitled, "A Sketch of the Order of Knights Templar and Knights Hospitallers of St. John of Jerusalem, with notes on masonic Templars." (London: Robert Hardwick, 192, Piccadilly, 1865.)

It would appear an impression is entertained by some Encampments in the United States that there are other Degrees in Masonry considered as a necessary pre-requisite to the Templar. As I have been instrumental in introducing several of those degrees and orders into Canada it may not be out of place to allude to them and state that no other degree is required for a novice of our order than that of the Royal Arch as practised in England. The Order of the Red Cross of Constance, although a Christian one, has no connection whatever with that of the Temple, and is held under quite a separate jurisdiction. The historical notice, in the Statutes of that Order, has unintentionally been the means of disseminating a very great error, which was contradicted by a declaration from the Grand Sovereign of that Order last year namely, that this Masonic Red Cross was the actual representative of the ancient and still existing public Order of that name, supported by a wild fiction that the Abbe Guistiniani, who was attached to the Venetian Embassy in London, and was himself a Grand Cross, had conferred the novitiate cross on certain freemasons. It is clearly shewn that this is not the case, and it merely claims to be a revised branch of the masonic brotherhood which formed part of the system of the Baron Hunde about 1750, and is the same Order as that over which the late Duke of Sussex presided from 1813 to 1845, for reception into which the degree of Master Mason is a necessary qualification.

By the last mail I am in receipt of a communication from the Grand Vice-Chancellor, informing me that an Encampment, known in London as the "Holy Cross and Beaunomir" is not on the Roll of Grand Conclave, the committee having declined to recommend the granting of a warrant of confirmation of an old warrant dated in 1793. The holder of this warrant, Brother Morton Edwards, not a Knight Templar on Grand Conclave Register, and who claims to be the Commander by virtue thereof, has been suspended by the Grand Lodge of Mark Masters, of which body he was a Grand Officer, on the complaint of the authorities of Grand Conclave, under the Tripartite Treaty of 13th March, 1871, between the supreme authorities of the United Orders of the Temple and Hospital, and Malta, the 33rd Degree, and the Grand Lodge of Mark Masters, for pretending to confer the Degrees of Knight Templar and Knight of Malta in England.

The Grand Chancellor will read a Circular, also received in connection with the Treaty above named.

And now, Frateres of the Temple, let me thank you for the kindness you have always manifested towards me, and the respect you have been pleased to entertain for my opinions in all matters connected with the Order—giving me credit for motives of active zeal to advance the interests and insure the prosperity of the Canadian Branch of the Temple, and I remain ever,

Your faithful Frater,

W. J. B. MACLEOD MOORE,

Grand Prior of the Dominion of Canada.

A resolution was unanimously adopted thanking the Grand Prior for his interesting and instructive address.

The Grand Chancellor submitted statements of the receipts and expenditure during the past year, which exhibit the finances to be in a prosperous and satisfactory condition.

V. E. † Frater T. B. Harris presented his credentials as the ac-

credited representative from the Grand Commandery of Louisiana, which were courteously received and accepted.

V. E. † Frater T. D. Harington owing to the increase of his official duties, deemed it advisable to ask to be relieved from the position of Dep. Grand Prior and Dep. Grand Commander for the Dominion. The Grand Priory expressed its deep regret at the loss of the services in that position of so eminent and zealous a frater.

V. E. † Frater S. B. Harman, was then proclaimed Dep. Grand Prior and Dep. Grand Commander of the Dominion.

A cordial vote of thanks was tendered to the Sir Knights of the Geoffrey de St. Aldemar and Odo de St. Amand Encampments for their hospitalities courteously extended to the members in attendance.

The next Annual Assembly will be held at the City of Kingston.

The Grand Priory was then closed in due form.

CRYPTIC MASONRY.

The Grand Council of Royal and Select Masters of Ontario, convened in Annual Convocation in the Masonic Hall at Toronto, on the 13th day of August 1872, at 3 P. M. and opened in due form.

PRESENT :

R. Ill. Comp.	Daniel Spry, Toronto,	as M. P. Grand Master.
" " "	N. Gordon Bigelow, Toronto,	as R. P. D. " "
" " "	D. McLellan, Hamilton,	as R. P. " "
V. " "	M. McLeod, Bradford,	as P. " "
R. " "	Thos. Sargent, Toronto,	as Grand Recorder.
" " "	F. J. Menet, "	as " Treasurer.
" " "	W. H. Porter, Bradford.	as " M. of Cer.
" " "	H. W. Wood, Knowlton Que.	as " Capt. of Guard.
" " "	W. J. Morris, Toronto,	as " Conductor.
" " "	J. B. Nixon, "	as " Steward.
" " "	J. L. Dixon, "	as " Sentinel.

The Grand Recorder read a communication from the Most Puissant Grand Master, M. Ill. Comp. T. Douglas Harington, expressing his regret that through ill health he was unable to be present with the Illustrious Companions at the Annual Convocation.

In absence of the M. P. G. Master, the D. P. Grand M. R. Ill. Comp. Daniel Spry of Toronto presented the following address to the Comp's. assembled in Council.

"To the M. P. Grand Council of Royal and Select Masters of Ontario, assembled in Annual Convocation at Toronto August 13th 1872.

ILLUSTRIOUS COMPANIONS,

In the absence of our M. P. G. Master who is unable to be with us owing to ill health, it devolves upon me to open Grand Council and to preside over its deliberations during the present Convocation.

In assembling together at the first Annual Convocation, we are enabled to review the events of the past year, and to a certain extent judge of the wisdom of the Illustrious Companions who but one year ago met in this city, and with an earnest desire to advance the best interest of Cryptic Masonry, and to assist in giving it a permanent place among the Masonic orders of this Dominion, organized the Grand Council of Ontario.

It is however a source of deep regret to us, that we have not with us on this occasion, M. Ill. Comp. T. Douglas Harrington, whose familiar face and fraternal greeting cannot well be spared from our Annual Masonic gatherings, while, therefore we are once more permitted to assemble together to exchange fraternal recognitions, renew past friendships, and take council for the future; let us with grateful hearts return thanks to the H. O. O. I., and earnestly pray He may be pleased to restore to health and strength our M. P. Grand Master, so that he may long be spared to us, who love him for his wisdom, his masonic knowledge, and his lasting friendship.

Since our last meeting, the Constitution and the Proceedings of the Convention, which formed Grand Council, have been printed and copies forwarded to every Grand Council, Masonic Journal, and to every Subordinate Council in Canada, as well as to many leading Masons.

This has awakened a considerable interest in the Cryptic rite, and an earnest desire has been showed by many of our Masonic Companions to penetrate the mysteries of the S. V.

Cryptic Masonry is assuming its proper position, and earnest Masons are beginning to show that they recognize its merits and I feel assured that in due time a Council will be organized wherever there exists a well conducted Chapter.

NEW COUNCILS.

During the year the M. P. Grand Master has granted Dispensations for opening three new Councils, which are named and situated as follows :

Khurum, Maitland, March 2nd, 1872, Geo. C. Longley, T. Ill. M.

Prevost, Dunham, March 2nd, 1872, Edson Kemp, T. Ill. M.

Izabud, Montreal, March 2nd, 1872, John H. Isaacson, T. Ill. M.

Each of these applications were accompanied by the proper certificates and vouchers of the Inspector General of the Division, as required by Art. X, of the Constitution, and it is for Grand Council, now to decide, whether or not a Warrant of Constitution be issued to them respectively, R. Ill. Comp. N. Gordon Bigelow, Inspector General for Quebec, to whom the Grand Master granted his Dispensation, proceeded to the various places where the Councils were to be opened, and instructed the Illustrious Companions in the proper organizations of their Councils.

RECOGNITION.

Grand Council has to be congratulated upon the prompt and hearty recognition extended to it by the M. P. the Grand Council of New Brunswick.

This prompt action on the part of the Grand Body, from which all the councils which took part in the formation of this Grand Council obtained their Warrants, will be highly esteemed, and it will assist in linking us still closer in the bonds of fraternal affection with our Illustrious Companions and Countrymen of the Maritime Provinces. Many of the Grand Council of the United States have also been prompt in extending to us fraternal recognition, amongst which may be mentioned Massachusetts, Tennessee, Illinois, Alabama and New Jersey.

REPRESENTATIVES.

In compliance with the resolution passed by Grand Council, the M. P. Grand Master made arrangements for an exchange of Representatives with several Grand Councils, and he has appointed the following Illustrious Companions as our representatives, near these Grand Councils :
viz:

M. Ill. Comp.	Robert Marshall, 33 ^o	Near Grand Council of N Brunswick
" "	Wm. P. Anderson,	" " " of Massachusetts.
R. "	Oliver Bourke,	" " " " Michigan.
M. "	Geo. S. Blackie, 33 ^o	" " " " Tennessee.
R. "	Benj. F. Moore,	" " " " Georgia.
M. "	H. H. Hubbard,	" " " " Illionis.
R. "	Fred. L. Robertson,	" " " " Alabama.
M. "	Geo. Frank Gouley,	" " " " Missouri.
M. "	James M. Credie,	" " " " New York.
R. "	Edward P. Burnham,	" " " " Maine.
R. "	W. H. S. Whitecomb,	" " " " Vermont.
R. "	Thos. S. Parvin,	" " " " Iowa.
R. "	Sheddon Sickles, 32 ^o	" " " " Ohio.
M. "	Alfred Creigh, 33 ^o	" " " " Pennsylvania.

Several of these Grand Councils have named Representatives near this Grand Council, viz :

M. Ill. Comp.	T. Douglas Harrington, 33 ^o	from Ga. Coun. New Brunswick
R. "	Robert Ramsay, 32 ^o	" " " Tennessee.
R. "	David McLellan, 18 ^o	" " " Georgia.
M. "	T. Douglas Harrington, 33 ^o	" " " Illionis.
R. "	C. Schomberg Elliot, 18 ^o	" " " Alabama.
R. "	Thos. Bird Harris, 33 ^o	" " " Missouri.
R. "	Daniel Spry, 18 ^o	" " " Vermont.

Should they present their credentials during the present Convocation, we will have the pleasure of receiving and welcoming the Illustrious Companions.

DEGREES.

From all I can learn the Councils in this jurisdiction are in a flourishing condition. They all follow the work as taught by our Illustrious Companions of New Brunswick, and there is that uniformity which it is pleasing to witness. Our Councils confer the Royal, Select, Super Excellent, and "Red Cross" degrees, and I observe that some of the chairmen of the Committees of Foreign Correspondence find fault with us for recognizing the "Red Cross" as a Cryptic degree, under the circumstances I think it would be well to publish for the information of the Illustrious Comp's. the correspondence as set forth in the proceedings of the Grand Council of New Brunswick.

Finally, my illustrious companions, we may congratulate ourselves upon the position which Cryptic Masonry has attained in this jurisdiction in so short a period, and may we with an earnest desire to extend its usefulness, fervently invoke the blessing of the H. O. O. I. for the prosperity of our Cryptic rite, and that he may continue to bless and preserve us in all our undertakings.

Yours sincerely and fraternally

DANIEL SPRY,

R. P. Dep. Grand Master.

Toronto, August 13th, 1872.

Immediately after the delivery of the address (which was referred to a committee) the R. P. Dep. Grand Master appointed the several committees on credentials, finance, dispensations and charters, which reports were presented by the several chairman in due course.

The reports of the following Inspectors of Divisions were then presented and referred to committee.

- R. Ill. Comp. D. McLellan 18^o, Eastern Division of Ontario.
 R. Ill. Comp. G. H. Patterson 18^o, Western Division of Ontario.
 R. Ill. Comp. N. G. Bigelow, Quebec Division.

These several reports show the increase of Councils, and the efficiency with which they are worked, all the Councils are steadily progressing, and the ritual well and faithfully exemplified.

A resolution was proposed and carried unanimously, conferring the rank of Past R. P. D. G. Master upon Ill. Comp. Thos. Bird Harris of Hamilton, Grand Scribe E. in consideration of the long and faithful services rendered to Masonry by that Ill. Companion.

The Election of Officers for the ensuing year was then proceeded with, which resulted as follows :

- R. Ill. Comp. Daniel Spry, 18^o, Toronto, M. P. G. Master.
 " " " H. Gordon Bigelow, 18^o, Toronto, R. P. D. G. Master.
 " " " W. J. B. McLeod Moore, 33^o, Laprairie, Past R. P. D. G. M.
 " " " T. B. Harris, 33^o, Hamilton, Past R. P. D. G. M.
 " " " J. H. Isaacs, Montreal, R. P. G. M.
 " " " W. H. Porter, 18^o, Bradford, P. G. M.
 " " " T. Sargant, 18^o, Toronto, Grand Recorder.
 " " " D. McLellan, 18^o, Hamilton, Grand Treasurer.
 " " " M. McLeod, 18^o, Bradford, Grand Capt. of Guards.
 " " " J. L. Dixon, Toronto, Grand Sentinel.

And by the several Councils in each Division—

- R. Ill. Comp. Edson Kemp, Montreal, Insp. Gen., Quebec Division.
 " " " R. Ramsay, 32^o, Orillia, Insp. Gen., East'n Div'n of Ont.
 " " " G. H. Patterson, 18^o, Galt, " " West'n " "

And appointed by the M. P. G. Master Elect—

- V. Ill. Comp. W. J. Morris, Toronto, Insp. Gen., Manitoba.

The following appointments were then made by the M. P. Grand Master Elect.

- | | |
|---|-----------------|
| V. Ill. Comp. Canon Ramsay, New Market, | Grand Chaplain. |
| " " F. J. Menet, Toronto, | " M. of Cer. |
| " " H. W. Wood, Knowlton, Q., | " Conductor. |
| " " Geo. C. Longley, Maitland, | " Organist. |
| " " J. B. Nixon, 18 ^o , Toronto, | " Stewards. |
| " " B. Barnard, Bradford, | |

The following Ill. Comps. were elected members of the Executive Committee :

- R. Ill. Comp. C. Schomberg Elliott, Orillia.
 " " " D. McLellan, Hamilton.
 V. " " J. W. H. Wilson, Bradford.
 " " " W. Walkem "

After the Election, the M. P. G. M. was installed and proclaimed in due form by Ill. Companion D. B. Tracy, Past M. P. G. M. of Michigan; and the M. P. Grand Master, assisted by several other Illustrious Companions, installed the other officers.

We can cheerfully recommend our Comps. who have not entered the S. V. to avail themselves of the earliest opportunity, and wherever there is a desire evinced to open new Councils, all information will be promptly given by applying to the Grand Recorder, R. Ill. Comp. Thomas Sargant, who is well known amongst the Craft in Canada as an earnest worker, and all necessary formula will be supplied for any Comps. who entertain such desire. It is a rite which should be pro-

mulgated wherever a Royal Arch Chapter is in existence. Suffice it to say what the Royal Arch is to the Master Mason, the degrees of Royal and Select Master are to the Royal Arch Mason, thereby revealing the secrets of the Secret Vault which are but partially explained in the R. A. Degree.

NOTICES OF MOTION.

During the recent Communication of Grand Lodge the following notices of motion were given for the next Annual Communication :

APPENDIX TO CONSTITUTION.

That the regulation in appendix to the Constitution, beginning "In all cases and under all circumstances the Lodge must be opened in the First Degree, and in this degree all ordinary business of the Lodge is to be transacted," be amended by omitting the words *in this degree* all the ordinary business of the Lodge is to be transacted, in that place, and inserting them after the words *the Lodge is then opened in the Third Degree.*

EXPENSES OF D. D. G. MASTERS.

That the expenses incurred by the District Deputy Grand Masters in visiting the different Lodges in their districts be defrayed by Grand Lodge, and that such alterations in the Constitution as may be necessary to effect that end may be made.

DIVISION OF ONTARIO DISTRICT.

That the District of Ontario be divided as follows: The Counties of Ontario and Victoria and the West Riding of Durham to form the Ontario District, and the Counties of Northumberland and Peterborough and the East Riding of Durham to form the East Ontario District.

FIXED PLACES FOR GRAND LODGE MEETINGS.

That the Regular Communications of Grand Lodge be held alternately in the cities of Toronto, Ottawa and Montreal.

DEPUTY GRAND MASTER.

That article 1 of Deputy Grand Master, Book of Constitution, which requires that the Deputy Grand Master shall not be elected from that portion of the Province in which the Grand Master resides, be amended by striking out the following words, "and in order that both sections of the Province may enjoy a proper representation he shall not be elected from that portion of the Province in which the Grand Master resides."

THE DIVISION OF DISTRICTS.

That the County of Perth be taken from the Huron District and added to the Wellington District, or that a new Masonic District be formed from the present Huron District, as the present District is too large geographically, irrespective of the number of Lodges being too great for one person properly to attend to the duties of D. D. G. M.

DUAL MEMBERSHIP.

That the Constitution be so amended as to prohibit dual membership in cities, towns or villages, in which there is concurrent jurisdiction.

DISTRICT DEPUTY GRAND MASTERS.

That clause 1 of the Book of Constitution of "District Deputy Grand Master" be amended by adding the following words, "But no Brother can be elected a District Deputy Grand Master while holding the office of W. M. of a private Lodge; nor can a Brother be elected W. M. of a private Lodge while holding the office of District Deputy Grand Master."

BOARD OF GENERAL PURPOSES.

That the following words be struck out of Section 1 "of Board of General Purposes," *not more than one half of such appointed or elected members are to be Past Masters at the time of such election.*

SUSPENSION FOR NON-PAYMENT OF DUES.

A resolution to so amend the Constitution that all members of private Lodges suspended for non-payment of dues, or otherwise, shall not be re-admitted to membership until after a fresh proposition and ballot in the same manner as for affiliation."

 NEGATIVE MEN.

We meet with this class of men everywhere. They are negative in word, in thought and in deed. Their whole lives seem to be made up of negatives. Some of this class knock at the door of our Masonic Temple, and are imprudently admitted. A careless investigation is made, and they are received on the ground that no evil is known of them. No one has been heard to say that they were guilty of anything wrong. And upon a favorable report, the Lodge cast a clear ballot. But when a person of this character is received, what has Masonry gained? An individual of this stripe continues his negative course of life. His Masonic journeyings, as far as real Masonry is concerned, do not prove that he is a true Mason, any more than his life as a citizen proves that he was useful as a citizen, and society benefitted by him.

We would ask in all candor, after the door had been opened to such men, wherein are we strengthened, how are we benefitted, and what have we gained? It is barely possible that the institution of Masonry may have more contributing members. As citizens they did that which would barely give them the title. As masons they do no more. They have the name, while in spirit they are dead. Such men always work in a groove, of doing just what is absolutely necessary to retain fellowship. If citizens, they will pay their taxes and obey the moral

law, so far as it is expressed on the statutes, and the Constitution of the Commonwealth. Thus far they go, and no farther.

If they have crossed the threshold of Masonry, they will pay their dues, obey every summons, if they cannot present an excuse. Legally, as the letter expresses it, they obey the moral law. They put no stumbling block in the way, whereby any may fall. At the same time, they are exceedingly careful not to see any that are in the way, for fear they may be obliged by the nature and power of their fellowship to remove them. For it is the work of a Mason to make rough things smooth.

It is thus that our ranks are filled with mere automatons. These negative men in the Lodge do great injury. From the fact, the true positive members are compelled to carry them through life. We have some who are positive only in some things, but in many measures cast their influence in a negative way upon our honored fraternity. They never are heard to speak an encouraging word, or lend a helping hand, to implant the pure principles of Masonry in the soul of any one.

Masonry, to a true positive Mason, is like a good husband to a wife. Some men who are called good husbands never speak an unkind word to their wives. But the important question is, do they ever speak kind words to them. So with Masonry, men may not directly with the tongue and lips denounce it. At the same time, in their every-day's life, they make a negative record to what Masonry imperatively demands of them.

A life of indifference to a friend develops no friendship. It will blast, chill and harden the warmest heart. A negative Mason will not fit and prepare a rough ashlar for the firm, upright walls of the Masonic edifice. In order that Masonry shine in its meridian splendor, in its unclouded and un eclipsed principles, it must have a positive membership. A membership of true, living, upright, noble men, who will not shrink from, ignore duty, nor forget obligations.—*Mystic Star*.

A GREENLANDER'S "HEREAFTER."—The Greenlander believes that when a man dies his soul travels to Torngarsuk—the land where reigns perpetual summer, all sunshine, and no night; where there are good water, and birds, fish, seals, and reindeer without end, that are to be caught without trouble, or are found cooking alive in a huge kettle. But the journey to this land is difficult; the souls have to slide five days or more down a precipice all stained with the blood of those who have gone down before. And it is especially grievous for the poor souls, when the journey must be made in winter or in tempest, for then a soul may come to harm, or suffer the other death, as they call it, when it perishes utterly and nothing is left. The bridge Es Sirat, which stretches over the midst of the Moslem hell, finer than a hair and sharper than the edge of a sword, conveys a similar conception; and the Jews, too, when they came to believe in immortality, imagined a bridge of hell, at least for unbelievers to pass. Mr. Tylor traces this idea of a bridge in Java, in North America, in South America; and he shows how, in Polynesia, the bridge is replaced by canoes, in which the souls had to pass the great gulf.—*Mackey's Freemason*.

THERE IS NO DEATH.

There is no death ! The stars go down
 To rise upon some fairer shore ;
 And bright, in heaven's jewelled crown,
 They shine for evermore.

There is no death ! The dust we tread
 Shall change beneath the summer showers
 To golden grain or mellow fruit,
 Or rainbow-tinted flowers.

The granite rocks disorganize,
 And feed the hungry moss they bear ;
 The forest leaves drink daily life
 From out the viewless air.

There is no death ! The leaves may fall,
 And flowers may fade and pass away ;
 They only wait through wintry hours
 The coming of May-day.

There is no death ! An angel-form
 Walks o'er the earth with silent tread ;
 And bears our best beloved away,
 And then we call them "dead"

He leaves our hearts all desolate,
 And plucks our fairest, sweetest flowers ;
 Transplanted into bliss, they now
 Adorn immortal bowers.

The bird-like voice, whose joyous tones
 Made glad these scenes of sin and strife,
 Sings now an everlasting song
 Around the tree of life.

Where'er he sees a smile too bright,
 Or heart too pure for taint and vice,
 He bears it to that world of light,
 To dwell in paradise.

Born unto that undying life,
 They leave us but to come again ;
 With joy we welcome them the same,
 Except their sin and pain.

And ever near us, though unseen,
 The dear, immortal spirits tread ;
 For all the boundless universe
 Is life—there is no dead !