

such members belonged,) would be in just the same position (financially) before the suspension as after. It would be making the Lodge pay the penalty, as the Brother that would allow himself to be suspended would not care whether anyone paid it or not. As you have a column for the answers of correspondents, would you please enlighten me in the next No. of the CRAFTSMAN, in this column. By so doing you will oblige,

A LOVER OF THE CRAFT, Clarksburg.

Ans.—In our opinion, Lodges are not constitutionally bound to pay dues to Grand Lodge on members suspended for non-payment of dues. It is only in cases of restoration that dues become payable to Grand Lodge, for the period of suspension. Grand Lodge dues are then exacted, because the Constitution provides that a member suspended for non-payment of dues shall be immediately restored by the Lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended. So that if Lodges choose to remit any of the dues of a suspended member, and restore him, they must nevertheless pay the full amount of Grand Lodge dues.

As we understand the rule, it is that Grand Lodge dues cease on members suspended for non-payment of dues from the time the suspension is returned; but if these members are afterwards restored, or restore themselves, then Grand Lodge dues become payable, not only from the time of the restoration, but also for the time during which they were suspended.

LAMBETH, CEN.—On the evening of the 21st instant, W. Bro. D. G. Jarvis, P. M. of St. Paul's Lodge, No. 107, was made the recipient of an address and a Past Master's Jewel by the members of his Lodge. To the address W. Bro. Jarvis made a most appropriate reply. After the proceedings, Bro. Jarvis entertained the members of the Lodge at a supper, and a very happy time was spent.

Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

Bro. H. R. H. Prince Leopold.

To the Editor of THE CRAFTSMAN.

SIR,—As our distinguished Bro. Prince Leopold, who is Past Grand Warden of England and Provincial Grand Master for Oxfordshire, is shortly to visit Canada, would it not be possible to tender him a Masonic reception. His Royal Highness is an enthusiastic and devoted Mason, and takes a great interest in the Craft, and no doubt would be pleased to meet his Canadian brethren. He will probably visit Toronto on his tour through Canada, and that city would be a central place in which to assemble the Fraternity. I commend the suggestion to the M. W. the Grand Master.

Yours fraternally,

P. G. C.

To the Editor of THE CRAFTSMAN.

SIR AND R. W. BROTHER.—In the editorial of your April number, as also in Bro. Moore's article in the same number, I have read with gratification both yours and Bro. Moore's approval of the principle upon which I disapprove of "Mixed Processions," and of public processions in gaudy costume. You say that I am rather hard, and unreasonably so, on the Knights Templar Order when I class it among the multitudinous side or spurious degrees which have, of late years, been added to Freemasonry; on this subject, my dear Brother, you give a different construction to my words than I intended to convey. I do not think that the passage you refer to bares your construction. I said: "Oddfellows and Orangemen have as much in common with Freemasons regarding Ritual as the Knight Templars have, in fact they are a kind of spurious Freemasonry." This is the only passage in which the word "spurious" occurs, and in that passage the pronoun "they" can only be applied to "Oddfellows and Orangemen," but not to Knight Templars.

That you are not prepared to accept the statement that the Oddfellows and Orangemen are more allied to Freemasonry than the latter are to Knight Templars does not concern me, for I did not make that unqualified statement; my remarks, as above quoted, refer to "Ritual," and whoever is acquainted with those different Rituals will not contradict me when I say that numerous passages in the one are almost identical with those in the other. For my part I hold that the Oddfellows and Orangemen have borrowed or taken considerable out of