

porary, the 'Freemason,' of London," because it had a little Jumboism in its columns, and tells how "Bro. Lord and Lady Tenterden, and the Baroness Burdett-Coutts and Mr. Bartlett-Coutts went to Gravesend last Saturday and boarded the Assyrian to see the last of Jumbo. Mr. Bartlett-Coutts carried a bag of buns, which Jumbo preferred to receive from his keeper, Scott." The "New Zealand Freemason" thinks the "London Freemason" might find some more interesting Masonic items. But why shouldn't Mr. B.-C. carry a bag of buns, and who knows but that our noble brother, Lord T., had said buns made by a Masonic baker, and stamped with the "square and compasses" thus initiating Jumbo into the mysteries of the Craft.

It is proposed to form a new Journalists' Club in London, Eng., of which Bro. G. A. Sala has consented to become the President.

The "Masonic Herald."—We welcome to our exchange list "The Masonic Herald," published by W. Bro. Burroughs, 11 Wood St., Calcutta. Brethren interested in the Craft in India should remit two dollars for the same.

The "Corner-Stone."—We once more welcome to our sanctum "The Corner-Stone," after its midsummer recess. Its energetic editor says he is determined to keep it to the fore-front.

"Loomis's Masonic and Musical Journal."—We have not seen this excellent Masonic and musical luminary for a long time, and want its editor to send it to us in future more regularly.

The "London Freemason" is astonished to find that the CANADIAN CRAFTSMAN agrees with it on "The Morocco Fiasco." It says, "That Masonic journal, curiously enough, agrees with us *in toto*." Why not, Bro. "Freemason?" We never argued that a Grand Lodge could be formed out of one Lodge, or that a Grand Lodge could grant a warrant for the formation of another Grand Lodge, conse-

quently we cannot recognize the legitimacy of "The Territorial Grand Lodge of Morocco."

The "Voice of Masonry" is complimentary to THE CRAFTSMAN. It says, because we uphold the Grand Lodges of Quebec and New South Wales as Sovereign Grand Bodies, that consequently "THE CRAFTSMAN is to Freemasonry precisely what Cain was to true religion. It is mad because we offer the acceptable sacrifice, and if it had the power would slay us and this magazine as remorselessly as Satan destroys souls." This is very strong language, but that journal sometimes indulges in lively talk. We do not know what "The Voice" means by "the acceptable sacrifice," except it was, and is, in stirring up strife in New Mexico by encouraging Silver City Lodge to hold out, or in supporting the English Lodges in Montreal, one of which, at least, has acted peculiarly regarding rejected material from Ontario, and in encouraging dissension and strife in New South Wales. This "acceptable sacrifice" we are not able to appreciate, and as to our desire "to slay us (Bro. B.) and this magazine ('The Voice') as remorselessly as Satan destroys souls," we assure both the Editor and Magazine that they are entirely wrong. We hope next year to visit his sanctum, shall always be glad to see him in ours, and think "The Voice of Masonry" an excellent Masonic journal, though very much astray on Masonic Jurisprudence, and Grand Lodge Sovereignty in particular.

Bro. W. S. Moses was the first W. M. of Golden Gate Lodge, No. 30, of California, served three terms as W. M. by election, and since the organization of the Lodge, twenty-nine years and nine months ago, has never missed attending a stated or special meeting. Bro. Moses comes of excellent Masonic stock. His father, Bro. Schuyler Moses, of Rochester, N. Y., expects to visit the Pacific coast, and see his son, at the Triennial Conclave of the Grand Encampment, K. T., in 1883.