

lated degrees are poor substitutes for brains or morals. Were it otherwise Freemasons would be the brightest and noblest men in existence.

We are indebted to the *Tyler*, Detroit, for the following:—"The CANADIAN CRAFTSMAN, now in its twenty-third year, has been transferred from Port Hope to Toronto, and a publishing company composed of prominent Masons, has been formed, with our esteemed friend and brother, W. J. Hambly, editor. A marked and commendable improvement is noticeable in the pages of THE CRAFTSMAN, which is now a thoroughly representative journal of the Craft in Canada. The Canadian Masons will not be true to themselves if they do not cheerfully and heartily indorse the noble work of THE CRAFTSMAN by a large subscription list.

An exchange says: "The Vermont Masons are seriously debating the question of a Temple. Their Grand Lodge is 'on wheels,' and the feeling is growing that it ought to be located and housed." The Grand Lodge of Canada moves around like a cyclone. The brethren tried Windsor in the west, but had to cross the river for lodging and refreshments. Then they tarried at Brockville, a Scott Act town, and assisted the Brockvillians in violating a statute. This year they met in Toronto, and had no great cause to grumble, although there was too much mud. London, with its strong flavor of petroleum and sulphur baths, has had a trial, and Hamilton has exhibited its mountain and Masonic Temple, and zealous brethren gave a Masonic welcome. Next year Owen Sound's lake

breezes will cool our feverish brows, but when we think of it we feel—hungry.

Those who clamour for perfect ritualism, and claim that it is a Masonic essential, should study the following, taken from the address of Grand Master Smith, of Illinois:—"There is, I am sorry to say, a tendency on the part of a few to look upon the perfect ritualist as a model Mason, no matter what his deficiency in all that goes to make a master workman, a good executive officer, or a companionable craftsman. You can no more command the interest of your membership by making the ritual the all-absorbing and ideal thought of Masonry, than you can build up the congregation of a church by the pastor reciting the creed to his people on every Sabbath, and giving them nothing more. Masonry was founded for social and fraternal purposes, and when you depart from these cardinal and organic principles you reduce the fraternity to a level with the life and health associations of the present day. Better give up Masonry than do this, for you cannot compete with them. The strength of this fraternity is not in the number of its members, but in the intelligence, virtue and companionship of the craftsmen."

The publishers of the *New Zealand Masonic Journal* are asking for information regarding the early history of Freemasonry in that colony, with the view of publishing it in book form. Already some interesting scraps have been received, the following being one of them, which was furnished by the W.M. of Phoenix Lodge, Akaroa:—"In the year 1842, Mons. Le Lievro acted as Tyler on board the 'Comte de Paris,'