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No. 1.

"THE STRANGEST ADVENTURE,"

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"Yes, I could tell you plenty of stories like that; I've seen a few adventures in my time."

"You have, indeed; but won't you give me a few more? It's early yet."

We were sitting in the half-demolished summer-house of a little village inn, on the coast of Brittany—in all probability the only wakeful inhabitants of the whole place, for sitting up till eleven p. m. is an enormity unknown in that primitive region. My companion's stern swarthy face and tangled black beard, seen beneath the uncertain light of the raising moon, might have made him appear, to any person of unsteady nerves, rather an "uncanny" comrade for a midnight *tete-a-tete*; but in spite of his repellant manner and miner-like roughness of speech, there was an indescribable *something* in his tone and bearing, which convinced me that, however he might have fallen, or been forced into his present nondescript way of life, he had (to use the common phrase) "been a gentleman once." This, however, was mere conjecture on my part; for in all the marvellous diorama of personal adventure which he had spread before me—riotous revels in Australia taverns, succeeded by days of deadly peril in Antarctic seas; fighting with pirates in the Straits of Malacca, following upon weeks of luxurious indolence amid the lotus-eaters of Brazil; sleigh-driving across Russian steppes, and bear-hunts in American forests—there was not the slightest hint at his early life or original station in society. It was at the close of a vivid description of a hurricane off Cape Horn that my Ulysses paused in his narrative, and I now reiterate my request for another page from this eventful autobiography.

"What! not tired yet? It's not every one that could stand hearing a fellow talk so long about himself."

"Well," said I, "I'll only ask you for one more; tell me the strangest adventure you ever had."

The wanderer started slightly, and then said, in an altered voice, "You've made a better bargain than you think for; I *will* tell you the

strangest of all, and let us see how you like it. I don't ask you to believe it, because I know that when you put these sort of things into books people laugh, and talk of Baron Munchausen, and all that. I've read the Baron," he went on, noticing my look of surprise, "and many other books that you'd never give me credit for; but in a book this story I'm going to tell you would be impossible; and it's just *because* it seems impossible that it is true."

"So says Byron," interrupted I, speaking lightly, in order to dissipate the effect involuntarily produced upon me by the terrible emphasis of the man's tone and manner,

"I've read Byron too," he rejoined, "though you mayn't think it. That description of the sunset in Greece was always a favorite bit of mine.

"But I must get to my story. You remember how those two fellows robbed my tent, and how I fired all the six barrels of my revolver into them as they ran off? Well, it was just after that job that I shifted my tent away from the rest, thinking I'd be more comfortable by myself for a bit. You'll say this was rather venturesome, after I'd been robbed once already; but then, you see, these beauties that I fired at thought that they'd fairly cleaned me out. Nobody knew that I'd got lot more buried under a big gum tree some two hundred yards off; so the whole camp thought I was dry, and you may be sure that I did not undeceive them. Well, I moved my tent up to the tree where the gold was, and there I stayed; but I still stuck to my digging, to make up for what I'd lost. I got a middling lot of dust every day, but I took care to let nobody see more of it than I could help; so folks got to think I was down on my luck, and left off minding about me at all.

"One night I'd been working pretty late, and got chilled right through; and, though I rolled my blanket well around me after turning into my hammock, I couldn't get warm anyhow; and so I shivered away till I fell asleep. Then I fell to dreaming that I was in a trance, like some man I once read about in America, and that they thought me dead, and were going to bury me. I tried my hardest to move, or scream out, or something, but no good; and I heard the coffin lid slap to, and the first spadefull of earth fall on it, and then I awoke.

"It was a fine bright morning, and through the opening of the tent I could see the sun shining, and hear the picks and cradles getting to work as usual. But my dream wasn't *all* fancy, for I felt as if I were bound down and couldn't move an inch; and yet it wasn't quite that either; it was more as if I had no substance left, but was all air and shadow. If ever a man felt like a ghost, I did then.

"Well, I didn't think of being frightened just at first; I felt more put out and foolish, like a man who's had a tumble, or splashed all over by a cart. It seemed so queer for a great strong fellow like me to be laid by the heels that way, and at first the thought of it almost made me laugh; so there I lay like a great log ever so long, listening to all the noises from the camp, till at last (about noon it must have been, by the sun) I began to feel hungry, and commenced looking very hard at my 'damper' and cold mutton, which lay upon a log t'other side of the tent. 'Well,' thought I, 'it's a queer thing for a man to be starved this way, with food before his eyes!' But the moment I thought it, something cold seemed to clutch my very heart and squeeze it all together. I tried to put it away by saying to myself, 'This'll go off soon,

of course it will;' but at that minute it flashed across me, as if some one had written it in letters of fire all over the place, 'And supposing it *dose'*at go off; WHAT THEN?'

"It was then that I began to feel frightened for the first time. I turned sick all at once, as if I was going to die, and likely enough I may have fainted, for the next thing I remember, there was a great silence all over the camp; and by that I knew that the men were having their dinner, and that it must be late in the afternoon. As night came on, I began to feel very bad every way. So long as the sun was shining, and the sound of the picking and shoveling went on, the light, and the noise, and the feeling of having lots of people close to me, kept me up a bit; but when the sound died away little by little, and the darkness came all round, as if it were locking me in, I felt as cast down and helpless as a child lost in a great town. However, my hunger made me savage-like, and that held me up; for so long as there's strength enough for anger in a man, he's got a chance; it's when he can't feel savage that his heart's broken. Only I kept always wishing that something would break the silence; and at last something *did* with a vengeance, for a lot of horrible dingoes commenced howling. And so they kept on, and worked me up till I felt as if I'd give anything to have just one blow at them, no matter what came after; for what with the hunger, and the lying still so long, and the howling of these brutes, I'd got so mad, that I'd have liked to killed *something*, no matter what it was. And so the night wore away—a dreary night for me?"

While he was speaking the moon had become gradually obscured, and we were wrapped in a shadowy dimness that harmonized well with the gloomy recital, to which the deepening somberness of his tone lent additional horror.

"The sun rose at last, but it brought no bright morning hope with it; only the same weary helplessness, which seemed as if it had lasted for days and days—for I had lost all count of time. When the noise of the diggings began again, I almost wished it would leave off, much as I had wished for it before; for it sent a kind of horror through me to think of the hundreds of men so near, any one of whom would have run like lightning to help me, if he'd only known of the scrape I was in—while I lay dumb and dying close by. Ay, *dying!* It was no use shamming hopeful any longer; for now I began to feel a gnawing and tugging in my inside, as if the teeth of a wolf were tearing it; and I knew what it meant, for I'd felt it before, only not so bad. I wouldn't have minded so much, if I could only have screamed, or flung myself about, or *anything* to show what I felt; but to lie there, stock-still and speechless, it was horrible."

A shudder, which I could see in the uncertain light, shook his strong frame as he proceeded.

"As the sun grew hotter, the flies began to swarm; as I watched them, it struck me all of a sudden, what a way I should be in, supposing they should attack me; for, as I was then, they might have sucked every drop of blood before I could have stirred a finger. I knew something of what Australian bush-flies could do, for I'd once stumbled on the body of a shepherd who had been tied to a tree by the bush-rangers, and left. However, luckily for me, there was something else in the tent that tempted them more, and that was the food I'd left lying on

the log. In a second they were down on it; all the meat turned black at once, as if with a shower of soot, and their buzzing was like the wind blowing through a row of wires. You'd laugh at me, stranger, if I were to tell you how savage that sight made me; for, of course, you'll say I ought to have been mighty glad to get off so cheap; but, oh! to see those accursed vermin gorging themselves before my eyes, while I, a man, lay starving! I tell you, all that I felt before was nothing to it!

"Towards afternoon there began a kind of whispering and humming in my ears, getting louder bit by bit. It wasn't the flies, for they were all gone; it was what comes to one on the second or third day of starving to death, and I knew it. Some of my mates that was starved up country used to keep putting their hands to their ears for awhile before they died, saying that they heard something whispering to them. It got stronger and stronger, till the sound seemed to shape itself into an old song that a man I was with in Brazil kept crooning over just before he died. The song was all about a party going across the desert to look for some men that were lost; but the verse that rang in my head then was thus:

"And never a man, and never a beast,
They met on their desolate way;
But the bleaching bones in the hungry sand
Said all that a tongue could say."

And so it kept going over and over, till at last I fairly went off, half slept and half fainted.

"It was late when I awoke, and I can't tell you how I felt at seeing the sun setting again. As the light faded, I felt as if my life was going out along with it, and when it dipped below the horizon, I was ready to start up and stretch out my arm to hold it back, if I'd had the strength. And such a night as that second night was, good Heaven! There's a verse somewhere in the Bible that speaks of 'a horror of great darkness;' I learned it at school, but I never knew what it really meant till then. This time there was no howling of dingoes, no noise of any sort; all was deadly still, as if the world itself, with all that lived and breathed in it, were dead, and I alone kept living, living on. I suppose I must have been getting light-headed with hunger and weakness, for I began to fancy all sorts of queer things. First, I thought I was nailed down in a coffin, and that if I could only move or scream, or even speak, the lid would fly open; but I couldn't. Then it seemed as if I were at the bottom of the sea, and the weight of the water above pressed me down, till I could hardly breathe. All at once I was startled out of my fancies by a sound close to the tent, the like of which I never heard before or since: a low moaning cry, that sounded like 'All alone! all alone!' over and over again. I can't tell to this day whether I really heard it, or only fancied it; but at the time it gave me such a horror, that I nearly went mad.

"The third morning came, and found me nearly at my last. The gnawing pain was gone, and instead of it had come a pleasant drowsiness, like what a man feels when he falls down to sleep in the snow. All the morning I lay in a kind of dream, thinking of nothing, fearing nothing; as quite as a child at its mother's breast; till all at once I saw something that roused me in good earnest—a black shining thing, like a long strip of velvet, came gliding into the tent. I knew it

directly for one of the deadliest snakes in Australia. The next moment I heard the rustle of its coils up the tent-pole to which my hammock was slung, and then I saw its flat head and black beady eyes hanging right down into my face to see if I were dead or not. I suppose it thought I was, for the next minute it slid down over my face, and to and fro along the hammock, till at last it went to the other pole, and then it glided off, and I saw no more of it. Anybody watching me then would have called me a brave fellow; but I dare say it's not the first time that a man has been thought brave because he couldn't run away!

"I don't know how long it was after that—it may have been an hour, or a day, or a week, for all I could tell—that a shadow fell across my face, and I heard a voice calling out, 'Holloa, mate! can you give us a firestick? I've let my fire go out!' With the sound of that voice all my love of life came back again, and I gathered up my strength to try to speak.

"Seeing me lying there so white and still, the fellow must have thought me dead; and for a moment—the bitterest moment I ever had—I thought he was going to turn and go out again; but, although I couldn't speak, I managed just to move my eyelids, and he saw it. He said nothing, but raised my head on his arm, and took out his flask to pour some rum into my mouth; and then I knew that I was saved, and with the shock of the reaction I fainted in right earnest."

Here my strange companion suddenly ceased, and, raising from his chair said to me, 'You've had your story, stranger, and now I'm going to bid you good night; for I haven't spoken of this business since it befel' me, and it rather upsets me thinking of it. You tell me you're off early to-morrow morning, so it's a hundred to one if we ever meet again; but, in any case, I wish you success in your travels, and may you end better than I have done!'

Then grasping my hand with a force that made it tingle to the wrist, he departed.

His parting words were true, for we have never met since that night; but should these lines ever meet his eye, it may gratify him to know there is at least *one* man in the world who fully believes his story, even though it be (as he styled it) "the strangest adventure of all."

—Mackay's *National Freemason*.

ERRORS IN NATURAL HISTORY.—I wish to call the attention of your readers to a few errors in Natural History, that are generally believed by the young, (and sometimes by the old.) We often see it asserted in school books, that the lion and eagle will not eat any animal that they have not killed themselves. Any naturalist knows that such is not the truth. Any person preparing a book for the young should know better than to print such folly for the youth of the land to read. I once heard an old gentleman say that porcupines could throw their quills; some people believe that they can shoot their quills three or four rods—thus making quite a monster out of a quiet, harmless animal. I once heard a gentleman telling how tree toads could change their color to suit any object that they chanced to set upon; he said that their *natural* color was whitish. How an animal that was always changing its color, could have a *natural* color, I could not comprehend.—H. Shilch, O.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

[Continued.]

THE BOOK, THE SQUARE AND THE COMPASSES.

The ancient Egyptians placed the square and compasses in the hands of Anubis or Horus, to warn the husbandmen to be in readiness to measure their lands, to take angles, in order to distinguish them from the lands of others.

The statues whose hands and feet are frequently swathed, and which are found in the cabinets of our virtuoso, are no other than the statues of Osiris, Isis and Horus, such as they were to the people at the time of the inundation. There was nothing then to be done, and the inaction was universal. The entire cessation of the rural work could not be better intimated than by a Horus swathed or deprived of the use of his feet by the inundation, and using only his arm to point out the measure of the water, a vane to show the winds, another instrument to take angles and a horn to proclaim the general surveying.

The inventor of the square and compasses is said to be Daedalus. Daedalus however was the name given to Anubis when he was represented with large hawk's wings, which was done when the water in the Nile had risen to a sufficient height to ensure a plentiful harvest. And since the Egyptians in subsequent years mistook the symbol of Osiris, Isis and Anubis for real persons, which had formerly lived among them (as has been shown before) it is easily explained how it came to ascribe to Daedalus the invention of the square and compasses. The square was in Egypt an emblem of Justice, because it was the means by which was ascertained the boundaries of lands that had been obscured or carried away by the inundation.

In the solemn processions of the Egyptians one of the officers, the Hierogrammatist, or sacred scribe, wore two feathers on his head and in his hands a Book and a ruler, to which were added the instruments of writing, some ink and a reed. The book contained the laws of Egypt, relating to sacrifices and other matters appertaining to religion.

A POINT WITHIN A CIRCLE.

The tribes contiguous to *Judea*, placed a jod in the centre of a circle as a symbol of the Deity, surrounded by eternity, of which he was said to be the inscrutable author, the ornament and support. The *Samothracians* had a great veneration for the circle, which they considered as consecrated by the universal presence of the deity and hence rings are distributed to the initiated as amulets possessed of the power of averting danger.

The *Chinese* used a symbol which bore a great resemblance to the circle with a point in the centre. This symbol was a circle, bounded north and south by two serpents, equivalent to the two perpendicular parallel

lines of the masonic symbol, and was emblematical of the universe, protected and supported equally by the power and wisdom of the creator.

The *Hindocs* believed that the Supreme Being was correctly represented by a perfect sphere without beginning and without end.

The first settlers in *Egypt* transmitted to their posterity an exact copy of the masonic point within a circle, expressed in emblematical language. The widely extended universe was represented as a circle of boundless light, in the centre of which the deity was said to dwell, or in other words, the circle was symbolical of his eternity.

The point within a circle afterwards became a universal emblem to denote the temple of the deity, and was referred to the planetary circle, in the centre of which was fixed the sun, as the universal god and father of nature, for the whole circle of heaven was called God.

The Egyptians observed towards the north, that a circuit in the heavens always appeared above the horizon, this they denominated one great empire; and as there is a point in the middle of it which is always stationary, they made it the seat of the empire and subjected it to the government of a monarch, who could from his throne (that is the *pole*) behold all the nations of the earth both by night and by day. This notion no doubt gave rise to the custom of symbolizing Deity by a circle with a dot in the centre. That part surrounding the *south pole* was distinguished as another grand division and called the *Pit*, in contradiction from the opposite which was called the mountain. Hence the epithets *Helion* and *Acheron*. *Helion* is the sun in his highest estate, which the Greeks pronounce *Heli-os* that is *Eli-os* the most High. *Acheron* is generally translated *Hell*. It is a compound of *Acher* the state or condition and *On* the sun. *Acher-on* therefore signifies the last state or condition of the sun, alluding to his annual disappearance in those constellations which were in the neighbourhood of the south pole.

Pythagoras esteemed them the central fire, the supernal mansion of Jove and he called it *Mesouraneo*, because the most excellent body ought to have the most excellent place, *i. e.*, the centre. And *Servius* tells us it was believed that the centre of the temple was the peculiar residence of the deity; the exterior decorations being merely ornamental. Hence the astronomical character used to denote or represent the sun, is a point within a circle because that figure is the symbol of perfection.

The most perfect metal, gold, is also designated in chemistry by the same character.

With this reference the point within a circle was an emblem of great importance amongst the British Druids. Their temples were circular, many of them with a single stone erected in the centre, the solemn processions were all arranged in the same form, their weapons of war, the circular shield with a central boss, the spear with a hollow globe at its end, etc., etc.; all partaking of this general principle and without a circle it was thought impossible to obtain the favor of the gods.

Specimens of Druidical temples founded on the principle of a point within a circle, are still in existence to demonstrate the truth of the theory.

The body of the temple at *Classerniss*, in the Island of *Lewis*, sacred to the sun and the elements, will illustrate the principles before us.

This curious Celtic temple was constructed on geometrical and astronomical principles in the form of a cross and a circle. The circle

consists of twelve upright stones, in allusion to the solar year, or the twelve signs of the Zodiac, the east, west and south are marked by three stones each, placed without the circle in direct lines, pointing to each of these quarters; and towards the north in a double row of twice nineteen stones, forming two perpendicular parallel lines, with a single elevated stone at the entrance. In the centre of the circle stands high exalted above the rest the gigantic representative of the Deity, to which adoration of his worshippers was peculiarly directed.

This extraordinary symbol was also used by the ancient inhabitants of *Scandinavia*, and had an undoubted reference to the half of Odin, or the Zodiac, which the Edda informs us, contained the twelve seats disposed in the form of a circle, for the principal gods, besides an elevated throne in the centre for Odin, as the representative of the great father.

It is remarkable that the ancient systems of mythology, the *Great Father* or the male generative principle, was uniformly symbolised by — *a point within a circle*.

This emblem was placed by the Scandinavian priests and poets, on the central summit of a rainbow, which was fabled to be a bridge leading from earth to heaven, the emblem, therefore, represented *Valhall* or the supernal palace of the chief celestial deity.

THE FOUR CARDINAL VIRTUES.

Among the various ancient Societies *Temperance, Fortitude, Prudence* and *Justice*, were strictly enjoined upon the candidates at initiation into the mysteries, the practice of the same was most rigidly enforced by Hierophant and the other officers of the society and a violation of either was punished most severely. The candidates before and during the initiation underwent the the severest trials of temperance and fortitude, by a prolonged abstinence, fasting, prayer and penitence and the peculiar mode of the ceremony of initiation itself as has been seen by the description of the initiations into the Egyptian, Eleusinian and Pythagorean mysteries.

Above all others Pythagoras enforce, both by precept and by example the practice of the four cardinal virtues.

HIGH PLACES.

As we have learned from the former part of this lecture, the ancient Egyptians and the Druids worshiped upon hills and on the top of high mountains or in groves: but in no instance in buildings with a cover or roof, the same practice was followed by the Persians, the Japanese and various other nations; in fact this practice in early times was almost universal, and every mountain was esteemed holy, the people fancied that they were brought nearer to the Deity by ascending the mountains; and the hills were considered the peculiar place where God delivered his oracles. In course of time, as we have seen, the Egyptians changed their mode of worship and erected temples.

THE TWO PRINCIPAL PILLARS.

In astronomy the equinoctial points are called pillars, because the great semi-circle, or upper hemisphere, doth seem to rest upon them. The two principal pillars, called Jachin and Boaz are supposed to be placed at the equinoctical points; Boaz in the east and Jachin in the west the former on the left hand, and the latter on the right, to the inhabitants of the northern hemisphere, the seal of masonry; and the cross ways in which these two pillars are said to be fixed are the

equinoctial points, at which the line of the ecliptic crosses the line of the equator—that is, the sun in his apparent path, the ecliptic comes to shine directly over the line of the equator: this he does in spring and autumn, and only then.—

The *seven winding stairs*, passing the two pillars of Boaz and Jachin are emblematical of the seven circular stages, made by the sun in his tour round those imaginary columns. The emerging of the sun from the lower hemisphere on the 21st of March, and his return on the 27th of September, may, in figurative language be denominated his rising and setting in regard to our hemisphere. Thus Osiris, the sun sets the husbandmen to work on his rising at the former periods and Isis, the emblem of harvest, pays them in the fruits of the earth, on his return to the latter.

So the master of the lodge, who stands in the east, representing the sun, rises and sets his men to work; and the senior warden, who stands in the west representing Isis, pays them their wages. To render this personification of Isis perfectly plain, the senior warden's office is represented by a painting of a sheaf of wheat.

It is also worthy of remark, that as the pagans constructed their temples in a manner to represent the world, they would naturally, for that purpose, imagine, the world to be divided into three departments or chambers; the upper, the middle, and the lower. The middle chamber would of course include the autumnal equinox; and on the arrival of the sun at that point of the heaven the labourer, the husbandman, is paid his wages in the fruits of the earth, being: *corn, wine, and oil*. Isis as we have seen, under the symbol of harvest paid the husbandmen their wages, which they received without *hesitation* knowing that they had honestly worked for them and without *timidity*, from their firm belief in the impartial distribution thereof by the goddess Isis.

The *house* of God, being the universe, is doubtless established upon principles that will sustain it forever. The two pillars, being imaginary props, standing at the two equinoxes east and west, to support the world; hence the pillar Boaz, representing Osiris, the sun, is properly said to denote *strength*, and the pillar Jachin representing Isis, the earth, and sometimes the moon, may be applied metaphorically to *establish*, since both were necessary to the creation.

The sun is the creator and father, the earth the mother of all things, those two Deities govern, produce and nourish everything connected with the visible universe.

Osiris, the sun, by his genial influence in the spring season prepares the earth for cultivation, gives life to its various productions, and consequently enables the husbandman to commence his labor.

Isis, the *teeming mother*, who personifies the earth as well as the moon, nourishes during the summer the seeds committed to her bosom, and in the fall season rewards the labourer.

The two pillars are described to be *eighteen cubits high, twelve* in circumference and *four* in diameter.

The *eighteen cubits* refer to the inundation of the Nile, being the highest elevation, it is known to have attained.

The *twelve cubits* relate to the twelve signs of the zodiac, through which the sun passes and the *four cubits* have reference to the *tetractys*.

which comprehends the principles of Geometry, *point, line, superficies and solid.*

The display of *globes* may also be traced to Egypt, for in a description of the gateway or porch leading to the Temple of Isis in Tentyra; it is mentioned that immediately over the centre of the doorway, is the beautiful Egyptian ornament usually called the globe, with serpents and wings, emblematical of the glorious sun poised in the airy firmament of heaven, supported and directed in his course by the eternal wisdom of the Deity.

From observations and by careful comparison it appears self-evident, that the Temple of Solomon, as well as the Tabernacle of the Israelites were constructed upon the same plan as the temples of the ancient Egyptians, and are representatives of the universe; implying that the universe is the temple in which the Deity is everywhere present, and that the situation of the Lodge and its several parts, are copied after the Tabernacles of the Israelites, and the Temple of Solomon.

QUEBEC.

At the recent Annual Communication of the so-called Grand Lodge of Quebec the following address was delivered:

OFFICERS AND BRETHREN OF THE M. W. THE GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF THE PROVINCE OF QUEBEC.

Another year, fraught with its many vicissitudes, has come and gone, and, under the most auspicious circumstances, we have assembled on this, our second Annual Communication, to interchange fraternal greetings, to review the past, carefully to consider the present, and resolutely gird ourselves anew for the labors of the future.

RECOGNITION BY TWENTY-THREE GRAND LODGES.

It is with devout thankfulness that I have the pleasure to report that this Grand Lodge has been duly recognized, and most heartily welcomed into the great family of Grand Lodges, by the twenty-two following important and influential Grand Bodies, namely District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Michigan, Georgia, Mississippi, Arkansas, North Carolina, Connecticut, Indiana, New York, Vermont and Rhode Island.

The *nine* first of these Sister Grand Lodges extended fraternal recognition to Quebec during the first year of its existence, and the last *thirteen* have done the same not less heartily, since our last annual Communication eleven months ago.

These Grand Bodies represent nearly half a million Freemasons, amongst whom are a host of illustrious Brethren whose well-deserved fame extends over both hemispheres.

These and other, no less eminent Brethren (whose Grand Lodges also will soon recognise us) have, in their heroic advocacy of the cause of Quebec, from their rich and varied stores of learning, poured a flood of light of the history, traditions, customs, laws, and constitutions of our Fraternity ancient and regular formation and rights of Grand Lodges.

The great care bestowed by these Brethren upon the consideration of the questions at issue, the patient painstaking to ascertain all the facts of case, the prompt recognition by some Grand Lodges, the delaying of final action for a time and for various reasons, on the part of others; and the manifest determination on the part of all to arrive at, and abide by, a just decision, have been most honorable to them, as well as most gratifying to us, and have given to their decisions in our favour a Masonic and moral weight and force which can neither be gainsayed nor resisted.

I therefore propose that Grand Lodge now express to these Grand Lodges and Brethren our most hearty fraternal thanks, accompanying them with the Grand Honors in most ample form.

GRAND REPRESENTATIVES.

The following eminent Brethren have been appointed and commissioned by me, as our Grand Representatives near their respective Grand Lodges, and I beg your due confirmation of the same: R W Bro H J Martin, near the G L of the District of Columbia; M W Bro J H Drummond, near the G L of Maine; R W Bro William Barret, near the G L of New Hampshire; M W Bro E A Guilbert, near the G L of Iowa; R W Bro S Cadwallader, near the G L of Wisconsin; M W Bro P W Gray, near the G L of Texas; R W Bro J N Wise, near the G L of Nebraska; R W Bro George T Smithers, near the G L of Nova Scotia; R W Bro R H Taylor, near the G L of Nevada; M W Bro J H Brown, near the G L of Kansas; M W Bro D C Cregier, near the G L of Illinois; R W Bro C A Woodward, near the G L of Ohio; R W Bro D B Tracy, near the G L of Michigan; R W Bro T L Power, near the G L of Mississippi; R W Bro J K Wheeler, near the G L of Connecticut; R W Bro D W Tallcott, near the G L of New York; and M W Bro Englesby, near the G L of Vermont, Representatives to other Grand Lodges will be appointed soon.

The following Brethren have also been appointed, or named, as Grand Representatives of these several Grand Lodges, near the Grand Lodge of Quebec, namely:—R W Bro W B Colby, from G L of District of Columbia; R W Bro J H Isaacson, from G L of Maine; R W Bro I H Stearns, from G L of New Hampshire; R W Bro M R Meigs, M D, from G L of Wisconsin; R W Bro E Kemp, from G L of Texas; R W Bro H P Leggatt, from G L of Nebraska; R W Bro Hon Thomas Wood, from G L of Nova Scotia; R W Bro Thomas Milton, from G L of Nevada; W Bro C Judge, from G L of Kansas; R W Bro G H Borlase, from G L of Illinois; R W Bro James Dunbar, from G L of Ohio; R W Bro Alexander Murray, from G L of Michigan; R W Bro S J Foss, from G L of Mississippi; V W Bro Coquillet, from G L of Connecticut; R W Bro Frank Edgar, from G L of New York, and R W Bro Isaacson, from G L of Vermont.

Should any of these Grand Representatives be present at this annual communication and present their credentials, they will, I am sure, receive from you a hearty fraternal welcome.

DISPENSATIONS FOR NEW LODGES.

Since our last annual meeting, I have granted Dispensations to form the three following lodges, namely; the Graham Lodge at Bolton Centre, the Canadian Lodge Granby, and the Excelsior Lodge at Actonvale.

These were favorably recommended by the D D G M'S of the respective Districts wherein they are situated, and also by the lodges nearest to them, and I trust they will be found to have made such progress as shall entitle them to receive Warrants of Constitution at this Communication of Grand Lodge.

PRESENTATION.

After the formal dissolution of the Provincial Grand Lodge of Quebec and Three Rivers, the Brethren of that Provincial Grand Body, presented their magnificent banner and a large portion of their regalia to this Grand Lodge. Our grateful thanks are due, and will, I know, be heartily and unanimously tendered to these Brethren and lodges for their generous and timely donation.

CONSTITUTION.

The committee appointed by the Board of General purposes to supervise the pointing of the amended Constitution, promptly and faithfully discharged their important duties, and deserve, as I have no doubt they will receive, your especial commendation.

WORK.

The committee on the very important subject of work have held one session, and will probably be able to make report through the Grand Master at some early day.

GRAND LODGE CERTIFICATES.

Under the direction of the Board, an excellent plate for printing Grand Lodge certificates has been prepared. The design is beautiful, and is full of Masonic significance. The work has been skilfully and elaborately executed by Messrs. Burland, Lafiran & Co. of this city, at a cost of \$500, and I trust the Certificates may meet the general approval of the Brethren.

LAYING A CORNER STONE.

In compliance with the unanimous request of the municipal Councils, of the Townships of Shipton and of the Village of Danville, in the County of Richmond, to lay the

Corner Stone of the Magnificent Town Hall proposed to be erected in their prosperous and beautiful Village, I summoned an Emergent Communication of Grand Lodge on Thursday, the 27th day of July, for the purpose of performing that interesting ceremony in accordance with the ancient customs of our Fraternity. The officers and Brethren responded in large numbers. The day was favorable, and the concourse of spectators from the surrounding country and from different parts of the Province was large. The officials and people of the vicinity were unbounded in their hospitality, and the exercises appear to have given general satisfaction.

This event will not be without historic interest as being the first of its kind under the auspices of the Grand Lodge of Québec.

The report of the ceremony, if printed in the Proceedings of Grand Lodge, may be useful for the future.

OFFICIAL VISITATIONS.

Shortly after the last annual communication, a happy combination of circumstances enabled me to visit the city of Québec, for the purpose of installing and investing the officers of Grand Lodge resident there. I need hardly say to you that the Brethren of the Ancient Capitol were, as usual, most kind and courteous. It was an occasion long to be remembered for many reasons, but especially as affording a much-desired opportunity of uniting with the Brethren of that city in doing deserved honor to the highly esteemed efficient and Grand Lodge officers in that District. But I need not assure you how much our P D G M, R W Bro J S Bowen (who during the past year had removed from the city of Québec to the city of Brooklyn, N. Y.) was missed on that occasion, as he has been in all the deliberations of Grand Lodge.

Early in the Summer, I had the pleasure of formally constituting *La Loge des Coeurs Unis* in this city, to which Grand Lodge granted a Warrant of Constitution at last communication. Being obliged to leave, however, before the close of the ceremony, the work was well completed by the co-operation of several Grand Lodge officers present. I have reason to believe that this Lodge is doing a good work, and will, I trust, prove a lasting honor to this Grand Lodge and to the fraternity in general.

It also afforded me much satisfaction to be able to accept the repeated hearty invitation of the Officers and Brethren of Corner Stone Lodge at Cowansville, about mid-summer, and witness the presentation of several valuable donations to the Lodge, by its efficient master, and other zealous Brethren,—and it was also a great pleasure to meet there so many of the Grand Lodge Officers of the Montreal and Bedford Districts, and the officers and other members of various Lodges in the vicinity. The hospitality of the Lodge was most generous, and all present seemed to enjoy themselves in a becoming manner.

My informal visits to Montreal have been frequent and of the most pleasant character, and you need not be told that our Brethren here, Masonically and otherwise, ever prove themselves worthy of the metropolitan city of the Dominion.

It has been to me a source of deep regret, that I have not been able to make more numerous official visits, in all parts of our jurisdiction; but the numerous duties devolving upon me in the guidance and direction of G. L. affairs, required my almost constant presence at home, that no opportunity for promoting its welfare might be neglected, and that no important correspondence from home or abroad might remain long unanswered. The brethren will, therefore, kindly exercise due forbearance and overlook these and other shortcomings.

GRAND LODGE OF BELGIUM.

A communication has been received from the Grand Orient of Belgium requesting the establishment of fraternal intercourse between that Grand Body and the Grand Lodge of Québec,

Having reason to believe that the Royal Grand Master of that Grand Orient has caused to be enforced in all Lodges within his jurisdiction a strict adherence to the ancient landmarks of the Fraternity in eschewing all interference in religious sectarianism and party politics, and is otherwise making that Grand Body worthy of universal recognition and fraternal fellowship, I have no hesitation in saying to Grand Lodge, that it is my hope and expectation that full inquiry into all the circumstances will lead to the establishment at an early day, of fraternal intercourse between and the interchange of representatives with the Grand Orient of Belgium, and thus help to strengthen the ties which should bind America and Europe more closely together, and so aid in the establishment of peace on earth and good will among men.

G. M. OF ENGLAND.

Shortly after the arrival at Washington, of the M. W. Grand Master of the United Grand Lodge of England, as President of the Joint High Commission, I directed the Grand Secretary to forward an official communication to our noble and Most Worshipful Brother, expressing our highest fraternal regards, congratulating him upon his important appointment, — praying that the best results to the nations involved, and to the entire world, might flow from the labors of the Commission, and begging his acceptance of a banquet in his honor in the city of Montreal, under the auspices of the Grand Lodge of Quebec.

A most courteous reply was received thereto, intimating that circumstances might hasten his departure from Washington to England, immediately after the close of the labors of the Commission, so that he might be unable to visit the Dominion or accept our kind invitation.

"GRAND LODGE OF CANADA."

Although compassion dictates the exercise of the virtue of silence anent the doings for the past year, of the Grand Lodge of "Canada," yet candor compels me to say that most of the evils which have afflicted the craft in these *two* provinces during the past twenty-two months have been almost wholly due to her unfraternal course. However, in view of all the circumstances, the Grand Lodge of Quebec could well afford magnanimously to practise charity which suffereth long; and to trust in the Great Architect of the Universe so to order his good Providences that the day might not soon, if ever dawn, on which, forbearance on our part would cease to be a virtue.

Fidelity to the principles of Freemasonry on which our action was based in forming this Grand Body, duty to the numerous Grand Lodges which have already recognized us,—and the maintainance of the doctrine of exclusive Grand Lodge jurisdiction would soon *unless averted*, demand of us the vindication at all hazards, of our right and title to undivided supremacy within the Province of Quebec.

And few of you will be surprised to learn that the principal officers of some of the most influential Grand Lodges which have recognized the Grand Lodge of Quebec, have been seriously considering whether the Grand Lodge of "Canada" was longer entitled to fraternal recognition and support, in view of her repeated, unconstitutional invasions of the jurisdiction of this Grand Lodge by the establishment of private Lodges therein. Many Grand Lodges of the United States have withdrawn fraternal fellowship from the Grand Orient of France, for a like invasion, only to a much lesser extent, of the jurisdiction of the Grand Lodge of Louisiana. I need hardly assure you, my brethren, that I have used my best endeavors to have any such action anent the Grand Lodge of "Canada" deferred a little longer at least (for with all her faults we love her still) in the hope and belief that ere long she would retrace her footsteps from the verge of the precipice to which she seemed inevitably to be drawing near.

Nor have our expectations been wholly vain. The dawnings of the spirit of conciliation seem to be appearing in that Grand East. Our repeated overtures to secure peace, harmony, and the constitutional adjustment of all existing difficulties, although repeatedly spurned, have, nevertheless, borne some fruit, and there now seems reason to hope that at a very early day, all discordant circumstances will have passed away, and that the Grand Lodge of "Canada" will be constitutionally re-constructed into the Grand Lodge of Ontario, and divine peace bear sway masonically over these two Provinces, between which alone should exist that generous rivalry which can best work and best agree.

PUBLIC DIVINE SERVICE.

The members of the Grand Lodge will be pleased to learn that it has been arranged to continue the goodly custom inaugurated at our first annual communication, of having public Divine service during our present meeting, and that our Rev. Brother, the Grand Chaplain, will deliver an appropriate discourse on the occasion. It well becomes the G. L. of Quebec publicly to offer devout thanksgiving to Almighty God for His many and great favors vouchsafed to us during the past year.

TEMPERANCE.

A Freemason is under peculiar obligations to practise this cardinal virtue in its most comprehensive significance. The novice is carefully taught to exercise due restraint over all his appetites and passions, and to pursue such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energies, thereby enabling him to exercise those talents wherewith God hath blessed him, as well for his glory as for the welfare of his fellow creatures.

The more advanced Mason is under still greater obligation to maintain in its fullest splendor, this crown of the four cardinal virtues, Temperance; and there are amongst us multitudes who faithfully discharge this most important duty to themselves,—to others, and to the Great Ruler and Governor of all; but it is very sad to be compelled to acknowledge that there are those of our number, who, while commendably resisting many other temptations, suffer themselves to indulge in the excessive use of intoxicating drinks.

From this cause much injury is brought upon themselves and sorrow upon their families; others are led thereby into temptation, and great scandal is brought upon our beloved Fraternity.

It may not be practicable to say what, in this matter, is the exact rule of duty binding upon all men under all circumstances; but it may be safely asserted that he who indulges this and any other like appetite to the greatest moderation, is a prudent man and a good Freemason; and it is probably true that, for many men at least, the safest rule is totally to refrain from the use of all that intoxicates. Lodges, too, should carefully avoid all arrangements which tend in any way to intemperance and excess.

MASONIC LITERATURE.

It is the duty of every craftsman to devote his leisure hours more especially to the study of such of the liberal Arts and Sciences as may lie within the compass of his attainment, and, without neglecting the ordinary duties of his station, he is to consider himself called upon to make a daily advancement in Masonic knowledge.

No previous age afforded such ample facilities to enable the zealous Mason successfully to cultivate his intellectual and moral faculties, and thus enable him to show forth the glory of God, and render himself useful in promoting the happiness of mankind.

The inestimable blessings of the Printing Press are nowhere more apparent than in affording more light in Masonry. The rich and varied literature of the craft everywhere abounds. Proportionate to one's means, a well selected private library, is a necessity to the seeker after Masonic truth, and particularly to him who would fit himself acceptably to perform whatever official duties may be devolved upon him by the affection and favor of his brethren.

Nor can I forbear expressing my high appreciation of the value to the Craft, of the many excellent periodicals now published in almost every portion of the globe, and I beg to suggest to all, and especially to newly-made brethren, that next after having become possessors of copies of the constitution of the Grand Lodge, and the By-Laws of their own private Lodge, they should become permanent subscribers to one or more Masonic periodicals, as their means shall allow.

FREEMASONRY AND CHRISTIANITY.

Although Freemasonry requires no defence from its votaries, yet in deference to the objections of many friendly non-Masons, who occasionally express their misgivings against our fraternity because, as they allege, of its non-recognition of Christianity. I am constrained to depart so far from our ordinary rule of strict silence as to say, for the general information of such, that Freemasonry at present consists of at least three grand divisions, namely: Ancient Craft or Symbolic Masonry; Royal Arch, or Capitular Masonry; and Knights Templars-Chivalric, or Christian Masonry. Other more inclusive divisions need not here be alluded to. The first of these, the Ancient or Symbolic, is based upon these universal principals of true religion, the Fatherhood of God, the Great Architect and Ruler of Heaven and Earth, and the Brotherhood of Man, and its special Historic traditions extend from the earliest period to the completion and dedication of King Solomon's Temple; The Royal Arch or Capitular, is based upon the same great principles, more extensively elaborated and applied, and its historic traditions extend to the restoration of a chosen people from Babylonian captivity and the rebuilding of the Temple under Zerubbabel; the third, or Templar Masonry, is of more modern origin, and is chiefly based upon the great principles and Historic facts of the Christian faith.

The objections, therefore, sometimes concientiously raised by non-Masons, that Masonry is non- or anti-Christian, is a generalization too sweeping in character, and springs from a want of knowledge of the great facts pertaining to our Fraternity.

FUNDAMENTAL PRINCIPLES.

For the information of younger Brethren, and for other obvious reasons, I am induced briefly to enunciate the few following fundamental principles of Freemasonry against the organization of Grand Lodges, and having especial reference to the M. W. the Grand Lodge of Quebec.

In every distinct Territory, having a Legislature of its own, there exists the Masonic right to (form) an independant, sovereign Grand Lodge.

A convention of Representatives of three private Lodges, duly authorized, and regularly assembled, may, without let or hindrance, form a Grand Lodge in and for the said Territory; but it has become a very generally accepted rule that a majority of the private Lodges situated therein should take part in said convention, or acquiesce in its action.

The consent of any Mother Grand Lodge, however desirable, is not essential or necessary; nor can any Grand Lodge, constitutionally interfere with, or in any way rightfully hinder, said private Lodges in the exercise of their inherent right to form a Grand Lodge of their own in such Legislatively distinct Territory, no matter what *prior* authority she may have exercised over them.

A Grand Lodge thus regularly formed in unoccupied or *discovered* Territory, possesses the inalienable right of exclusive jurisdiction over all Symbolic Lodges of Freemasons within said Territory; and no other Grand Lodge can lawfully form new private Lodges, or reconstruct old ones, from and after the formation of the new Grand Lodge;—and it is incumbent on any private Lodge, which through inadvertence or otherwise was not represented at the convention which formed the new Grand Lodge, to secure enrollment on its Registry at the earliest period practicable; and not only all private Lodges but all unaffiliated, or other individual Freemasons, official or other, resident or sojourning within her Territorial jurisdiction, are constitutionally amenable to her authority for any Masonic acts which are in contravention of her sovereignty.

Any arrangements which may have been entered into, prior to the formation of the new Grand Lodge, by any other Grand Bodies, anent the continuance of any Lodge according to its own will, under the authority of some other Grand Lodge, yet within the Territory of the newly-formed Grand Body, are contrary to the constitutions of the Fraternity, injurious to the unity, harmony and prosperity of the Craft, subversive of Grand Lodge Sovereignty, and consequently, of no binding force on the new Grand Body.

The enunciation of many other fundamental facts and principles of like importance will be found *in extenso* in our address of date Nov. 20, 1869, to the Grand Lodges of the world,—in the statement concerning the G. L. of Quebec, of date April 20, 1870—in Proceedings and other Documents, issued by this Grand Lodge, and especially in the able Reports of the Committees of Foreign Correspondence and Jurisprudence, of the many Grand Lodges which have recognized us, and in others which favor our cause,—also in the elaborate editorials and correspondence in nearly all the Masonic periodicals throughout the world, and in almost any reliable work on Masonic Jurisprudence.

The few articles, or addresses, which have appeared in opposition to the rightful claims of Quebec, have been refuted over and over again, and there is good reason to believe that at least some of their authors will recant their erroneous opinions at an early day, as some of the ablest Masons who had been misled by incorrect or insufficient information have heretofore done, to their own honor and to the good of the Craft.

DEATHS.

During the past year we have been called upon again and again, by most solemn admonitions, to regard the uncertainty of human life, the immutable certainty of death, and the vanity of all earthly pursuits.

M. W. Brother James Dean, Past Provincial Grand Master of Quebec and Three Rivers, and honorary P. G. M. of this Grand Lodge, is no more. He lived generally beloved; he died deeply and universally regretted. It is fitting that a memorial page of our printed proceedings be dedicated to the memory of this good man and eminent Mason.

Our venerable Brother Magoon, of Doric Lodge, Danville, and our Worthy Brother Andrew McKay Smith, of Victoria Lodge, Sherbrooke, have also passed to their rest since we last assembled in annual communication.

The removal by death of other Brethren will be suitably noticed by the District Deputy Grand Masters.

PEACE NEGOTIATIONS.

On the morning of the 15th instant, I received from the Grand Secretary a document of date the 14th, and signed by M. W. Brother A. A. Stevenson, Chairman, and R. W. Brother Thomas White, jr. Secretary of a Committee of seven, appointed by a meeting of representatives of Lodges in this Province, as yet on the Registry of the Grand Lodge of "Canada," asking for a conference anent the existing state of Masonic affairs in this Province, and the restoration of harmony to the Craft therein.

On the evening of the same day I came to this city, and held a council of officers

of Grand Lodge, and officers and brethren of most of the Q. R. Lodges in Montreal, when the whole subject was carefully considered at length, and in the best possible spirit.

On the 16th I appointed the following distinguished brethren, namely: R. W. Bro. Pratten, Quebec, D. G. M.; R. W. Bro. Meigs, G. S. W., Bedford; R. W. Bro. Milton, G. J. W., Montreal; Rev. Bro. Reid, G. C., Sherbrooke; R. W. Bro. Edgar, P. D. D. G. M., Montreal; R. W. Bro. Isaacson, G. Sec, and W. Bro. M. W. Tait, a committee to confer with the committee of brethren aforesaid, on Wednesday, the 20th instant, if practicable, and expressing the hope that all their mutual deliberations would be conducted in a truly Masonic spirit, and that the results of their conference might be a means of restoring peace and harmony to the Craft; and to make report thereof to me immediately after their conference. On the 21st instant the following report was received from the Grand Secretary as the result of the deliberations of the joint committees:

"Whereas, unhappily, differences and disputes have arisen, and are now existing in masonry in the Province of Quebec, between Grand Lodge of Quebec, A. F. & A. M., and her subordinates on the one part, and the several lodges in the said Province still holding under the jurisdiction of the Grand Lodge of Canada on the other part.

"And, whereas, with the view to terminate and for ever end said difference and to restore harmony throughout the craft in the said province, the said lodges, to wit; the said party of the second part, are willing to amalgamate and join with the said party of the first part, to wit: the said the Grand Lodge of Quebec; and the said party of the first part are willing to accept said lodges into their organization or Grand body, the same as if they, the said lodges, had originally taken part in said organization.

"And is agreed by both said parties that all questions, viz, names of lodges, distribution of property in the case of duplicate lodges, and priority of number in the case of all lodges, shall be left entirely to a committee of six, three of whom shall be named from the party of the first part, and three from the party of the second part with power to said committee to name an arbitrator, and the decision of said committee and umpire to be final.

"And the committee representing the G. L. of Q., hereby agree to submit the above terms for the acceptance of their Grand Lodge. And the committee representing the lodges under the jurisdiction of the G. L. of C., hereby agree to recommend the above terms to the representatives of the lodges at a meeting to be held by such representatives for that purpose.

In accordance with the provisions of the Constitution for the consideration of matters of special importance, I have directed the President of the Board of General Purposes to submit the above to a full Board for the most careful consideration, and make report thereon to the Grand Lodge for its action.

The whole subject is of vast importance, and I earnestly entreat you all to deliberate upon it in that truly fraternal and conciliatory spirit which has characterized all our doings hitherto,—to make all possible allowances and concessions consistent with honor,—with the Constitutions of the Fraternity,—and with the dignity and integrity of this Grand Lodge, so that whatever action may be taken by us shall be promotive of the unity, harmony and prosperity of the Craft, both in this Province and in the sister Province of Ontario, and also throughout the world. Blessed, indeed! are the Peacemakers.

CLOSING WORDS.

And now, Brethren, as your servant and representative, it becomes me to return to you all my gratitude for your distinguished favors, and for your unceasing kindness and forbearance amidst all my official labors, which, like most human efforts, have been very imperfect; and I beg all my fellow-officers to accept my hearty thanks for their wise and prudent counsels, their untiring co-operation, and the faithful discharge of their respective duties. Nor can I, in closing, forbear congratulating you on the unparalleled success of this Grand Lodge. The Great Ruler of the Universe has most signally blessed us with unanimity, and prosperity at home, and with hosts of friends abroad. It now, therefore, only remains for us, in the exercise of the genuine spirit of our noble Order, to heal all past difference, with whomsoever they may unfortunately have existed, and unitedly strive for the early and perfect completion of the great work so well begun, each one remembering to perform well his allotted task while it is yet day, so that, when this transitory life shall have passed away, we may each be received into the Grand Lodge above, with the welcome plaudit, well done, thou good and faithful servant, enter thou in o the joy of thy Lord. Amen and Amen.

JOHN H. GRAHAM.
Grand Master.

RICHMOND, P. Q. Sept. 26, 1871.

THE RECENT NEGOTIATIONS IN QUEBEC.

We stated in the last number of the CRAFTSMAN the proceedings which had been taken by the Right Worshipful the Deputy Grand Master, under the resolution of Grand Lodge, with a view to a settlement of the disputes which had arisen in the Province of Quebec. The meeting held on the 13th September, was, as we have learned, very largely attended, all the lodges working under the Grand Lodge of Canada, with one exception, being represented; the worshipful master of the excepted Lodge having signified in writing his views on the subject. The question at that meeting was fully and frankly discussed, the only difference of opinion arising, not on matters of substance, but of form, as to the best mode of proceeding. It was at last agreed to appoint a committee to confer with one to be appointed by the so-called Grand Lodge of Quebec, and the meeting adjourned with the understanding that it should again be called together after the conference to confirm whatever decision might be arrived at. The Committee organized by appointing M. W. Bro. Stevenson, Chairman, and R. W. Bro. White, Secretary; and these brethren at once communicated with R. W. Bro. Isaacson, the Grand Secretary of the so-called Grand Lodge of Quebec, informing him of the appointment of a Committee and asking that one might be named by his Grand Master to confer with it. The application received prompt attention; the Committee was appointed; and the two Committees met on the 21st instant to consider the questions at issue. The protocols of the conference we publish elsewhere, and we invite the reader's attention to them.

We confess that when we first received them, we were amazed at the extent to which the loyal brethren of Quebec had gone in their desire to restore peace to the craft. A perusal of the protocols convinced us that they had practically yielded everything. The first proposal submitted by the Committee from the lodges working under the Grand Lodge of Canada, ought to have been accepted it as a fair and reasonable basis of settlement. It was a proposal which, while recognizing the existence of the so-called Grand Lodge, and accepting it as it stood, recognized equally certain rights in the lodges which, in obedience to their solemn obligation of allegiance to the Grand Lodge, had refused to join in the movement which led to its formation. It proposed a union upon such terms that both the parties could enter it with their self-respect, their *amour propre*, unassailed; and therefore it proposed a union which would be lasting in its effects, and which would have tended to the peace and prosperity of the united body. It was met by a practical negative! Look at the alterations proposed in it, and it will be seen that not one feature was accepted. From the outset thus, as appears from these protocols, there was a studious resolve on the part of the Quebec seceders to yield nothing, and to accept union only on

terms of humiliation to their brethren of the Grand Lodge of Canada. While everything done by the so-called Grand Lodge of Quebec was to be declared legal, the acts of the Grand Lodge of Canada were to be branded with the brand of illegality. While the open robbery of warrants on the part of the promoters of the rebellion, was to be condoned, the act of the Grand Lodge of Canada in giving duplicates to loyal brethren of lodges, whose warrants had thus been stolen, was to be condemned. Thus at the very outset a cup of humiliation was presented; and for a time it seemed probable that, except at the price of its being drained to the last drop, no approach at settlement could be arrived at. The midnight hour passed, an hour and a half more was exhausted, and then it was deemed expedient by the cooler heads to sleep over the problem. Morning came and with it other proposals. Those submitted by Bro. White were surely humble enough to satisfy any one. Yet no. Even the words of the loyal brethren could not be accepted, and at last the resolutions handed in by Bro. Isaacson, with the alteration of a word or two, were agreed to. It seems to us extraordinary that so much humiliation should have been accepted even in the interests of peace. Our Quebec loyal brethren in accepting these resolutions most assuredly gave evidence of a spirit in striking contrast with that in which they were met; and while every Ontario mason with a spark of honour in him, would have justified their refusing to submit so far, all will admire the spirit of regard for the peace and prosperity of our ancient craft which prompted them to accept almost anything rather than be the cause of the perpetuation of divisions, to which they were in the first instance no parties, but which are unfortunately a source of scandal to Freemasonry.

Our readers will learn with astonishment that even these resolutions, humiliating as they were, were not sufficiently so to suit the tastes of the blood-and-thunder orators of the so-called Grand Lodge of Quebec. In spite of the fact that they were the resolutions of their own Committee, as the protocols show, they were ignominiously rejected, and a series of resolutions passed, so insulting in their tone as to make their acceptance impossible, and to put all further conference with the men who could pass them out of the question. The extraordinary feature about them is that they appear to have been moved by a member of the Committee of Conference which had previously met. We cannot at this moment trust ourselves to write of the proceedings as they deserve. The Deputy Grand Master has again summoned the representatives of the loyal lodges to consider the position in its new aspect. At the time we write we have not learned the result of that meeting, but hope yet to receive it before going to press. We fancy the decision arrived at will be at the least sufficiently decided in tone to make the future position of the lodges a matter of no doubt. One thing we can assure our loyal brethren, they will have the hearty sympathy and support of the Freemasons of Ontario in the loyal stand we expect them to take. They have shown

an earnest disposition to heal the breach and restore harmony to the craft. In doing this they have been influenced simply by a desire to remove from their own Grand Lodge all cause of dispute, and not by any personal feeling; for we happen to know that the acceptance of the resolutions adopted at the conference would have been the signal for the withdrawal of many from the craft. They have been met in a spirit of arrogance and pride, which is as discreditable to those who were guilty of it as it is insulting to them. Hereafter they, at least, cannot be charged with being in any way the cause of the difficulties that exist; and they may rely upon it that the Grand Lodge, to which they have so loyally adhered, and for whose peace they were willing to sacrifice so much, will stand loyally by them. The threats of the so-called Grand Lodge of Quebec are as the idle wind. But were they even foolish enough to enforce them, and did they find American Grand Lodges foolish enough to second them in the attempt, the fact would make no difference. The Grand Lodge of Canada will never consent to forego its protection over its own loyal subordinates at the dictation of a foreign body, however influential it may be. Existence as a Grand Lodge upon such terms would be too humiliating to be accepted by the members of the Grand Lodge of Canada.

THE BALTIMORE MEETINGS.

During the week commencing September 18th, the city of Baltimore was the scene of probably the grandest series of masonic celebrations ever held on this continent. The triennial convocations of two of the highest Masonic Bodies in the United States, the General Grand Chapter, and the General Grand Encampment—drew together an immense number of masons from every State in the Union. The official delegates to these Grand Bodies were, in general, escorted by private members and officers of the different commanderies, who with their lady friends, were desirous of participating in the festivities peculiar to the occasion, most of them being accompanied by bands of music from the different cities. One Commandery had its own band, all composed of Templars. A large number of strangers were likewise attracted to the city, to witness the celebrations, the magnitude and extent of which were such, that we can only hope to give a slight sketch of the proceedings.

Monday was principally devoted to the reception of visitors, and the arrangements of the Baltimore brethren in this respect, were worthy of all commendation. All were accommodated as suitably and conveniently as the crowded state of the city would allow. The delegates from the Grand Priory of Canada, Eminent Fratres † Henry Robertson, Grand Sub Prior, and R. Ramsay, P. G. Sub Prior, arrived in the afternoon, and were cordially welcomed by Sir Knight E. T. Schultz, the Secretary of the Committee of Arrangements. They were taken to Levell's Rooms on Fayette street, a central location, where comfortable and commodious quarters had been secured for them. Their host and hostess were exceedingly kind and attentive, and they were amply provided with every requirement that could be imagined to add to their comfort during their stay. In fact nothing could ex-

ceed the courtesy and kind consideration, with which they were received, by all with whom they came in contact. The name of Canada appeared to be a sure passport to a cordial welcome everywhere, and it seemed as if too much could not be done, to show the feelings of respect and esteem, entertained for us by our American brethren. The delegates could only regret that more of our Canadian Templars were not present, to share the honors and compliments bestowed on them.

In the evening, a convention of Masonic reporters on Foreign Correspondence, was held in the Masonic Temple, which was made the occasion of a most pleasing and fraternal interchange of sentiment and brotherly greetings, among these "brothers of the quill." About 80 were present, the chair was occupied by Drummond of Maine, and Corson of New Jersey acted as secretary. Speeches were made by the chairman and secretary, by Gouley of Missouri, Parvin of Iowa, Robertson of Canada, Simons of New York, Doyle of Rhode Island, Mackey of South Carolina, and others, and a delightful evening was spent. At the close an informal meeting was organized, with Bro. Simons in the chair, and an incident took place productive of a good deal of merriment. Resolutions were duly passed, and Dr. Corson of New Jersey was formally and emphatically crowned as "Poet Laureate" of the reporters. The address of the chairman was most excellent, and humorous in the extreme, the resolutions were capitally got up, and the coronation speech by Hopkins of Pennsylvania, and the reply of the recipient, who was, of course, quite taken by surprise, were admirable.

Next morning, the Grand Encampment met in the Masonic Temple, being escorted thither by a grand parade of all the Commanderies that had arrived. All the knights were in full dress, and accompanied by numerous bands. On reaching the Temple, they were received by an address of welcome by the Grand Master of Masons in Maryland, Bro. J. H. B. Latrobe, which was responded to by the Grand Master of the Templars, William Sewall Gardner, of Massachusetts. The Grand Encampment then went into secret session.

The General Grand Chapter also met on Tuesday, and an address was delivered by M. E. Comp. James M. Austin, of New York, General Grand High Priest. In the evening, a grand banquet was given in the Maryland Institute, to the Grand Encampment, by Mary Commandery, No. 36, of Philadelphia, which was of the most *recherche* description.

On Wednesday the Canadian delegates formally visited the Grand Encampment, according to a previous appointment by the Grand Master. They wore the full costume of the English Knights Templar, and presented their credentials from the Grand Priory of Canada, which was a most magnificent specimen of the caligraphic art, and excited universal admiration. On being announced, a committee of reception together with a Guard of Honor was sent out to receive them and escorted them into the Encampment, where they were presented by Eminent Sir Knight James H. Hopkins, of Pennsylvania, and were received with the grand honors. The Most Eminent Grand Master, William Sewall Gardner, then welcomed them in an appropriate address, in which he expressed the great gratification experienced by himself and the members of the Encampment, at receiving a visit from such distinguished brethren from Canada. It was the first official visit of the kind, and he hoped it was but the precursor of many more such meetings, which would help to cement more strongly the ties existing between them. He was sure that the Six Knights present would do all

they could, to render their visit agreeable and pleasant, and he desired that the Grand Priory of Canada should be informed of their appreciation of the high honor done them by sending the deputation, and that they heartily returned the knightly courtesies and greetings contained in their letter of credentials.

His address was responded to by Eminent Frater Henry Robertson, Grand Sub-Priory, who reciprocated the kindly expressions with which they were welcomed, and assured the Sir Knights of the deep interest taken by the fratres of Canada, in all proceedings of their American brethren. He said that it afforded the delegates the greatest pleasure to be present at the meeting of so many distinguished and influential representatives of the craft, and to become personally acquainted with those eminent masons, whose names have long been as "household words," among Canadian Templars. The fraternal kindness and knightly courtesy which they had already received, were exceedingly gratifying, and but afforded another proof of the beneficial teachings of the Templar Order and of their true devotion to their knightly vows. The deputation was then invited to seats on the dais. On their retirement, they were again saluted with Grand Honors, and escorted by a guard of honor.

They then visited the different headquarters, viz:—of Maryland Commandery, No. 1, at Raines Hall; Baltimore No. 2, at the New Assembly Rooms; Monumental, No. 3, at the Concordia Opera House, and others, and also the rooms of the A. and A. Scottish Rite, which were all beautifully and elegantly decorated and fitted up. At each place they were cordially welcomed and most hospitably entertained, and were escorted from one place to another by each commandery to the next. The Canadian regalia, differing so much from the American, created a marked sensation, wherever it appeared, and excited universal admiration for its beauty and richness, and it was also acknowledged by those who had given attention to the subject, to be the correct costume. During the day, excursions took place down the bay, to Fort Henry and other places of interest, and a parade of the fire department was also held. The beautiful parks of Druid Hill, Schuetzen, and Patterson were also great sources of attraction, and were visited by many. In the evening concerts and balls were "in order," at a number of halls which were prolonged to a late hour.

On Thursday, the grand parade took place, and words fail to give any idea of the brilliant and imposing pageant. Between five and six thousand Knights in full regalia, formed in line on Broadway, and were reviewed by the Grand Master, after which they marched through the principal streets, accompanied by forty bands of music. Their drill was continued while marching, as at the word of command, triangles, crosses, double and triple crosses, and other figures were formed and changed again with great rapidity and precision. The showy uniform of the Knights, their brilliant banners and badges, the crowds of spectators, and the decorations of the houses and streets, altogether produced a *tout ensemble*, magnificent in the extreme, and the gorgeous spectacle can never be forgotten by those who witnessed it. The procession was over an hour in passing a given point, and it was estimated that at least 200,000 people were in the streets through which it passed. A marching prize, consisting of a superb Libation Service, was offered by Baltimore Commandery, No. 2, for the best marching and drill, and was won by Detroit Commandery, No. 1., of Detroit.

The General Grand Chapter held a session in the afternoon, which was attended by R. E. Comp. Henry Robertson, P. G. J., who was received with grand honors, and welcomed and introduced by the M. E. G. H. P. James M. Austin, in a few well chosen remarks, to which Comp. Robertson replied in an appropriate manner. While he was present, a most learned and interesting discussion took place, on some of the secret work of the R. A. Degree, which was participated in by Albert Pike, A. G. Mackey, and other distinguished brethren.

The same afternoon, the Canadian delegation was honored with a serenade, by the band of the Morton Commandery, No. 4, of New York, which was fittingly acknowledged by Eminent Frater Ramsay, and in the evening two other bands paid them alike compliment. The banquet to the Grand Encampment by the Grand Commandery of Maryland, took place also on Thursday evening, and numerous balls, concerts and other entertainments, provided a surfeit of amusements to the visitors.

On Friday, many of the Knights visited Washington, and held a grand parade on Pennsylvania avenue. About 3000 were present, with 20 bands. The houses on the line of march were decorated with the stars and stripes, and emblematic flags of the Masonic order. On passing the Executive Mansion, the Knights were reviewed by Secretary Boutwell, Postmaster-General Cresswell, and Solicitor-General Bristow, in company with Generals Dent, Babcock, and Dunn. The Templars excited much favorable comment on their fine appearance and military movements. They dismissed at the Masonic Temple, where a banquet provided by the Washington Knights, was served, after which the rest of the day was spent in visiting the Capitol, the Smithsonian Institute, White House, Patent Office, Navy Yard, Agricultural Bureau, and various other places of interest. A ball took place in the evening, at the Masonic Temple, which was attended by the Canadian Delegates in costume, but only for a short time, as they were obliged to leave by the night train for New York.

During the sessions of the Grand Encampment the following items of business, among others were transacted. The Grand Master of the Templars in England, Most Eminent Sir Knight William Stuart, was elected an honorary member of the Grand Encampment, with the rank and title of Past Grand Master. A committee was appointed, to negotiate treaties of amity with the Governing Bodies of Templars in England, Scotland, and Ireland. This committee is composed of the following Eminent Sir Knights: William S. Gardner, of Massachusetts; John W. Simons, of New York; and George S. Blackie, of Tennessee, and in such good hands, we are sure the work will prosper. No change was made in the uniform of the Knights Templar, nor was the adoption of a special drill carried. A tax of five cents per capita, on the membership of the different Grand Commanderies, was levied. The Grand Commandery of Virginia was not allowed to withdraw from the Grand Encampment, but was recognized as holding authority over the commanderies in West Virginia.

The officers elected are as follows:—

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| J. Q. A. Fellows, New Orleans, | M. E. Grand Master. |
| James H. Hopkins, Pittsburgh, | R. E. Deputy Grand Master. |
| Vincent L. Hurlbut, Chicago, | V. E. Grand Generalissimo. |
| Benjamin Dean, Boston, | V. E. Grand Captain General. |
| Irving M. Smith, East Saginaw, | V. E. Senior Warden. |
| William G. Patton, Meridian, | V. E. Junior Grand Warden. |

John W. Simons, New York, V. E. Grand Treasurer.
Theodore S. Parvin, Iowa City, V. E. Grand Recorder.

New Orleans was chosen as the next place of meeting, on the first Tuesday of December, 1874.

In the General Grand Chapter, a resolution was passed, making Past Grand High Priests members of the Chapter. The use of "substitutes" in the R. A. Degree, was, after a considerable discussion, declared to be permissible. The proper R. A. W. was decided upon, chiefly through the erudite and lucid dissertations of Comps. Pike and Mackey, in which the true derivation and subsequent false interpolations were clearly explained. The debate on the question of striking out the Past Master's Degree, ended by the Chapter refusing to make any alteration on that subject.

The officers elected are as follows:—

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| M. E. Comp. | Josiah H. Drummond, Maine, | G. Grand High Priest. |
| R. E. | " E. H. English, Arkansas, | D. G. G. H. P. |
| R. E. | " Charles H. Oler, Maryland, | G. Grand King. |
| R. E. | " Charles Marsh, California, | G. " Scribe. |
| R. E. | " John McClellan, Boston, | G. " Treasurer. |
| R. E. | " Christopher G. Fox, Buffalo, | G. " Secretary. |
| R. E. | " Joseph Yeates, Illinois, | G. " C. of H. |
| R. E. | " Dewitt C. Dawkins, Florida, | G. " R. A. C. |

The city of Nashville, Tennessee, was chosen as the next place of meeting, and the time, the last Tuesday in November, 1874.

GRAND CHAPTER OF PENNSYLVANIA.

—
LEON HYNENMAN.
—

The Grand Chapter of Pennsylvania is a differently constituted body from that of every other Grand Chapter, the Grand Chapter of England excepted. It is not in the full sense an independent body although claimed so by some of its members. It is only so far independent as to the management of its financial affairs and the policy of its government not conflicting with any principle, ancient usage or the established landmarks of Masonry or the laws and governmental polity of the Grand Lodge. The Grand Lodge of Pennsylvania has always held and claimed Masonic jurisdiction over all the legitimate degrees of Masonry within the limits of the State, and embodied that claim in its title. It maintains its sovereignty not by coercion nor the exercise of arbitrary power and does not enquire into the doings of the Grand Chapter so long as fundamental principles are not infringed. As the Royal Arch degree was originally conferred by those who possessed that degree under a Blue Lodge warrant and consequently was recognised as a legitimate Masonic degree by the Grand Lodge, so in accordance with its constitutional provision it, (the Grand Lodge) still holds supervision over the enactments and Masonic doings of the Grand Chapter. As an illustration of the supervision and authority which the Grand Lodge as the source of original Masonic power holds over the Grand Chapter, we will state that some years ago a Constitution, by the committee appointed by the Grand Chapter, was printed and submitted to the Grand Chapter for adoption, which contained the following articles. "The suspension or expulsion of a Royal Arch Mason from

a Blue Lodge for nonpayment of dues shall not affect his standing as a member of a Chapter." "The suspension or expulsion of a Royal Arch Mason from a Blue Lodge for immoral or unmasonic conduct, shall not of itself affect his standing as a Royal Arch Mason." Those desirous of an entire separation from the Grand Lodge were confident of the adoption of that Constitution but the Grand Lodge authorities although silent had marked out the course to adopt. An aged companion who had no copy of the printed Constitution although a member of and P. G. H. P. of the Grand Chapter, had his attention called to the subject and was instrumental in having that Constitution tabooed. If that Constitution had been adopted the G. M. of the Grand Lodge would have closed the doors of the Grand and subordinate Chapters, and there was some quiet talk of doing away with granting dispensations to pass the chair. The above as well as all action had in regard to the formation of the Grand Chapter from 1795 to 1824 proves first, that the Grand Lodge holds jurisdiction over all legitimate Freemasonry which it decides to consist of the E. A., F. C. and M. M. including the Royal Arch, and second, that no law contravening that authority will be tolerated, in Chapter Masonry at least. The usage and authority the Grand Lodge of Pennsylvania, holds over the Royal Arch degree and Chapter organization, accords with that of the Grand Lodge of England, only the latter has been more consistent in not recognizing the mark and most excellent masters degrees, and to which the former has given a color of recognition by suffering the Grand Chapter to incorporate those degrees in Chapter Masonry. In quietly allowing the Grand Chapter to embrace those degrees and introduce them into Chapter Masonry the Grand Lodge has in so far committed itself in approving of T. S. Webb's innovations. A thought has this moment impressed us which we indite although it will not be well taken. No revenue could be had for conferring those degrees as they are not recognised by the Grand Lodge so no notice was taken of the Grand Chapter adding them to its Chapter Masonry; but the Past Master does yield a revenue and it is held on to.

The anomaly however exists. The Grand Chapter recognises and its subordinates confer the fourth, sixth and seventh degrees and the Grand Lodge recognises and its subordinates confer the first, second, third and fifth, the latter however only by a dispensation granted for that purpose. It is not however the P. M. degree, which is in fact only an installation ceremonial, which is embraced and subject to Grand Lodge jurisdiction, but the Royal Arch also. The Grand Lodge of Pennsylvania maintains the principle and rightfully too, according to the present universally recognised system, that Blue Masonry is the source and foundation of legitimate masonry, of which the Grand Lodge is the governing body. In it therefore resides properly all power and authority and as the Royal Arch, divested of all legendary myths accredited to it by successive interpolators, is the essentia and finale of the original Master Masons degree, it comes properly under the supervision and jurisdiction of the Grand Lodge, where it should always have remained as the present Grand Lodge of England has it, and has always resisted every effort to recognise any other degrees. The Grand Lodge of Pennsylvania stultified itself, ignored its past history, its ancient and legitimate authority, incorporated in its title and assumed to this day, in allowing the Grand Chapter to work degrees of which it had no knowledge and suffering it to interpolate degrees in Chapter Masonry

according to the system devised by that charlatan of charlatans the great degree manufacturer, Thomas S. Webb. A principle is an original power, a primality, a departure from which is violation of right and truth. Freemasons present to the world and the novitiate is instructed to believe that Freemasonry is the same and always has been the world over, From the above there will be seen that there is a difference and that the Grand Chapter of Pennsylvania violated an original principle by introducing modern innovations into its system of masonic teachings. Masonry was introduced into this country from England, where there has been less change than in any other part of the world. The innovations in this system of masonry introduced by Webb and so generally adopted in the United States has necessitated entitling it, the *American system of Masonry* to distinguish it from the original. Every intelligent Freemason knows that the mark and most excellent degrees are modern, the latter manufactured by Webb. With this knowledge and a fair understanding of the history of masonry it is incomprehensible how men otherwise consistent, can, will, hold on to that which they know to be interpolated, and besides teach that no innovations can be made in masonry and cause the neophyte to believe that all its teachings are ancient. That surely is not honorable, is not honest. The stigma exists and must remain so long as the fabrications of Webb are retained, and the sooner the Grand Chapter of Pennsylvania cuts off the mark and most excellent degrees, and returns to the original regime, the more consistent and truthful will her teachings be and like the Grand Chapter of England hold the high position of consistent adherence to the ancient system and teachings divested of all innovations and interpolations of modern introduction into Chapter Masonry.

THE QUEBEC RESOLUTIONS.

The following are the resolutions referred to in the circular of R. W. Bro. White, as having been passed at the recent meeting of the so-called Grand Lodge of Quebec :

Moved by R. W. Bro. Meigs, seconded by R. W. Bro. Rev. C. Clarke :
Whereas the Grand Lodge of Quebec has been for the last two years the supreme Masonic authority in and for the Province of Quebec, and has been recognised as such by twenty three Sovereign Masonic Bodies : and whereas the Grand Lodge of Canada, in violation of the well established principles of Grand Lodge supremacy, has persistently and repeatedly invaded and continues to invade the jurisdiction of this Grand Lodge,—therefore be it.

RESOLVED.—That this Grand Lodge re-assert her supremacy as Sovereign Masonic authority in and for the Province of Quebec.

That all acts of the Grand Lodge of Canada, in the formation of Lodges and the issuing of duplicate Warrants, in this Province since October 20th 1869, were and are hereby declared to be irregular and an infringement of the rights of this Grand Lodge.

That the Grand Secretary be instructed to invite all lodges, that were in existence prior to October 20th 1869, in our territory, to affiliate with the Grand Lodge with the same rights and privileges as if they, the said Lodges, had assisted in the formation of this Grand Lodge.

That the Grand Master be authorized to proclaim at any time before

the next Annual Communication of this Grand Lodge, as may seem best to him, non-intercourse with any Lodge or pretended Lodge in this jurisdiction that persistently refuses to recognise the supremacy of this Grand Lodge.

That to all Lodges irregularly formed since October 20th 1869, this Grand Lodge is disposed to extend all the clemency that is consistent with the maintainance of the integrity of this Grand Lodge, and the Constitution of the Order even to the issuing of new Warrants and healing of work already done, provided always that the rights of Lodges already recognized by this Grand Lodge be not in any way infringed.

That the Grand Master be authorized to order the foregoing to be communicated at such time as may seem expedient to him, to those Grand Bodies that are already in fraternal correspondence with this Grand Lodge, and request their co-operation and assistance in maintaining the authority and supremacy of the Grand Lodge of Quebec in the Province of Quebec, and vindicating the sovereignty of Grand Lodges in their respective territories.

THE CONFERENCE.

OFFICE OF DEPUTY GRAND MASTER.

GRAND LODGE OF A. F. & A. M. OF CANADA.
MONTREAL 3rd October, 1871.

DEAR SIR AND BROTHER:—

I send you herewith protocols of Conference between the Committee appointed at a meeting of the representatives of Loyal Lodges in this Province and a Committee appointed by the Grand Master of the so called Grand Lodge of Quebec.

You will see from them that the Committees arrived at a basis of union, by which the difficulty now prevailing in the Craft in the Province might be removed, and Masonic peace and harmony restored.

I regret to say that notwithstanding the extreme liberality of the concessions made by the Committee of the Lodges working under the jurisdiction of the Grand Lodge of Canada, the so called Grand Lodge of Quebec has, as I am informed, for I have not yet been favored with any official communication on the subject, refused to accept the resolutions submitted to them by their own Committee, but have, instead, passed resolutions insulting to the Grand Lodge of Canada, and so humiliating in their terms towards the loyal Lodges in this Province, as to make their acceptance impossible except at the sacrifice of all self-respect.

I have, therefore, to request that you will cause your Lodge to be represented at a meeting to be held in this city on Thursday, the 12th inst., at the Masonic Hall, Place d'Arms, at ten o'clock a. m., for the purpose of taking such action as may be deemed most wise in view of this proceeding on the part of the so-called Grand Lodge of Quebec. All Masters, Past Masters and Wardens will be obliged to be present at the meeting; and, where the Lodge so desires, it may elect a representative, in the absence of any of those officers, from among the membership.

I have named ten o'clock in the morning as the hour for the meeting, in the hope that those members who desire to do so may be able to re-

turn by the afternoon train; and I am requested by the Brethren in Montreal to say that they will be happy to have their Brethren from the country to lunch during the day.

Hoping to see a full representation of the loyal Lodges at this meeting.

I am,

Yours faithfully and fraternally,

THOS. WHITE, Jr.,

Deputy Grand Master.

MASONIC CONFERENCE.

MONTREAL, 21st September 1871.

A meeting of joint Committees, one named by the M. W. the Grand Master of the Grand Lodge of Quebec, the other by a meeting of representatives of Lodges of the Province of Quebec, under the jurisdiction of the Grand Lodge of Canada, for the purpose of a Conference, having in view the restoration of harmony in the fraternity within the Province of Quebec, was held this evening at the Masonic Hall, Place d'Armes.

PRESENT :

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| M. W. Bro. STEVENSON. | R. W. Bro. H. J. PHATTEN. |
| R. W. " THOS. WHITE, JR. | " " M. R. MEIGS. |
| " " REV. H. MONTGOMERY. | " " REV. C. P. REID. |
| " " GUTMAN. | " " MILTON. |
| " " ERSKINE. | " " F. EDGAR. |
| W. " TURNER. | " " ISAACSON. |

V. W. Bro. TAIT.

On motion of R. W. Bro. C. P. Reid, seconded by R. W. Bro. Milton, M. W. Bro. A. A. Stevenson was unanimously selected to act as Chairman.

On motion of R. W. Bro. White seconded by R. W. Bro. Montgomery, R. W. Bro. Isaacson was requested to act as Secretary.

The blessing of the G. A. O. T. U. was invoked on the deliberations of the meeting by R. W. Bro. Rev. C. P. Reid.

M. W. Bro. STEVENSON then briefly stated the object of the meeting. He read the resolution passed in the Grand Lodge of Canada, under authority of which a meeting of representatives of Lodges in this Province working under that jurisdiction had been held; and he also read the resolutions passed at that meeting, appointing the Committee, now present with the exception of V. W. Bro. Racicot, who was unfortunately prevented by business from attending. He trusted that this conference would result in the restoration of peace and harmony to the craft in this jurisdiction.

After a short pause, no member of the conference rising to make any observation, M. W. Bro. Stevenson stated that a Committee of which he was a member, learning that the general meeting could not be held until the evening, had met in the afternoon and had prepared certain resolutions, which they considered might form the basis of a union. He would, therefore, in order to facilitate matters, submit the following :

1. "That all acts done by the Grand Lodge of Canada, and that of Quebec respectively, within the Province of Quebec, and all the acts done by the several lodges hailing from those bodies respectively, so far as the same are legal under the Constitutions of the respective Grand Lodges, be declared to be legal and binding Masonic acts.

2. "That all the Lodges within the Province of Quebec, whether hailing from the Grand Lodge of Canada, or from that of Quebec, be re-numbered on the Register of the Grand Lodge of Quebec, according to seniority, such seniority being determined by the date of the original warrant, the Lodge being held to be the custodian of the warrant to whom it was originally granted, whether at this time in possession of such warrant or not.

3. "That all Masonic rank acquired either in the Grand Lodge of Canada, or in that of Quebec, as well as that acquired in any subordinate Lodge in this Province be maintained.

4. "That the Grand Lodge shall be styled 'The United Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec.'

5. "That at the meeting of the Grand Lodge, at which the union is consummated, the first business shall be the election of Grand Officers, in which the representatives of all the Lodges shall take part."

After some desultory conversation on these resolutions, R. W. Bro. Reid suggested that the Committee from the Grand Lodge of Quebec should consider the resolutions alone. This was at once acceded to, and the Committee from the Grand Lodge of Canada retired. After a short time they were invited to return, when R. W. Bro. Isaacson submitted the following:

"*First.* That the first resolution submitted should be expunged, and the following substituted, viz.:

"That all acts done by the Grand Lodge of Canada within the Province of Quebec, and all acts done by the several lodges hailing from the Grand Lodge, so far as they do not conflict with the acts of the Grand Lodge of Quebec, and are not antagonistic to the rights of Lodges and individual masons under the jurisdiction of the Grand Lodge of Quebec, shall be declared legal and binding Masonic acts.

"That all acts of the Grand Lodge of Quebec within this Province, and all acts done by her several Lodges, shall be declared legal and binding."

"*Second.* That all the words in the second resolution submitted after the words, 'according to seniority,' shall be struck out and the following inserted in their place: 'Such seniority to be determined by the Grand Lodge of Quebec.'

"*Third.* That the whole of this resolution, as it stands, being agreed to shall remain.

"*Fourth.* That the fourth and fifth propositions being objected to in toto, shall be struck out."

R. W. Bro. White enquired what acts would be considered as antagonistic by the terms of the first resolution? It was replied that acts of suspension would be, and the issuing of duplicate warrants would also come under this head.

R. W. Bro. White said that so far as suspensions were concerned there were to be removed in the event of agreement; but as to duplicate lodges, it might facilitate matters to state at the outset that as representing the Grand Lodge of Canada, they could consent to nothing which would imperil the existence of any lodge now working under that Grand Lodge.

A long conversation ensued, embracing all matters in dispute between the parties but with no apparent prospect of any satisfactory settlement; and the Committees again separated with the object of devising some plan which would meet the mutual objections. On re-assembling, R. W. Bro. White said that the difficulty about suspension could be met by excepting them in terms in the first resolution; and that as the status of duplicate lodges, in the matter of re-numbering, seemed to be the chief difficulty, he thought it could be met by striking out the words after "warrant," near the end of the 2nd resolution originally submitted, and substituting the following:

"But in case of duplicate lodges the question of priority be submitted to a Committee of six brethren, to be composed equally of brethren representing the Grand Lodge of Canada and the Grand Lodge of Quebec."

And as to the last two resolutions, while they thought they ought to be conceded in the interests of perfect harmony and peace, they would not be pressed.

R. W. Bro. Edgar submitted the following as having been agreed to by the Committee from the Grand Lodge of Quebec:

"1st. That the Committee representing the Lodges in this Province holding warrants and working under and acknowledged by the Grand Lodge of Canada, express their willingness to join the Grand Lodge of Quebec as it at present exists, upon the following terms and conditions:

"That the Committee representing the Grand Lodge of Quebec agree to recommend to their Grand Lodge that their Lodges be accepted as they stand at present, all question as to the name of Lodge, priority of number, holding the Warrant of such Lodges as have duplicate warrants by both Grand Lodges, be left entirely to a Committee to be named two, by ———, and two by ———; this Committee to chuse an arbitrator, and their decision on all questions to be final.

"All questions of priority of the other Lodges to be settled by the same Committee." The wording of this resolution was strongly objected to. But as the two resolutions approached each other pretty nearly, it was, after some debate, agreed to appoint a sub-committee to draft resolutions which might meet the views of both parties as expressed during the conference, and adjourn until the following morning.

The following Committee was chosen for this purpose: M. W. Bro. Stevenson, R. W. Bros. Isaacson, Edgar, White, Gutman, and V. W. Bro. Tait.

And the Conference adjourned at half-past one o'clock, a. m.

MONTREAL, 22nd September, 1871.

The Sub-Committee met this morning in the Masonic Hall Rooms, Place d'Armes, and R. W. Bro. White submitted the following draft of Resolutions :

Resolve 1,—"That this Committee composed equally of representatives of the Grand Lodge of Canada, and of the Grand Lodge of Quebec, duly authorised by their respective Grand Lodges to act together in considering the unfortunate differences which separate the Craft in this Province of Quebec, and being influenced by a desire to heal those differences and to restore harmony and peace to Freemasonry within this Province, mutually agree upon the following terms as a basis for union, viz :

1. "That all acts done by the Grand Lodge of Canada, within the Province of Quebec, except the acts of suspension arising out of the formation of the Grand Lodge of Quebec; and all acts done by the Grand Lodge of Quebec, excepting suspensions arising out of the differences incident to the formation of the said Grand Lodge, be declared to be legal Masonic acts.

2. "That all Lodges within the Province of Quebec, whether working under the Grand Lodge of Canada or under the Grand Lodge of Quebec, be re-numbered on the Register of the Grand Lodge of Quebec according to seniority; and that with a view to determining the question of seniority, the duty of such re-numbering be submitted to a Commission to be composed of three brethren to be named by the Grand Master of the Grand Lodge of Quebec, and three brethren to be named by the Committee representing the Grand Lodge of Canada, who shall have full power to take evidence with a view to arriving at a just conclusion, and who may, if they so desire, select some brother as umpire in case of any serious difference or opinion; the report of such Committee to be final.

3. "That all Masonic rank acquired either in the Grand Lodge of Canada or in the Grand Lodge of Quebec, or in any Lodge working under those Grand Lodges respectively, be maintained and continued."

"And the Committee representing the Grand Lodge of Quebec hereby agree to submit the above terms for the acceptance of their Grand Lodge; and the Committee representing the Grand Lodge of Canada hereby agree to recommend the above terms to the Representatives of Lodges working under the Grand Lodge of Canada, in the Province of Quebec, at a meeting to be held by such representatives, and to which the Committee are required by the terms of their appointment, to report, and to urge that they be accepted; and that thereupon the said Lodges unite with the Grand Lodge of Quebec, and request the Grand Lodge of Canada, in accordance with the resolution passed at the last Annual Convention of said Grand Lodge, to give up and cede all the territory which it has occupied since 1855 in that part of Canada constituting the Province of Quebec, make all just and proper financial settlements, remove all suspensions, and do all such acts as may be necessary to a full and complete recognition of the Grand Lodge of Quebec."

R. W. Bro. Isaacson submitted the following draft Resolutions for adoption :

"*Whereas*, unhappily differences and disputes have arisen and are now existing in Masonry in the Province of Quebec, between the Grand Lodge of Quebec, A. F. and A. M., and her subordinates on the one part, and the several Lodges in the said Province still holding under the jurisdiction of the Grand Lodge of Canada of the other part;

"*And Whereas*, with the view to terminate and for ever end said differences, and to restore harmony throughout the Craft in the said Province, the said Lodges, to wit: the said party of the second part are willing to amalgamate and join with the said party of the first part, to wit: the said The Grand Lodge of Quebec; and the said party of the first part are willing to accept said Lodge into their organization or Grand body the same as if the said Lodges had originally taken part in said organization.

"*And it is agreed* by both said parties that all questions such as names of Lodges, priority of Number, holding of Warrants and duplicate of Warrants in said Province, shall be left entirely to a Committee of six, three of whom shall be named from the party of the first part, with power to said Committee to name an arbitrator; and the decision of said Committee and Umpire to be final."

The representatives of the Grand Lodge of Canada objected to these resolutions because under them the Committee would have power to consider the question of the existence of duplicate or other lodges established since October, 1869, by the Grand Lodge of Canada. On the other hand, R. W. Bro Isaacson explained that there was no such intention, and that the resolutions did not give any such power to the proposed Committee. R. W. Bro. White suggested that this should be clearly stated in the resolutions; but as R. W. Bro. Isaacson declined to alter them, it was agreed to submit both drafts to the general Committee.

MONTREAL, 22nd September, 1871.

The Joint Committee assembled at place of former meeting this day, at eleven o'clock, a. m. Present :

M. W. Bro. A. A. Stevenson, R. W. Bros. White, Isaacson, Reid, Gutman, Milton, Montgomery, Edgar, Erskine, V. W. Bro. Tait, and W. Bro. Turner.

The draft Resolutions, as above, were submitted by R. W. Bros Isaacson and White respectively. After a long discussion, the Committees separated, and on reassembling the following was submitted and unanimously agreed to :

"Whereas, unhappily, differences and disputes have arisen, and are now existing in masonry in the Province of Quebec, between the Grand Lodge of Quebec, A. F. & A. M. and her subordinates on the one part, and the several lodges in the said Province still holding under the jurisdiction of the Grand Lodge of Canada on the other part.

"And, whereas, with the view to terminate and for ever end said differences and restore harmony throughout the craft in the said Province, the said lodges, to wit : the said party of the second part, are willing to amalgamate and join with the said party of the first part, to wit : the said The Grand Lodge of Quebec, and the said party of the first part are willing to accept said lodges into their organization or Grand body, the same as if they, the said lodges, had originally taken part in said organization.

"And it is agreed by both said parties that all questions, viz., names of lodges, distribution of property in the case of duplicate lodges, and priority of number in the case of all lodges, shall be left entirely to a committee of six, three of whom shall be named from the party of the first part, and three from the party of the second part, with power to said committee to name an arbitrator, and the decision of said committee and umpire to be final.

"And the committee representing the G. L. of Q., hereby agree to submit the above terms for the acceptance of their Grand Lodge. And the committee representing the Lodges under the jurisdiction of the G. L. of C., hereby agree to recommend the above terms to the representatives of the lodges at a meeting to be held by such representatives for that purpose.

The Conference then adjourned.

A. A. STEVENSON,

Chairman.

JOHN H. ISAACSON,

Secretary.

THE QUEBEC DIFFICULTY.

We received, just before going to press, a copy of the resolutions passed at the meeting of representatives of Lodges working under the jurisdiction of the Grand Lodge of Canada, in the Province of Quebec, held at Montreal on the 12th instant, and have only space to give them, reserving comments until a future occasion. We may mention, however, that the meeting was well attended, all the Lodges with one exception, caused by delay in the arrival of the Quebec steamer, being represented either directly or by proxy. The utmost unanimity prevailed, and the determination, in view of the insane and insulting conduct of the so-called Grand Lodge of Quebec, to maintain allegiance to the Grand Lodge of Canada, was hearty and spontaneous. Here are the resolutions :—

"Moved by M. W. Bro. Stevenson, seconded by R. W. Bro. Erskine, "Whereas the representatives of the Lodges, working under the Grand Lodge of Ancient Free and Accepted Masons of Canada, acting under the authority of a resolution passed at the last Annual Communication of the said Grand Lodge, did on the 13th day of September ult., appoint a committee or committees to be named by Lodges working under other jurisdictions, with a view to the establishment of Masonic union and harmony within this Province.

"And whereas by the report of the said Committee it appears that a conference was held on the 21st and 22nd days of September, between it and a committee appointed by the Grand Master of the so-called Grand Lodge of Quebec, at which conference certain resolutions were agreed upon as a basis of union, such resolutions being as

appears from the protocols of the conference, substantially those submitted by the Committee of the said so-called Grand Lodge of Quebec.

"And whereas it appears that notwithstanding the extraordinary concessions made by the Committee representing the Lodges working under the Grand Lodge of Canada on their behalf, concessions more exacting than should, in the interests of ultimate peace and harmony, have been demanded, the so-called Grand Lodge of Quebec, at a meeting held on the 23th September, declined to accept the resolutions, of the joint committee, but passed others in their stead.

"Therefore resolved—

1. "That in the opinion of this meeting of representatives of Lodges working under the Grand Lodge of Canada, the resolutions passed by the so-called Grand Lodge of Quebec, are insulting to the Grand Lodge of Canada, and could not be accepted as a basis of union except by the sacrifice of all self respect on the part of the said Grand Lodge, and the Lodges working under its jurisdiction.

2. "That the formation of the said so-called Grand Lodge of Quebec, in that part of the jurisdiction of the Grand Lodge of Canada comprised within the boundaries of what was at the time of the formation of the said Grand Lodge known as Lower Canada, or Canada East, was a violation of the territorial jurisdiction, of the Grand Lodge of Canada, and of the obligations of members of Lodges working under that Grand Lodge.

3. "That the Loyal Lodges of this Province, as duly represented in this meeting, hereby renew their expressions of allegiance to the Grand Lodge of Canada, and their earnest desire to remain in affiliation with the said Grand Lodge.

4. "That inasmuch as the efforts at the restoration of harmony made by the Grand Lodge of Canada, and the Lodges in this Province working under it, has been, in spite of the extraordinary concessions offered, insultingly rejected by the so-called Grand Lodge of Quebec, in the opinion of this meeting the Grand Lodge of Canada should at once take such steps as may be necessary to maintain her Masonic supremacy over the territory universally recognized as belonging to her until the causeless rebellion of Oct. 1869; and that an appeal should at once be made to all sister Grand Lodges, in Communication with the said Grand Lodge of Canada, to join with her in the maintenance of these rights.

5. "That the Deputy Grand Master be requested to communicate to the M. W., the Grand Master of the Grand Lodge of Canada, and to all Lodges working under that jurisdiction, these resolutions, together with the protocols of the conference and all proceedings connected with the movement undertaken, with a view to the restoration of Masonic harmony in this jurisdiction."

CORRESPONDENCE.

MONTREAL 13th, Oct. 1871.

To The Editor of the CRAFTSMAN.

DEAR SIR AND BROTHER:—

Will you kindly publish the following correspondence in your next issue, and oblige

Yours fraternally,
THOMAS WHITE JR.,
D. G. M.

MONTREAL 10th, Sept. 1871.

ROBERT RAMSAY ESQ., Orillia,

Have just seen attack upon me in *Gavel*, will you please give me your authority for rumour that I have refused to move in Quebec difficulty.

Yours &c.,
THOMAS WHITE JR.,

ORILLIA, 13th, Sept. 1871.

THOMAS WHITE ESQ., Montreal,

I don't think there was any *attack*. You had a perfect right to act as you pleased, but several from Montreal, including R. W. Bro. Isaacson, said you held that since your amendment was *not carried*, the matter must remain in Racicot and Pickell's hands. I am rejoiced to see you have moved, and hope success will attend your efforts.

Yours &c.,

ROBERT RAMSAY.

MONTREAL, 13th Oct., 1871.

ROBERT RAMSAY, Esq.,

SIR AND W. BRO.,—When I received your reply to my request that you would give me the authority you had for the statement made in your August number, published in September, that I had refused to move in the Quebec difficulty, I made up my mind to defer further notice of the matter until after the meetings and conferences connected with that subject were over. That time has arrived, and I seize the earliest opportunity to refer to the subject again.

You say in your reply that several from Montreal, including R. W. Bro. Isaacson, said that since my amendment was not carried the matter must remain in Racicot and Pickell's hands. In the first place I moved no amendment. The amendment came from Bro. Racicot. In the second place I am authorised by R. W. Bro. Isaacson to say that he never gave you any such information, his communication to you being the very reverse of that attributed to him. And in the third place, I have authority of Brethren in Montreal, who attended the meeting of Grand Chapter in Hamilton, which took place three weeks before the appearance of the *Gavel* with the injurious imputation upon my honour as a gentleman, for saying that you were there informed that I had actually called a meeting of leading Montreal masons for the very evening upon which the Grand Chapter met, with the object of consulting as to the best means of carrying out the resolution of Grand Lodge. I therefore charge you with having knowingly falsely imputed to me a violation of my pledges, made on the floor of Grand Lodge, where I stated my acceptance of the resolution of Bro. Racicot, and my determination to do everything in my power, within its terms, to restore harmony to the craft.

I cannot congratulate you upon the moral obliquity which prevented your seeing an "attack" in such an imputation. Had I refused to move, as you charged me with doing, I should have been guilty of conduct dishonourable to me as a man and a mason.

The words "brotherly love" flow glibly from your pen. I have not time at this writing to inquire into your right to use them as you do; but I propose to myself the task of dealing with that matter in another communication, meanwhile, as this is a public matter, I propose making this correspondence public.

Yours &c,

THOS. WHITE, Jr.,

D. G. M.

CHICAGO MASONIC RELIEF FUND.

We have pleasure in publishing the following communication addressed to M. W. Bro. Seymour, having reference to the appointment of a Masonic Board of Relief at Chicago, and also to the donation by the Grand Lodge of Canada.

MASONIC TEMPLE, CHICAGO, Oct. 14th 1871.

Most W. G. M. James Seymour,
St. Catharines, Ontario, Canada.
Most Worshipful and Dear Bro,

Your telegram of date 13th Inst., warms the great Masonic heart, evidencing as it does the genuine sympathy, of our venerated and noble order. To meet the wants of the hour and provide for permanent relief to the sufferers by our late conflagration, by virtue of my office I have appointed and constituted a "Masonic Board of Relief," of which Bro Wiley M. Egan is the Treasurer. In accordance with your telegram I draw on Bro. Henry Groff, Grand Treas., Simcoe, Canada, for Two Thousand Dollars in gold, in favor of Wiley M. Egan Treasurer. May God bless you and yours, and enable us to repay by lasting gratitude, if not in kind and coin, your generous bounty. I have the honor to be,

Yours very respectfully
and fraternally.

D. C. CREGIER,

Grand Master of Masons of Illinois.

In its report of the proceedings of the so-called Grand Lodge of Quebec, *Pomeroy's Democrat* says:

"At this time the announcement was made that the M. W. Bro. T. D. Harington,

Past Grand Master of the Grand Lodge of Canada, desired admission. The proper officers were directed to receive that M. W. and beloved Brother, who was met at the altar by the Grand Master, cordially welcomed, escorted to the East, and saluted with all the Honors due his exalted rank in the Society. The M. W. Brother, with tears running down his cheeks, expressed the pleasure he felt in being in the Grand Lodge of Quebec, which has his entire sympathies, and which he rejoiced to say was a *fixed fact*. He prayed for peace, that peace which Quebec was entitled to. At the conclusion, as well as during his fraternal remarks, there were loud applause. Shortly afterward the M. W. Brother retired under the Grand Honors."

DEDICATION.—On the evening of the 9th inst., the new Masonic Hall in London, Ont., was formally dedicated to Masonry at an especial communication of Grand Lodge. A large number of brethren were present, the hall and gallery being fully occupied. The ceremony was performed by M. W. Bro. James Seymour, G. M., assisted by R. W. Bros. Geo. Billington, Allan McLean, Turquand, P. J. Brown, Westlake, Col. Moffatt, and others. The choir was under the direction of Bro. John Marshall, Bro. Dr. Sippi, acting as Grand Organist.

At the conclusion of the ceremony, the brethren, headed by the 7th Battalion band, proceeded to the Tecumseh, where a sumptuous banquet had been prepared, and at which about one hundred and seventy brethren were present. The chair was occupied by R. W. Bro. Moffatt, the vice-chairs being filled by V. W. Bros. H. Waterman and W. Carey, and W. Bro. I. Waterman. Ample justice having been done to the edibles, a number of toasts were proposed and responded to, and with speech and song, a most enjoyable evening was spent.

At a meeting of Doric Lodge, No. 121, Brantford, the following resolution was adopted:

"RESOLVED unanimously that a vote of thanks be tendered to Bro. James P. Excell "for his services as Secretary during the past two years."

Bro. Levin, of Ottawa, writes us that a Master Mason's apron was found at the Russell House after the departure of the delegates to Grand Lodge, and that it has not yet been claimed.

NEW LODGES, A. F. & A. M.—The M. W. Grand Master has been pleased to authorize the issue of two Dispensations of the opening of the following New Lodges as follows: "Harriston Lodge," in the village of Harriston, in the county of Wellington, Ontario.

Bro. Samuel Cowan, M. D. being the first Worshipful Master; Bro. Kenneth McL. Walton, Senior Warden; and Bro. Philip Clapp, Junior Warden. The regular night of meeting is held on the Monday on or before full moon of every month.

"Forest Lodge, in the village of Forest, County of Lambton, W. Bro. Thomas Springer, Sheriff, being the first Worshipful Master; Bro. John Shaw, Senior Warden and Bro. Francis Kent, Junior Warden. The regular night of meeting is held on the Tuesday on or before first moon of every month.

NEW CHAPTERS, R. A. M.—The M. E. Grand Z. of the Grand Chapter of Canada has been pleased to direct the issue of dispensations for two new chapters as follows:

"St. John's Chapter, at the Town of Coburg. Comp. William H. Weller, being the First Principal Z; Comp. Henry Tunstall Wood,

Second Principal H; and Comp. Justis Fiernd Mallory, Third principal J.

The regular convocations of the Chapter are held on Friday on or before full moon of every month.

"Elora" Chapter in the Village of Elora. Comp. William F. Savage, being the First Principal Z; Comp. William T. Smith, Second Principal H; Comp. William J. Mellroy, Third Principal J.

The regular convocations of this are held on the Wednesday after every full moon.

The well known zeal and ability of the brethren and companions at the head of these new organizations will ensure their success, in which they have our best wishes.

At Rest.

It becomes our painful duty to record the deaths of two very old members of the Craft, Bro. Richard Howard, of Niagara Ontario, who died in Toronto on the morning of the 26th ult, while on a visit to his son, Bro. Richard H. Howard, and Bro. Captain Joseph Birney, of Bronte, Ont., who died on the 22nd September last, at the ripe old age of 94 years.

Bro. Howard was in his 76th year, and was initiated into Freemasonry in York Lodge, No. 16 Provincial Register of Upper Canada, A. L. 5819, thus making him fifty-two years a Mason. He removed to Niagara in 1820, where he remained a resident until his death. Finding his mother Lodge at too great a distance from home, Bro. Howard resigned membership in York Lodge, (his demit having been signed on 4th August, A. L. 5820) and immediately became affiliated with Niagara Lodge No. 2, since which time he has been an active and faithful member of the same, and his name appears prominent in the history of that old Lodge.

His remains were taken to Niagara and to their last resting place in St. Mark's (Episcopal) burying ground, on Thursday, 28 ult. by the Brethren of his Lodge (Niagara No. 2.) followed by the relatives, and a very large number of sorrowing friends.

The Masonic Funeral Service was read by R. W. Bro. Dr. Robert M. Willson, D. D. G. M. for the Niagara district. May we meet our departed Brother in the Grand Lodge above, where the Grand Master of the Universe presides.

Brother Birney was made a member of Barton Lodge, No. 6, in Feb., 1803, was present at the installation of the officers of the Lodge, on the Festival day of St. John the Baptist, A. D. 1869, and was at the same time made an honorary member thereof. Bro. Birney was present at the battle of Queenston Heights, acting on that occasion as aide de camp to General Brock. He received the last order that ever fell from the lips of the heroic Brock, which at eminent hazard of life he delivered to Colonel Williams, and returned in time to be near his chief, when he fell mortally wounded from his horse. The funeral of our late Brother was largely attended by Brethren from the Lodges of Hamilton and vicinity. "Old Barton" has passed through many changes since the day on which our late Brother first "saw light." It has had its full measure of ups and downs, and it was always a source of gratification to our late Brother in his declining years to feel that his mother Lodge had safely weathered the storms that for some years encompassed it.