

*Editor of THE CANADIAN CRAFTSMAN.*

Some time ago your cotem., published in Toronto, raised the question as to my right to sit as a P. M. in Grand Lodge. I entertained the hope that some one else, who might be free from the imputation of having a personal interest in the settlement of the question one way or the other, might respond to the query then put.

Knowing that the practice in every Grand Lodge in the Dominion, outside of the Province of Ontario, is against discriminating between those who have regularly passed the Chair in one jurisdiction and those who have so passed in any other, so far as concerns any rights or privileges conferred upon Past Masters as a class; and knowing that the language of the Constitution of the Grand Lodge of Canada, setting forth the rank of officers and members of the Grand Lodge, to wit:—"The Masters, Past Masters, and Senior and Junior Wardens of warranted lodges, in the order of the numbers of their respective lodge warrants" shall take rank immediately after the officers enumerated, unless you read between the lines, in the light of a certain decision of the Grand Master, cannot be interpreted as indicating a practice different from that of all the other Grand Lodges in the Dominion. I did not imagine that the implied exclusion from the class of Past Masters, to whom certain rights in District and Grand Lodge are assigned, of all those who have passed the chair in another jurisdiction but have not presided for a full term as W. M. of a Lodge holding under the Grand Lodge of Canada, which the query of your cotem. contained, would be so generally greeted with the phrase *Cela va sans dire*.

That the way may be cleared for a discussion of the subject free from the introduction of limiting personal-

ities and individualism permit me to dispose first of the personal reference to myself in the query put by a correspondent in the organ which your Toronto confrere publishes in the interest of some of the craft.

I would gently hint that to confine the scope of his vision to what is being done in the District of Toronto, or even in the Grand Lodge of Canada or elsewhere, but only to-day, is not the course likely to conduce to a just conception of the universality of Masonry.

While I lay no claim to greatness or distinction as a worker in the Masonic quarry, still my work has passed inspection and obtained approval among those who have toiled in laying the foundations of more than one Grand Lodge on this continent. There are some, even among those who do not sound the trumpet (or any other loud tone of a *personal organ*) before them, not to know, or have heard of whom, nevertheless, implies that where they unostentatiously wrought you were yourself unknown.

After having served for several years as Grand Chaplain of Nova Scotia I declined re-nomination when the un-Masonic spirit of denominationalism was introduced and the onerous duties of the office were proposed to be assigned to several brethren, who, when the craft was assailed by representatives in their different denominations, were too cowardly to openly identify themselves with their Masonic brethren. I was unanimously elected one of the Grand Wardens, and had I not left the Province I had every reason to expect that the brethren, with whom I had labored in endeavoring to advance the interest of the craft and remove old causes of division and strife, would have shewn their confidence in me by assigning me more work than such an office entailed. Removing to Ontario, on receiving a call to St. Andrew's church, Stratford, I did not at once sever my connection with the craft in Nova Scotia. I visited the Grand