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"THE QUEEN AND THE CRAFT."

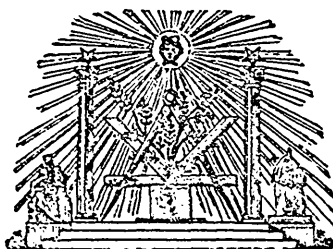
THE

CANADIAN CRAFTSMAN

AND MASONIC RECORD.

VOLUME XVIII.

JANUARY, 1884, TO DECEMBER, 1884.



PORT HOPE, ONT.:
J. B. FRAYES, P. D. D. G. M., EDITOR AND PROPRIETOR.

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THE CANADIAN CRAFTSMAN,

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J. B. TRAYNE, P.D.D.G.M.,
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No. 1.

KNIGHTS TEMPLAR COMPETITIVE DRILLS.

Calm and unbiased investigation of the subject has convinced me that nothing is to be gained by a further continuance of the practice of holding competitive drills by commanders at each recurring Triennial Conclave of the Grand Encampment. The successful commandery gains nothing, even though it secures a banner or what not. At that time it is doubtless the best drilled commandery in attendance, but that does not prove that it is the best in the country, because there may be a half dozen other commanderies not in attendance equally as proficient in the tactics, if not more so. Again, the ranks of a commandery are subject to changes, and the best drilled commandery of today may not be able to muster a corporal's guard of able-bodied men to take part in the drill of next year. And even though it did, what of it? Are the members of a commandery any better qualified to teach the beautiful and impressive lessons of Templarism because of their proficiency in the tactics? And are they better prepared to perform those Knightly duties of "feeding the hungry and clothing the naked, and binding up the wounds of the afflicted," because of their skill in the tactics? And does it make them any better men or Templars than those

unskilled in Templar tactics? To all of these questions my answer is no. Competitive drills create jealousies and heart-burnings between Templars, and are the cause of strife and contention in the body of Templarism that ought not, neither should they, have a lodgment in the breast of a true and courteous Knight.

There should be that openness and candor among Templars not to be found in any other society? Nothing but genuine friendship and brotherly good feeling should exist, not only between the members of a particular commandery, but it should be universal and as free as the air we breathe. The beautiful lessons of the Temple should be so learned that they may be rendered in the most impressive manner; thoroughness in this particular will tend to elevate and ennoble not only the order, but the individual members thereof, and will have a tendency to make better men and better Christian warriors of them. Templars properly instructed in the truths of the order will be better prepared to wage a warfare in defense of truth that will ennoble their natures, and make them feel that all are brothers in deed and in truth. Each successive repetition of a truth is sure to leave a trace of good in the hearts and consciences of all who re-

ceive and rightly appreciate it; therefore the oftener the truths of our order are repeated, and the more impressive the lessons are made, the better become our members; hence I say the time employed in accomplishing that proficiency in the tactics and drill necessary to the capture of a first or second prize in a competitive drill, can and ought to be devoted to the more useful and necessary accomplishment of a proficiency in legitimate Templar and asylum work, a work that will deepen and widen our better natures, and broaden our desires for works of charity and true beneficence, and that thus the objects of the order may not be perverted.

Remove the show and parade, and possibly some would lose interest in the order, but if they would, what of it? If their only object in continuing their connection with the order is that they may appear in public with their feathers on, the sooner they have done with Templarism the better it will be for them, and the order as well. They are as mere butterflies, without utility, and therefore useless appendages.

I am aware that the opinions here expressed will not be received in a favorable light by many, but ask only that careful consideration for the views here expressed that the subject demands, and this I trust will be accorded by all those who have the capacity to rightly understand and appreciate them. I am constrained to thus give my views upon this, to my mind, most important subject, because I believe we are gradually losing sight of the grander and more important mission of the order, and should retrace our steps before proceeding further in the present course. It is true there are many worthy Sir Knights who are proficient both in Templar tactics and asylum work, and who take as great pride in one as in the other, but their number is small when compared with the whole, and I do not wish to disparage the

work of any such, nor detract any word of praise that may be due any one who has schooled himself in this particular. The Sir Knight competent to drill and confer the orders of Knighthood is to be congratulated, but there are so few of them who ever make this proficiency, and so few who even care to do so, that I believe it is more to the advantage of the Sir Knight to enforce if possible a knowledge of asylum work upon all who claim the protection of our banners, not forgetting to instruct each Sir Knight in the tactics in so far at least as to enable him to take his place in the ranks at funerals and all other legitimate Templar occasions. But to teach and practice the tactics and drill to the exclusion of all other matters, is to my mind a wrong to the body of Templarism, and foreign to the original purposes of the order. That there are many Sir Knights thus educated I think no one will gainsay.

The sentiments expressed in this article are not made or intended to be considered as captious or fault-finding, but are thrown out for the purpose of opening up a discussion of the subject upon its merits, with the hope that the order may be thereby benefited. I am convinced that many have, and many still are knocking at our doors because of the opportunities thereby gained to appear before the public clad in the beautiful uniform of a Knight Templar. This is a broad assertion, but it is nevertheless true. An incident to prove and substantiate the same occurred recently. A young man, who shall be nameless, was very anxious to petition the commandery for membership, and was informed that before being qualified to do so, it would be necessary for him to take the necessary preceding degrees of Masonry (he not being a Mason), he at once replied that he cared nothing for the other degrees, didn't want them, simply wanted to take a short cut, bound into the commandery with a regular

(Comanche whoop, as it were; and why, simply to get into a position to appear in public as before mentioned. I am free to acknowledge that cases of this kind are extremely rare, but it goes to show the sentiment and motive that actuate some in their desire to receive the orders of knighthood, and is sufficient cause for the thoughtful members of our institution to give this subject a careful hearing at least, and consider well and carefully as to whether competitive drills by commanderies may not safely be dispensed with—*Wm. H. Smythe, in Masonic Advocate.*

A GENERAL GRAND LODGE.

The establishment of a General Grand Lodge of Masons in this country has been often and earnestly urged. As early as 1790 a number of prominent brethren in the South pronounced in favor of the formation of such an organization, and a few years later the respective Grand Lodges of Georgia and South Carolina signified their approval of the scheme proposed. About the beginning of the present century several State Grand Lodges discussed the plan, and most of them reached the conclusion that it was inexpedient to attempt the creation of a central governing body for the craft in the United States.

In 1822 a number of influential brethren residing in Washington, D. C., or visiting there at the time, held a meeting to consider the subject of establishing a National Grand Lodge and reached the conclusion that it would be well to do so. They marked out a plan, and invited the several Grand Lodges of the country to send representatives to a convention that should be empowered to act in the way desired. There was not a sufficient response to this invitation to justify the holding of the convention. Twenty years later, however, a convention was held at Washington, D. C., nine Grand Lodges being represented in the gathering. The call for

this assembly had been put forth in very guarded language, otherwise not as many Grand Lodges would have sent delegates. It was felt quite generally that it would be well—at least it could do no harm—to have brethren from different sections confer together in regard to the work and the government of the craft. Thus the meeting was called and held. It prepared the way for the holding of another convention, in 1847, at Baltimore, at which seven Grand Lodges were represented. This convention went so far as to formulate a plan for organizing a National Grand Body intended to exercise a supreme authority over the craft in this country. But the State Grand Lodges would not endorse the plan, and therefore nothing came of it.

From this time forward for several years the subject was one of engrossing interest. Masonic periodicals and Grand Lodges discussed the matter in all its bearings. On the one hand it was urged that the general interests of Masonry would be greatly promoted by the formation of such a body,—that there would be more of unity in the system and among brethren of different sections if this step were taken, while there would also be an augmentation of the proper dignity of the order—at least this would be the judgment of foreign jurisdictions. On the other hand it was argued that a General Grand Lodge was wholly unnecessary; that if created it would be an unwieldy and expensive body, and that it would be an experiment full of risk to centralize power in the manner proposed. In 1858 another convention, called at the instance of the Grand Lodge of Maine, was held—the place of meeting being Lexington, Ky. Delegates regularly accredited from their respective Grand Lodges were present from Maine, Vermont, Rhode Island, Connecticut and New York. Brethren from other jurisdictions were admitted, so that altogether sixteen

Grand Lodges were represented in the proceedings. The Lexington convention decided not to attempt the creation of a Supreme Grand Lodge for the United States, but recommended a "National Confederation." They also issued a call to the various Grand Lodges, asking them to send delegates to a meeting in Washington, where plans for the proposed confederation might be matured.

In accordance with the call issued, a delegate convention met in Washington, D. C., on the third of January, 1855. Daniel Clapton, then Grand Master of Alabama, was President, and Finlay M. King, a prominent craftsman of New York, acted as Secretary. But eight Grand Lodges were represented, viz.: New York, Maryland, District of Columbia, Georgia, Alabama, Arkansas, and Minnesota. The convention went forward, however, in the performance of the work for which the members had assembled. They endorsed the plan that had been approved at Lexington in 1853, and formulated articles of confederation which were to be of binding force when ratified by twenty Grand Lodges in the United States. This plan for a "Confederation" did not meet with any considerable favor. The scheme of creating a commission, or league, to exercise authority over independent Grand Lodges was quickly seen to be out of harmony with the genius of Masonry. Charles W. Moore, in criticising the plan for a confederation, said "It creates a controlling power, by whatever name it may be called, which cannot be said to possess either unity or individuality. It is neither a Grand Lodge nor a General Grand Lodge—a Convention nor an Assembly. It has neither location, organization, nor officers. Such a body, or power, is an anomaly in Masonry."

The plan for a confederation was never ratified by more than three or four Grand Lodges. The preponderating sentiment was against the

scheme first proposed at Lexington and afterwards approved at Washington. The craft had become wearied with the discussion of the subject, and the general feeling was that the existing forms of Masonic government in this country would well answer the practical needs of the craft. For the last twenty-five years the question of a General Grand Lodge has been but little considered. The results shown in the administration of other Grand Bodies, called Masonic, have not been altogether of a character to stimulate a feeling in favor of placing a National Body at the head of State Grand Lodges, nor has any exigency appeared making it needful for these independent organizations to subtract from their own or share in each other's authority according to the plan put forth by the Washington convention. "Let well enough alone," is an old proverb that may well be kept in remembrance by the craft whenever any important change of the Masonic system or government is proposed.—*Freemasons' Repository*.

FITNESS FOR OFFICE.

The question of fitness does not always determine official preferment—even in Masonry. The claims of a candidate for office are often advocated on the ground that he is a good fellow, liberal and generous; or that he belongs to some particular set and may be counted upon to favor certain individuals and plans; or that he is available for the place, and is at least as deserving of being promoted as some who have gone before him. Whether he has a fitness for the position and is able to discharge its duties with acceptance is frequently about the last matter that is taken into account. The applicants for official honors prefer their claims, perhaps with great energy, and their friends support them with a ready zeal, so that sometimes the Craft is well served by its office bearers, and sometimes not so well. It would be far

better in the long run if the fitness of candidates received more consideration.

The office of Master of a Masonic Lodge, for instance, is one that requires much preparation and many qualifications; yet how few brethren are troubled with any scruples about taking this place! Some of the worst "incapables" we have ever known have shown great determination in reaching for the Master's chair, and they have been ably seconded by friends who have boosted the stupid ones forward, being allowed, perhaps, as a reward for this favor, to be the "power behind the throne" to the brethren thus exalted. Occasionally, however, a member of a lodge is found who hesitates about going forward. He is quite ready to decline official honors. He distrusts himself, unnecessarily it may be, and thinks he is not fitted for a position of any considerable responsibility. Perhaps he has filled the minor offices in his lodge to acceptance, and in due time his brethren desire to elect him as the Master of the Lodge. But this rather exceptional Craftsman hesitates. The questions which most he revolves are these: What are the qualifications for the place? Have I the requisite needs?

A brother perplexed in regard to his own candidature by such questions, or the members of a lodge canvassing the claims of any of their number for the high position named, would do well to remember that there are many desirable qualifications for the office of Master, and some indispensable requisites. The ideal Master is invested with nearly all the graces and virtues that enter into the category of human excellence. He must have large gifts and acquisitions, to the end that he may rule over his brethren and administer the affairs of his lodge in a way that shall disarm criticism and lead to the best possible results. But the ideal is not often realized, and there is not much use in spending time to enumerate all the

possible gifts and graces of a perfect man or of a perfect Master of a lodge. There are indispensable qualifications, however, which require frequent mention; there are some tests of fitness which should be rigidly enforced.

A good character is the first requisite. Without moral excellence all other qualifications fail to justify a claim to the Master's position. A Masonic Lodge always stultifies itself when it elects a man palpably deficient in virtue and truth to be its presiding officer. An immoral, intemperate, and untruthful man is unfitted to become a Mason; if, however, such an one gains admission he should be kept in the background until he is thoroughly reformed. It is not well to jeopardize the prosperity of the organization by exalting such an one to the place of leadership.

A fair share of intellectual ability is requisite. It is not essential that a candidate for the Master's position should be a genius, but he should have an average amount of mental force and perception. A stupid fellow sitting in the oriental chair brings mortification upon himself and his brethren. Good sense would have spared him and them such mortification. The same kind of ability is required to qualify a brother to preside over a Masonic lodge and administer its affairs that is needed to enable one to take a similar position in a business or political organization, though this ability will not need always to be of the same degree, as circumstances and surroundings in special cases will go far to determine how much of intellectual power is demanded.

Some considerable knowledge of Masonry is requisite to the brother who is to hold the place of chief authority in his lodge. It may not be expected that he should be fully informed in regard to all details of Masonic history or that he should be able to explain everything relating to its work and symbolism. It is indispensably necessary, however, that he

should have studied the system of Masonry and become acquainted with its fundamental principles—that he should be familiar enough with the ritual and ceremony to cause the work of the lodge to be fairly done.

There must be also a hearty love for the Masonic system and organization. Allowance can be made for many deficiencies if only there is a warm affection for Masonry and its work; but if this feeling is lacking there is wanting one of the most essential qualifications for official position. No brother ought to think of accepting the Master's place if he does not cherish a deep interest in Masonry—if he has not a strong regard for his brethren. Having such an interest and sentiment, and having the purpose to do his best, the brother who can conform to the tests previously named, need not hesitate to go forward at the call of his lodge and assume the responsibilities of the Master's place. He will very likely succeed better than he anticipated; in any event he will be likely to have the respect and esteem of his brethren.—*Freemasons' Repository*.

FREEMASONS IN NEW SOUTH WALES.

It is not unfrequently alleged that in the establishment of the Grand Lodge of New South Wales, some seven years ago we in your sister colony were guilty of disobedience to the ancient landmarks of the order, and that, so far at least as brethren who had been installed into the chair of K. S. were concerned, they were really guilty of a violation of the O. B. they had voluntarily taken. It appears to me that those who take this view are led to it from a thorough misconception of the nature of Freemasonry. A reference to the ceremony will show at once that the only manner in which the latter contention can in any way be sustained, is by interpreting the 10th and 13th of the "Antient Charges and Regulations"

read to the W. M. elect prior to his installation, to mean that the G. M. therein referred to signifies the G. M. of the Grand Lodge issuing the charter or warrant under which the lodge meets. That these clauses bear this interpretation no one can reasonably dispute, nor need it be argued that within the territorial jurisdiction of any Grand Lodge this is not the legitimate interpretation. Indeed, it is doubtless precisely what was intended, but the question then arises as to whether the clauses referred to can possibly apply to a territory which is not confined to one Grand Lodge. If so, then under the 13th Clause no English lodge in New South Wales could possibly recognize a lodge holding under a warrant from the Grand Lodges of Scotland or Ireland, as the brethren applying for such a warrant would not be likely to apply to the Grand Lodge of England for the "permission of the Grand Master or his Deputy," and yet every installed Master of a lodge has to "admit that no new lodge can be formed without" such permission. If this applied to New South Wales in 1877, it applies to South Australia to day, and every W. M. or P. M. under the English Constitution has admitted "that no lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular lodge, or to any person initiated therein." In South Australia the Irish and Scotch lodges have not applied to the M. W. G. M. of England for permission for their formation, and hence, if this rule is to be strictly interpreted, these lodges are, from the point of view of the Grand Lodge of England, irregular, and should have no countenance given to them.

But, as before stated, it seems to me that those who take such a view of the question as this have totally misconceived the scope of Freemasonry. Our order is, *pace* Dr. Oliver—universal; it knows no country, but is absolutely cosmopolitan. "Once a

Freemason, always a Freemason," whether initiated in Great Britain, in the prairies of the Western Republic, or under the blue skies of Australia. Wherever a craftsman is found, there we know the "beautiful system of morality, veiled in allegory and illustrated by symbols," known as Freemasonry, has been exemplified in practice as well as by precept; the same lessons have been taught, the same glorious principles promulgated; and are we to enquire who or what was he who authorized the giving of this instruction? The M. M. is the peer of every initiated brother, and his rights are inherent in himself. Masonic jurists of the highest ranks have laid it down as a right inherent in any three or more regular lodges holding under any legal Grand Lodge, but in Masonically unoccupied territory, to form themselves into a Grand Lodge for such territory; and upon such being done in a constitutional manner, that territory at once comes under the sole jurisdiction of such Grand Lodge. I feel sure that I need not quote chapter and verse for this, for no brother who knows anything of Masonic jurisprudence will dispute it.

In the formation of the Grand Lodge of New South Wales this subject was most thoroughly discussed, and the reading of the law was never earnestly disputed. Then why, it may be asked, do we find that the Grand Lodge of New South Wales has not been recognized by the mother Grand Lodges of Great Britain? This, of course, I cannot answer directly, but, so far as I have been able to ascertain, recognition has never been refused by these Grand Lodges. The official records that I have been able to peruse have never contained one word in reference to our claims for recognition being presented for consideration, and I believe firmly that these claims, although sent at different intervals, have simply been thrown aside. The brethren who formed the Grand Lodge of New South Wales were the oldest and best

informed Masons in the colony, and not one of these has yet seen cause to regret the action taken. I find amongst them the utmost harmony and brotherly love, and having, after a careful study of the question for more than two years, been compelled to come to the conclusion that the right is on their side of the controversy, I have, without hesitation, joined their ranks. In so doing I sacrificed for a time some position, but now I have the pleasure and honor of filling the eastern chair of one of our thriving lodges. I claim still to be loyal to my mother lodge and Grand Lodge, but I am first a Mason, and then an English Mason, and having satisfied myself that my obligations required me to recognize the Grand Lodge of New South Wales as a sovereign Grand Lodge in its own jurisdiction, I had no alternative but to yield it my allegiance whilst in that jurisdiction.

I have ventured to put these few arguments forward in view of the fact that my old co-laborers in the Masonic vineyard in South Australia are themselves preparing for a declaration of independence. The *Sydney Morning Herald* this morning announced through its telegraphic news that a Masonic Union was last night formed for the purpose of taking the necessary steps to establish a Grand Lodge of South Australia. I hail this action with the greatest satisfaction, believing that the result must be in the colony I lived in for nearly twenty years what it has been here—the welfare of the craft at large. As the W. M. of Lodge Doric, No. 26, N. S. W., and still more as a Past Warden of Lodge of Harmony, No. 505, E. C., I congratulate the brethren in South Australia on the steps they are taking, and fervently hope that these steps may be regular in every respect, so that we shall before long welcome South Australia into the sisterhood of Grand Lodges.

L. E. HARRIS.

Sydney, N.S.W., 31st July.

FREEMASONRY IN TURKEY.

In Constantinople there are two English lodges and one Irish lodge—the Oriental, which is the mother lodge of Freemasonry in that capital; the Bulwer, founded by the famous diplomatist; and the Leinster. Until within a few years past there was also a Scotch lodge, the Caledonian; but, owing to certain administrative measures adopted by the Turkish Admiralty, the British colony was so thinned out that that lodge had to amalgamate with the Irish lodge.

At the last meeting of the Bulwer Lodge, held on the 19th ult., Bro. Otto Dingler was unanimously elected as W. M. for the ensuing year, in place of the W. M., Bro. B. H. Hanly. The lodge being closed the brethren adjourned for refreshment.

The W. M., Bro. B. H. Hanly, in proposing the toast of "The Sultan," remarked upon the great administrative capacity, love of work, and the marvellous tact which distinguished the Sultan. But his Imperial Majesty had a far higher title to the admiration of Freemasons, for his Majesty had constantly—and more especially recently, in the matter of the earthquake at Tchesmeh—given proofs that he had at heart the fundamental principle of Freemasonry—Charity. Political questions being interdicted in a meeting of English Masons, he could not go into particulars as to his Majesty's diplomatic qualities, but perhaps the brethren present would allow him to remark that the promotion of W. Bro. Woods Pasha—(loud applause)—proved that the sympathy which existed between Turkey and England at the time of the Crimean War still existed. That promotion occurred at a time when Englishmen had commenced to entertain some doubts on the subject, and it had dissipated those doubts not only in Constantinople, but elsewhere. The honor conferred upon Woods Pasha, however, had been well earned by many years of loyal service. (Ap-

plause.) Therefore, in proposing the toast of the Sultan the W. M. called upon Bro. Woods Pasha to respond.

The toast was drunk with great enthusiasm.

W. Bro. Woods Pasha replied that he was not only surprised but overwhelmed by the honor which had been conferred upon him. He could, however, say from his own personal experience, for since his promotion he had had the privilege of having interviews with his Imperial Majesty, that what Bro. Hanly had said about the Sultan's personal qualities was true. He could also add that what had struck him most was the charming affability of the Sultan and his marvellous knowledge of details on technical questions. He was sure that the only wish of his Majesty was that his people, without distinction of race or religion, should be prosperous. He felt also sure that his Imperial Majesty would be pleased to hear that the brethren of the Bulwer Lodge, comprising as it did so many different nationalities—he could count nine amongst those present—had drunk to his health so sincerely and so enthusiastically. He thanked the brethren, as an officer in the service of the Turkish Government, for the toast which they had just drunk, and in conclusion he thanked the W. M. for the signal honor he had done him in calling upon him to respond to such a toast and for the fraternal remarks he had made about him. This speech was loudly applauded, and after the usual toasts the brethren separated, thoroughly satisfied with their evening's entertainment.

There are 15,000 Masons in Georgia. Now, isn't it just possible that the startling spectacle of a column of men in high hats and embroidered bibs, marching down the street in broad daylight, carrying clothes-props and map-rollers, has given also rise to the rumors of a revival of the Ku-Klux organization?—*New York Dispatch.*

"MUSIC."

If there is anything in all God's universe that makes our spirit soar above and lifts us from the weary affairs of earth and gives us a fore-taste of heaven, it is music. There is something so pure about music, so free from all stains and foul breath of earth. Entering the heart it creates a kindred love for all fellow-beings and elevates the soul to a higher region. Luther says: "Music is one of the fairest gifts of God. It relieves the heart, refines the passions, and improves the understanding." The first mention we ever had of music was when the morning stars sang together. What a great chorus that must have been! Just as the gray east unfurled her rosy banner, the morning stars that clustered in the heavens and had been watching with silent admiration the magnificent works of nature, broke forth into a grand hymn of praise, making the heavens ring as it resounded through the air and rose upward to the great white throne. In olden days the ancients were much devoted to the science of music. It, no doubt, was cultivated to a great extent. Warriors celebrated their victories with timbrels and dances. David, the psalmist, loved music, for his touch was so exquisite on the harp as to charm the evil spirit out of Saul. Mythology tells us that Orpheus was the god of music; he played and sang so sweetly on his lyre that beasts and trees danced to its stirring notes. Wolfgang Mozart was one of the greatest musicians of which the world can boast. He was born in extreme poverty, but God had given him a wonderful gift. Music flowed from his soul as light from the sun, cheering his heart and throwing over it a delicious spell. Francis I., of Austria, discovered this talent, and he was ordered to appear at the court of the Empress Marie Theresa, in Vienna. And now we see him in the large concert hall in the imperial

palace, a child of six years, summoned to play before a crowd. His fingers wandered idly over the keys for a moment, then, forgetful of other ears than his own, he drew from the keys soft, liquid notes, that rose higher till it rolled like thunder through the vaulted roof, dying away in sweet, sad murmurs, like all the pent-up anguish of a human heart. But his soul was too full of music to dwell on earth. Angel-touched lyres found an echo in his heart; so, man-like, he sang his soul away. He died while composing the last strains of his grand Agnus Dei, his last requiem. I think there must have been a stir and a flutter among the angels as a kindred spirit joined them. There is music almost everywhere on God's green earth; there is music in the voices of those we love, music in the wind that wanders idly by and stirs the foliage among the whispering bowers; music in a laugh, that floats on the air like a sweet chime of bells; music in the bill of some far-off bird; music in the murmuring brooklet, prattling of happy, idle hours; music in the pattering rain, in the mad dash of the waves, and even in pink-tinted sea-shells that lie in blushing confusion on the shore. It is most wonderful, the effect that music has on the human heart, and even on the brute creation. The tired infant closes its waxen lids, and sleeps under the soothing sound of its mother's lullaby. Many a soul has turned from the briars and weeds and quicksands of sin to the pleasant little straight path, guided by the music of some old song, sung perhaps by a mother's lips. More wonderful than all, is the brute creation kneeling at the shrine of music. The king of beasts has been known in some instances to become as harmless as a little child under the soothing effect of music. Smaller animals have been known to lie down and die under its magic influence. I have somewhere read a touching incident of a little mouse that expired in ecstasy under

the influence of music played on a flute. Ah, music, music, the tones of thy voice steal sweetly upon me, sweeter than a zephyr's lowest sigh! When evening shades creep close and fold around us their sombre curtains, when our souls are soaring upward, far above the stars, and we see the glistening of angels' wings, will we not hear the gush of music rippling through the portals? Will we not hear millions of voices in their clear hallelujahs, "Worthy the Lamb?" There is no discord in heaven, no jarring strings, but every heart is a melodious instrument there, every tongue a trumpet, every hand a harp, every voice a song, and every song a transport.

AN ESTABLISHED FACT.

In view of the amendment to the Constitution adopted by the Grand Lodge of Massachusetts at its meeting of June last, and of the important part taken in its presentation and adoption by Past Grand Master Chas. A. Welch, we think it appropriate for the information of all Master Masons to insert herein the following opinion expressed by the said Bro. Welch in his address to the Grand Lodge, published in the proceedings for 1879. Abstract, page 100:

"Neither this Grand Lodge, nor its Grand Master, have any authority over, or official concern with, any degrees except the three degrees of Symbolic Masonry." * * * "In conclusion I will only add, that if the brethren desire to overlay their Blue Lodge Masonry with all the orders in existence—and many of these orders are no doubt worthy of great respect—they had better apply to those who have legal authority to confer them."

That is right, and Bro. Welch undoubtedly intends such sentiments for those orders whose Constitutions are not composed of fraud and forgery. But will Bro. Welch have the goodness to inform the Masonic Fraternity the reason why he has seen

fit to gainsay his own words? Is the entire respected Masonic Fraternity a mere toy in the hands of the Grand Officers, past and present, that it can be imposed upon and unreasonably subjected to their will and pleasure, whenever any one of the P. G. officers think fit to change or mould their past honest opinions to present and dishonest circumstances? We trust not, and hope that in the future all true and upright Master Masons will assert their unquestionable rights of freedom from the tyranny and oppression of intolerant rulers, base intriguers, and cunning meddlers.

FROM OREGON.

The following letter has been handed to us by Bro. H. W. Holloway, and, coming as it does from a brother who was a genuine worker in Freemasonry whilst in Victoria, we think it will prove interesting at the present time. Bro. P. S. Malcolm is Past Provincial Grand Senior Warden of Victoria, Irish Constitution:—

Portland, Oregon, U.S.A.,

July 20, 1883.

Henry W. Holloway, Esq.,
Hon. Sec. Masonic Union,
Melbourne, Australia.

DEAR SIR AND BROTHER,—I have the pleasure of acknowledging the receipt of your esteemed favor of June 5, also of Masonic papers referred to in the same, which have deeply interested me.

I have so often expressed my opinion of the desirability of forming a Grand Lodge in Victoria that it is unnecessary for me to say much on that subject. The able manner in which your reasons have been submitted to the Masonic world reflects great credit on the members of your Union, and cannot fail to favorably impress all right-minded well-wishers of the order. The red book, issued by your opponents, is simply an argument in your favor, as it is totally void of truth, and displays only animosity and ignorance.

By this mail I send you a copy of the report of proceedings of the M. W. Grand Lodge of Oregon for 1882. It contains statistics and information that I think will be of value to you in forming your Grand Lodge. As soon as the report for this year is distributed, I will send you a copy.

I thank you for the honor conferred in selecting me as your Grand Representative to this Grand Lodge, and beg to assure you that I will do all in my power to secure you the recognition to which you are entitled, and which I have no doubt will be most cheerfully accorded. As most of the American Grand Lodges meet in June or July, your application should be made as early as possible, in order to afford them ample time for inquiry. I shall be pleased to receive any papers you may be able to send which will assist me in placing the subject properly before the brethren here. Of course, if regularly appointed your representative, I shall need properly attested papers to this Grand Lodge.

I trust you will assure the brethren of my hearty sympathy and best wishes. Now that they have put their shoulders to the wheel, nothing should discourage them; success is sure if they only work together harmoniously, setting aside all personal aspirations, and working only for the good of the order; their reward will be in the consciousness of a good work well done. That the G. A. O. T. U. will bless and prosper this great work, and all those who are engaged in it, is the prayer of

Yours fraternally,
P. S. MALCOLM, 32°.

The Grand Lodge of Massachusetts, in the year 1805, styled its Grand Master "Right Worshipful," but it has since abandoned this title for "Most Worshipful." The Grand Lodge of Pennsylvania has always adhered to "Right Worshipful," believing it to be *right* to make no innovations in Masonry.

MASONIC DUTY.

Not for a moment would we undervalue the importance of those matters of detail in organization and administration which are so necessary to the efficient and harmonious working of the institution to which we belong; but we must never allow ourselves to forget the grand object for which we are organized, and the noble purposes which as Masons we are called upon to keep in view. All our deliberations will amount to little unless they are subordinated to the great ends which form the only excuse for our existence as a society. We must remember that we do not exist simply for the purpose of increasing our membership and collecting fees and disbursing them for current expenses, nor even for social intercourse alone. These are only means to an end; and that end is ever the promotion of uprightness in the individual, and of charity and brotherly love between the various members of the fraternity. We are seeking to erect a noble temple of righteousness and love, which shall be vast enough to embrace within its spacious courts all right-minded men, and ultimately, if possible, the whole human race itself. All else is but the scaffolding—useful enough in its way and place—but temporary, and destined for removal as soon as the edifice shall be complete. May the great and wise Master Builder further this good work, and may all Masons be fellow-workers with Him in hastening it to a completion.

The importance of these general aims of Freemasonry has, however, been frequently brought before the notice of this Grand Lodge, and it is to be hoped not altogether without result. I desire, therefore, at this time to call attention more especially to what may be regarded as our great guide and instructor in the promotion of uprightness and charity—the volume of the Sacred Law—which, in the technical language of the craft,

is known as the first great light in Masonry. The place which the volume of the Sacred Law holds in our system is a very prominent and important one; it lies open upon the altar of every lodge, and without its presence no proper lodge of Masons can be held at all. It is the first object which meets the gaze of every newly enlightened neophyte. In so far as the ritual is historical at all, the materials are drawn from its pages. The precepts which Masonry lays down for the guidance of its members are, without exception, those which find sanction in its principles, and often in its very words. Every candidate initiated into the fraternity is recommended to study it, being solemnly charged at the same time to regard it as the unerring standard of truth and justice, and to regulate his actions by the divine precepts which it contains. So prominent indeed is the place it receives that it could not well be placed higher without making Freemasonry a distinctively religious institution—a character which it prefers to avoid, for good and sufficient reasons.—*M. W. Bro. John H. Graham.*

EDITORIAL ITEMS.

There are now two candidates nominated for the Grand Treasurer-ship, and we hear that the contest will be severe.—*London Freemason.* We understand there are five or six now.

We are informed that Bro. S. O. Daniels, of Natick, Mass., and Bro. P. Allen Lindsey, of Cambridge, Mass., have been advanced to the thirty-third degree, and made honorary members of the Supreme Council of the Scottish Rite. Since writing the foregoing we have been told that these brethren have received their preferment in the Cerneau body, which the Grand Lodge of Massachusetts interdicts as an irregular organization.

Four lodges in London “revived” Masonry in England in 1717. Four lodges in Edinburgh wrought the same work for Scotland in 1736. Thus we have the curious coincidence that each of these Grand Lodges was established by the instrumentality of four metropolitan lodges.

A new religious order among the followers of Mohammed is called Derkawa. The people are austere Puritans. They renounce the world, and absolutely deny the secular authority, even when it is lodged in the hands of a Mussulman. Worship has been refined down to the most extreme simplicity, in which, for instance, the name of God suffices for a whole prayer. Seventy-six centres of propagation have been set up in three years. In some of the villages nearly the entire population is affiliated with the order.

Masonic obligations in their very nature imply inflexibility and permanency, and because voluntarily taken, cannot be renounced. There is no law or provision in Masonic science or ethics implying such a condition. A man may assume to renounce Masonry, as he might assume to do any other unlawful act. Masonry in its foundations is permanent; its principles are fixed and enduring; in its own might it arises as a moral edifice in majesty and grandeur, and will recognize no right of any portion of that structure to fall into decay or assume dissolution. If a Mason grows weary and desires to sever his association with the fraternity, he has the inherent right (in our opinion), after paying all lawful dues, to withdraw from the lodge. This is as far as the common law of Masonry permits him to go. Here he should be respected in his rights and privileges, and no forcing attempted, or unrighteous penalties imposed upon him; for he is a Freemason still, as long as he remains unconvicted of any penal offence against the laws of the institution.—*Bro. Thomas M. Reed.*

The colored Grand Lodges of the United States will celebrate the hundredth anniversary of the establishment of colored Masonry at Philadelphia September 29, 1885, when the Grand Lodge will meet. On September 30, the G. R. A. Chapter will meet, and the Grand Commandery October 1, 1885.

The new Masonic Hall of Mother Lodge Kilwinning, Scotland, will cost about £2,000. The facade will be Gothic, in keeping with the early associations of the site, and the ruins of the ancient Kilwinning Abbey, near by. Subscriptions are still being received for the building fund. We shall be glad to note the progress and completion of this laudable undertaking.

Our venerable Bro. Sir Moses Montefiore entered his hundredth year on Oct. 28th, and was greeted by telegrams and letters from members of all persuasions in all parts of the world. The Royal Family, ever foremost in words and acts of kindness, had forwarded a message of kindly remembrance to him, and during the day congratulations literally poured in from all "quarters of the habitable globe." Surely there is something moving and touching in this fact, and we are supplied, are we not? with a very opportune if much needed lesson of universal toleration. Sir Moses Montefiore is a member of our order, as we said before; the "Moira" is his mother lodge, and probably no address among the many he received was more appreciated by himself than the one which was forwarded to him by that distinguished body, and of which he spoke with so much gratification. It is stated in the *Times* of Wednesday that so interested is our old and excellent brother still in our "Royal art," that no later than Wednesday, having reached one hundred years, "he tried and proved a couple of visitors who were of the universal brotherhood." Thus our good and

venerable brother, as the crown of his many years, and in remembrance of his many virtues, receives, so to say, the sympathy and congratulation of humanity.—*London Freemason.*

THE QUEEN AND THE CRAFT.—Wor. Bro. Joseph Hook, of St. John's Lodge, No. 20, instituted a new order of things in the item of Masonic festivals at a recent entertainment. After the bountiful spread at Frank Campbell's, Richmond street, had been done ample justice to, he very wisely condensed the whole of the after proceedings into half a dozen words. Instead of toiling through thirty or forty toasts as is usually the way, commencing at the Queen and ending with the servant, he summed up the whole proceedings in five words, "The Queen and the Craft," and the brethren after enjoying a thoroughly intellectual treat in the Masonic Temple in the early part of the evening and an excellent supper afterwards retired to their homes at a reasonable hour, happy to meet, sorry to part, and happy to meet again. The Grand Lodge of Instruction, in session up to eleven p. m., proved very successful and of vast interest to the Masonic fraternity in the West. Grand Secretary J. J. Mason was present throughout, and in company with W. Bro. H. Lindsay, of Mount Brydges, the District Deputy Grand Master, conducted the proceedings. The work was exemplified in the first degree by W. Bro. Payne, of Strathroy, and the second degree by W. Bro. Thos. Brunton, of London; the third degree by W. Bro. Lumley, of Glencoe. The brethren assisting performed the task allotted to them in a highly creditable manner. Among the visiting brethren from a distance were W. Bros. Bixel, Strathroy; Slater, St. Thomas; Dewar, Iona; McGladdery, Parkhill; Harrison, Glencoe. R. W. Bro. Hon. Judge McPherson, Owen Sound, was also present.

THE CANADIAN CRAFTSMAN, for September, while noting our opposition, on principle, to the so-called Grand Lodge of New South Wales, says:—"The *Keystone* has honestly opposed the recognition of the Grand Lodge of New South Wales, from its formation to the present day, but it has done it, as it does everything in its columns, in a Masonic spirit, and in a gentlemanly and logical manner. No wonder the *Keystone* is appreciated by all who have the pleasure of perusing its able editorials." We certainly always strive to be gentlemanly, and logical, and also never to differ with our brethren unless compelled to, on principle; and we are pleased to note the approval of our course by our *confreres* of THE CANADIAN CRAFTSMAN, even when he feels constrained to differ with us in opinion.—*The Keystone*.

The suspension of a lodge by the Grand Lodge, we have always understood, works merely to suspend the functions of a lodge, and does not affect the rights of individual Masons in the least. But to speak plainly, we do not believe in any such thing as the suspension of a lodge, except the arrest that may be ordered by the Grand Master, which, of course, can only go to the next Communication of the Grand Lodge. If a lodge incurs the displeasure of the Grand Lodge by a flagrant violation of the supreme law, we believe that the only penalty is a forfeiture of its charter. If suspended, and that works the suspension of the individual members, how can the lodge make any provision for the removal of the penalty of suspension, since all their Masonic rights are forfeited? A distinguished Masonic jurist uses the following language: "To arrest the warrant of a lodge is simply to forbid its communications, and to prevent its members from congregating for the purpose of Masonic labor or business, under the authority of the warrant.

But otherwise the condition of the lodge remains unchanged. It does not forfeit its funds or property, and its members continue in good standing in the fraternity."—*P. G. M. Bro. Rob. Morris*.

Sir Knight Robt. E. Withers, of Alexandria, Va., the newly-elected Grand Master of the Grand Encampment, is a prominent and conservative member of the order, and his ability to fill the place to which he has been called will not be questioned. He has been greatly honored in his own jurisdiction, having held the offices of Grand Master of Masons and Grand Commander, while he has also been called to serve his State in responsible positions. As Governor and as United States Senator he has discharged important trusts, and well illustrated the characteristics of a worthy manhood. In his present exalted position we may look to him for a broad, high-minded, and able administration of Templar affairs.

HAS A GRAND MASTER THE RIGHT TO ENTER A LODGE WITHOUT BEING ANNOUNCED?—To this question Bro. Parvin responds as follows: "The Grand Master has no more right to pass the tyled door of a lodge without permission than has a superior officer to pass the guard without giving the pass-word. We read recently, in a biographical sketch of the great Russian general, Skobeloff, this anecdote: He and a distinguished Englishman were riding about the camp, when he came to a sentinel who had a bright and well-kept gun, which the commander-in-chief commanded him to reach to him for inspection. 'No, sir,' was the emphatic answer of the sentinel, and though the demand was thrice made, the sentinel as often refused the demand of the commander-in-chief, when that distinguished officer saluted the soldier and rode on. The Englishman asked: 'What would you have done had the soldier complied with your demand?' 'I would

have shot him in his tracks with his own gun for disobedience of orders and neglect of duty.' Let all future Grand Masters learn from this incident a lesson, and never attempt to impose upon a faithful tyler."

The Duke and Duchess of Albany terminated their visit to Huddersfield in excellent style. Before leaving the town the Masons of West Yorkshire determined to give H. R. H. Brother the Duke of Albany, the R. W. P. G. M. Oxfordshire, a loyal welcome. Accordingly, the brethren assembled in large numbers in the town hall, to which they invited the Duke just before his departure, to receive an address at their hands, and the welcome of fraternal fellowship. The occasion was made a red-letter day in the annals of the craft of the province. Over a thousand brethren obeyed the summons of the R. W. P. G. M. of West Yorkshire, Bro. Sir Henry Edwards.—*Freemasons' Chronicle*.

LIFE MEMBERSHIP OF LODGES.—*To the Editor of the Freemason.*—Dear Sir and Brother,—Bro. Horder, of Cardiff, calls attention to what has always appeared to me a defect in Craft membership, viz., the absence of a rule to allow a member to pay a lump sum to secure him life membership of a certain lodge.

The payment of a composition for life is allowed in all the other Degrees of Freemasonry, and I can see no objection to any brother paying a sum in order to keep his name on the books of his lodge as a non-active or country member. Through sudden misfortune a worthy Mason may not be able to pay the £3 3s. or £5 5s., the annual subscription, and is in consequence lost to the Craft for ever.—Yours fraternally, OBSERVER.

[It is allowed in this country, and many lodges are adopting the system of life membership.—ED. CRAFTSMAN.]

CANADIAN MASONIC NEWS.

MOUNT BRIDGES.—Officers of St. John's Lodge, No. 81: W. Bro. Wm. E. Sawyer, W.M.; Bros. J. B. Burwell, S.W.; Thomas West, J.W.; C. N. D. Tilden, Chap.; F. Thompson, Treas.; H. G. Lindsay, Sec.; B. F. Bartlett, Tyler.

TORONTO.—Officers of Stevenson Lodge, were installed by D.D.G.M. J. G. Burns, assisted by W. Bro. N. G. Bigelow; W. M., W. Bro. J. Patton; I.P.M., W. Bro. G. H. Lauder; S.W., W. H. Woodstock; J.W., Robt. Cuthbert; Chap., G. Doughty; Treas., Jas. Smith; Sec., S. J. Sharp; S.D., John Nicholson; J.D., John Henderson; S. S., John Blair; J.S., H. N. Williams; D. of C., John Whitefield; Organist, W. F. Clarke; I.G., Chas. Wellband.

GRAND LODGE OF MANITOBA.—Before us are the printed proceedings of this Grand Lodge, ending with its Eighth Annual Communication, held at Winnipeg, in February, 1883. It has subordinate to it twenty-two lodges, one of which it locates in Tangier, Morocco, and these report a total membership of 778, on December 27th, 1882. The work for the year was: Affiliated, 59; Restored, 2; Initiated, 136; Passed, 106; Raised, 68; Dimitted, 20; Suspended, 10; Died, 8; showing a gain during the year of 84 members.

Rev. F. C. Ewer, D. D., Grand Chaplain of the Grand Lodge of New York, who was stricken down while delivering a discourse in Montreal and lived but a few hours, is spoken of by those who knew him intimately as a man of wonderful gentleness, courtesy and sympathy—qualities that belong to the character of the true Mason as well as the Christian preacher. He had learning and native ability joined to those virtues of the heart that will perhaps most serve to keep him in loving remembrance.

Letters for incorporation have been granted to the Brandon, N.W.T., Masonic Hall Company, limited. Capital \$20,000.

LONDON.—Officers of Godfrey de Bouillon Preceptory: Sir. Kt. E. A. Dalley, Past Eminent Preceptor; Sir Kt. W. J. Fields, Eminent Preceptor; Sir Kt. Thomas Hood, Constable; Sir Kt. W. G. Reid, Marshal; Sir Kt. F. F. Dalley, Treasurer; Sir Kt. Edward Mitchell, Prelate; Sir Kt. Jas. Malcolm, Registrar; Sir Kt. John Malloy, Sub-Marshal; Sir Kt. Captain J. H. Stone, Drill Instructor; Sir Kt. W. W. Summers, Guard.

TORONTO.—Officers of Ontario Chapter, installed by R. E. Comp. Thos. Sargent:—Z., E. Comp. W. S. Jackson; H., E. Comp. T. H. George; J., E. Comp. S. Pearcy; Treasurer, V. E. Comp. T. F. Blackwood; S. E., Comp. F. F. Manley; S. N., Comp. J. C. Lander; P. S., Comp. W. H. East; S. S. Comp. W. Roaf; J. S., Comp. C. P. Sparling; M. V., Comps. W. Lowrey, J. S. Donaldson, T. H. Brereton, F. Emerson; Sts., Comps. A. D. Ponton, and G. S. Ryerson.

TORONTO.—Officers of St. Andrew's Lodge, installed by P. G. R. W. C. Wilkinson: W. Bro. John Kent, W. M.; W. Bro. Jas. Hughes, I.P.M., Bros. Levi J. Clarke, S.W.; F. Macdonald, J.W.; Rev. J. Boddy, Chap.; James Bain, Treas.; R. W. Doan, Sec.; W. A. Geddes, Asst. Sec.; J. T. Vincent, S. D.; A. R. McDonald, J. D.; J. Fennel, Organist; Thomas McMullen, D. of C.; Robt. Gilray, I. G., F. S. Spence, S. S.; Jos. Watson, J. S. Representatives on Board of Trustees, W. C. Wilkinson and W. E. McMurrich; Representative on Benevolent Board, Wm. Anderson. The retiring Master, Bro. J. L. Hughes, was presented on behalf of the lodge by the newly elected Master with a handsome Past Master's jewel.

TORONTO.—Officers of Doric Lodge, No. 816: W. M., W. Bro. J. Ritchie, sr.; I.P.M., W. Bro. Chas. Pearson; S. W., Bros. A. M. Brown; J. W., Thomas Downey; Treas., W. Bro. H. A. Collins; Chap., Bros. Rev. Dr. Wild; Organist, E. R. Doward; S. D., John Sinclair, jr.; J. D., George McDonald; D. of C., Geo. Dower; S. S., John S. Boyd; J. S., A. G. Clements. I. G., H. M. Armstrong; Committee of General Purposes, Bros. E. Medcalf, Robert Smith, S. Adlard; Representative Benevolent Board, W. Bro. S. A. Cowan; Representatives Hall Board, Bros. S. B. Johnson, G. S. McCreakey; Auditors, W. Bro. Knifton, Bros. E. P. Pearson, A. J. Moffat. Bro. Chas. Pearson, the retiring W. M., was afterwards presented with an address and a handsome silver pitcher, with goblets to match.

DISTINGUISHED VISITORS.—R. W. Bro. Rev. J. A. Galbraith, of Trinity College, Dublin, Ireland, is at present visiting his friends in Barrie. He came to America to visit the Grand Lodge of Kentucky, which meets on the 6th inst., being the representative of that and the Grand Lodges of Connecticut and Iowa near the Grand Lodge of Ireland. He visited Corinthian Lodge, No. 96, A. F. & A. M., Barrie, at their last regular meeting. On the same occasion Hon. Bro. Judge James R. Gowan visited the lodge for the first time, having just resigned the judgeship of the county, and although he has been a Mason and a member of St. Andrew's Lodge since his initiation on the 3rd July, 1840, he has not attended lodge meetings owing to his official position. The Grand Master was also present. The visitors received an enthusiastic reception from the brethren present, who were delighted to see the distinguished brother from Ireland, and their fellow-townsmen, the highly respected judge, who leaves the bench with the reputation of a "just and upright judge."—*Toronto Daily Mail*, Oct. 13th, 1883.

The Canadian Craftsman.*Port Hope, January 15, 1884.***OUR OBLIGATIONS.**

Many members of the craft, we fancy, at times forget that they ever took any obligations of a solemn character to their brethren and their God. It is really lamentable to think that so many so-called Masons are merely craftsmen in name and have no more idea of the object of Freemasonry than they have of the grand hidden meaning that lies down deep and low beneath even our esoteric work. How is this that so many are thus regardless of their solemn promises,—their sacred pledges?

The answer is plain, clear and concise. It should be proclaimed from the roof-tops and stamped in the inmost recesses of the heart. The whole fault lies at our own door. We admit men because they have wealth,—we accept the mess of pottage,—we receive the fop and the nonentity, if his name is good at the bank and he has no open vices. Freemasons should guard well the outer door. The ballot is our safeguard, and we should use it fearlessly but discreetly.

Again, there is a class of men who are honorable in character, and straightforward in business, but they are cantankerous or overbearing, or bigoted and narrow-minded. Such men invariably make bad Masons. They cannot understand that liberal spirit that should animate all true craftsmen, nor appreciate that "charity which covereth a multitude of sins." They are intolerant of opposition,—ready to fancy insult,—too often

quarrelsome and unforgiving. Now, a true Hiramite, has to be ready to acknowledge his own errors and ever willing to overlook the shortcomings of others. It is only by following such a course that Masons can prove themselves true to their obligations.

How often, too, we hear Masons denounce each other for the most trivial little differences of opinion in politics, religion, and business? Are such men faithful to their obligations, or do they in the least appreciate those sublime lessons taught in the lodge-room, and which should be practiced in our every-day lives? No! a thousand times, No!—and if brethren had been more careful, when these men sent in their petitions for initiation, the craft would have been more honored.

The great mistake is that we have admitted without due regard to character a number of men, either because they were "jolly good fellows" or "men of fashion," wealth or influence. This has been done without ever examining the internal qualifications of the applicant, and the result is that such men, after once they ally themselves with the craft, soon weary of its mysteries, and tiring of the ceremonials apply for their dimit and join the vast army of the unaffiliated. Such men are not true to their sacred obligations, and Freemasonry would have been far better if they had never been admitted to her mysteries.

Our argument, then, is that if we desire to elevate the tone of our institution and make it that grand and noble edifice of truth, pure, holy and divine, that we should go heart and soul into the good work, admit only men of honor and principle,—men of

broad and expansive views that can tower in their majesty beyond the paltry limits of creed, sect and party, —who can regard every man of honor as a brother and worship with every brother who reveres the character of that God whom we, as Freemasons, designate the Great Architect of the Universe. Such men will always be faithful to their vows and true to their obligations.

THE GRAND LODGE OF QUEBEC.

This month the Grand Lodge of Quebec will meet at Sherbrooke, and the session will naturally be one of great importance. It has been assailed from within and without. Its legality has even been questioned and its powerful English opponent, the Premier Grand Lodge of the world, has, through its official organ, the *London Freemason*, questioned whether English Freemasons should visit bodies that might possibly be working contrary to the laws of the land, and actually hinted that the Quebec Masonic Lodges were connected in some mysterious way with Orangeism. In this country we can afford to smile at such baseless fabrications, but English Freemasons, believing or pretending to believe the same, hold up their hands in holy horror and cry aloud, "The Grand Lodge of Quebec is clandestine, illegitimate, illegal."

Again, even a Toronto journal has thrown open its columns to some Montreal correspondent, who hints that the lodges in that city are "run" principally by "saloon-keepers," and that men have become drunkards, etc. We fancy such arguments can easily be refuted.

Thus assailed abroad and attacked in the jurisdiction of the Mother Grand Lodge, she will find that in order to maintain her position and uphold her prestige, she must at this communication sound no uncertain note, and fortunately at her helm is M. W. Bro. E. R. Johnson, the Most Worshipful Grand Master, who, assisted by the counsels of such men as Bros. Graham, Dunbar, Tait, Isaacson, Stearns and others, is quite equal to the emergency.

The real battle that the Grand Lodge of Quebec has to fight this time is that of Colonial Masonic Independence vs. English Masonic Tyranny. Colonial Masons have too long and too tamely submitted to the superciliousness and arrogance of the United Grand Lodge of England. The Grand Lodge of Canada at Ottawa last July, in our humble opinion, weakened a little on this score, because she feared invasion of her territory by the establishment of a lodge at Toronto under charter from England. We trust the Grand Lodge of Quebec will not show the white feather on any such grounds. The English-warranted lodges of Montreal have at all events treated her with as great contempt as they possibly could do, and patience now has ceased to be a virtue.

We regret to repeat, it has come to this—Colonial Masonic Independence vs. English Masonic Tyranny, and Quebec must be the one to uphold the banner, and the battle has to be fought in that Province. The Grand Lodge of Quebec must remember that two sister Colonial Grand Lodges are waging the same war and looking to her for assistance, guidance and

counsel. We allude, of course, to the Grand Lodges of New South Wales and Victoria, both formed by representatives of lodges summoned to meet in convention for that purpose, to which *all* the lodges were invited to send delegates. In neither case was the action taken till after the most mature deliberation,—for over twenty years both colonies had been agitating the question, and at last New South Wales, some seven years ago, broke the chain, and now has over forty lodges on her roll, with a membership of over two thousand, and the finest Masonic Temple in Australia, whilst twenty Grand Lodges, including every one in the Dominion except Quebec, have accorded her recognition. The Grand Lodge of Victoria was only organized in July, but the leading Masons of the colony have allied themselves with her, although the district deputies of the three constitutions, England, Ireland and Scotland, hurled their usual anathemas at her, suspending and threatening expulsion to all who even discussed the question in their lodges, and this is FREEMASONRY.

The Grand Lodge of Quebec, then, at this, her fifteenth annual communication, has to decide the vital question, whether she will support these her sister Colonial Grand Lodges, fighting side by side with her for colonial Masonic independence, or actually advocate that English Masonic tyranny in a sister jurisdiction under which she herself so severely suffered since 1869. We are aware that the Grand Lodge of Quebec has heretofore advocated the doctrine that a Grand Lodge should be organized by the representatives of a majority of

the lodges within its jurisdiction. As a rule, we do not question the advisability of such being the case; but there is no rule without an exception, and when, after years of anxious thought, it was deemed advisable by the *working Masons* of the Antipodes, and when they have proved their earnestness and enthusiasm, and when the fear of suspension and expulsion possessed terrors for them that it would not do to the brethren of this country, who had before gone through that disgraceful system of tactics, we must regard this point as a mere side issue in comparison with the vast importance of uniting Colonial Masonic interests. It is the only way to secure the respect of foreign Masonic powers, and we therefore urge upon our brethren of the sister Province not to hesitate in doing justice to the Grand Lodges of New South Wales and Victoria.

This session, as we before said, will consequently be one of the most important ever held by the Grand Lodge of Quebec, and will be watched with the deepest interest by its many friends and admirers, and we might add with anxiety by those inimical to its interests.

THE annual communication of the Grand Lodge of Manitoba will be held on the second Wednesday in February, when business of importance will be transacted.

WE deeply regret to learn of the serious illness of our old and esteemed friend, M. W. Bro. James Seymour, P. G. M. of the Grand Lodge of Canada, who is suffering from paralysis. We hope to hear of his speedy recovery.

THE "LONDON FREEMASON" AND QUEBEC.

The *Freemason* (London) has all at once discovered that the Grand Chapters of Ireland, Scotland, America and Canada are "unsound" on the question of the position of the Mark Degree. Pretty good! when there is only one Grand Chapter in the world (England) that does not embrace it in its capitular system, and there is only one Grand Mark Lodge in the world, and that only about a quarter of a century old. The Grand Mark Lodge of England eagerly sought and accepted recognition from the Grand Chapters of this continent. English Royal Arch Masons in Montreal were only too glad to receive the Mark Degree from the Royal Arch Chapters of Quebec; yet they, after all this courtesy, tried to introduce discord and dissension into Capitular Masonry in that Province.

We must speak very plainly. The *Freemason* knows as well as we do that the Grand Lodge of Quebec is legal, or why did the Grand Lodge of England offer it a conditional recognition? Why did the Grand Lodge of England, through her Grand Secretary, enter into any correspondence with a body that the *Freemason* now pretends to regard as illegal, because it also pretends to believe that certain popish laws in that priest-ridden Province will not recognize it?

The fact is it is English Masonry fighting against Colonial. English Masons have ever treated their brethren in the colonies with marked and supercilious contempt, seeming to think that a *colonist* can neither be a Mason nor a gentleman, and that he

should submissively bow to any absurd dogma that an English Masonic body may advance or advocate.

No argument, no facts, no statements, are listened to by *any* English Masonic body, if it comes from a Colonial Grand or subordinate body, and our earnest protests have always been either treated with silent contempt or a brief haughty reply. The *Freemason* simply echoes the mandates of those in authority at home, and has never openly *dared* to do justice to a single Colonial Masonic question.

We regret to be obliged to write in this strain, but *right is might*, and we do not fear the final result. The Grand Chapters of this continent care naught for the thunderbolts of the London *Freemason*, and now that the appeal of the Grand Chapter of Quebec, recognized by forty of her sister Grand Chapters as legal, has gone forth, we have no fear of the response.

The *Freemason* says "the whole question turns on the verbiage in respect of the recognition of the Grand Chapter of Quebec by the Grand Mark Lodge of England." This, we fancy, can easily be ascertained by calling at the Grand Secretary's office. As to the illegality of the Grand Chapter under the laws of Quebec, it is *not* "admitted," as the *Freemason* asserts, and if, according to the obsolete laws of that Province such, for the moment, is the case, we may also inform our contemporary that that does not alter its *Masonic* legitimacy. Masonry has been denounced and persecuted in other Roman Catholic countries, and up to the present time we always supposed Freemasons sympathised in such cases with each other. Now, to spite,

injure and humiliate the two thousand loyal Masons of that Province for a corporal's guard of Masonic sore-heads, the *Freemason* would support papal domination against Masonic independence.

PRESENTATION.

On Thursday evening, third inst., V. W. Bro. C. L. Sanders, P. M. of Corinthian Lodge, No. 96, G.R.C., Barrie, was presented by the brethren with a really magnificent gold P. M.'s jewel, studded with a diamond at the angle. V. W. Bro. R. King, in making the presentation, alluded to the energy and ability displaycd by the late Master, pointing out that the funds of the lodge had increased over two hundred and fifty dollars in the balance on hand during the two years during which Bro. Sanders was in the East, and that the peace and harmony now prevailing proved the respect and esteem in which the retiring Master was held. Bro. Sanders, who was thoroughly taken by surprise, feelingly thanked Bro. King for his kindly remarks, and assured him and his brethren that he thought he had only done his duty in endeavoring by every legitimate means to advance the interests of Corinthian Lodge, and that its success was attributable, in a great measure, to the able assistance rendered by the officers and the faithful attendance of the members. Before concluding, he said that so long as it pleased T. G. A. O. T. U. to continue him in health and strength, he should ever remember the kindness displayed to him this evening, and although he valued the jewel intrinsically, though it were made of "tin,"

it would be equally precious in his estimation. Bro. Sanders' remarks were received with applause, and we can add he deserved the honor, as he is a most earnest and faithful craftsman.

CRYPTIC MASONRY.

It is deeply to be regretted that this beautiful branch of Masonry seems fated to wither and die on Canadian soil. At one time it appeared as if there was a prospect of it taking root and growing up a strong and sturdy tree. That it has not done so is self-evident to all who have watched its career, and we believe we are right in saying that there are not three councils really working in Ontario. This is a very poor commentary upon that love of study which should characterize true Hiramites. In the rituals of the Cryptic rite there is much that is both pretty and instructive, and in our humble opinion every Royal Arch Mason should be in possession of the Royal and Select Degrees. They are clearly the climax of Ancient Craft Masonry, and in the words of the lamented Mackey, "complete the circle."

There is much in the Royal Arch that can not and is not properly explained to the neophyte in the Chapter, but which is fully developed as he passes through the nine arches. Sublime lessons are also taught in the council chamber, that every Mason should practice. We trust, therefore, that the lethargy that has for so long overshadowed the energies of our illustrious companions will soon pass away, and that once more our councils will resume their labors and their

members perform that part in our mysteries which their obligations impose upon them.

EDITORIAL ITEMS.

A Rose Croix Chapter, composed of several of the leading craftsmen in Pennsylvania, has been instituted by Dr. Alex. Mott, 33°-90°-95°, M. W. Grand Master of the Sovereign Sanctuary A. and P. Rite, U. S. A., at Philadelphia. This is a new move for the brethren in the city of Brotherly Love.

A Toronto contemporary states that the *THE CRAFTSMAN* is the organ of all the bogus rites. *THE CRAFTSMAN* does not advocate any particular branch of Masonry. It is the defender of truth, and believing as it does that there is much good in every order of our institution, that is based on the true principles of the lodge-room, it is not afraid to express its sentiments thereon. There are some of the most prominent craft-masons in Canada connected with every branch of Freemasonry practiced in the Dominion, and we believe they are as honest in their convictions as to the legality of the bodies with which they are respectively allied, as they are of the legality of their respective Grand Lodges.

The *London Freemason* says on the difficulty with Quebec in the matter of the Mark degrees:—

On one point our friends in Quebec do not seem to be correct in their facts. If our information be correct, which we doubt not, a Mark Lodge was warranted in the district before the formation of the Grand Chapter of Quebec. It is, we apprehend,

necessary, to read within the lines, that this question of the Mark jurisdiction is mixed up with the Grand Lodge and Grand Chapter jurisdiction questions. The contention of the Grand Mark Lodge will no doubt be, that where the Grand Lodge and Grand Chapter of England can go, there they can go, too, "pari passu." But we feel sure, if the authorities of the Mark Grand Lodge are convinced they have departed from an honorable agreement, or that they have done what is inexpedient and untenable, they will gladly retrace their steps. But the whole question is a very difficult one for many reasons, patent and latent.

[The *London Freemason* probably by this time is convinced that the "Mark Grand Lodge has departed from an honorable agreement," and we challenge that journal to give another instance of so uncalled-for an invasion of territorial jurisdictional Masonic rights.—ED. CRAFTSMAN.]

The *Masonic Advocate* has a rather silly article, under the heading of "Titles not Masonic." It says:—Masonic journals, like Masonic lodges, should exclude all titles that exalt one Mason above another, except such titles as have been conferred in a Masonic way. The Prince of Wales is not "His Royal Highness" in a Masonic lodge, and his name should appear in Masonic journals with the prefix showing his rank as a Mason, and nothing more. Who ever heard of "His Royal Highness" King Solomon, and yet this use of the title would be no more absurd than the practice of these journals in thus speaking of the present Grand Master of England. Now the *Masonic Advocate* cannot understand that in Great Britain and the colonies there is no other way by which either the gentry or the populace would think of addressing their future sovereign.

It would be very absurd to say "Most Worshipful Brother Albert Edward" was present at such and such a meeting, or "Brother Wales" moved such and such a resolution in Grand Lodge. We really do not see in what other manner the heir-apparent to the throne could be addressed.—*Masonic Review*.

The committee on Masonic Jurisprudence of the Grand Lodge of Ohio, at the last session, held in Cleveland, in regard to physical disqualifications of candidates, reported as follows:—

"The regulations of this Grand Lodge make the 'ancient charge' a part of its constitutional laws, and the language of the ancient charges upon this subject is so plain as to admit of but one construction, viz.: that a candidate for initiation must be without 'maim or defect,' hence your committee would recommend the reversal of any decision that may be in conflict therewith."

Let us turn for a moment and consider what are the decisions of the M. W. Grand Master, which are so unceremoniously sat down upon by the above report, which was adopted by the Grand Lodge.

The Grand Master had decided two questions relating to the above subject. The first was in the case of an applicant who had lost the index finger of his right hand. The second related to one who had only one eye. Both of these candidates were represented to be exemplary men, without a flaw in their characters. The Grand Master decided that they *were* eligible, and the committee, as we have stated, recommended the reversal of said decisions.

Now, the "ancient charges" on which the committee base their decision, does not contemplate any such stringent construction, and if they had quoted the subsequent language of said "charges," we do not believe that the Grand Lodge would have agreed to their report.

The words which they did not quote and which follow "maim or defect" are as follows—"that may render him incapable of learning the art." Now, we do not for a moment suppose that any one can be found who will candidly say that either of the above defects are of such a character as would be contemplated by the above sections. Believing thus, we are constrained to urge upon the representatives to the coming session of the Grand Lodge, the propriety of reversing the action of last year in this matter, and further, we reiterate the opinion we expressed in a former issue of the *Chronicle*, that the Grand Lodge should officially decide what really does constitute "physical disability," so that an end may be put to any disagreement in the future.—*Masonic Chronicle*.

These physical qualification tests become a greater humbug every day. They are not recognized and never have been by the oldest Grand Lodges in the world, and are really an Americanism that had better be swept out of our system. The idea of refusing to make a man a Mason because he had lost an eye. How about a tooth or a toe nail?

TORONTO.—Officers of Occident Lodge: W Bro S B Pollard, W M; Bros W H Perry, S W; Alfred Curran, J W; C C Robb, Chaplain; M J Meyerfey, Secretary; E J Firman, Treasurer; J Hall, Tyler; W G Gubbins, S D; H A E Kent, J D; B Wolf, S S; T Hughes, J S; H Stone, D of C; G M Donovan, I G; W Bros Dunn and Williams, Trustees. The ceremony was performed by R W Bro Joshua G. Burns, D.D.G.M., Toronto District. At the conclusion of the ceremony Bro. J. R. Dunn was presented with a beautiful Past Master's jewel, on his retiring from the chair. A large number of visiting brethren were present.

CELEBRATION OF ST. JOHN'S DAY IN MONTREAL.

The 27th being St. John's Day, the great festival of the Ancient Free and Accepted Masons, the officers of the various lodges were installed for the ensuing year. The installing officer for the Grand Lodge of Quebec was R. W. Bro. J. Frederick Walker, assisted by W. Bro. Joseph Briggs, of Elgin Lodge, and W. Bro. Hersey, of Ionic Lodge, as Senior and Junior Deacons. The officers under the jurisdiction of the Grand Lodge of England were installed by R. W. Bro. the Hon. Justice Badgley, Provincial Grand Master. After the installation most of the lodges celebrated the anniversary by holding banquets in their rooms, as well as in several of the city hotels and restaurants.

ANTIQUITY LODGE, NO. 1, Q. R.

R W Bro A Chisholm, W M; W Bro Peter White, I P M; W Bro John Ion, S W; Bro J Lavers, J W; W Bro P Henry, Treas; W Bro G C Bowen, Sec. The Victoria Lodge recently amalgamated with this lodge.

ELGIN LODGE, Q. R.

W Bro W M Briggs, W M; W Bro Joseph Briggs, I P M; Bro Jas P Griffin, S W; Bro Gavin Houston, J W; R W Bro W S Walker, P D D G M, Treas; Bro Duncan Robertson, jr, Sec; Bro Rev J H Dixon, G C, Chap; Bro W E Barker, S D; Bro J W Sunderland, J D; Bros Jas Griffin, W J Watkins, R W Griffin, Stewards; Bro John Easton, I G; Bro Thos Ireland, Tyler.

ARGYLE LODGE, Q. R.

W Bro James Fenwick, W M; Bro D Robertson, S W; Bro Geo Lavers, J W; Bro W McMullen, S D; Bro A Holt, J D; Bro A Patterson, Treas; Bro H Holt, Sec; Bro A Johnson, Chap; Bro W E Powells, Organist; Bro W Jones, I G; Bro R Smith, Tyler.

ST. GEORGE'S LODGE, NO. 10, Q. R.

W Bro D McCormick, W M; W Bro D D Marn, I P M; Bro John Faxton, S W, re-elected; Bro Thomas Ryan, J W; W Bro George Wait, P M, Treas; Bro Geo Brown, Secretary.

ST GEORGE'S LODGE, NO. 11, Q. R.

W Bro J A Peard (re-elected) W M; W Bro Dr Webb, I P M; Bro J W Latimer, S W; Bro Hugh Bullen, J W; Bro W Tees, Chap; Bro J T Bolt, Treas; Bro W S Peard, Sec; Bro S Clendinning, S D; Bro H Hazling, J D; Bro G Payne, I G; Bro W Andrews, D of C; Bro E D Slater, and Bro A Strang, Stewards; Bro J M Joslin, Tyler.

ZETLAND LODGE, NO. 12, Q. R.

W Bro T Simpson, W M; W Bro E Higginbottom, I P M; Bro J Beckingham, S W; A McRobie, J W; V W Bro H Dunne, Treas; Bros E T Perry, Sec; S S Grant, Chap; C R R Chagnon, S D; J Newton, J D; W Richardson, I G; T Waubois, D of C; Louis Dulmar and Robert Cochrane, Stewards; Wm Renshaw, Tyler.

MONTREAL KILWINNING LODGE, NO. 20, Q. R.

W Bro T W Foster, W M; W Bro Wm Greig, I P M; Bros E Neve, S W; Joseph Charteris, J W; Jos Renuicks, Chap; Bro Morgan, Treas; Frank Maile, Sec; C Gardner, S D; H Crawford, J D; W McLean, I G; J Rodger, D of C; W J Common, Organist; J N Walter, J Thompson and J Withers, Stewards; J M Joslin, Tyler.

ROYAL ALBERT LODGE, NO. 25, Q. R.

W Bro Arnold G Fenwick, W M; W Bro J C Wilson, I P M; Bros R C Simpson, S W; H W Aird, J W; E T Scott, Treas; A W D Howell, Sec; W C Towers, S D; John L Lamplough, J D; S C Stevenson, D of C; Robert Mellis, I G; H Snelling, Tyler.

MOUNT ROYAL LODGE, NO. 32, Q. R.

W Bro Geo O Stanton, W M; W Bro David Seath, I P M; Bros Rev J Arthur Newnham, S W; Wm Hill, J W; Alexander Gowdey, Treas; W A Matley, Sec; T J Potter, Chap; D R Spriggins, S D; J B Tresilder, J D; Thos U Herst, I G; A E Powter, D of C; Wm Seath and Fred R Glover, Stewards; V W Bro P McD McTavish, Rep to M B of R; Bros H H Cronwell, J E Doyle and Wm Hyde, Perm't Committee.

MOUNT MORIAM LODGE, NO. 38, Q. R.

W Bro J W Kirk, W M; R W Bro A G Adams, I P M; Bros W D Campbell, S W; T S Walker, J W; W Bro J R Jewell, Treas; Bro J S Clunie, Sec; Bro J M Joslin, Tyler.

ST. CHARLES LODGE, NO. 44, Q. R.

W Bro Thos Highmore, re-elected, W M; W Bro R J Ritchie, I P M; R W Bro Thos Milton, P D D G M, P M; W W Bro F Barnes, P M; W Bro Edwin Thomson, P M; W Bro Alfred Walker, P M; Bros James Dougherty, S W; Wm Emo, J W; W Maynard, re elected, Treas; B A Cox, re elected, Sec; W S Hulbert, Chap; W B More, S D; H R Guthiel, J D; J Reynolds, I G; W Richardson, D of C; R Christy, Steward; J Stryde, Steward; R Smith, Tyler.

LOGE DES CŒUR-UNIS, NO. 45, Q. R.

W Bro G E A Bell, W M; W Bro J W Chapleau, I P M; W Bros A Schwob, J Edmond, G E A Bell, A Felix, Joseph Rodrigue and A Meunier, Past Masters; Bro M G Gauthier, S W; Charles Brormer, J W; W Bro A Felix, Treas; W Bro J Edmond

Sec; Bros Charles de Maisonneuve, S D; Rev J H Desmarais, J D; Charles Meunier, D of C; C Oumet and X Y Montbriant, Stewards; P P. L. ouix, I G; J M Joslin, Tyler.

PRINCE CONSORT LODGE, No. 52, q. r.

W Bro James Patterson, W M; W Bro Thos Sonne, I P M; Bros. Wm Rowden, S W; J Bickerstan, J W; W Bro J T Gladstone, P M, Treas; Bros A Atchison, Chap; David Tuff, Sec; J R Barlow, S D; Thos Rodgers, J D; Sheldon Stone, I G; R Tombyll, F C Roadt, and Wm Laure, Stewards; J M Joslin, Tyler.

ST. ANDREW'S LODGE, No. 53, q. r.

W Bro W McLea Walbank, W M; Bros W S Evans, I P M; G Nelson, S W; G Hodge, J W; D Guthrie, Treas; R J Wynne, Sec; R Nelson, Chaplain; D Nelson, S D; J McGradden, J D; C Clift, D of C; A Milne, Organist; J Bowles, H Evans, and L F Jackson, Stewards; G D Reiniger, I G; J M Joslin, Tyler. Permanent Committee, W Bros Thos Allan and G R Locker, and Bro J B Hutcheson.

IONIC LODGE, No. 54, q. r.

R W Bro Rev J Scrimger, M A, W M; W Bro C A Humphrey, I P M; W Bro J Stewart, P M; W Bro J E Hersey, P M; W Bro J Luttrell, S W; W Bro W H Ulley, J W. Bros L Rollin, Sec; John Dyer, Treas; D Stewart, Chaplain; J McDiarmid, S D; E Edwards, J D; W Bro C Couvrette, I G; W Bro R J Smith, Tyler.

HOCHELAGA LODGE, No. 57, q. r.

W Bro R A Kellond, W M; W Bro J W Anderson, I P M; V W Bro Dickson Anderson, P M; W Bro G Browne, P M; Bros F H Ramsay, S W; J E Brown, J W; W J Anderson, Treasurer; James Call, Secretary; R Hemsley, S D; J A M Pitts, J D; J J Robson, I G; D Fraser and C F X Maxwell, Stewards; Walter G Jones, Tyler.

CORINTHIAN LODGE, No. 62, q. r.

W Bro Chas R Willis, W M; W Bro Robt Blackwood, I P M; Bros I A Richardson, S W; Frederick Ricketts, J W; V W Bro Henry Dunne, Treasurer; Bros Geo I Richardson, Secretary; John B Terry, S D; Wm Matthews, J D. Thos Dymont, I G; Wm Arnott, D of C; Wm Nowell, W Carson, Stewards; John M Joslin, Tyler; Past Masters, V W Bros Henry Dunne, Thomas J Howard, George E Weldon, and William Lane.

KING SOLOMON LODGE, q. r.

W Bro Wm Byrd, W M; V W Bro Chas Byrd, I P M; W Bro W J Leslie, P M; W Bro Henry Stewart P M; Bros G S Wheatley, S W; Geo Walker, J W; J B Owens, Treasurer; W G Stack, Secretary; T Isaac, Chaplain; H Sternberg, S D; A Senecal, J D; A Watt, I G; F Ireland, Tyler.

RICHIEU LODGE, No. 60, q. r., SOREL.

Bros E D Montgomery, W M; E A Morrison I P M; D Dunbar, P M; J Saxton, S W; J Fish, J W; L G Fosbrooke, Treas; T Staveley, Sec; E C Wurtele, S D; H Saxton, J D; N H Remington, I G; C Johnson, Tyler.

ST. PAUL'S LODGE, No. 374, E. R.

W Bro Louis Sutherland, W M; W Bro F R F Brown, P M; Bros John W Molson, S W; H Sudden Evans, J W; R T Godfrey, M D, D C; Jas Grant, Treas; A Hooper, Sec; H T Wilgress, S D; J A L Stratly, J D; Bros Hy Reynolds, I G; G J W Guy, Tyler.

ST. GEORGE'S LODGE, No. 440, E. R.

W Bro J C Pick, W M; Bros T Lee, S W; A Tattersall, J W; J H Browning, Sec; J Colbeck, S D; J Crankshaw, J D; J O Brown, Chap; J Hinchcliff, D of C; F G Frith, Organist; F Miller and W McDonald, Stewards; D Downie, I G; P McVeill, Tyler; Past Masters—R W Bro the Hon Justice Badgeley, P G M; W Bros John Cliff, S J Thompson, R A Dean, Jas Martin and Wm Ross.

ST. LAWRENCE LODGE, No. 640, E. R.

W Bro J B Young, W M; Bros F Smith, I P M; W H Laurie, S W; W A Stephenson, J W; W H Dixon, Treas; A Jones, Sec; Jas Brown, S D; D Glan, J D; W Carson, D of C; J C Clark, Chaplain; W Wilson and H Wilson, Stewards; H J Patton, Organist; G A Cooke, I G; J M Joslin, Tyler.

NOTES.

• The members of St. Charles Lodge, No. 44, held a ball and supper at Lomas Hotel, Point St. Charles, in honor of the occasion.

St. George's Lodge, No. 11, celebrated the event by a dinner in the hall under the British Masonic Chambers, Notre Dame street.

King Solomon Lodge celebrated the anniversary by a ball and supper, a large number of the members and their lady friends attending.

Royal Albert Lodge, No. 25, held a dinner in their Hall, No. 6, Phillips Square, the chair being occupied by the Worshipful Master, W. Bro. Arnold Fenwick.

The members of St. Lawrence Lodge, No. 640, E. R., honored the occasion by a dinner at the City Club, the Worshipful Master, W. Bro. John B. Young, in the chair.

St. George's Lodge, No. 440, E. R., held a dinner in the American House, the Worshipful Master, W. Bro. J. C. Pick, occupying the chair, and a very enjoyable evening was spent. Among the

deputations received were those from the lodges in the city under the English register and from the Grand Lodge of Canada.

The members of St. Paul's Lodge, No. 374, E. R., celebrated the festival by a dinner at the St. Lawrence Hall. W. Bro. Louis Sutherland, W. M., occupied the chair. A most *recherche* menu was provided by "Mine Host" of the Hall for the occasion, to which ample justice was done. The usual deputations from sister lodges were received, and, altogether a most enjoyable evening was spent.

The members of Zetland Lodge, No. 12, and Corinthian Lodge, No. 62, Q. R., honored the occasion by a banquet at the Terrapin. The chair was occupied by R. W. Bro. J. Frederick Walker, D. D. G. M., who was supported on the right by W. Bro. Charles R. Willis, the newly installed Worshipful Master of Zetland Lodge, and on the left by W. Bro. T. Simpson, the newly installed Worshipful Master of Corinthian Lodge. Among the others present were R. W. Bro. P. A. Crossby, W. Bro. E. Higginbottom, I. P. M. of Zetland Lodge, and W. Bro. W. Lane, I. P. M. of Corinthian Lodge, V. W. Bro. Harry Dunne, W. Bro. Channel, of Golden Rule Lodge, Sherbrooke, and R. W. Bro. Lemesurier, of Antiquity Lodge, No. 1. After ample justice had been done the many good things provided by mine host Dunne, the following toasts were proposed, duly honored and responded to:—"The Queen and the Craft," "His Royal Highness the Prince of Wales, Grand Master of the Grand Lodge of England," "The Governor-General, the Marquis of Lansdowne," "The Grand Lodge of Quebec," "Our Visiting Brethren," "The Worshipful Master and Officers who have this day retired from their chairs," "Masons in all quarters of the globe, and speedy relief to every distressed Brother," "Masons' Wives and Masons' Bairns," "Happy to meet, sorry to part, happy to meet again." Early in the evening V. W. Bro. Dunne and W. Bro. W. Percival were despatched as a deputation to visit the various lodges gathered around the festive board and otherwise celebrating the anniversary, and during the evening deputations were received from the Grand Lodge of New York and the Royal Albert, Mount Royal, Hochelaga, St. Lawrence, St. Andrew's (Longueuil) and other lodges, a most enjoyable gathering being brought to a close at an early hour.

AT QUEBEC.

Our correspondent says the various lodges celebrated the anniversary of St. John the Evangelist by attending divine service at three p. m. in the English Cathedral. The various orders of the fraternity assembled at their hall, St. Louis street, and marched in procession, in full

regalia to the church, where seats had been reserved for the members of the craft. Several of the city clergy assisted in the service and an eloquent sermon appropriate to the occasion was preached by the Grand Chaplain, Right Worshipful Brother Rev. M. M. Fothergill. There was a large congregation present and a handsome collection was taken up in aid of Masonic charity.

VISIT OF THE GRAND MASTER TO GUELPH.

The Masonic fraternity in Guelph have been favored with a visit from M. W. Bro. Daniel Spry, of Barrie, Grand Master of the Grand Lodge of Canada, together with R. W. Bro. Hugh Murray, of Hamilton, Deputy Grand Master; R. W. Bro. J. J. Mason, of Hamilton, Grand Secretary; R. W. Bro. Hyndman, of Palmerston, D. D. G. M. Wellington District; and V. W. Bro. R. L. Patterson, of Toronto, Grand Director of Ceremonies. An emergency meeting of the three lodges in the city was held in order to give the members a fitting opportunity of welcoming the Grand Officers, and giving them a reception due to their rank in the Grand Lodge. There was a very large attendance of the brethren belonging to Speed, Guelph and Waverley Lodges in the city, as well as a number from lodges in Elora, Georgetown, Hespeler, and other places. W. Bro. H. K. Maitland, Master of the senior (Speed) lodge occupied the chair, the Senior and Junior Wardens for the occasion being W. B. Angell, Master of Guelph Lodge, and W. Bro. Gemmell, Master of Waverley Lodge. The officers of Grand Lodge were received with grand honors. W. Bro. Maitland presented the Grand Master with the following address:—

To the Most Worshipful the Grand Master of the Grand Lodge of Canada:

MOST WORSHIPFUL SIR,—We, the officers and members of Speed, Guelph, and Waverley Lodges in this city, extend to you a most hearty welcome on the occasion of this the first unofficial visit which we have ever enjoyed from a Grand Master since our organization. We beg to assure you

that we highly esteem it, as it affords us an opportunity of testifying our regard for you, and our high estimation of you as a man and a Mason.

This fraternal visit reminds us of your long connection with our Ancient Order, of the deep interest you have always taken in its welfare and prosperity, of your gradual, steady, and meritorious advancement from one office to another until you occupy the highest position in the gift of the Grand Lodge—a position which you fill with the greatest credit to yourself, and with the highest advantage to Masonry in all its interests.

The last visit to the Guelph lodges from a Grand Master was on the occasion of the laying of the foundation stone of the edifice in which we are now assembled, which belongs to the fraternity in Guelph, and which as you will see forms at once a commodious and elegant temple where all our lodges meet, and where the solemn and sacred rites of our order are performed in peace and comfort. We are happy to inform you that our lodges are in a prosperous condition, that their proceedings are characterized by harmony and brotherly love, and that Masonry in our Royal City occupies a high and influential position.

We trust that this visit will be a pleasant one to you, as it is a welcome and enjoyable one to us, that it will carry with it pleasant memories and associations while in the discharge of your high Masonic and other duties, and that at some day not far distant we shall again have the pleasure of another friendly visit from you, which we can assure you will be as highly appreciated by us as is the present one.

H. K. MAITLAND, Master of Speed Lodge.

J. A. ANGELL, Master of Guelph Lodge.

ROBERT GEMMELL, Master of Waverley Lodge.

Guelph, December 19th, 1883.

The Grand Master made a short reply, and said that he would send a more fitting one later on as he was unaware that such an address would be presented. During the evening he and the other Grand Officers made felicitous and appropriate speeches, expressing the pleasure they had experienced in their visit and congratulating the brethren in Guelph on the steady growth of the three lodges in the Royal City, and the prosperity of the order.

After some pleasant intercourse in the lodge the company proceeded down stairs to the Caledonian Hall, where a sumptuous supper had been provided by Mr. Thomas Ellis, of the American Hotel. About a hundred sat down to the well laden tables and did ample justice to the rich repast provided. W. Bro. Maitland occupied the chair, the vice-chairmen being W. Bros. Angell and Gemmell. On the right of the chairmen were seated M. W. Bro. Daniel

Spry, Grand Master; R. W. Bro. Hugh Hyndman, D. D. G. M.; R. W. Bro. Hugh Walker, Past Grand Junior Warden; V. W. Bro. Caleb Chase, Mayor of Guelph. On his left R. W. Bro. Hugh Murray, Deputy Grand Master; R. W. Bro. J. J. Mason, Grand Secretary; V. W. Bro. R. L. Patterson, Grand Director of Ceremonies; R. W. Bro. A. B. Petrie, Guelph, P. D. D. G. M.

The tables being cleared, the chairman gave in succession "The Queen and the Craft," "The Prince of Wales," "The Grand Lodge of Canada" Bros. Murray and Mason replied to the last toast in able speeches. The chairman in a very complimentary speech next gave "The guest of the evening—the Grand Master," which like the previous toasts was drunk with all the honors, and responded to in a very able and happy speech by the Grand Master. Vice-chairman Angell next proposed "The Governor-General" and "The Parliament of Canada," Bro. Innes replying to the latter toast. Vice chairman Gemmell then gave "The toast of District Deputy Grand Master Hyndman," which was duly acknowledged by him. He next gave "The Visiting Brethren," replied to by Bros. Dr. Freeman, of Georgetown; Stone, of Hamilton, and Patterson, of Toronto. The Grand Master proposed "The Mayor and City of Guelph," responded to in excellent speeches by Bros. Chase and G. H. Skinner. Bro. Innes proposed "The Educational Interests of Guelph," appropriately responded to by W. Bro. Tytler. The Grand Master then gave "The W. M. of the three Guelph lodges," which was briefly acknowledged by the three chairmen. The last Masonic toast was then given, "Happy to meet, sorry to part, and happy to meet again"—which brought the pleasant proceedings of the evening to a close. At intervals between the speeches Bros. Maitland and Walker delighted the company with some songs, given in splendid style, and Bro. Patterson, of Toronto, gave two recitations, which were admirably rendered and highly appreciated. This visit and the proceedings connected with it will long be remembered by the brethren in Guelph as one of the most pleasant occurrences connected with the craft.

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 PITTSBURGH.—Officers of St John's Lodge, No. 340, installed by R W Bro Rev J Gallagher:—W Bros I P Ballantyne, W M; A Adams, I P M; John A Wilmot, S W; Bro Jno Davis, J W; R W Bro Rev J Gallagher, Chap; Bro P G Wilmot, Treas; W Bros A Adams, Sec; Geo Brown, S D; Bro John Bell, J D; W Bro Geo Hunter, I G; Bro Wm Burns, Tyler. The brethren, at the conclusion of the ceremony, sat down to a sumptuous dinner. Bro Burns catered to the satisfaction of all concerned.

THE VALUE OF FREEMASONRY.

Everything possessing any value has a standard by which the same may be determined. There are tables of weight and measure for such commodities as are bought and sold. Nicely adjusted balances or sealed measures determine quantities. Ingenious inventions are used to test qualities. Real value is thus established. A knowledge of these things makes the business man. It enables him to buy and sell in the marts of commerce, or exchange goods with his neighbor. He knows the value of what he has to sell and can test that of what he wants to buy. There is a way to test the worth of any article that has a money value.

The principle as laid down above may be applied in a broader sense. Business does not constitute the sum total of a man's life. There are other things more closely allied to his happiness in this world, as well as to that in the world to come. His relations with his fellow-men in the Church, and in Society organizations, bring them more closely together than at the Board of Trade. The real value of such organizations can not be told in dollars and cents. They are measured by a higher standard—the good that is done by them. It is not within the province of this article to deal with all, and only Freemasonry will be considered.

In one sense Masonry is a merchantable commodity. A man pays a certain sum to become a Mason, and afterwards a small amount annually for the privilege of remaining one in good standing. These amounts, however, in no way represent the value of Masonry, and a brother who appraises it by that standard will find himself possessed of a worthless article. Initiation fees and annual dues are only small toll rates paid for the privilege of entering upon and traveling this golden highway of happiness through life. They are simply for the incidental expenses—the wear and tear of

the organization. Fortunately so little is required for this purpose that but few who possess the necessary qualifications are thus debarred from becoming Masons.

The real value of Freemasonry to one who is entitled to enjoy its benefits depends somewhat upon circumstances, but very much upon himself. The motives that prompted him to become a Mason will materially affect its worth so far as he is concerned. If they were of a mercenary nature he will soon be of the opinion that Masonry is of little value to him, and that he is paying much more than it is worth in annual dues. He is soon found in the ranks of the non-affiliates or on the list of those suspended for non-payment of dues. If influenced to seek admission for social pleasures only as he would join a club, he will in most instances be disappointed, for Masonry does not offer special advantages in that direction. There is work to be done and duties to be performed that he is not accustomed to, and he didn't join for that purpose. Festivals, banquets and excursions, if frequent, keep his Masonry at a fair value. But the true Mason, one whose first preparation was in his heart, who answered truly the questions asked in the Tyler's room, and whose estimate of Masonry is based upon the facilities thus afforded to do good and help others, can better appreciate its real value. He views it from the right standpoint, and measures it by the correct standard.

Its value increases in his estimation with every opportunity it brings for the exercise of the noble tenets of his profession, and a display of the cardinal virtues so impressively taught in the first lesson he received upon the checkered pavement. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim he has in view, and Masonry teaches him this duty, and how it best may be performed. He sees good flowing out

from it on every side, and the world made better by its benign influence. To such a Mason the value of Freemasonry is priceless. Would that all who bear the name and wear the badge belonged to this class, and thus valued Freemasonry by a correct standard.—*Masonic Advocate*.

MARRIAGE OF M. W. BRO. J. K. KERR, Q. C., AND MISS PINHORNE.

A fashionable wedding was celebrated in the parish church of Kensington, England, on the 5th ult., the particulars of which will be of interest to the Canadian craft. The bridegroom was M. W. Bro. J. Kirkpatrick Kerr, Q. C., of Toronto, P. G. M. of the Grand Lodge of Canada, and the bride Miss Cecil Stanley Pinhorne, third daughter of the late George Stanley Pinhorne, vicar of St. John's, Beckermont, and niece of A. Stavely Hill, Q. C., M. P.

The ceremony was performed by the Hon. and Rev. W. Carr Glyn, vicar of Kensington, assisted by the Right Reverend Bishop Hellmuth, coadjutor Bishop of Ripon. The bride was given away by her brother, Mr. H. Stanley Pinhorne. The bridesmaids were Miss Stanley Pinhorne, Miss A. Stanley Pinhorne, Miss Baird, and Miss Nadine Baird. Col. Arthur Trefusis Williams, M. P. for East Durham, Ontario, Canada, acted as best man. The breakfast was at 4 Queen's Gate, the residence of Mr. and Mrs. Staveley Hill.

Among those present were Mrs. Courtenaye Clarke, mother of the bride; Sir Alex. Galt and Miss Galt, the Rev. G. H. and Mrs. Kirkwood, Mrs. Chandos Pole, Mr., Mrs. and Miss Foster, of Canwell Hall, Bishop Hellmuth, and Mr. G. K. McLeod.

The bride's dress was of white satin and brocade. She wore a diamond necklace, the gift of the bridegroom. The bridesmaids' dresses were of cream-colored Merveilleux, trimmed with ruby velvet. They each wore a

gold brand bracelet with a diamond star, and carried bouquets, the gift of the bridegroom. The wedding presents were numerous, and included some very handsome jewelry. Early in the afternoon the newly-married couple left for Oxley Manor, in Staffordshire, the seat of Mr. Staveley Hill, where they intended staying a few days before sailing for Canada.

The brethren in Canada warmly greet M. W. Bro. Kerr's return to this country with his fair English bride, and wherever he goes among the craft the most hearty congratulations await him.

Correspondence.

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

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BROTHER,—Through your magazine I would ask R. W. Bros. Klotz and Robertson to answer in your pages the following queries:—

1. What is the smallest number of Freemasons, exclusive of the Tyler, who are required to be present, respectively, at the opening of a lodge meeting, called for routine business, and at a meeting called for conferring degrees?

2. Of that number, how many must necessarily be members of that particular lodge.

Yours fraternally,

M. S. P.

January 12, 1884.

BARRE.—Officers of Signet Chapter, No. 34, installed by M. E. Comp. D. Spry, P. G. Z.: E Comps O L Sanders, Z; Robert King, H; George Monkman, J; D Spry, S E; Comps A Arnall, S N; Dr R A Ross, P S; D Ingraham, S S; S Hesley, J S; D Spry, Treas; J L Burton, Janitor. The chapter, we might almost say, has been resurrected, but hopes are now entertained that a little more vitality will rebuild it.

CANADIAN MASONIC NEWS.

SUPPER AT NEWCASTLE.—The brethren of Durham Lodge, No. 66, G. R. C., gave their annual supper on the 27th, in the Windsor Hotel, and it proved to be one of the most enjoyable ever held in the village, all present having spent a most pleasant evening. W. Bro. D. Allin presided in a very acceptable manner.

LONDON.—Officers of St. George Royal Arch Chapter, No. 5, G.R.C.: E Comp A R O Jeffery, 1st Principal Z; E Comp H C Simpson, 2nd Principal H; E Comp W R Vining, 3rd Principal J; Comp. W R Browhe, Scribe E; Comp A B Munson, Scribe N; V E Comp M D Dawson, Chaplain; Comp C C Reed, Prin Soj; V E Comp R Lewis, M D, M of C.

Officers of River Park Lodge, No. 356:—W. Bro. G. A Joyce, I. P. M.; W. Bro. James Muter, W. M.; Bros. G. H. Falconer, S. W.; A. A. Graham, J. W.; W. Bro. Robt. Cornish, Treas.; W. Bro. W. H. Davidson, Secretary; Bros. Thos. Beckwith, Chap.; Alfred Eccleston, S. D.; J. P. Hardy, J. D.; Wm. Barber, S. S.; J. Featherstone, J. S.; J. P. Thurston, I. G.; Lewis Shain, Tyler; M. W. Cook, D. of C.

PRESENTATION.—The brethren of Portage La Prairie recently presented W. Bro. Chas. House with a handsome silver set, comprising a water pitcher, two goblets and server, bearing the following inscription:—"Presented to Worshipful Brother C. H. House, D. D. G. M. of District No. 3 by the members of the Masonic fraternity of Portage La Prairie, December 14th, 1883." The presentation was made made by Bro. S. R. Marlatt, of the Assiniboine Lodge, assisted by the officers and members of the Marquette Lodge. Bro. House, in replying, thanked the members of the different lodges for the valuable gift they had seen fit to present him with. He also remarked that at all

times he would be willing to assist in helping forward the cause of Masonry in Portage la Prairie. In closing he again thanked the brethren for their kindness, and reminded them that "the latch-string of his shanty would be always outside to the Masons of Portage La Prairie." Several of the other members present made neat and appropriate speeches. Bro. House left on Saturday for his home in Minneapolis, but he intends spending the winter in New Orleans and Florida.

The agitation in Toronto regarding the election of a permanent Grand Master still goes on, but with declining vigor. The fact is the majority of the Toronto brethren are beginning to see that the best interests of the craft would be seriously affected by such a course of action. We have confidence in the wisdom of Grand Lodge in the selection of good and efficient officers, and until it can be shown that an improper selection has been made, it would be better to allow this absurd agitation to die out.

TORONTO.—Officers of Ionic Lodge installed by R. W. Bro. C. W. Postlethwaite: W. M., W. Bro. J. R. Roaf; S. W., Villiers Sankey; J. W., F. F. Manley; Chaplain, Rev. H. W. Davies, D. D., L. L. D.; Treasurer, A. R. Boswell; Secretary, F. M. Morson; S. D., W. S. S. Jackson; J. D., J. Massey; I. G., G. S. Ryerson; D. of C., G. H. C. Brooks; Organist, H. Holden; S. S., R. L. Barwick; J. S., W. S. Gordon. The W. M. appointed V. W. Bros. C. W. Brown the Representative on the Benevolent Board; J. A. Temple, M. D., and W. Roaf Representatives of the Masonic Hall Trust; A. F. MacLean, J. A. Boomer, W. S. S. Jackson, Representatives on the Committee of General Purposes, and L. B. Young and Neil MacLean as Auditors. R. W. Bro. Postlethwaite, on behalf of the members of the lodge, presented W. Bro. W. Roaf, the retiring W. M., with a very handsome Past Master's jewel, as a mark of esteem for the

able and efficient manner in which he had conducted the affairs of the lodge for the past year. Bro. Roaf, in a very able speech, returned thanks to the brethren for their handsome present, and said, although his term of office had expired, he would take the same interest in the welfare of the lodge in the future as he had in the past.

TORONTO.—Officers of Geoffrey de St. Aldemar Preceptory Knights Templars, installed by R. E. Sir Knight P. J. Slatter:—Sir Knights N. T. Lyon, Eminent Preceptor; E. T. Malone, Constable; A. G. Harwood, Marshal; J. Adams, Chaplain; T. Hutchinson, Treasurer; John Hetherington, Registrar; G. S. McConkey, Sub-Marshal; H. M. Williams, D. of C.; D. Sinclair, Almoner; J. S. Boyd, First Standard-Bearer; T. Hunter, Second Standard-Bearer; J. Roberts, Captain of Guards; T. Downey, First Pursuivant; W. Kennedy, Second Pursuivant.

DEDICATION.—The hall of Orono Lodge, No. 325, was dedicated a few nights ago, with all proper ceremony, by R. W. Bro. H. B. Odell, D. D. G. M. of Ontario District. At the conclusion of the ceremonies, the brethren sat down to an excellent supper provided for the occasion, and a very pleasant social hour was passed. The visiting brethren from Newcastle, Bowmanville, &c., had a very hard time getting to Orono, owing to the immense quantity of snow which blocked the roads, and most of them had to walk nearly all the way, so that they were pretty well exhausted when they got to the end of their journey. We have to tender our apologies for not being present, the large crop of snow being our excuse.

NEWBURGH.—Officers of Prince of Wales Lodge, No. 146: W Bro R W Longmore, I P M; W Bro Jas Mulholland, W M; Bros W M Bell, S W; C Shorey, J W; J Nichol, Chap; John Jackson, Sec; William Grand, Treas; J V Detlor, Tyler.

ADOLPHUSTOWN.—Officers of Filius Viduus Lodge, 189: W Bro C M Benjamin, W M; Bros W E Sills, S W; J Robinson, J W; D W Allison, Treas; M H Ingersoll, Sec; Geo Spencer, Tyler.

ORONO.—Officers of Orono Lodge, No. 325: W Bro G H Linton, W M; Bros D McAlden, S W; T Smith, J W; R Moment, Chap; S J Borland, Treas; J J Coulter, Sec; R McLeod, Tyler.

BATH.—Officers of Maple Leaf Lodge, No. 119: W Bro John Fleming, W M; Bros F W Armstrong, S W; L A Aylsworth, J W; R Mott, Chap; C B Huffman, Treas; C L Rogers, Sec; J C Murray, Tyler; J McLaird, I G; — Rikely, S D; M Cronan, J D; W McGin and T Seaward, Stewards.

NAPANEE.—Officers of Union Lodge, No. 9: W Bro Ogden Hinch, W M; Bros J Walters, S W; J I Martin, J W; John Fennell, Sec; W Joy, Treas; W Shannon, S D; John Hulett, J D; R Henry, I G; R A Shorey and R Huffman, Stewards; J H Phillips, Organist; L A Betts, Chap; B Allan, Tyler.

CLARKSBURG.—Officers of Beaver Lodge, No. 234, installed by V. W. Bro. Pye: W Bro J H Dickinson, W M; Bros E Raymond, S W; W E Sparling, J W; T Gibson, Treas; C W Hartman, Sec; W Hunter, Chap; B G Kelly, Tyler; E Bark, S D; J Veitch, J D; J Rorke, S S; J N Calverly, J S; E Dickinson, D of C; W A Aitkins, I G.

BOWMANVILLE.—Officers of Jerusalem Lodge, No. 31, G.R.C., installed by W Bro W R Piggott: W Bro Wm McKay, W M; Bros Thos Spry, S W; Geo Lee, J W; John Lyle, Treas; John Percy, jr, Sec; W T Scott, S D; Richard Field, J D; Thos Bingham, D of C; Wm Wright, jr, and John Wesley, Stewards; Fred Rogers, Organist; R Shaw, I G; Wm Wright, Tyler.

TORONTO.—Officers of Occident Chapter, No. 77, installed by R. E. Comp. Thomas Sargant, Grand H., assisted by R. E. Comp. F. Gallow, Grand Superintendent Toronto District: E Comp J A Wills, Z; Comps Fred Donovan, H., and A G Horwood, J, Comps J Hickson, S E; J Hetherington, S N; Thomas Murray, Treas; J A M Andrew, P S; W A Guy, S S; W Black, J S; and J B Hall, Janitor.

OTTAWA.—Officers of Chaudiere Lodge, No. 264: W Bro W A Jamieson, W M; W Bro L Booth, I P M; Bros W H Morgan, S W; W D Jones, J W; J Oliver, Chap; J Grant, Treas; R Stewart, Sec; T J War-

wicker, S D, Jas Elliott, J D, T Kennedy, D of C, J Seager and M F Hunley, Stewards; T Beeson, Organist; Jas Peterkin, I G; J McGillivray, Tyler.

COLBORNE.—Officers of Colborne Lodge, No. 91: W Bro W H Smith, W M; Bros D Christie, S W; Geo Macklam, J W; G O Fowler, Treas; Geo Keyes, Sec; Rev J T Dowling, Chap; Geo Chapin, S D; G W Hawkins, J D; W S Plews, Organist; E J Wesley, S S; W W Tuttle, J S; Jas Priory, I G; M Tuttle, Tyler; E B Hinman, D of C; W Bro W L King, P M.

ODESSA.—Officers of Prince Arthur Lodge, No. 228: W Bro T W Beeman, W M; Bros L H Stover, S W; M McDonald, J W; J Gallagher, Chap; I F Aylworth, Treas; J A McKay, Sec; R W Aylsworth, S D; G A Aylsworth, J D; A M Caton, I G; B Derbyshire, Tyler; L Hartman and N Smith, Stewards; J G Ewart, D of C; N P Wood, Organist.

IONA.—Officers of Prince of Wales Lodge, No. 171, installed by W. Bro. D. Sinclair: W Bro Henry Watts, W M; Bros Frank Else, S W; John Liddle, J W; Duncan McPhail, Chap; Dougald McColl, Treas; Duncan Sinclair, Sec; Malcolm McIntyre, I G; Angus Patterson, Organist; Edward Leverton, Tyler; Duncan Brown, D of C; Sam'l Weldon, S D; Wm Cade, J D; Wm Lawrence and Alex. McPhail, Stewards.

CORNWALL.—Officers of Cornwall Lodge, No. 125, installed by W. Bro. John Ridley:—W Bro John Ridley, I P M; W Bro Canon C B Pettit, W M; Bros E A Graveley, S W; Henry Williams, J W; A Cameron, Treas; W Bro F Bissett, Sec; W Bro Wm Hill, Chap; Bros W S Turner, S D; M M Mulhern, J D; W B Nanson, S S; John Crosbie, J S; H Stiles, I G; I W Banfield, Tyler; F P Carey, D of C.

KINGSTON.—Officers of Ancient St. John's Lodge, No. 3, installed by R. W. Bro. G. M. Wilkinson, assisted by R. W. Bro. R. T. Walkem and V W Bro W D Gordon:—W Bros H J Wilkinson, W M, H J Saunders, I P M; S G Fairtlough, S W; Bros E H Smythe, J W, E R Welch, Treas, W Bro John Sutherland, Sec; Bros Jno Kinghorn, S D; W J Renton, J D; J Waddell, I G; P B Clarke, D of C, Jas McCammon, Thomas Mills, Stewards; R W Bro E Ball, Tyler. Board of Relief.—R W Bro G M Wilkinson, R W Bro R T Walkem, Bro L Clements. A motion congratulating the Worshipful Master and his father, R. W. Bro. G. M. Wilkinson, was moved by R. W. Bro. Walkem and seconded by Bro. Smythe, J. D., the first named being the fourth generation of the family who has occupied the

position of Master of St. John's Lodge. Mr. Jermyn Patrick, Mr. H. Wilkinson's great grandfather, was Master in 1801-2; Mr. John Buttersworth, grandfather, in 1815-16-20, and Mr. G. M. Wilkinson in 1866 7-8. Congratulations were also extended to the same gentlemen by members present from Catarqui and Minden Lodges. R. W. Bro. G. M. Wilkinson was much affected by the sentiments expressed by the different speakers.

NEWMARKET.—A number of members of Tuscan Lodge visited their brethren of Sharon Lodge, No. 99, G. R. C., Newmarket—an exchange of greetings which has existed for many years—and assisted at the annual installation of officers. W. Bro. Borngasser took his seat at 12 o'clock, noon, and after the general despatch of business, the Lodge was called by Bro. Dr. Pearson, J W., to partake of a very sumptuous repast at the Mansion House. The spread was first-class and in abundance. At two p.m. the brethren were called to order and W. Bro. Wayling, assisted by W. Bro. Flood, of Tuscan Lodge, installed the officers. In the evening a number of the Sharon brethren attended the meeting in Newmarket, at which time the following officers of Tuscan Lodge were installed by W. Bro. Wayling:—Bros L Atkinson, W M; J Savage, SW; T Ratchiff, JW; J E Hughes, Sec; J A Bastedo, Treas; T Garbutt, Chap; Jas Allan, S D; P T Lee, J D; C C Norris, I G; R B Green, Tyler; T T Bailey, S S; John Millard, J S; J Reesor, D of C; W Bro Flood, I P M. After installation, the retiring Master, Bro. Flood, was presented with a very handsome and costly gold Past Master's jewel, as a mark of the esteem and respect in which he was held by the lodge, and for his impartial and courteous manner during his term of office. Bro. Flood made a suitable reply, thanking the brethren for their kindly consideration. The lodge being closed in due form, those present repaired to "The Royal," where a supper had been prepared in keeping with the reputation of the house. A large and very handsome iced cake was presented to the Master elect, Bro. Atkinson, by Bro. Bailey, who at once divided it among the brethren. It was rich, and just what might be expected from the donor. As had been previously requested, W. Bro. Borngasser delivered an address, such as is seldom heard, touching the duties to be observed according to the ancient landmarks of the order. After the usual toasts had been given, the J. W. gave the parting dear to all Masons, "Happy to meet, sorry to part, happy to meet again." The order is in a very prosperous condition. The unity and kindly feeling that prevails speaks well for the future of Masonry in this district.