at Tetuan, and then at Fez or Mogadors, supposing the authorities approved, there and then only could the three lodges have formed themselves into a Grand Lodge. Bro. Patterson in his zeal—and he tells us he has had much experience in these matters—has 'put the cart before the horse' according to Masonic law and precedent, and it is quite clear that our English Grand Lodge can never recognize a body so formed as having a legal status or Masonic jurisdiction. We hope to hear nothing more of such irregular proceedings, which do a great deal of harm to peaceful and legitimate Masonry."

We have quoted the remarks of the "Freemason" *in extenso*, as we must say we are very much puzzled at the position assumed by Brother Patterson, and apparently by the Grand Lodge of Manitoba. We fail completely to comprehend what right any Grand Lodge has to establish, charter or constitute another Grand Lodge. If Bro. Patterson desired to form another Grand Lodge the field was open to him, and, as the "Freemason" points out, the course to pursue clear and indisputable. But now he has either assumed the power himself to organize a *quasi* Grand Lodge, or obtained some extraordinary and special authority from the Grand Lodge of Manitoba. Which is it? The question should be at once set at rest, by the Grand Master of Manitoba officially explaining the status of this so-called "Grand Orient," and what authority was vested in Brother Patterson.

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THE UNITY THEORY.

The Sydney *Freemason*, in alluding to Bro. Brown's report on Foreign Correspondence—which, by the way, THE CRAFTSMAN has not received—thus refers to the absurd position assumed by the writer. We have so often pointed out to our brother that if his Unity theory were to prevail, one obstinate lodge in a territory would, by its "pig-headedness," retard the progress of Freemasonry in that district *ad infinitum*, that it seems hardly worth while to do so again. Of course, no Masonic writer has endorsed such silly and impracticable theories, and it is hardly worth discussing them, still it is a pity to see a man of Bro. Brown's undoubted talent act thus like the dog with the bone, which in the book of fables, let the substance drop in order that he might grasp the shadow. As the *Freemason* says, "The *Corner Stone* and CRAFTSMAN long ago settled Bro. Brown's hash about unity." Yes, and though he was challenged again and again to reply to us, he never dared attempt to do so, but levelled his batteries at a side issue, where, by the bye, his paper pellets fell harmless:—

"Bro. B. lays down a new law (of his own manufacture) as to how Grand Lodges should be formed. This makes four ways; but Bro. B. does not state a case where his new idea would work. It certainly cannot go down in any part of Australia. If Bro. B. thinks so he is very much at sea in E. C. Jurisprudence; and, when all things are considered, nothing having been done hastily nor in a corner—in fact, the world was advised of the step the Grand Lodge of New South Wales was about taking