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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON, 18*, } 'The Queen and the Craft.' } \$1.50 Per Annum,
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VOL. VI.

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No. 4.

THE SCOT ABROAD.

We were going out to join the Turkish service, where high pay and hard knocks were to be got for the asking, and of course we talked of nothing but cutting and slashing, capturing standards, and winning endless glory, forgetting that we might be picked off by marsh-fever or cholera, before we saw the enemy at all. The most enthusiastic of us all was an Englishman, a jolly, empty-headed, good natured sort of fellow, who was going out as an interpreter, having somehow picked up a smattering of Turkish, though of Russian and the other languages of Eastern Europe he knew no more than I did. I found out by chance before I fell in with him, that his ruling passion was an unquenchable hatred of everything Scotch; and so, just for the fun of the thing, I determined to pass myself off for an Englishman. Having been brought up in England, I succeeded very well; and to others who were in the secret it was as good as a play to hear the fellow launching out against Scotland and the Scotch, never dreaming that his attentive listener was himself one of the hated race.

I'm not going to inflict upon you the history of our journey up the country, which at the time I thought unendurable misery, though I know better what "roughing it" really means by this time. Suffice it to say that, after several weeks of bad food, dirty quarters, crawling at a snail's pace along the worst roads in the world, and nights of being crawled over by creeping things innumerable, we at last found ourselves with our trimness tarnished, and our ideas of "glorious war" considerably modified, encamped at some unpronounceable place on the Lower Danube, with old Suvarov's gray-coats quartered within three miles of us.

I never saw Suvarov but once; but I haven't forgotten it yet. One day when there was a truce for three or four hours, some of the Russian officers invited a few of ours to dine with them; and an old Bavarian cavalry officer, who was one of the elect, and with whom I had become quite intimate, thinking I might like to see the fun took me along with him. We were all as thick as thieves in a twinkling, and there was a great hand-shaking and drinking of healths going on all around, when all of a sudden, the hangings of the tent were flung back, and in rushed a

little pug-nosed, dirty faced fellow, dressed (or rather undressed) in a tattered pair of trousers, and a shirt that looked as if it hadn't been washed for a month—stuck his arms akimbo, and crew like a cock. I took him for a drunken camp-follower, and was rather astonished to see all the Russian Officers stand up and salute him, as if he had been the empress in person; but my old Bavarian, remarking my bewilderment, whispered to me that this was Suvarov himself. He chatted a minute or two with his officers, and then looking hard at me, (I suppose he thought I looked rather greener than the rest, and wanted to give me a start,) asked in Russ, which one of the others interpreted for me, "How many stars are there in the sky?" "None at present," answered I in French: "they only come out at night." The old fellow laughed when they repeated what I had said, and told me I ought to have been a Russian; and with that he bolted out as suddenly as he came in, and I never saw him again.

It was a few days after our glimpse of the enemy's *menage*, that the first taste of retribution overtook my friend the Englishman. We were strolling through the camp with a Turkish officer, whose acquaintance we had made the day before, and the interpreter was abusing the Scotch to his heart's content, as usual, when, to his utter astonishment (and to mine, too for that matter,) Hassan Bey turned upon him and broke out fiercely, "I'll tell you whaat, ma mon, gin ye daur lowse your tongue upon ma country like thaat, I'll gie ye a cloot on the lug that'll mak' it tingle from now till hallowe'en!"

You should have seen the Englishman's face; I think I never saw a man really thunderstruck before. "Why good gracious!" stammered he at length, "I thought you were a Turk!"

"And sae I *am* a Turk the noo, ma braw chiel," retorted the irate Glasgow Mussulman; "and a better ane than *ye'll* ever mak', forbye for ye ken no more of their ways than my father's old leather breeks, that ne'er trawvelled further than jist fra Glasgae to Greenock, and back again; but when I gang hame (as I'll do or it's lang, if it be God'wull) I'll jist be Wully Forbes, son o' auld Daddie Forbes o' the Gorbals, for a' that's come and gane!"

At that moment, as if to add to the effect of this wonderful metamorphosis, a splendidly dressed Hungarian, whom I remembered to have seen among the Russian officers, with whom we had dined, called out from the other bank of the stream that separated our outposts from the enemy's, "Wully, mon, there's truce the noo for twa hours; jist come wi me, and we'll hae a glass o' whu-ky thegither!"

At this second miracle, the interpreter's face assumed a look of undefined apprehension, wonderful and edifying to behold—exactly the look of Moliere's "Malade Imaginaire," when we began to wonder whether there was really anything serious the matter with him.

"Perhaps he's got a cold," suggested I: "but I must tell you that some of our savans hold the theory that Scotch was the original language, to which all nations will one day return; and this looks rather like it doesn't it?"

"Scotch the original language!" shrieked my companion; and breaking off in the middle of a sentence, he subsided into a silence more expressive than words."

A few days after this, a scouting party of which I had the command, took a Russian officer; add in order to cheer him up a bit under this misfortune, I asked him to dine with me, the party being completed by

my friend the interpreter, Luckily our prisoner was a good hand at French, of which we both knew enough to go on with; so the conversation went on smoothly enough, except that my Englishman, who thought no small beer of himself as a philologist, would keep bringing out scraps of what he imagined to be Russ, making the disconsolate captive grin like a fox trap whenever he thought that no one was looking at him. At last, after we had drunk each other's health all round, and finished what little wine we had, the Russian called upon me for a song; and as I did not know any in Russ, I gave him a French one instead which I had picked up on the voyage out. Then our interpreter followed with an old Latin drinking song, (which our new friend seemed perfectly to understand,) and when he had finished, turned to the Russian, and said very politely "Won't you oblige us with a song yourself? it ought to go all around." The Russian bowed, leaned back a little, looked at us both with an indescribable grin, and burst forth in the purest native dialect with "Auld Lang Syne."

"Bless my soul!" cried the agonized Englishman, starting up, "Is everybody on earth a Scotchman? Perhaps I am one myself, without knowing it!" And thereupon, overwhelmed by this appalling idea, he sank away to bed where I heard him groaning dismally as long as I remained awake.

From that day there was a marked change in my rollicking companion. All his former joviality disappeared, and a gloomy depression hung over him, broke by constant fits of nervous restlessness, as if he were in perpetual dread of the appearance of some Turkish, Austrian, Greek, or Tartar Scotchman. Indeed what he had already seen was of itself quite sufficient to unsettle him as you may imagine; but all this was as a trifle to what was coming. For about this time our corps was detached to meet a Russian force under a certain General Tarasoff, (of whom we heard a good deal,) who was threatening to fall upon our flank. We fell in with the enemy sooner than we expected, and had some pretty sharp skirmishing with him for two or three weeks together, after, which (as usually happens in a fight when both sides have had enough of it) an armistice was agreed upon, that the two generals might meet—to arrange if possible, if I recollect for an exchange of prisoners. After all the trouble Tarasoff had given us, and all that we had heard of him before, we were naturally very anxious to see what he was like; so I and three or four more (among whom was his excellency the interpreter) contrived to be present at the place of meeting. We had to wait a good while before the great man made his appearance; but at last Tarasoff rode up as the Pasha came forward to receive him. The Russian was a fine soldier like figure, nearly six feet high, with a heavy cuirassier moustache, and a latent vigor betraying itself (as the "physical force" novelists say) in every line of his long muscular limbs. Our Pasha was a short, thick set man, rather too puffy to be dignified; but the quick restless glance of his keen gray eye showed that he had no want of energy. My friend the interpreter looked admiringly at the pair as they approached each other, and was just exclaiming, "There, thank God, a real Russian and a real Turk, and admirable specimens of their race, too!" when suddenly General Tarasoff and Ibrahim Pasha, after staring at each other for a moment, burst forth simultaneously, "Eh, Donald Cawmell, are ye here?"—"Lord keep us Sandy Robertson, can this be you?"

Involuntarily I glanced at the Englishman.

"I thought as much," he said with a calmness more dreadful than any emotion. "It's all over, flesh and blood can stand it no longer. Turks, Russians, Hungarians, English—all Scotchmen! Its more than I can bear—I shall go home!"

"Home!" echoed I in amazement; "why you've hardly been out six months yet."

"What of that!" groaned the victim, clutching his forehead distractedly with both hands; "there's nothing left for me to do here. I came out as an interpreter; but if all the nations in Europe talk nothing but Scotch, what use can I be? I shall go home at once, before I lose my senses altogether. I shall be talking Gaelic myself before long."

I never saw him again after his departure; but I have since heard, that to the day of his death he remained firmly convinced that the Turkish conquest of Constantinople, and the subsequent rise of the Ottoman empire were a malicious invention of historians, and that all the inhabitants of Eastern Europe were in reality Scotchmen in disguise.

"OH FOR A LODGE IN A VAST WILDERNESS."

Dear reader did you ever swear? Did you ever feel the perspiration crawl over you like the tickling fingers of unseen, yet exasperated spirits? Did you ever feel like the dutchman's son, who sat in the corner after a sound thrashing; sobbing and saying all manner of things, and have your father come to you in his parental mode and say—"Wat ist dat you shay?" and you reply notting fadder; and he says; "yes you shays notting, but you tinks got tam, and I lick you for dat?"—Were you ever "there"?

Well we suppose you "tinks" a good deal and like us;—well you have expressed your thoughts, although not publicly put forth; you "know how it is yourself." Knowing *that* you can appreciate our "feelings," as a man used to say.

We sit up nights and arrange the matter for our paper—we revise the proof, and hope in the end, that it will come out all right. We send the mail book with all the additions of new names, over to the mail clerk and hope everybody will be "happy."

Alas! after a week the letter-carrier brings in complaints until we shudder to see any more.

One says "we have not received our October number, what is the matter"—Another, it is now the 20th of the month and the November number has not come to hand"—Another and another, all in the same style. Old "Bosby" happens to drop in as we open the letters, and says, "Frank, for heaven's sake, don't swear." We say we "don't swear, only it is enough to make the eleven apostles feel mad"—and he replies, "swear not by Heaven, for it is his footstool" and we reply, "didn't you say for Heavens sake, when you came in?"—and how do you suppose he got out of it? says he, say unto them, "dod darn it." We ask him if he ever lent a horse on a Sunday afternoon to "two nice young men" and have them bring home horse and buggy smashed up, and try to get out of it by saying "the horse was blind in one eye and shied to the right and went into the ditch—and if so, what did you say"? and he stood in the profundity of his personal appearance, and he cried out, "don't ask any more; those fellows are in the lake that burneth with fire and brimstone, *If I am a prophet*. In our vexatious

despair, we asked Stone, who had just arrived if he had ever bought scrap iron from the arsenal; and sent out his foundrymen to break it up, and they tried to split some shells with a chisel and all got blown to atoms, together with his foundry? and he said "yes Frank and I sat down like Marius, weeping over the ruins of Carthage; and exclaimed, when the fool-killer gets through his work, "I'll be happy."

His equanimity made us sigh, and "ah," we cried out, "you have never edited a paper and had a drunken mail clerk?" The next day another batch of letters came in, and with tremulous hands we tore them open and read the same tale.

Full of feelings that tear souls asunder, we hunted up the mail clerk, and found papers for Idaho addressed to New York, and as a sample of the general confusion of things, we found a paper intended for "An Woodside, Dunduan House, Coleraine, Denny county, Ireland; addressed most solemnly thusly, "Ireland, Dublin," and nothing more. Now gentle and lamb-like reader, what would you have done? What would you have said had you gone to the Post office and found "foreign files" returned to you from the N. Y. Office stamped thus, "returned for postage," after you had paid the postage? If you would have done and said *nothing*, and will send on your skull after death, we will have it cleaned and drink a cold water toast every day, to "Immortal patience on a monument."

Month after month we have tried a new lot, but we are determined yet to find an honest mail clerk, if we have to have a funeral every evening, and hire a new man every morning. It has become a desperate case, and the next man who makes a mistake may a well engage the undertaker beforehand, for *we* will have the corpse ready, sure as death and taxes. If any subscriber has failed to get his paper, drop in a line and the paper will be sent, and we promise that *mistakes must cease*.
—Gouley's *Freemason*

PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY ALBERT G. MACKEY M. D.

(CONTINUED.)

CHAPTER VI.

OF MOTIONS.

The members of every deliberative assembly—and it is in this aspect that we are considering a masonic Lodge—are of course called upon, from time to time, to declare their will or judgment. This can only be done upon the presentation of a substantive proposition, upon which they are to express their opinion. This proposition is technically called a motion. The discussion upon its merits is the debate, and the judgment is arrived at by a vote, in which each member expresses his individual opinion. The greater number of votes, whether for assent or dissent, is considered an expression of the will of the assembly because in Parliamentary law the will of the majority, in general, is taken for the will of the whole.

Motions as thus defined are of two kinds, principal and subsidiary. A principal motion is one that proposes to express one fact, opinion, or principal of the assembly, and which, on being adopted, expresses

that fact, opinion, or principle. A subsidiary motion is one which is intended to change the character of the principal motion, as a motion to amend, or to strike out, or insert certain words; or to control its disposition, as a motion to postpone its consideration, to refer it to a committee, or to lay it upon the table.

We shall devote this and the four succeeding chapters to the consideration of a principal motion—that is to say, a substantive proposition, which has been presented to the Lodge for the decision of its members, tracing the progress from its presentation, through the debate which may ensue thereupon, to its final adoption or rejection. We shall not encumber the subject at this time with any remarks on the subsidiary motions which may arise; in other words, we will suppose that a motion expressing some opinion has been proposed, that it has been fairly discussed, without any attempt to amend, postpone, or otherwise evade its immediate disposition, and that the discussion has been followed by a direct vote upon its merits.

In treating this subject of motions, four things are to be considered:

1. The motion itself; how it shall be offered.
2. The debate; how it shall be conducted.
3. The vote; how it shall be taken.
4. The announcement of the decision; how it shall be made.

CHAPTER VII.

OF THE MOTION ITSELF, AND HOW IT SHALL BE OFFERED.

When any member desires to make it a motion, he rises and addresses the chair. Having offered his motion, must be seconded by some other member. For it is well settled by parliamentary law, that no motion which is not seconded can be entertained. The concurrence of two members is necessary to secure its consideration. Hence, if a motion is not seconded, it falls to the ground, and the chair and the Lodge will take no further notice of it than if it had not been presented. And this rule applies to all principal motions, but not, as will be seen hereafter, to all subsidiary ones.

The motion, being thus made and seconded, must be reduced to writing, if insisted upon by any member; and it is a good rule, that every motion should be written out, as confusion or controversy as to its terms or language is thus prevented in the subsequent proceedings. Many Lodges have a provision to this effect in their by-laws; and where such provision exists the rule must, of course, be strictly enforced by the presiding officer. But, in the absence of such a rule, the common law of Parliament gives any member the privilege of demanding that it be written. Hassell, one of the best authorities on parliamentary law, says: "It is to be put into writing, if the House or Speaker require it, and must be read to the House by the Speaker as often as any member desire it for his information." This is the rule of the British House of Commons, and the same rule exists in both Houses of American Congress.

"The rule of the Senate is: When a motion shall be made and seconded, it shall be reduced to writing, if desired by the President or any other member, delivered in at the table, and read by the President before the same shall be debated." That of the House of Representatives is in the following words: "Every motion shall be reduced to writing, if the Speaker or any member desire it."

In parliamentary law a motion thus made, seconded, and reduced to writing comes at once into the possession of the House. But in the practice of Masonry another step is to be taken before we can arrive at that condition. The autocratic power of the Master, presiding officer of Lodge, make him the only and final arbiter of questions of order. The Master may, therefore, declare that the motion is not in order—that is, not capable of being entertained—and decide that it shall not be received; and from this decision there can be no appeal. The motion must be passed over without discussion; or, if the Master neglects or omits to make such ruling, it is competent for any member to make a similar objection, which objection shall be duly considered by the Master Without any debate.

When motion in a masonic Lodge is thus made, seconded, reduced to writing, and not overuled on a point of order by the Master, the Lodge is then placed in possession of it. The Master reads it from the chair, and says, "Are you ready for the question?" If no one desires to discuss its merits, the vote is to be immediately taken in the form hereafter to be described. But if there is a difference of opinion among the members, some being in favor of and others opposed to it, a debate will ensue, which constitutes the second stage of the proceedings.

CHAPTER VIII.

OF THE DEBATE, AND HOW IT SHALL BE CONDUCTED.

Debates in a masonic Lodge must be conducted according to the fraternal principles of the institution. In the language of Dr. Oliver, "the strictest courtesy shall be observed during a debate, in a Mason's Lodge, on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair." It must be always remembered, that the object of a Masonic discussion is to elicit truth, and not simply to secure victory. Hence, those means of suppressing due enquiry, which are so common in popular assemblies, are to be avoided; therefore it is that the motion for the *previous question*, so frequently resorted to by parliamentary strategists; as a means of stifling debate and silencing the voice of the minority, is never admitted in a masonic Lodge. The discourtesy which such a motion exhibits on the part of the majority, and its evident object to prevent inquiry, make it entirely antagonistic to the benign principles of the Order

"Freemasonry," says Bro. B. B. French, himself a master of the science of parliamentary law, in an article in the *American quarterly Review of Freemasonry*, "knows no 'previous question,' and no masonic body should ever tolerate it."

When, in a debate, a brother desires to speak, he rises and addresses the chair. The presiding officer calls him by his name, and thus recognizes his right to the floor. While he is speaking, he is not to be interrupted by any other member, except on a point of order. If called to order by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion; nor can he speak a second time, except by permission of the Master.

The rule restricting members to one speech is in accordance with the general principles of parliamentary law, and is founded on the very natural doctrine, that a fair discussion implies the right of every one to express his sentiments. But as this can be done in a single speech, a second one is prohibited, lest the speaker should become tedious by needless repetition, the discussion be inordinately prolonged, and the time of the assembly be unnecessarily wasted.

Some Lodges, however, are more liberal on this point, and, by a special by-law, permit each member to speak twice on the same subject; and such a rule would, of course, override the parliamentary law; but where no such by-law exists, the parliamentary law would come into operation, and must be rigidly enforced.

To this law there are two exceptions, which must now be noted :

FIRST. Any member in a parliamentary body—that is, a body governed strictly by parliamentary usage—is permitted to speak a second time, and even oftener, by the consent of the assembly; but as this second speaking is actually a breach of the rules of order, which rules of order are on that point and for that occasion suspended or overruled, to enable the member to speak a second time, and as the decision of all questions of order in a masonic Lodge are vested not in the Lodge, but in the Master, the power of granting this consent is, in Masonry, transferred from the Lodge to the presiding officer. Hence, in the application of the parliamentary law on this subject to masonic bodies, we must make this distinction. By the parliamentary law no person is permitted to speak more than once on the same subject, except with the consent of the assembly. In a masonic Lodge no brother is permitted to speak more than once on the same subject, except with the consent of the presiding officer.

SECONDLY. The right of speaking twice is always given to the mover of the resolution, who, if he desires it, may close the debate; after which it would be out of order for any other member to speak. Parliamentary jurists are in doubt whether this privilege exists as a matter of right, or simply by the courtesy of the assembly. But that it does exist, and that it is constantly exerted, and has always been unquestionably recognized, is, in our opinion, sufficient to make it a matter of right by the law of precedent. This privilege is acceded to the mover, not only on a principle of justice to himself, but of expediency to the assembly. It is to be presumed that the mover of a resolution must know more of the subject-matter which it embraces, or at least that he is better acquainted with the reasons which he thinks should induce the adoption of the proposition than any other member. He ought, therefore, to be permitted, for his own justification, as well as for the information of his fellow-members, to reply to any arguments which have been made by its adversaries in the course of the debate, or to correct what he may deem any misstatements of facts by the opponents of the measure. But to accomplish these objects, it is necessary that he should confine himself to the arguments which have been advanced, or the statements which have been made. His reply must be what a reply actually means, namely, that which is said in answer to what has been said by another, and nothing more. He can enter into no new field of argument, nor introduce any new topics which have not been touched upon by the previous discussion. If he does, his speech ceases to be a refutation of the arguments of his opponents, and the new arguments introduced by him in his second speech give them in turn the right to a

reply, provided that the speakers so replying have not before spoken to the question. Thus, Cushing says: "If a member, therefore, in his reply, goes beyond the proper limits and introduces new matter, other members are at liberty to speak to the question."

There is nothing in these principles of parliamentary law which is opposed to or inconsistent with the landmarks of Freemasonry, or the peculiar organization of the institution: and, hence, this parliamentary law is strictly applicable to the government of a debate in a masonic Lodge. The rule thus obligatory on a masonic Lodge may be enunciated in the language of the sixty-third rule of the American House of representatives, which we adopt as the simplest in its terms, the necessary change being made from leave of the House to leave of the presiding officer:

"No member shall speak more than once to the same question without leave of the chair, unless he be the mover, proposer, or introducer of the matter pending, in which case he shall be permitted to speak in reply, but not until every member choosing to speak shall have spoken."

But if a change is made in the nature of the question by the introduction of a subsidiary motion, then the right to speak again accrues to every member, notwithstanding he may have spoken on the principal motion. Thus, if an amendment is offered, then, as the amendment introduces a new issue, the freedom of debate requires that all the members who desire shall be permitted to discuss its merits. The amendment assumes for the time being the character of a new motion, and the debate on it must be governed by the same principles that are applicable to the original motion. But the inquiry into the nature of amendments will occupy our attention in a succeeding chapter.

CORRESPONDENCE.

MONTREAL, 8th January, 1872.

TO THE EDITOR OF THE CRAFTSMAN:

MY DEAR SIR AND BRO.—For your kindness in publishing my letter to the CRAFTSMAN, noticing your October article on "The recent negotiations in Quebec," be pleased to accept my sincere thanks. I desire also to acknowledge the courtesy of your remarks and my communication.

Differing so widely as we do on the Quebec question and the constitutional principles involved therein, and viewing and construing so diversely the propositions and acts of Quebec and Canada, at the recent conference, I cannot see that any good will be obtained by entering upon a controversy on these subjects. Your persistent accusations against Quebec, and my repeated denials, will not advance the cause of either one iota; on the contrary it may tend to keep alive the excitement and ill will already engendered. Entertaining this view, I think it advisable, so far as I am concerned, to let matters remain as they are for the present, in the hope that time will abate all prejudice and passion from whichever side it proceeds, so that ere long the questions at issue between the Grand Lodges of Quebec and Canada will be approached by both parties in a fraternal spirit and finally settled in such a way that the object for which each of us, according to his own views has been honestly contending, viz: the benefit of masonry in the Dominion, will be attained.

Availing myself of the offer of your pages to give the Quebec brethren the fullest opportunity of stating their views, I venture to ask you to publish the enclosed article from *Pomeroy's Democrat*, which seems to me to reflect the ideas of the Quebec brethren in reference to their masonic position and standing, and I shall be happy to read your remarks in connection therewith.

I am dear Sir and Bro.,

Yours respectfully and fraternally,

VERAX.

"QUEBEC—THE CASE FAIRLY STATED."

We have received letters from several excellent and influential brethren of the Grand Lodge of Ontario—for each of whom we have a profound personal regard—friends of the Grand Lodge of Quebec, in which they express their disappointment, if not exactly their dissatisfaction, at the action taken by the Grand Lodge of Quebec, in regard to Lodges existing within its jurisdiction prior to its formation, as also in reference to the regularizing the entirely irregular Lodges formed by the Grand Lodge of Ontario, within the limits of the Grand Lodge of Quebec against all law and comity, and which so-called Lodges, whether with duplicate Warrants or not are, in reality, but little else than Masonic Freebooters acting against lawful authority; in fact, Masonic Pirates.

We view the Lodges so formed, as much clandestine Lodges as were the Lodges planted by Hamburg within the jurisdiction of New York and New Jersey, or those clandestine bodies attempted to be vitalized by the Grand Orient of France, within the territory of the Grand Lodge of Louisiana; and for such piratical acts, both Hamburg and the Grand Orient of France, have been placed without the pale of Freemasonry by every Grand Lodge in the United States, by the Grand Lodge of Quebec, and Grand Orient of Brazil.

If the Grand Lodge of Quebec was ever a *regularly constituted Grand Lodge*—and it has, in the short time of its existence, been acknowledged by twenty-four or twenty-five Grand Lodges, numbering more than three-fifths of the Masons in the United States to be such—then it *became such a body* at the time of its organization, when its officers were elected and installed; and from that moment, in accordance with the Masonic law and acknowledged usages, it became possessed *de facto* and *de jure* of the sole and exclusive Masonic sovereignty of the Province of Quebec; and all Masons, no matter of what degree, were, while under its jurisdiction, amenable to it for all their masonic acts, and subject to such penalties as might be ordained for contumacy.

The action had by the Grand Lodge of Quebec against the Lodges in her territory, at the time of its formation, and those illegally and unfraternally spawned there by the Grand Lodge of Ontario, after the former became a fixed fact, was as follows—at its annual communication in September last:

Whereas, the Grand Lodge of Quebec has been for the last two years the Supreme Masonic authority in and for the Province of Quebec, and has been recognized as such by twenty-three Sovereign Masonic Bodies; and whereas the Grand Lodge of Canada, in violation of the well-established principles of Grand Lodge supremacy, has persistently and repeatedly invaded, and continues to invade, the jurisdiction of this Grand Lodge—therefore be it

Resolved, That this Grand Lodge re-assert her supremacy as the Sovereign Masonic authority in and for the Province of Quebec.

We ask in all candor and fairness, if any fault can be found with that preamble, which is undoubtedly true in every word, that the Grand Lodge of Quebec could do otherwise than to resolve to re-assert its supremacy in the Province, separated by the law of the land, from Ontario. Had it done otherwise, then would it have been no more than a *vassal* to that body, which had so "persistently and repeatedly invaded its territory?" The Grand Lodge of Quebec could not have demanded respect from its allies, and those who will shortly add to the number of its friends, had it done less. The body which does not respect itself is unworthy the respect of others.

The Grand Lodge of Quebec further

Resolved, That all acts of the Grand Lodge of Canada, in the formation of Lodges and the issuing of duplicate Warrants in this Province, since October 20, 1869, were and are hereby declared to be irregular, and an infringement of the rights of this Grand Lodge.

Could she do less? Did not the Grand Lodges of New York, Louisiana, and New Jersey, when their jurisdictions were invaded by Hamburg and France, do likewise; and have not all the Grand Lodges on the American Continent, *except the Grand Lodge of Ontario*, (Canada), sustained them in their action, and made common cause with them? Had Quebec done otherwise, we should have advocated the withdrawal of recognition from it, until she knew how to assert her sovereign rights.

It also

Resolved That the Grand Secretary be instructed to invite all Lodges that were in existence prior to October 20, 1869, in our territory, to affiliate with this Grand Lodge, with the same rights and privileges as if they the said Lodges, had assisted in the formation of this Grand Lodge.

That the Grand Master be authorized to proclaim at any time before the next

Annual Communication of this Grand Lodge, as may seem best to him, non-intercourse with any Lodge, or pretended Lodge, in this jurisdiction, that persistently refuses to recognize the supremacy of this Grand Lodge.

Can any Freemason, possessing but a slight modicum of common-sense, to say nothing of the genuine feelings of Fraternity, object to the above? Actuated by the most brotherly motives, and in accordance with the teachings of the Masonic Society, the Grand Lodge of Quebec *invites* the recusant Lodges to perform their duty, and become united with it, as the Sovereign Masonic power in the Province. It offered them, if they ceased to be stubborn and comply with the Masonic Law, to give them on their submission, "the same rights and privileges" with the major of the Lodges of the Province, who formed the Grand Lodge in October, 1869. A Grand Lodge cannot, *as such*, treat with subordinates, unless it lowers itself to the equal of a subordinate, and by so doing ceases to command the respect and recognition of all other Grand Lodges. Quebec acted with leniency, not precipitately or harshly; and if the out-standing Lodges do not avail themselves of its clemency, the fault will rest with them, and the punishment, if inflicted, be deservedly earned, though it be expulsion.

In regard to the Lodges illegally formed, since the establishment of the Grand Lodge of Quebec, it went just so far and no farther, than has been the established usage. It offered the following *generous* terms, for the sake of harmony:

That, to all Lodges irregularly formed since October 20, 1869, this Grand Lodge is disposed to extend all the clemency that is consistent with the maintenance of the integrity of this Grand Lodge and the Constitution of the Order, even to the issuing of new Warrants and healing of work already done, provided always that the rights of Lodges already recognized by this Grand Lodge be not in any way infringed.

It has been the universal usage, that the men made in a Clandestine Lodge can only be brought within the fold of Masonry by *healing*. This the Grand Lodge of Quebec offers to do, as was done by New York and other Grand Lodges on this side of the great lakes, and was all that could be done, without acknowledging the right of the Grand Lodge of Ontario, to invade them. It tempered Justice with Mercy. It was a graceful act, and should be appreciated as such.

Having done all this, with the desire of promoting relations, unwisely severed by the Grand Lodge of Ontario, the Grand Lodge of Quebec further gave evidence of its desire for a restoration of complete Masonic relations, by authorising its Grand Master to delay appealing to the Grand Lodges already in fraternal correspondence with it, to give their co-operation in sustaining it in its authority, unlawfully set at naught, as it did when in Grand Communication all intercourse was shut off between it and the Grand Orient of France, and the Lodges and Masons of that Obedience. The resolution reads thus.

That the Grand Master be authorized to order the foregoing to be communicated at such time as may seem expedient to him to those Grand Bodies that are already in fraternal correspondence with this Grand Lodge, and request their co-operation and assistance in maintaining the authority and supremacy of the Grand Lodge of Quebec, in the Province of Quebec, and vindicating the sovereignty of the Grand Lodges in their respective territories.

In the above, we have endeavored fairly to present to the brethren who have honored us by letter with their expressions of opinion from Ontario; and thus publicly to state, that every action taken by G. L. of Quebec, last September, but the more clearly gave evidence that it knew how to maintain its own dignity, while yielding a great deal, *in not at once inflicting summary punishment on the 1st of Octo. 71.*

And now to another point which must before long be brought up for action among our numerous Grand Lodges; for when G. Lodges are connected together by G. Representatives, as the G. Lodge of Ontario is, and has been, with American G. Lodges it must be compelled to show its hand, and declare one way or the other.

When the G. Lodge of Canada, now *Ontario*, was formed, it solicited recognition from every American Grand Lodge, as a Masonic power. These recognitions, it is true, were granted more slowly than has been the case with Quebec, mainly because it had not a majority of recognized Lodges, previously existing, connected with it.

The acknowledgements, however, finally came, and it became, as is Quebec now a fixed fact. Without these acknowledgements the G. L. of Canada, would have been nowhere. Yet, after all its solicitations for acknowledgement, and all its efforts to prevent Quebec from being recognized, it has permitted the jurisdiction of its American Sisters to be invaded—of which it could not plead ignorance—and has never repudiated by words or deeds the transgressors, but still clasps them to its bosom. Is it because it desired to be similarly a transgressor itself? We shall soon find out

The Dying Templar.

To such of our American grand Lodges, or contemporaries, as suffered themselves to be hoodwinked by the representations of certain officials of the Grand Lodge of Ontario, as to believe that it was not politically separated from Quebec, and was still entitled to jurisdiction, we now present the best evidence in the world on that head. On the 22d December, inst. Mr. Blake, the new Premier of Ontario, addressed the Parliament of that Province, then in session at Toronto, as follows; as reported in the New York papers of next morning:

He contended that the Provincial Governments should take a position of neutrality in regard to the Dominion Government. There should be neither alliance nor hostility. Ontario should not interfere with Dominion affairs, nor with the affairs of any other Province, except when her rights were infringed.

After that there is not much more to be said. We have been right from the beginning.—*Pomeroy's Democrat.*

THE DYING TEMPLAR.

BY B. P. SHILLABER.

The Templar's pilgrimage was nearly done;
 And as he lay, in silence on his cot,
 His faint breath struggling as the clouds of death
 Came stealing round his pillow, while his brow
 Was damp with vapors of approaching night,
 His mind roamed back, through the enclosing mist,
 And saw the scenes of old that he had loved.

The active life, and the sweet intercourse
 Of friendly hearts with his in the brave strife
 That ever contemplated human good,
 And all the graces and beatitudes
 That lay about him in fraternal paths,
 Where brother's hand by brother's hand enclasped,
 Fought the good fight in grand community,
 Came up before his eye, that veiled its beams
 To things of sense, and through the spirit saw
 The spirit of that Past in brightness lit.

And mid the scene that met his inner sight,
 Were those that made life beautiful: whose steel
 Had crossed with his in knightly courtesy;
 Whose hearts had throbbled in kindly sympathy
 With his, in sympathy for all, whose ferns
 Had long since hidden from his mortal ken
 Who smiled a welcome to his nearing foot
 Just treading on the borders of that realm,
 A purer, brighter pilgrimage to run
 In airs of joy and everlasting peace!

And there above him, in the pendent clouds,
 Rich in the glory of supernal light,
 Swung the broad banner, underneath whose folds
 He'd waged the warfare of the good and true,
 Bearing its rare device, that knightly trust
 Has ever cherished as its guide and hope;
 Then, as his eye embraced the symbol high,
 His face grew luminous with wondrous light,
 A smile about his mouth in transport played,
 And, casting up his hands as if to grasp
 The blest memento that gave life to faith,
 He murmured "*In Hoc Signo Vinces!*" when
 The life-strings snapped in twain, and quietly
 The Templar in his triumph passed away.

—*Flag of Our Union.*

THE QUALITY OF MASONIC MEMBERSHIP.

No greater mistake can be made by a lodge than to be ambitious of numbers regardless of the character of the material. As a single false stone worked into a foundation may result in toppling the whole building down, so some unprincipled libertine may destroy the whole credit of a Masonic edifice.

The principle need of to-day is a strict scrutiny of the quality of the applicants for admission to our fraternity. Masonry has increased its adherents until it has become a popular institution. As long as the Church of God was persecuted, it was pure. No man sought its sacred communion unless actuated by a principle ready to stand the test of martyrdom. But, when it began to receive the patronage of crowns, and the revenues of Empires, when there were high places to be awarded, and fat salaries to be dispensed, then time-serving and self-seeking came within its pales, and introduced the corrupt leaven which well nigh worked its ruin.

Now we are strong, and those who have lost character come to us and desire to be propped up in society by our influence. Men who wish to traffic on the good will engendered of our fraternity are seeking our recognition, and may in the end turn our lodge-rooms into a den of thieves.

It is not even sufficient that a candidate be a man of pure and incorruptible principle. In addition to being under the tongue of good report, in this respect, he should be possessed of sufficient intelligence, and refined sensibility to appreciate our sublime teachings and the appositeness of the didactic symbols of Freemasonry.

Let it be borne in mind that we do not propose masonry as an imbecile school, or as a hospital. Our work is not to light the mind of fools, or to cleanse the moral leprosy of the corrupt in heart and life. It is a mockery for a man to be sporting the symbolry of our Order in the jewels he wears, who cannot give you an intelligent interpretation of the significance of our emblems. It is profane for a man to wear the sacred G on his breast, whose mouth is foul with blasphemous oaths.

Men of wisdom and worth seek the associations of Masonry upon ground of congeniality. They only in our altar oaths *confirm* the principles and practices of a virtuous life followed before they found their way to our altars. A man seeking the fraternization of Masons should be as pure in heart when he kneels to assume our vows as when he rises up from their imposition.

We commit an error, gross in its nature, when we regard Masonry as a reformatory institution, and admit to our association the ignorant and profligate.

We want *quality* of membership more than quantity. Tile the outer door. Look well to the ballot.—*Kentucky Freemason.*

We learn that the M. W. Grand Master has appointed R. W. Bro. John V. Noel, to be District Deputy Grand Master for the Province of Manitoba, and from our knowledge of that R. W. Brother's zeal and ability, we have every reason to believe that he will discharge the duties of his office with satisfaction and advantage to the Craft in that Province.

ST. JOHN THE EVANGELIST.

St. John, the Apostle of Love, was the son of Zebedee and Salome. His father was a fisherman, who earned his bread by toiling with the net on the boisterous sea of Galilee. Although of this humble calling, Zebedee must have been removed above the pangs of poverty, for the Scriptures make mention of his "hired servants," of his wife's "substance," and of "his own house," St. John was about twenty-five years of age when he followed John the Baptist preaching in the desert, and heard of "One mightier than he," at once his kinsman, according to the flesh, and his Lord. Though at first called "Boanerges," that is, a son of thunder, his character ripened under the influence of his divine Master into that of a son of unsurpassed gentleness and love. He became not only one of the Twelve Apostles, but was also brought within the innermost circle of our Lord's most intimate friends. He, with Peter and James, were with Him, when no one else was admitted—in the chamber of death, amid the Glory of the transfiguration and in the agony of Gethsemane. He was the very personification of love, which is the sun and substance of Masonry. We read of but one instance of his exhibiting any other spirit, and that was, when exasperation at the conduct of the Samaritans towards his Master, led him to wish fire called down from heaven to consume them. He was present at nearly all of the wonderful miracles performed by Christ; he was the leader of the triumphant procession in Jerusalem when the people cried, "Hosanna to the son of David;" he leaned on His bosom at the Paschal Supper; he was the only Apostle present at the Crucifixion; he was the trusty, loving friend to whom the Saviour with his dying breath committed the care of His mother, Mary; and he was the first to recognize in the dim form seen in the morning twilight the presence of his risen Lord. Honored and loved was he above all other Apostles. But his trials were many and severe. Under Herod's persecution his brother suffered martyrdom. In the persecution under Domitian he was taken to Rome, where he won the crown of martyrdom without dying, for he was thrown into a boiling chaldron of oil, from which he escaped unhurt. Next he was banished to labor in the mines of the rugged and desolate isle of Patmos, in the midst of the Ægean sea, where, however, he wrote his beautiful Gospel, and that Revelation of the glory of the great Temple above, which baffles human language to adequately describe.

It is remarkable that the key-note of St. John's Gospel is the same as that of Moses in the first book in the Bible, St. John repeating the very first words of Genesis—"In the beginning." But the Revelation of St. John is the most interesting to us as Masons; for while at Patmos he held intimate converse with the Great Architect of the Universe, saw beatific visions, and beheld the Temple of God on high, of which the gorgeous fabric of King Solomon at Jerusalem, and his "ascent by which he went up to the house of the Lord" gives us but the faintest shadow, although it astonished the Queen of Sheba. This book, besides, is full of symbols and figures that should interest and instruct every Freemason.

It is related of St. John that towards the close of his life, when he was so feeble that he had to be carried to Church, he still ceased not to preach; but his sermon was comprised in these words: "Little children, love one another," and when asked why he dwelt so much on love,

he replied, "because it is the Lord's command, and if this be done it is sufficient." His death was as memorable as his life. While all the other Apostles met violent deaths, from persecution, he alone closed his in peace. The God of love graciously permitted the Apostle of love to fall into his last sleep with the gentleness of a confiding, innocent child. It was a fitting end to a loving life. Brethren, while we celebrate St. John's day and join in our interesting services of Installation and Dedication, let us not forget to freshen our memories with the recollection of the virtues of our patron saint, and to strive to exemplify them in our lives. Love is the key-note of the Brotherhood, as it was the all-absorbing theme of the "beloved disciple." We cannot possess too much of it, or exhibit it too freely. Let the close of St. John's Day next find every brother a more devoted craftsman, with brotherly love continually welling up from his inmost heart for the welfare of all mankind.—*Keystone.*

CELEBRATION OF ST. JOHN THE EVANGELIST DAY.

MASONIC BALL.

The Masonic fraternity of Manitoba, celebrated St. John the Evangelist Day in the customary style, the Prince Rupert's Lodge, No. 240, of Winnipeg, giving the *coup de grace* to the proceedings by a grand Ball and Supper in the evening. Invitations were liberally extended, and by ten o'clock, when the Ball opened, the scene was a brilliant one. There must have been about 300 present, very many of whom wore the regalia of the Masonic Order, and formed with the ladies, the military, and others, a very gay and fashionable assemblage; such as might, we fancy, be thought a good deal of in any of the largest cities in the Dominion.

The building in which the Ball was, through the judicious management of the Decoration Committee, was so altered and improved that no one who had seen it a fortnight ago, would have imagined it the same building at all. The whole of the lower storey of this new block of buildings, thrown into one, made a capital ball-room. It was draped with cloth and streamers, and there was displayed some of the emblems of the Masonic fraternity, gracefully entwined with flags. Music was furnished by the military brass band, varied by an occasional spirited jig or reel played by Mr. Hackett on the bagpipes, and sometimes by fiddlers, who boldly rallied the dancers to the old hearty enlivening airs which are fast going out of fashion amongst us.

Up stairs, a room of most capacious dimensions set apart as a supper-room, had its tables loaded with all the substantial and delicacies of the season, while an adjoining apartment served its purpose admirably as a coffee and wine-room, and every other necessary accommodation was amply provided for.

To the Master of Ceremonies, Bro. G. B. Spencer, and those of the brethren more especially enlisted in the direction of affairs, the credit is due of materially promoting that order and comfort which added so much to the enjoyment of the festivity.

The festivities were opened by the Lieut. Governor, and the dancing was thenceforward kept up with unflagging energy till morning.

Among those present we noticed,—

Governor Archibald, Mrs. and Miss Archibald, Lieut. Col. Smith, M. Bouthillier, A. D. C., Capt. Scott, Lieut. Simard, Major Peebles, Mr. J. H. McTavish, M. P. P., and Mrs. McTavish, Mr. A. G. B. Bannatyne, Mr. J. Hargrave, Mrs. W. McMurray, Hon. C. Inkster and Miss Inkster, Hon. J. Norquay, Hon. Atty. Gen. Clark, Miss Sutherland, Miss C. Sutherland, Miss A. McBeath, Major Robinson, R. W. Bro. J. V. Noel, D. D. G. M., for Manitoba, W. Bro. Capt. Kennedy, W. M., Prince Rupert's Lodge, W. Bro. Major Gerragthy, P. M., Mr. A. M. Brown and Mrs. Brown, Bro. G. McMicken, P. M., Bro. G. B. Spencer, Treas., Prince Rupert's Lodge; Bro. B. R. Ross, Treas, Lisgar Lodge, Bro. L. R. Bedson, J. W. Lisgar Lodge, Bro. Philip Kennedy, Lisgar Lodge; Mr. Hewitt, Mr. Champion, Mr. W. Drevere, jr., and Mrs. Drevere, Miss Drevere, Dr. Codd, Ensign Martineau, Capt. Herchmer, M. G. T., and Mrs. Herchmer, Hon. Capt. Howard, and Mrs. Howard, Dr. C. J. Bird, M. P. P., and Mrs. Bird, Mr. T. Spence, Capt. Peebles, Mr. J. H. Ashdown, Quarter-master Armstrong, Mr. W. Coldwell, Mrs. and Misses J. and F. Murray, Miss J. Matheson, Miss Henderson, Mr. H. Pritchard, Mr. McLenighan, Lieut. De Plainval, and Mrs. De Plainval, Miss J. Kennedy, Mrs. W. Kennedy, Miss N. Lewis, Miss Lewis, Mr. and Mrs. H. McKenzie, Mr. R. Tait, Mr. A. A. Wyldie, Miss Stuart, Mr. and Mrs. Radiger, Mr. Balsille, Mr. A. Sutherland, Mr. J. J. Balsillie, Mr. Henderson, Mr. and Mrs. Walker, Mr. R. Howard, Mr. A. Logan, &c.

THE CLOJDED CANOPY.

The clouded canopy or starry-decked heaven is a symbol of the first degree, and is of such important significance that Lenning calls it a "fundamental symbol of Freemasonry." In the lectures of the York Rite, the clouded canopy is described as the covering of the Lodge, teaching us, as Krause says, "that the primitive Lodge is confined within no-shut-up building, but that it is universal, and reaches to the heaven, and especially teaching that in every clime under heaven Freemasonry has its seat." And Gadické says; "Every Freemason knows that by clouded canopy we mean the heavens, and that the clouded canopy teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy." Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, interpretation that does not precisely accord with the English and American systems in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine of aspiration for a higher sphere.—*National Freemason.*

The "Evergreen" for December, contains a well executed engraving of E. Sir Knight Robert F. Bowes, Grand Commander of Knights Templar for the State of Iowa, together with a biographical sketch of his masonic history. It also contains a tabular statement of Grand Lodges, Chapters &c. The particulars therein set forth so far as Canada is concerned are inaccurate.

THE QUEBEC DIFFICULTY.

Our correspondent *Verax* whose communication appeared in the last number of the *CRAFTSMAN* again addresses us, and in lieu of replying to our remarks on his former communication, sends us an article from Pomeroy's *Democrat* which he says fairly states the case of the so-called Grand Lodge of Quebec. We might fairly refuse insertion to this article, first on the ground that it ignores the real point in dispute between ourselves and our correspondent, and second by because it is written by one for whom we have already in a former issue expressed our great contempt, a breeder of strife and illwill, the common assailant of better men than himself, the ingrate whose first vigorous movements were employed to traduce the character of the brother to whose goodness of heart he owed his own restoration, upon what was supposed to be his death bed, to the privileges of Freemasonry from which he had before been most righteously expelled. But we ask our readers to forget for a moment that he to whom we refer is the writer of the article, to forget for a moment that it is to his bad counsels and those of another representative of a foreign Grand Lodge that the non-settlement of the unfortunate differences between the craft in the Province of Quebec is due, and to look at the article as a simple argument in favor of the case of the so-called Grand Lodge of Quebec.

First it will be seen that the argument is based entirely upon the extreme rights of the Quebec brethren, assuming their Grand Lodge to have been correctly formed, and their control of the territory of the Province to be undoubted. That unfortunately is not the point in dispute between *Verax* and ourselves. What is ignored in this defence is that in the appointing of a committee to meet the committee of the lodges hailing from the Grand Lodge of Canada, extreme rights were supposed to be given up on both sides. There was no necessity for the appointment of a committee of conference, if it was intended to ignore its proceedings and fall back upon assumed extreme rights. Were such the intention of Bro. Graham, his acceptance of a proposal for conference, and his appointment of a committee was insulting alike to the gentlemen appointed and to those they were to meet. What we pointed out in the first article on this unfortunate business was that assuming concession and compromise to be necessary in order to bring about harmony, and this assumption was implied in the appointment of a committee of conference, then nothing could be more reasonable, more fair, more conciliatory than was the position taken by the representatives of the Canadian lodges. They simply said, "take us as we are;" and the reply was, "we will not take you as you are; we will take you only on terms humiliating to you. Acknowledge that you have been wrong throughout; acknowledge that the Grand Lodge which you acknowledge as your mother Grand Lodge,

“ has been guilty of high masonic crimes and misdemeanors; acknowledge that we and we alone are right, and that if we take you at all it is an act of condescension and merey; and when you have done all that—well we will take some of you, as for the rest we shall extend to them such clemency as shall not wound the pride or prejudice of any member of our body.” It was an offer of terms of union, upon conditions which ministered to the self-pride of the one party, and which caused the humiliation of the other. We say now, and we speak that which we know, and which gives us hope that all chance of settlement of this difference has not yet passed away, that there is scarcely a member of this this so-called Grand Lodge of Quebec, who does not deeply regret the blunder of September last; and that that blunder would never have been committed but for the violent hostility to any settlement on the part of one member, and the wretched and violent interference of Tisdale, of New York, and of Drummond of the Grand Lodge of the State of Maine.

As a matter of fact, however, the article which we publish is grossly incorrect in its citation of precedents. As a matter of fact there has never been a settlement of disputes between Grand Lodges in cases analagous to that now existing in Canada without mutual concessions. Two Grand Lodges were united in England, and the union involved a change of name, the practical disruption of both, and then merging into a new one which took its date from the time of union. Two Grand Lodges have ruled before in Canada, and the same thing occurred. In Virginia, the subordinate lodges in West Virginia which seceded on the division of the state, had actually to pay up their dues until the day upon which recognition took place, thus affirming the supremacy of the mother Grand Lodge until it voluntarily withdrew that supremacy by the cession of territory. In every case where there is any analogy at all, the rights of the existing Grand Lodge have been respected before recognition was accorded. Nothing of this kind was demanded by the Canadian Lodges in Quebec.

There is one point to which attention may be drawn. The writer of the article which we publish, speaks constantly of the Grand Lodge of Ontario. Is he aware that there is no such Grand Lodge? Is he aware that if the Grand Lodge of Canada is not in existence to-day that there is no Grand Lodge in Ontario at all? And that if that is the case, then we have the extraordinary assumption that an act of Parliament, which in no way referred to Freemasonry, in the obtaining of which Freemasons as such, were not parties, which was, in fact purely political in its scope and therefore not to be discussed, even, in a Freemason's Lodge, not simply curtailed the jurisdiction, but actually destroyed altogether a Grand Lodge. Does any man in his sober senses believe this? and yet that is the legitimate conclusion from the argument by which the rights of the so-called Grand Lodge of Quebec is sought to be sustained.

NEW LODGE

The M. W. Grand Master has granted a dispensation for the purpose of opening a second Lodge at the Town of Chatham Ont., to be named the "Parthenon" Lodge. Meeting on the First Wednesday of every month. Bro. A. D. Bogart, W. Master; Bro. William H. Ballard, Senior Warden; and Bro. W. J. Howard, Junior Warden.

This Lodge has over thirty petitions and we doubt not it will give a good account of itself next July.

ST. GEORGE.

MASONIC CONSECRATION AND INSTALLATION.

Thursday, the 25th ult., was a memorable day in the village of St. George, the occasion being the Consecration of the new Masonic Hall for St. George Lodge, No. 243, and the Installation of the Officers for the present year. The popular and highly respected Grand Master of the Grand Lodge of Canada, M. W. Bro. Jas. Seymour, of St. Catharines, was present, notwithstanding the inclement weather and his own ill-health, and besides him we noticed R. W. Bro. D. Curtis, of Brantford, P. D. D. G. M., R. W. Bro. Otto Klotz, of Preston, and V. W. Bro. W. S. Burnett, of Galt, W. Bros. John Barbour, of Galt; A. McMichael, of Waterford; J. S. Martin, of Paris; P. Buckley, of Ayr; A. Cranston, of Galt; T. M. Anderson, of Ayr; H. McK. Wilson and Charles B. Heyd, of Brantford; Wm. G. Nelles, of Burford; and Bros. the Revds.^d Christopherson, Stimson and Caswell. St. George Lodge of Freemasons has been established for nearly one year and a-half, during which time, under the able Mastership of Bro. E. E. Kitchen, M. D., it has achieved the reputation of being one of the most prosperous and best working Lodges on the Register. About one hundred and twenty-five brethren assembled in the Lodge Room, and the Dedication of the Hall to Masonic purposes was conducted by M. W. the G. M. in accordance with the solemn and impressive ceremonies of the Order. The dedication was succeeded by the installation of officers. The following is the list for the ensuing year:

W. Bro. B. E. Kitchen, W. M.; Bros. Benj. Bell, S. W; W. A. Mulien, J. W; Rev. Bro. Caswell, Chaplain; C. F. Bell, Treasurer; James Mullin, Secretary; Wm. Austin, S. D; Augustus Stimson, J. D; George Forsyth, D. of C; Robt. Burt, I. G; John Forsyth, and G. Bell, Stewards; and Charles Haas, Tyler.

At the close of the ceremony of installation the Brethren, clothed in regalia, marched from the Hall down the principal street of the Village to Snowball's new Mill, a large two-story building, where the Banquet had been spread and was awaiting their arrival. The tables extended around three sides of the room, and so large was the attendance that other tables had to be extemporized. At the head of the table was seated the W. M. of St. George Lodge, Dr. Kitchen, having on his right the M. W. the G. M., R. W. Bro. Klotz, W. M. Cranston, and others, and on his left V. W. Bro. Burnett, W. Bro. Wilson, Bro. Rev. H. Christopherson, Dr. Kelly, and others. After grace had been offered by Bro. Christopherson, the Brethren partook of a sumptuous repast.

The usual loyal and patriotic toasts were given by the chairman and the same were enthusiastically responded to, and at an early hour was

brought to a close one of the most pleasing entertainments ever held in the province.

Long driving and the keen frosty air seemed to have quite as marked an effect on the appetites of the Brethren of the Mystic Tie as ordinary mortals, and the rapid disappearance of the abundance of good things was not the least mysterious part of the day's proceedings. Stewards Forsyth and Bell commanded quite a brigade of assistants, who served the table most efficiently. We but do justice to Mr. Christopher Butty, the purveyor of the entertainment, when we accord to him a full meed of praise for the really excellent style in which the *dejeuner* was got up. The Bill of Fare was most liberal and the good taste and elegance with which everything was arranged was highly spoken of by the brethren.

STAND BY YOUR OFFICERS.

Nothing can well be more unfair than to place men in office and then leave them to fight their way through the year as best they may; nothing more unjust than to represent oneself as anxious to participate in the labors of the Craft, to obey its useful rules and regulations, and to be of service to one's fellow creatures, and then step aside and leave the work for some one else to do; yet every observant Mason must be convinced that perhaps in no respect do we so often come short of our duty as in this. It seems to be taken for granted that the officers of a Lodge, will always be at their posts, and that hence the members may stay away without any special detriment to the Lodge, or the well-being of the Craft. But the obligations of the Master and other officers to be at their Lodge meetings is no stronger or more binding than that of the members, and if as a general thing they should go as so many of the brethren do, and having been elected and installed, leave the rest to the chances, we find it difficult to perceive in what way they can be made the subject of greater blame than those who hold no office, but yet have voluntarily promised to labor for the completion of the Temple. Now is a good time to turn over a new leaf on this subject, and to mark out a new path to follow, that by such following Masonry may be made to flourish in our hands, and the world at large be more fully convinced of its good effects. Now is the time to grasp the trowel with a firmer hand, and to spread more effectually the cement of brotherly love and affection; to awaken the apathetic, to encourage the zealous, to be instant in season and out of season in hewing, squaring and numbering, in trying and shaping the blocks and fitting them into the walls of the building, that Masonry may have honour, and the Great Master Builder be glorified in the labor of the Sons of Light. Masonry was never in better standing with the community at large than at this time; it never had larger numbers of adepts, or so much work for them to do.

The times were never more propitious for good work than at present, and the wind never set fairer for a good year's work than at this, the beginning of 1872. Man the ropes, brethren, and square the yards to catch the breeze, and move onward in the path of duty. To many of us the end of this year will not come, we shall fall by the way and others take our places and keep our memories.

Always in the Western sky the signs bid us prepare
To gather up our working tools and part upon the square.

Let us so live and so labour that come the summons when it may,
we shall

“——be translated from the earth,
This land of sorrow and complaints,
To the all perfect Lodge above
Whose Master is the King of Saints.”

M. W. John W. Simons P, G. M.

MASONIC AND CHURCH CHARITIES.

“CALVIN,” the Chicago correspondent of *The Presbyterian*, Philadelphia, in his notes from the interior, in speaking of the operations of the Relief and Aid Society of the former city, says: “What is a church worth that leaves to the world the work of caring for its destitute and suffering poor, and fails to do their very work as *a church of Christ*? The course of the Masons, Odd Fellows, and other similar societies should make us blush for our shortcomings in this matter. We read Scripture, as if the words of our Lord were sufficient authority for allowing the children of this world to be wiser in their generations than the children of light.”

Some twenty years ago, Calvin and the writer were members of the same church; he an Odd Fellow in high position—Grand Secretary, we believe,—and we, of course, a Mason. Among the poor of *our* church was the widow of a Master Mason whom the lodge had long supported from its scanty means, aided by individual contributions. She too, was a member, as her husband had been, of the same church, the pastor of which was so bitter an anti-Mason that he had compelled the resignation of one of his elders because he had joined the Masons. When we remonstrated, he justified himself upon this singular plea—he “did not object to the Masons joining his church and continuing active Masons; but, rather that his active church members should join the Masons.” He was always “down on the Masons and their pretended acts of charity and deeds of love,”—the church was *the* institution to take care of the poor and needy, and such like arguments as every Mason has heard time and again. Such arguments, if carried into practice as Calvin, a churchman, on this ground, declares, would have left the unfortunate citizens of Chicago destitute of real and practical aid in these days of church influence and power. We determined to give our minister an opportunity of testing his “creed,” and so, after conferring with our widowed sister, we suggested next lodge night to withhold our stated supplies for a time, and throw her upon the *warn* charities of the church. The old lady—for she had seen her three-score and ten years of earthly pilgrimage—went to her (our) pastor and related to him what the Masons had done, and applied to him and his church for immediate and constant aid. The next Sabbath, our “anti” friend preached a most eloquent (for he was really an able man) discourse upon “Charity, and the obligations of the church to its poor.” A contribution of thirty pieces of silver (dollars)—twas in the days of specie payments—was the verdict of the preacher’s power over the *feelings*, not judgments, of his members. Then he boasted to us of what the church was doing and *going to do*—vain boast! While her money lasted, the “lone widow” and her dependent grandchild fared sumptuously several days. But there is an end to all things, and soon he found the end to that “collection.” Then he called upon the office-bearers,

next upon the members, one by one, but the money came slowly, and soon none at all. Still the widow called for help, and at last we, too, added our importunities to hers to him for the much needed and more entitled aid, which came not. In his extremity the minister came to us for help. We told him simply, because he ought to know, that while in moderate circumstances we had all the while done our *mite*, more than he or any of his exclusive church members had done, though far abler to do. In truth, we had never neglected our weekly visits with a basket of stores to make her heart glad. "He could not," he said, "preach a charity sermon every month or so," and finally, though reluctantly, suggested the hope that "the Masons would renew their aid."

This "confession" was all we wanted. The supplies were forthcoming, and the Masons supported her well while living, and buried her decently, because she was the widow of their brother.

Years passed; the opposition of our preacher to the "secret societies" had rendered him unpopular, and he had left, and returned to the east. There we found him during one of our eastern trips, and as he drove us along to the depot, from our most pleasant visit to himself and truly lovely family, he remarked to us: "What would you think, *brother*," giving to the word a masonic rather than ecclesiastical emphasis, "Brother Parvin, were I to tell you that I, too, am a Mason?" We expressed our astonishment, when he added: "I am not only a brother, but companion of the Holy Royal Arch, and was Grand Orator at our last annual convocation, and have not only learned, but *know* more of 'charity' than I once did, and respect men of honest opinions, though I may not accord with them."—*Parvin*.

POET LAUREATE.

At Baltimore, upon the adjournment of the "Reporter's Syndicate," the reporters tarried for a season to ascertain the Poet Laureate of the corps, and to crown him cock of the roost. None save Corson could do justice to so grave a subject, so hear ye him, as he speaks "thusly":—

"CORONATION.—Directly after the adjournment of the Reporter's Convention, a mysterious movement took place among the brethren, which seemed to indicate that serious business was about to be transacted. Order was called, and Comp. John W. Simons, of New York, took the chair. He stated that the object of the meeting would be set forth by the chairman of a committee which had been previously appointed. Whereupon Adonis Hopkins, of Pennsylvania, stepped forth, with that peculiar grace of motion and serenely sweet expression of countenance for which he is so renowned, and of the possession of which he himself does not seem to be entirely ignorant. He informed us that he had been appointed, with others, to enquire and ascertain who was most worthy of the title of Poet Laureate of the masonic fraternity of the United States, Canada, and dependencies thereunto belonging; and to prepare and to present to such one the crown to which his merits entitled him. Many, very many applicants had striven for the honor, but the committee, unbiased by prejudice, and unawed by fear, had unanimously awarded the prize to one whose modest and retiring nature had prevented him from entering the lists with his more clamorous competitors. But the committee had discovered the transcendent merits of one who, like the gentle violet,

shunned the gaze of the public eye, choosing to remain in quite unobtrusiveness rather than to seek the meretricious applause of the indiscriminating public. The committee had therefore, awarded the crown to the author of these beautiful pathetic lines:—

“ ‘ I want to be a Poet,
And with the Poets stand,
A crown upon my bare head,
The Greenbacks in my hand.

“ ‘ Bring on the crown at once, James,
Or, if that ~~cannot~~ be, *C. O. D.*
Just send it by express, dear,
And mark it C. O. D.’

“ The author, being present, was conducted to the centre of the room, where Sir James addressed him at considerable length, presenting him a most magnificently gorgeous crown, which was studded with diamonds and precious stones, and beautifully interwoven with laurel, on which, in bold relief, appeared the mysterious characters ‘C. O. D.’ (Sir James Hopkins then produced a remarkable instrument, vulgarly denominated a *Jews* harp, which he was about to present to the coronated poet, but the president entered a demurrer, saying that he considered that as a personal reflection upon himself, as he would explain when he came to speak of the Grand Lodge of Hamburg, to which no Israelite could give allegiance.) A plethoric bundle of greenbacks was then brought out of Sir Hopkins’ pocket, which the poet grabbed with what seemed to us unseemly haste and anxiety. Sir James proceeded to enlarge upon the immortality of fame, and the utter worthlessness of other sublunary possessions, when he put his hand on his head, and suddenly a most horrid pallor overspread his usually placid countenance—he gasped for breath,—he reeled—he staggered—and he would have fallen, but for the friendly arm of Comp. Drummond, who, by *Main*(e) force, dragged him from the room out into the fresh air. Dr. Mason, of the District, was called to attend to the sufferer, and by almost superhuman exertions, he succeeded in restoring him. (He says it cost him forty-five cents to do it—he had to administer *three* doses of medicine, and the proprietor of Barnum’s Hotel declared that he couldn’t afford to sell *that quantity* for less than fifteen cents a dose.) The Doctor reported that Comp. Hopkins explained the cause of the sudden attack, by telling him that, as he placed his hand to his head, he was horrified to find that one strand of his back hair had become disarranged, whereupon mortification set in at once.

“ Comp. Simons, seeing this opportunity of ‘saying a few words’ (his friends declare that there is no danger of early decease—in fact, that he can’t *die early* because he must *di-late*), commenced to address the crowned poet in a magniloquent oratio” composed chiefly of choice Cherokee, interspersed with beautiful quotations from the Choctaw. He said:—

“ ‘ Illustrious and most highly elevated Son of Parnassus: The diaphragmatic expansiveness which titillates the peristaltic mucosity of my internal microcosm as I reverently allocute your Sovereign Highness, thus paying tributary honor to the luminosity of your scintillating symphonies, leads me solicitously to impregnate your intellectual

cerebral convolutions with a realizing sense of the iniquitous sinuosities and exacerbating tergiversations which so horriperently characterize the Grand Lodge of Hamburg. May your delectable anticipations during your allotment of terrestrial vitality be environed with the maximum of uninterrupted sub-celestial felicity, and may your mellifluous suspirations waft your apotheosized and apothegmatical fame to the empyrian altitude so complacently occupied by Walt. Whitman and Oo!ty Goo!ty. Direct, I imploringly solicit you, the damnatory fulminations of your incandescent genius to the rectification of the Grand Lodge of Hamburg. Even bear in mind the obligatory duties enjoined upon you by the words of the classic poet—*damnatus est, per sæcula, Lodjibus Gran tiosa de Hamburg.*”

“The rest of this eloquent oration we could not hear, on account of the terrific applause which took place. However, Simons kept on on—on—and would have kept on until daylight, if it had not been for the fact that he sunk from physical exhaustion just as he was thundering out something about the ‘Grand Lodge of Ham——,’ and the sentence remained uncompleted.

“This coronation differed very materially from that of the present gracious Queen who rules over the destinies of our ancestral land and who has proved herself to be the best monarch whose brow was ever graced by a coronet. In her case we are told that she wept—ye, wept—to wear a crown:’ but in this case the weeping was done by those who didn’t have a chance to wear the crown. The recipient of this honor responded meekly and modestly to the overwhelming compliment tendered to him, although we could see that his natural diffidence and innate modesty prevented him from more fully expressing his gratitude.

“Much discussion arose as to the meaning of the cabalistic characters, ‘C. O. D.’ which occupied so prominent a place on the coronal adornment. Some said they stood for ‘Crown Of Delight.’ Others contended that they should be read backward,—‘Doe,’ thus symbolizing the profession of the wearer. Dr. Mackey stated that he had often met those hieroglyphics in his investigations of the Eleusinian Mysteries, and that they were intended to insinuate that he who had received the crown had fallen into ‘Deneed Ornary Company.’ But the learned Dr. Creigh declared that in the Aryan language, in which, as he says, the early records of the Grand Commandery of Pennsylvania are written, these obscure initials stand for ‘Corson’s Own Doing.’ However, the subject is involved in so much obscurity that a committee of investigation has been appointed to inquire into, and settle, the matter.

“The heralds blew their trumpets—all of them having been selected for their skill in *blowin’*—and made the proclamation—Microscope Patton, of Mississippi, proclaimed it in the South; Quo-Ad Hornor, of Louisiana, proclaimed it in the East; Saint Gouley, of Missouri, proclaimed it in the West; Tabular Statement Drummond, of Maine, proclaimed it in the North—that *INXOMINATA CLARISSIMA* was crowned as Poet Laureate of the masonic fraternity, throughout the broad domain of these great United States, Canadas, Rhode Island, and other territories and dependencies thereunto adjoining.”

With love, the heart becomes a fair and fertile garden, with sunshine and warm hues: and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

ROYAL ARCH MASONRY.

ANNUAL CONVOCATION OF KING SOLOMON'S R. A. CHAPTER, NO. 8, TORONTO.

At the annual convocation of this Chapter the following officers were installed by R. E. Companion Thomas Sargent Grand Superintendent of the Toronto District, assisted by R. E. Companions James Adams and Aug. T. Houel :

Ex Companion, George C Patterson, Z; V Ex Companion, Nelson Gordon Bigelow, H; Ex Companion William C Morrison, J; Companions, Thomas Davis, Scribe E; George Chanter, Scribe N; R. E. Companion Daniel Spry, (re-elected) Treasurer; Companions, James B Nixon, Prin Sojr, James Summers, Senr Sojr; Daniel McDonald, Junr Sojr; S Stoodley, M 1st V; Walter S Lee, M 2nd V; Joseph Purvis M 3rd V; Thomas Langton, M 4th V; Hy Clay Houel, Organist; R. E. Companion, Rev Vincent Clementi, Chaplain; Companions, J G Burns, Director of Ceremonies; Malcolm Morrison, Stand Bearer; Wm H Pomroy, Sword Bearer; Joseph H Cornish, Alfred Gear, Steward; R. Ex Companions, Thos Sargent, Past Z, Aug T Houel, Past Z, James Adams, Past Z, Members-Ex C, Mmittee; Companions, James Spooner, Rep Benevolent Committee; John L Dixon, Janitor.

The ceremony of installation being over, R. E. Companion Houel presented an address to R. Ex Companion David McLellan, Past Z, with a splendid gold past Z's jewel, as a mark of the high esteem in which he is held by his companions of Toronto.

R. Ex. Companion McLellan on receiving the gift rose and said :

R. Ex. Sir and Companions :

I can assure you that I feel deeply this mark of esteem and good will. As I have left Toronto, and made the city of Hamilton my permanent place of residence I feel that the associations and friendships of a lifetime must of necessity, be, to a considerable extent severed, and although business relations and the desire which every man has to advance his position in life, compels me, in the future to have a greater interest in the city of Hamilton, than in Toronto, yet that interest will not make me forget those friends—those Masonic Companions—with whom I have been so intimately connected during my Masonic career. Let me assure you, my Companions, that it is no easy task to make new friends and form new associations, but I know that our order gives me an advantage over those who are not masons, and wherever I go I shall always be able to find those whom I can rely upon and trust as good and true friends. Again let me thank you for your splendid gift and assure you that I shall always wear it with great pleasure.

The Chapter was then called from labor to refreshment, and assembled around the festive board in the banquet hall, Mason's buildings.

Ex. Comp. George C. Patterson, presided, and on his right were seated R. Ex. Comps. D McLellan, Thomas Sargent and Daniel Spry, and on his left, R. E. Comps. A. T. Houel, James Adams, James Wilson and W. H. Frazer.

After justice had been done to the supper, prepared in Mr Coleman's very best style, the first toast, "The Queen and the Craft" was given and duly honored. The M Ex the Grand Z and Grand Chapter was given and ably responded to by V Ex Companion Nelson Gordon Bigelow, Grand Assist Sojr; who said that in every Chapter in Canada the health of that good and true Mason, F Douglas H Kington, Grand Z; would be heartily responded to. The esteem in which he was held the love we all bore him made his name dear to us, and wherever it was proposed it received a hearty response. The toast of "Our Visitors" was duly honored, and responded to by Comps James Wilson, of Ancient Frontenac No. 1, Kingston and Comp W H Frazer, of Frank in Chapter, No. 11, New Haven, Connecticut, in eloquent speeches. R. E. Companion D McLellan, Past Z; then proposed the health of the newly installed officers, and congratulated the Chapter on the very able Companions who had been chosen to conduct its affairs, Ex-Companion George C Patterson, the newly installed First Principal Z; said he felt very proud of the position he occupied. To stand well with his companions and fellow-members would be his great object, and he felt certain that with the able support he would receive from his officers and members, the affairs of the Chapter would be very successfully conducted, and Royal Arch Masonry would not, he hoped, suffer in his hands. V Ex Comp N G Bigelow, the newly installed H and Ex Comp; W C Morrison, the newly installed J; responded in eloquent speeches. Companion Thomas Davis, Scribe E; George Chanter, Scribe N; James B Nixon, Principal Sojourner; and the rest of the officers, responded for their respective offices. R. E. Companion A T Houel, proposed in a

very feeling manner the health of the R E Comp McLellan, Past Z; and representative of the Grand Chapter of Georgia, and expressed his deep regret that the Masonic fraternity of Toronto were about losing so upright and honorable a wason, and wished him every success in his new place of abode. R E Comp McLellan, responded in a neat speech. R E Comp McLellan, gave the health of the Past Principals which was responded to by R E Comps James Adams, Aug T H uel, Daniel Spr, and Thomas Sargant. "The ladies" were duly honored, and Ex Comp Bigelow was called upon to respond. He said that although the ladies were not Masons, yet they had no more loyal or true supporters than the Masonic fraternity. Every good Mason was a good husband, good son, and good father. Several other toasts were given and duly responded to and the toasts "happy to meet, sorry to part, happy to meet again" was given at 11 o'clock.

NOVA SCOTIA.

ST. ANDREW'S LODGE, HALIFAX.

A very interesting meeting of this Lodge was recently held. Several presentations to the Lodge were made, and last, but by no means least, the Lodge made a present of a very valuable Masonic Jewel to Past Master Bro. J. M. Taylor, who for very many years has been Tyler to the various Lodges of the city. It was in honor of the latter event that the Lodge room was artistically decorated. On the west, over the door, were the square and compass with two swords in the centre. Over the Senior Warden's Chair was a portrait of St. Andrew with the motto "*nemo me lacessit impune*" under it, and above, the designation of the Lodge; "St. Andrew's Lodge, established A. D. 5767." And just above the chair was a Prince of Wales Feather, with the motto "God Save our Brother the Prince of Wales."

At the east, on the canopy, was "In God is our trust;" round the pillars between the twining evergreens were, on the right-hand side, "Wisdom, Strength and Beauty;" on the left, "Faith, Hope and Charity." The same mottoes were on the south and north sides of the room, and, together with other decorations, pre-ented a *tout ensemble*, gratifying to the eye and suggestive to the masonic mind.

Bro. A. H. Crowe presented the Lodge, as the oldest Lodge in British America, with the chair used by His Royal Highness the Duke of Kent at the old theatre here but lately burnt down. Bro. J. D. Nash presented the Lodge with a neatly framed steel engraving of the Prince Regent dressed in masonic regalia. This picture is over a hundred years old. Bro. Crowe, on behalf of a brother of the Lodge, presented two old decanters and goblets, marked with St. Andrew's Cross and Emblems. These mementoes of a former time, when there was much call for labor to refreshment, were the innocent cause of several remarks upon the great change which had come over Freemasonry in respect to drinking habits. Formerly the danger of acquiring a habit of drinking was great. Now, every effort is made to prevent any such habit.

After those and other interesting presentations had been made, the third degree was exemplified in a style which attracted immense attention as a splendid exhibition of good masonic work, Worshipful Master, Bro. R. C. Hamilton, and the other officers of the Lodge receiving high commendation for their faithfulness to the traditions of the past.

Bro. J. M. Taylor was then presented with the Jewel before referred to, the following address being read by Worshipful Bro. R. C. Hamilton:—

To the Right Worshipful Past Master Brother J. M. Taylor:

BROTHER,—In the name and on behalf of the members of St. Andrew's Lodge, it affords me very much pleasure to present you with this Jewel as a token of their brotherly love and esteem. During the many years you have acted as Tyler, we have always found you a faithful sentinel, ever cheerful, obliging and courteous; and though your patience has been often severely tried by late hours and otherwise, yet we have never heard you murmur or complain.

We have always found you ever ready to extend a helping hand in aid of anything that would tend to advance the interests of the Craft, no matter how onerous the duty imposed upon you may have been.

During our intercourse with you as a mason we have ever found that you have always lived up to those truly masonic principles which you so admirably inculcate, not by words only but by example.

We trust you may be long spared to wear this emblem of our esteem and be assured that the warm brotherly love which is felt for you in St. Andrew's Lodge will not soon abate.

In the name of St. Andrew's Lodge I invest you with this Jewel of a Past Master. May you long live to wear it, and when called from earth to heaven, may you find beyond the "clouded canopy" a Jewel more rich, more lasting, in the approval of the Grand Master of Heaven and Earth.

To this Bro. Taylor suitably responded.

After several speeches had been made by brethren present, the Lodge closed, all present expressing themselves highly gratified with the evening's work.

Hon. A. Keith, Grand Master, honored the occasion with his presence, and about 80 master masons were present.

The Masonic Jewel is a fine piece of workmanship, and the inscription on the back reads as follows: "Presented to Past Master Brother J. M. Taylor, by the members of St. Andrew's Lodge, No. 1, R. N. S., in appreciation of his uniform kindness and attention as Tyler, and his many good qualities as a Mason."

FESTIVAL DAY OF ST. JOHN THE EVANGELIST.

INSTALLATION OF OFFICERS.

St. John's Lodge, No. 3 Kingston.—The installation ceremony was performed by R. W. Bro. John Kerr; D. D. G. M., St. Lawrence District, to whom, as also to R. W. Bro. Geo. E. Wilkinson, the lodge is largely indebted for the important services rendered by them during the past few years. The list of officers is as follows:

W. Bro. R. M. Horsey, W. M.; R. W. Bro. John Kerr, P. M.; Bro. W. P. Phillips, S. W.; Bro. John Mudie, J. W.; Revd. P. S. Livingston, Chap.; Bro. E. R. Welch, Treas.; V. W. Bro. John M. Horsey, Sec'y.; Bro. Geo. Anderson, S. D.; Bro. John Kingham, J. D.; Bro. S. T. Drennan, D. of C.; Bro. G. W. Andrews, Organist; Bros. W. A. Gunn and Jas. F. Leslie, Stewards; Bro. Wm. Massie, Jr., I. G.; Bro. Edward Ball, Tyler.

At the close of the installation ceremonies, the Lodge was called off from labor to meet again at 7:30 P. M., when the brethren once more assembling, pursuant to their ancient custom of dining together as masons on St. John's Day, proceeded for that purpose to the British American Hotel, where ample justice was done to the "Good Cheer" provided for the occasion by "mine host" Bro. H. E. Swales. On the removal of the cloth, the usual loyal and masonic toasts beginning with the time honored one, "The Queen and the Craft," were given in their customary order by the chairman, and were followed by various voluntary toasts from the brethren present; interspersed with song and sentiment characteristic with that fraternal feeling which has always existed in St. John's Lodge. For, although as we look around the festive board, at these our annual gatherings, we are oftentimes vividly reminded (as one by one we miss from their accustomed places our more aged brethren) of the abrupt severance of our masonic chain of brotherhood by the hand of death; and the loss of many of the brightest links which connect us with the past and bind us together in the present so firmly as a Lodge. And especially at this time, by the absence of our venerable Past Master, R. W. Bro. S. D. Fowler, now at rest, whose remarkable skill in masonic jurisprudence, and versatile knowledge of every subject connected with our

mystic art, had long, ere many of us were accepted as masons, rendered his name as familiar as a household word among the fraternity throughout Canada.

Yet, marking at the same time the evident desire of your younger craftsmen to emulate the example and follow the footsteps of our lamented Past Master Fowler and of other distinguished masons who are still spared to labor among us. We are thus confidently assured that the well won reputation of St John's Lodge as a stronghold of our order in Canada will be maintained intact through the coming years, as the tide of masonry ebbs and flows in its appointed order.

And ever 'neath the All Seeing Eye,
To emulate our sires we'll try.
Like them, with us the Wise King reigns,
The same blood courses through our veins.
In their sure footsteps we can tread,
And safely follow where they led,
With their masonic zeal we'll vie,
In Faith and Hope and Charity.
Like masons live, like masons die,
And prove ourselves true craftsmen.
So MORE IT BE.

WALSINGHAM LODGE, PORT RHAWAN.—The officers elected and appointed of Walsingham Lodge No. 174, were duly installed by the retiring Master V W Bro Chauncey Bennett, assisted by W Brs Jas. Ryan, Kelly and Choerane.

The following are the list of officers:—W Bro John Hudson W M, V W Bro Chauncey Bennett I P M, Bro C C Francis S W, Bro E Smith J W, Bro Wm Ross Secretary, Bro C Biddle Treasurer, Bro J G Spain Chaplain, Bro James Louch S D, Bro J E Stearns J D, Bro John Collett D of C, Bros M White R Cowan Stewards, Bro N Woodward I G, Bro Charles Ross Tyler.

After the installation ceremony had been completed the brethren accompanied by their wives, daughters, and sweethearts repaired to Anderson's Hall where a magnificent supper had been prepared in Bro J. A Stearns best style, and the company enjoyed themselves amazingly with songs, speeches, &c., until the J Ws' toast called them to break up. A very pleasing feature during the evening, was the presenting by the individual members of the Lodge, a very handsome gold Past Masters Jewel to V W Bro Bennett, accompanied with the following address.

ADDRESS.

To V W Bro Chauncey Bennett P M, Walsingham Lodge, 174.

Dear Sir, and V W Bro.—It is a duty particularly pleasing to me to inform you that the officers and members of Walsingham Lodge, No. 174, appreciating your valuable services in the cause of Free Masonry, and of this your mother Lodge during the term of three years that you have presided as Worshipful Master; and believing that the satisfactory position this Lodge now occupies, is in a great measure due to your untiring zeal and assiduity.

Allow me, on behalf of the officers and brethren of this, your mother Lodge, to present you with this jewel on the occasion of your retiring from the chair; and it is the sincere desire that the G A O T U., may bless, and prosper, and spare you long in our midst, is the fervent prayer of your brethren.

Dated the 27th day of December, 1871.

R. RICHARDSON.

The jewel which is a very handsome one bears the following inscription:

Presented to V W Bro Chauncey Bennett, by the officers and members of Walsingham Lodge, A F and A M., as a mark of esteem on his retiring from the oriental chair.

Bro Bennett made the following reply:—Bro Richardson, Officers, Brethren, your very kind and gratifying address, accompanied with the very handsome and valuable Past Masters jewel, afford me, I can assure you, feelings of no ordinary pleasure. It is impossible for me to acknowledge in suitable terms what I feel in accepting this mark of esteem from the brethren of my mother Lodge.

Respected Sir, and Bro. you speak in very flattering terms of the manner in which I have presided over the Lodge for the past three years as W M., but I can assure you that, on my part, it has been a labor of love to work for the welfare of our noble Order, and, whatever part I may have taken in bringing about the present efficient working of the Lodge, I have the gratification of knowing that I have had the confidence of the brethren, as well as their cheerful support and assistance, without which no master can succeed in the proper working of the Lodge. I look around me to-night,

and I see in the brethren present, not only a mason, but many of you intimate friends who have contributed towards this beautiful memento.

Rely upon it, my brethren, that whenever I place this jewel upon my breast, I shall remember with pride and pleasure our happy connections, and shall look upon it as the most valuable token in my possession, as it is an attribute of brotherly love.

And, brethren, as in the past, so may we in the future, work together with the same harmony as we have hitherto done.

Brethren. I thank you,—I thank you most sincerely for your kind and magnificent gift, and I pray the choicest blessings of heaven upon Walsingham Lodge and every member thereof.

LONDON, ONTARIO—The Festival of St John the Evangelist, was held as a "Red Letter" day amongst the Masonic fraternity of London, two of the Lodges being installed at high noon and the other two at 7 p. m. The proceedings wound up by a grand ball at the City Hall, under the auspices of Tuscan Lodge, No. 195. A supper was also held in Bro. Webb's under the auspices of No. 209 Lodge, G. R. I., which was well attended by visiting brethren. The following are the names of the newly-installed officers of the several lodges, for the ensuing Masonic year :

ST. JOHN'S LODGE, No. 20, G. R. C.—W Bros R Wallace, W M ; and W McBride, P M ; Bros Lindsay, S W ; — Kollymar, J W ; Bro J Smart, Treas ; Bro M D Dawson, Sec ; Bro Booth, Chap ; Bro Luxton, S D ; Bro Wright, J D ; Bro Greer, I G ; Bro J Herron, Tyler ; Bro H L Killner, D C.

ST. GEORGE'S LODGE, No. 42, G. R. C.—W Bros Balkwill, W M ; and W I Waterman, P M ; Bro W F Greer, S W ; Bro Jas Smith, J W ; R Bro F Westlake, Treas ; Bro R Bartlett, Chap ; Bro M Frank, Sec ; Bro Chas B Hunt, I G ; Bro J Heron, Tyler.

KILWINNING, LODGE, No. 64, G. R. C.—W Bro H A Baxter, W M ; V W Bro Wm Carey, P M ; Bro J Overall, S W ; Bro J Ferguson, J W ; V W Bro R Lewis, Treas ; W Bro T F McMullen, Sec ; Bro R Anthony, Chap ; Bro J Morrison, S D ; Bro Dr Sippi, J D ; Bro A Grant, I G ; Bro J Heron, Tyler ; Bro G B Sippi, Organist ; Bro Zeal, Mas of Cer ; Bros Overall and Sippi, Auditors.

TUSCAN LODGE, No. 195, G. R. C.—W Bro Geo Birrell, W M ; R W Bro J Moffat, P M ; Bro De la Hooke, S W ; Bro J Marshall, J W ; V W Bro H Waterman, Treas ; Bro D Currie, Sec ; Rev Bro G M Innes, Chap ; Bro J McBeth, S D ; Bro Bruce, J D ; Bro Chas Goodhue, Mas of Cer ; Bro J Heron, Tyler.

ST. JOHN'S LODGE, No. 209, G. R. I. W Bro John Shoplin, W M ; W Bro A Abbott, P M ; Bro Duncan McPhail, S W ; Bro John Gray, J W ; Bro John Scandrett, Treas ; Bro A S Abbott, Sec ; Bro Taylor, Chap ; Bro E Teeple, S D ; Bro Pickard, J D ; Bro Oliver, I G ; Bro J Leclair, Tyler.

NORFOLK LODGE, No. 10, SIMCOE.—W Bro A J Donly, W M ; Bro R Rochester, S W ; Bro Jas Hayes, J W ; Bro A A Merrill, Sec ; R W Bro H Gross, Treas ; Bros Jno Scott, S D ; Robert Hutton, J D ; F W Forbes, I G ; G F Counter, D C ; R Thoroughgood, Organist ; Wm Todd, W Mather, B F Chadwick and Wm Miller, Stewards ; Jas Fisher, Tyler.

WILSON LODGE, No. 56, TORONTO—W Bro W H Archer, W M ; V W Bro R Robinson, P M ; Bros Dr Joseph Howson, S W ; John Graham, J W ; Alex Patter on, Treas ; R T K Coady, Sec ; J P Dunn, Chap ; Geo E Clacott, D C ; Geo C Moore, S D ; John Ford, J D ; R Cruickshank and W R Gregory, Stewards ; Wm Allingham, I G ; John Dixon, Tyler ; V W Bros John Segsworth and James Summers, Rep to Board of Hall Trustees ; Bros D J N Agnew, Rep to Board of Benevolence.

YORK LODGE, No. 156, EGLINTON.—V W Bro Joseph Jackes, W M ; W Bro John Fisher, P M ; Bro Wm Norris, S W ; Bro John F Ellis, J W ; W Bro Wm Jackes, Treas ; Bros M E Snider, Sec ; Dr Armstrong, S D ; R Phillips, J D ; L Sellars, D C ; M Andrews and A H Duncan, Stewards ; J Shepard I G ; Wm Brown Tyler.

CORINTHIAN LODGE, No. 96, BARRIE.—The following officers were installed by R. W. Bro. M. Spencer, P. D. D. G. M. —W Bro Robt King, W M ; Bros J C Morrow, S W ; Robt King, jr, J W ; Joseph Anderton, Treas ; T E Ranson, Sec ; G A Templeman, S D ; W McMahon, J D ; J H Cox, I G ; E S Neeking, D C ; J Mansell, Tyler.

W. Bro. King was presented by the Lodge with an address and an elegant Gold Jewel, in appreciation of the services rendered by him to the Lodge during the past three years.

BURFORD, LODGE, No. 106, BURFORD.—The old officers were unanimously re-elected as follows :—W Bro W G Nellis, W M ; V W Bro F Mudge, P M ; Bros Wm Groom,

S W ; A B McWilliams, J W ; H G Townsend, Chap ; Stephen Wilson, jr, Treas ; John Findlay, Sec ; W F Miles, S D ; F D Wilson, J D ; L S Tisdale, D C ; A Steedman, I G ; S Wetmore, Tyler.

After the installation, the brethren sat down to supper at Bro J. W. Gabel's Commercial Hotel.

PETROLIA LODGE, No. 194 PETROLIA.—W Bro John Sinclair, W M ; Bros, W E Reynolds, S W ; J B Watson, J W ; P Barclay, Treasurer ; W G Fraser, Secretary ; Z A Elliott, Chaplain ; G Miller, S D ; J Joyce, J D ; W Ball, I G ; R A Herring, Master of Ceremonies ; T G Melrose, Tyler.

R W Bro. John Tracy, D D. G. M. of St. Clair District, retiring master, performed the installation ceremony assisted by R. W Bro. Westlake.

After the installation the brethren adjourned to the United States Hotel, where in company with the brethren of Washington Lodge, No. 260, they partook of a sumptuous dinner provided by Bro. Terryberry. The evening was pleasantly enlivened by the performance of an excellent brass band.

GREAT WESTERN LODGE, No. 47, WINDSOR.—V W Bro P M James Gibson, W M ; Bro bald Whittaker, S W ; Bro Thomas Burnie, J W ; Bro P M George Grant Treasurer ; Bro S B McMullin, Secretary ; Bro the Rev F G Elliott Chaplain ; Bro Joseph Hall, S D ; Bro Samuel Blanning, J D ; Bro—— McNitt, I G ; Bro William Billiards, and Bro George Craik, Stewards ; Bro John Dowdon, Tyler ; Bro Mark Richards, D of C.

HAMILTON, ONTARIO.

LODGE OF STRICT OBSERVANCE, No. 27.—W Bro J M Gibson, W M ; V W Bro J J Mason, P M ; Bro E G Conklin, Senior Warden ; Bro Robert Grant, Junior Warden ; Bro Alexander Turner, Treasurer ; Bro F R Despard, Secretary ; Bro Roland Hills, Senior Deacon ; Bro R A Hutchison, Junior Deacon ; Bro John Henry, Dir of Cer ; Bro G H Howard, Organist ; Bro Wm Hyndman, and Bro J Johnstone, Stewards ; Bro Hugh M Wright, Inner Guard ; Bro W W Summers, Tyler ; W Bro George James, Bro John A Bruce, V W Bro J J Mason, Auditors.

ST. JOHN'S LODGE, No. 40.—W Bro C R Smith, W M ; R W Bro Thos B Harris, P M ; Bro Wm Bell, Senior Warden ; Bro Joseph Powell, Junior Warden ; Bro D Atchison, Chaplain ; R W Bro Thos B Harris, Treasurer ; Bro Alex Rutherford, Secretary ; Bro D McPhie, Senior Deacon ; Bro Henry Willson, Junior Deacon ; Bro G B Smith, Dir of Cer ; Bro J Byrns, Organist ; Bro A Paine, Bro R M Donald, Bro J Villoy, Stewards ; Bro J B Plastow, Inner Guard ; Bro W W Summers, Tyler ; Bro Richard Fuller, Bro W G Reid, Auditors.

ACACIA LODGE, No. 61.—W Bro Hugh Murray, W M ; R W Bro E Mitchell, P M ; Bro John H Tilden Senior Warden ; Bro F A Gardner, Junior Warden ; W Bro W Reid Chaplain ; Bro W Morphy, Treasurer ; Bro W J Crankshaw, Secretary ; Bro Geo Holden, Senior Deacon ; Bro W F McMahon, Junior Deacon ; Bro Jas Donnelly, Dir of Ceremonies ; Bro J W Clark, Organist ; Bro T McGivern, Bro Jos Acheson, Stewards ; Bro Hy Carscallen, Inner Guard ; Bro W W Summers, Tyler, R W Bro Thos B Harris, Bro A J Nutal, Auditors.

REHOBOTH LODGE, No. 65, TORONTO.—Bros Nelson Gordon Bigelow, W M ; R Daniel Spry, P M ; James B Nixon, S W ; W H Frazer, J W ; W Iavid Thurston, Treas ; John M Davidson Secy ; F Rutledge, Asst Secy ; S H James, S D ; Robt Stephens, J D, Wm J Bryan M of C ; Wm Brydon, S S ; Christopher Martin, J S ; Edward F Clarke ; I G ; Jno Dixon, Tyler ; Wm Parson, Representative Benevolent Committee ; N Gordon Bigelow and Daniel Spry, Rep. on Board of Hall Trustees.

OXFORD LODGE, No. 76, WOODSTOCK.—W Bro Robert Stark, W M ; W Bro E A H Fauquier, P M ; Bros Joseph Rippon, S W ; W Thompson, J W ; Chas L Beard, Secy ; Charles Whitehead Treas ; Henry Jackson, Chap ; Alex Gunn, S D ; Joseph Codville, J D ; J M Burns and J Martin, Stewards ; Henry Hayes, I G ; James L Cherry, Tyler.

Beautiful and costly Jewels were presented by the Lodge to W Bro Fauquier who had so ably filled the chair during the past three years, and Bro Chas L Beard, the active and able Secretary.

GOBERICH LODGE, No. 33, GOBERICH.—The following officers were installed by R W Bro I F Toms, D D G M.—W Bro Joseph Beck, W M ; Bros J R Millar S W ; Wm McPhail, J W ; W A White, Chap ; R Henderson, Treas ; Wm Dickson, Secy ; Alex Kinnear, S D ; James Craigie, J D ; A Sands, D C ; James Hayes and Stephen Yates, Stewards ; Hy Dalton, I G ; John Donogh, Tyler.

After the installation, the brethren, with their wives and sweethearts, sat down to

a capital supper which had been prepared by Bro Harry Reed, in a room adjoining the hall.

TUSCAN LODGE, No. 99, NEWMARKET—Bros Alex Williams, W M, re-elected; Sam P Caldwell, S W; John C Somerville, J W; Chas Elvidge, Treas; Wm H Bowden, Secy; Wm H Thorne, S D; Wellington B R Evans, J D; Wm L Jones, I G; Michael J Owens, Tyler.

After the installation ceremony was over, the brethren partook of an oyster supper at Bro McChintoche's, and, between song and sentiment, passed a very pleasant evening.

CORNWALL LODGE, No. 125, CORNWALL—W Bro McEdward, assisted by W Bro McGregor, of Lancaster, by Dispensation installed the officers of this Lodge as follows:—W Bro A McLean, W M; Bros D A K Macdonald S W; R W McFarlane, J W; R K Bullock, Chap; A G McArthur, Treas; Chas Poole, Secy; A Eligh, S D; D Black, I D; H Stiles, I G; Geo Pocock, D of C; D Perkins, Tyler.

The ceremony over, the brethren dined together at Bro Dunkin's Ottawa Hotel, and spent a few hours of social enjoyment.

LANCASTER LODGE, No 297, LANCASTER—W Bro J W McEdward, W M; W Bro A McGregor, P M; Bros A Cameron, S W; A Macdonald, J W; S Fraser, Chap; R J McDougal, Treas; Alex Fa kner, Secy; E McLachlan, S D; John Simpson J D; Geo McBean I G; J S Bowden, Organist; Chas Chrysler, D of C; Geo Parker and Geo Statter, Stewards; H Masters, Tyler.

After the installation, the brethren had refreshments at Bro Harper's Hotel, in that capital style for which "Clair Hall" has become famous.

MAPLETON, MANITOBA—At an emergent meeting of Lisgar Lodge, No 244, Mapleton on the 1st inst., the following officers were installed:

W Bro Geo Black W M; Bros Thomas Burn, S W; Samuel L Bedson, J W; B R Ross Treas; Rich'd H Hunter, Secy; Thomas Taylor, S D; Henry M Robertson, J D; H Martineau, D of C; David Young, M D, I G; David Armit, Philip Kennedy, Stewards.

JURISPRUDENCE.

QUESTION.—At an election of officers 30 members are present, on the first ballot the vote stands A 13, B 10, C 4, and D 3, should either of the 4 be declared elected, or should the ballot be passed until one or the other obtains a majority of the vote present. Is there any difference between Grand and Subordinate Lodges in this respect?

ANSWER.—According to the Constitution of the Grand Lodge it requires a majority of all the votes cast to constitute an election, and as neither of the foregoing brethren received the requisite number, (16,) the balloting has to be repeated, if necessary over and over, until some one of the brethren secures a majority. The Law of the Grand Lodge governs in all cases unless there is a By-law of the Lodge to the contrary, but such an anomaly we should scarcely think possible.

QUESTION.—Is a brother who was a P. M., of a Lodge under foreign jurisdiction and who affiliates with a Lodge under the Grand Lodge of Canada, entitled to a seat and vote in said Grand Lodge?

ANSWER.—Yes, provided his name has been duly entered upon the returns as a Past Master, by the Lodge with which he affiliates himself, and the same forwarded to the Grand Secretary's office, as required by the constitution.

QUESTION.—Is a brother holding the office of W M. in a Lodge from December until December, also eligible to the chair in another Lodge (of which he is likewise a member) in July?

ANSWER.—Yes, if not in the same City, Town, or Village. Grand Lodge so ruled last July, but the constitution, in itself, permits dual membership under all circumstances.

OBITUARY.

It is with feelings of sincere regret that we announce the death of William Comben Stephens, Esq., formerly Secretary to the Great Western Railway of Canada, and brother-in-law of Thomas Reynolds, Esq., of Ottawa, and F. J. Rastrick, Esq., of Hamilton. The sad event took place at his late residence, Granville Park Terrace Lewisham, England, on the 19th December last, and was caused by a rupture of a blood vessel in the lungs.

Our late M. W. Bro. Stephens, shortly after his arrival at Hamilton in 1853 to take charge of his duties on the G. W. Railway, affiliated with the Lodge of Strict Observance, then No. 833 on the Registry of England, he having been initiated in England, and at once took an active interest in Freemasonry by inaugurating the formation of "The Acacia" Lodge, of which he was the first Worshipful Master. At the formation of the Grand Lodge of Canada in 1855, he rendered much valuable assistance, which body, as a mark of its appreciation of his zeal and talents which had been devoted to the welfare of the Order in Canada, accorded him the rank of a Past Grand Master, and for many years our esteemed Brother held the distinguished position of being the representative of the United Grand Lodge of England in the Grand Lodge of Canada, and resigned it only after he had left Canada to reside permanently in England.

Our Brother's labors were not solely confined to Craft Freemasonry. His love and zeal for the Order carried him into Capitular, Chivalric, and finally into the Ancient and Accepted Rite, where he had advanced to the Rose Croix or 18°.

Bro. Stephens was gifted with great intellectual powers, a genial disposition, and most gentlemanly and courteous in all his associations with those he came in contact; and with such rare qualities it is not to be wondered at that he should have attracted friends who will long cherish the recollection of the happy hours spent in his company, and will, like ourselves, mourn the irreparable loss the entire Craft have sustained; but we have this consolation, that he has only gone to join the members of the Grand Lodge above, and where we shall hope to meet him, in that "temple not made with hands; eternal in the heavens."

THE LESSON OF LIFE.—Of all the lessons that humanity has to learn, the hardest is to learn to wait. Not to wait with folded hands that claim life's prizes without previous efforts, but having struggled and crowded the slow years with trial, see no result as effort seems to warrant—nay, perhaps, disaster instead. To stand firm at such a crisis of existence, to preserve one self-poise and self-respect, not to lose hold or relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in the book, which the light of eternity shall alone make clear to the vision. Those who stand on the high places of the earth understand not what necessity, what suffering means. They know not what it is to noble souls to be obliged, like worms, to crawl upon the earth for nourishment, because it has not the strength to endure famine. Life moves around them with so much grace, splendor and beauty; they drink life's sweetest wine, and dance a charming intoxication. They find nothing within them which can enable them to understand the real sufferings of the poor; they love only themselves, and look at mankind only in their narrow circle.