

seemed to turn in my favor, and I was elected D.D.G.M. R. W. Bro. Dinnis then said he had enjoyed visiting the various lodges in the district, and that he had been very fortunate in having W. Bro. McKnight as District Secretary, and Bro. Dr. Sims as District Chaplain, for they all remembered the beautiful sermon preached to the fraternity of Toronto in May last, by the District Chaplain. In concluding the R. W. Bro. said: "My desire and hope is, that so long as I live—and I trust I shall always live in this splendid city—that I will not be guilty of any expression or act that will tarnish this beautiful testimonial you have presented me with this evening." (Applause.)

The Past Masters of the Lodge then exemplified the 1st Degree in a creditable manner, after which the Lodge was closed, when a banquet took place at which speeches interspersed with songs occupied the attention of the Brethren until midnight.

#### MASONRY IN INDIA.

The principle religions in India are those of Brahma, Mohammed and Buddha. They all hated and persecuted each other, and only agreed mutually in hating the Christians. It was the country, up to a recent date, of prejudice, hate, tyranny and intolerance. Four years ago I was the honored guest at a Masonic Lodge meeting in the third degree in the great Temple of Calcutta. There were about 150 Masons present, men of almost every nationality and creed. The Master's degree was conferred on three Fellowcrafts, who knelt together before the same altar. One was a Christian, who took his obligation on the Bible: one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastras. The oath was administered by an English lord, a judge of the Supreme Court, and he was assisted by the Grand Secretary, my friend Ruscomjee, a Parsee and follower of Zoroaster.

There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it is trifling or useless. These men in India are the learned, the influential men. They do not renounce their religions; but they meet before the Masonic altar on bended knee, before the Great Architect of the Universe, and hand in hand, breast to breast, mouth to ear, they walk about in their quiet daily vocations, among Asia's teeming millions, sowing the seed and setting the example, from high to low, of Masonic teachings and Masonic lives. Who can calculate its influence?—*Hans Matson.*

#### A LITTLE RITUAL HISTORY.

Bro. Henderson, of Pennsylvania, having asserted that "the Masonic ritual was practiced when Masonry was young, and has come down to us from the mists of antiquity," Bro. Wm. R. Singleton, of the District of Columbia, dissents as follows: "This must make our Masonic savans laugh—such as Hughan, Gould and others. If Grand Master Henderson had kept up with the investigations of those two brethren he would certainly know that every word of Masonic ritualism has been invented since 1720, and that the very work of Pennsylvania can only be traced back to the formation of the bogus Grand Lodge of 1740, when Lawrence Dermott was the Secretary of that faction. And does he not know, or should know, that in 1813, when that same Grand Lodge formed the union with the older body, they surrendered their peculiar ritual, as did also the other Grand Lodges surrender their ritual, and the two were combined into the present ritual of the United Grand Lodge of England? We have in our possession copies of the very earliest rituals of the first three degrees as they were practiced after the organization of the first Grand Lodge. The first one contains a mixture of the three degrees which was evidently the only ritual of