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# THE CANADIAN CRAFTSMAN,

AND

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### THE THREE JOURNEYS OF A FREEMASON.

BY BRO. DR. PHILIPP BANGAI,

[Member of Galilei Lodge, Orient Budapest, Hungary.]

Translated from the *Orient*, the official organ of the St. John's Grand Lodge of Hungary, by R. E. Comp. CHARLES DOEBLER, of Port Hope.

The beginning of Freemasonry may be looked for in the middle ages, and according to some traditions and authorities, dates back to the remotest times. Any one who thinks much of great ancestry—who expects to find something good and useful only there where yellow, moth-eaten parchments give proof of a long existence—he may look back with feelings of pride to the centuries when Freemasonry was founded, tolerated and persecuted, but those who acknowledge merit wherever found, who esteem the praiseworthy endeavors for its promotion, will view those things in a different light. Those who judge with clear intellect and strict observation, to him is the institution of Freemasonry more worthy and dear; not for the sake of her honorable age, for she possesses everlasting youth.

One cannot fail to observe, that Freemasonry in the grand old time and the present (I mean, the last one hundred and fifty years), has, above all in common, viz.:—the strictest care and examination, in the selection of their members, who must be true and honest men, and of blameless character; but in all other respects was Freemasonry very different: She had different aims, different objects, and different problems to solve.

The times have changed, and circumstances altered. In the lodges in the middle ages, secrets in architecture were taught, and had besides the privileges of their own jurisdiction; but in the lodges of the present day, the building of edifices is assigned to the architect and builder in their respective branches, and it teaches only the secrets of the ideal building of temples, love to our fellow-beings, and other accomplishments.

Naturally, Freemasons can and should, in their efforts to promote light and enlightenment in all classes of society, do in no other way, as in all other great undertakings, than to refuse the unfit, and reject the dangerous. The mask had to be pulled off the face of falsehood, superstition had to be opposed, and intolerance not submitted to; but all this brought further wrath of those who were of the opinion that we should not have offended such people. Falsehood, superstition, and intolerance, may be useful sometimes, and can be applied occasionally. The Freemasons had bitter enemies, and considered it advisable to observe the strictest secrecy, to protect themselves from treachery; therefore no laws or rituals were written, but they were communicated to the brethren in a language which is known in all

divisions of the globe, in the language of symbols; and any one who is able to read and explain the symbols of Freemasonry, will find an inexhaustible treasure of laws and precepts, which teach him to be a good and noble man. The youthful mind is particularly susceptible to the impression of its influences; often they are unimportant episodes of their childhood, but often occurrences of more importance, which we never forget, but remain vivid in our recollection, even into our oldest years.

So the Freemason's life begins with a youth, in whom the impressions which are made on the youthful Masonic mind, are vividly revived, felt and preserved. All those who are about to become Freemasons, either the one who has attained the highest elevation of intellectual gifts and education, the enthusiastic hero, or the plain, though honest man, but one who is continually striving for advancement; who only brings with him the good-will and determination to fill his place to the best of his ability. Everyone appreciates the seriousness of the moment; they all have the fullest conviction that this step is of the highest importance through life, and cannot be retraced. With mature consideration and firm resolution, the applicant enters the precincts of the lodge, where he is received by the "Preparing Master," who reminds him most conscientiously of the importance of his intention, and after permission is received from the Presiding Master, he is permitted to enter the Temple. Here he now stands as a searcher. He searches for truth, he searches for friends who will assist him, and who will unite with him in serving the world at large, where the strength and good-will of a single individual would be of no avail with the hope of being beneficial and successful.

Why is the novice blind-folded? Assuredly, not for the reason that he could not reveal the names of those who are present, in case he should

be rejected. Cases of rejection for good and sufficient reasons, which were brought forward only at the very last moment, are in the annals of Freemasonry very rare, so that in such isolated cases, such precautions need not to be resorted to, as we make searching inquiries into the candidate's social standing and character. We have a full right to expect he would not be of such a low, mean, treacherous disposition; and lastly, in the worst case, what misfortune would it be, or what consequences would it have, for any of the brethren in our present age? The candidate is blind-folded, undoubtedly, only for this reason,—that his attention is not drawn to or divided by unimportant objects, but that he may be the better enabled to listen more attentively to what is said, and better comprehend the sublimity of the lessons taught in the fullest sense, and by suspending the faculty of sight from the outside world, it is easier to concentrate other thoughts which unite soul and heart.

Confidentially and expectantly stands now the candidate before us; he does not feel himself entitled to judge about the ceremonies of his initiation. He only has the firm intention to answer shortly but in a dignified manner, such questions as may be put to him; but in all other respects he entirely trusts himself to his ever-present guide, to whom he clings with the same confidence a child reposes in its mother.

You will now begin your first journey, are the words of the Master, which mean, symbolically, the preparation for initiation. The last spoken words give just enough time to enable the neophyte to ask himself, "Where shall I travel to? As to my knowledge I am already in the lodge into which I am about to be received;" but he will be kept in suspense. He feels a strong, supporting arm taking hold of his, and with a slow, hesitating, but firm step, begins his first journey; at the end of which, he is informed that

in former times the neophyte had to undergo a great many hard and trying tests. In those days, the newly-admitted had to give proof of his courage and heroism. Even his physical strength had to be shown, to overcome the manifold obstacles, which had been put in his path; but in our day, we consider only the moral qualities,—as moral strength, moral courage, are the necessary qualifications of a Freemason, who fully and properly understands the important duties and teachings of Freemasonry.

It is no difficult task to take part in such benevolent duties, as to clothe poorly-clad children; poor, hungry people, to provide with strong, nourishing food; or to provide a night's lodging, or even a temporary home for a stranger. Dear brethren, I do not wish to be misunderstood. I appreciate in the fullest measure the merits of those who, with unabating energy and self-denial, sacrifice their valuable time in the management, administration and support of such well-meaning institutions, and who expect no other thanks than the consciousness of having done their duty. They only carry out the kindly dictation of their own hearts, and their views of Masonic charity, avoiding publicity as much as possible. I should not like to see the honors of such noble, self-denying men undervalued; but "Courage and Strength," the symbol of the first journey, even in a moral sense, would I not consider as a condition by all those who, in their humane endeavors, are about to fulfill great expectations.

The road is smoothened, and the candidate feels good-will, and an active, warm feeling towards his fellow-men. Zeal and perseverance will find gradually the path where co-adjutors are to be found. A few are more than one; a few become many; the realization of the object contemplated is sure, and possible injurious consequences are lost to sight.

It is hardly imaginable that one would draw upon himself enmity in

consequence of his philanthropic endeavors, and suffer loss. But another, a not less Masonic problem, yes, perhaps Masonic work in the strongest sense of the term, is to champion the rights of the oppressed, no matter how powerful or influential his opponent may be. It is one main and great aim of a Mason to endeavor to fight against prejudices which might lead to the injury of his fellow-beings; it is his duty to oppose intolerance with all his strength and energy. It is a Mason's duty to hold high the torch of truth and enlightenment, so as to enable him to let the reflection shine forth in all its splendor, far-reaching over the four divisions of the globe, to burn brightly in those regions, which, by a forest of intellectual stupidity are divided from the rest of the world, where the benign rays of the sun have not dried up the plague-spreading swamps. To do this, you must possess courage, my dear brethren. As the faithful workman who is about to clear the track of smothering brush and mouldy stones, may easily be attacked by poisonous serpents, caution is therefore necessary under all circumstances; but fear does not become a man, neither does he know such when he honestly endeavors to do his duty, which he has freely and willingly taken upon himself. He knows no fear, as he has the sweet recollection that he, as a zealous Craftsman, has added a stone to finish the Temple for the improvement of mankind.

It is easy and pleasant, my dear brethren, to swim with the current of the stream, and be borne on by the strong waves. It is very easy to fall in with the views of the majority, even if they are wrong and false; yes, even unjust; but a Mason has a moral duty,—in a manly way, even when danger menaces him, to oppose and correct error; to assist Truth to victory, even when, by asserting his free Masonic ideas, he would make enemies. Even then, when recognized by others as a Freemason, he would

meet with unpleasantness in consequence. It is the meaning of the second journey, during which the candidate proves that he possesses the courage to prove the enmity—yes, even the persecutions—to which he might be subjected as a Freemason, from the profane world. To avoid every little unpleasantness may be wise, but can never be Masonic. What is the use of enthusiasm without perseverance? without persistence? How many have entered our lodges, only to leave them in a short time, never to return? Their zeal was like straw on fire, the flame of which is high and glaring, but the substance is soon devoured and nothing but a heap of dusty ashes remains, which are scattered abroad by the least wind. What reason could those brethren have for their indifference so suddenly acquired? Some claim they were disappointed with Freemasons. According to their views, Freemasons should do heavenly wonders; some others found the friendship of their brethren too weak, their errors too great, but forget that Freemasons, although they love and admire all that is good and noble—yes, even endeavors to attain the highest possible perfection, are only human beings, and subject to errors and imperfections like their fellow-men, and impossible to be free from faults and imperfections. Some absent themselves because their self-love was not appreciated; others, who in consequence of their high social standing, or their intellectual abilities, were honored with the highest honorable positions, where they showed forth their splendor on the Masonic firmament at their leisure, and when their craving appetite for such honors was satisfied—yes, satisfied to the fullest extent of their ambition, they then retired for ever. The true, constant and faithful Freemason, will never forget that we, as human beings, cannot accomplish super-human acts; he will be satisfied with the modest accomplishments which, although slow, will assuredly gain

ground; he will judge the errors and imperfections of his brethren with candor, and exculpate them when he happens to meet with little grievances, or perhaps imaginary contractions of his rights; when it should happen that one or the other brother, in his dealings outside of the lodge, has not acted as a true brother; then one may feel aggrieved and offended, and for a time stay away from the lodge, but he will never be capable of throwing away the child with the unclean water from the bath, and condemn the whole institution; he will wait until the rainy waves of his excited mind have lulled into calm, until the storm of his worked-up feelings has blown over; he will wait until he will be enabled to view all this more rationally, and judge with greater mildness; then he will come back to the lodge, although perhaps a little embarrassed; but he will feel happy to be met by his brethren with a warm, brotherly grip, who do not offer any reproach. He is happy to be once more in the loved home, among those so long missed friends, among the true, dear brethren.

When the journeys are ended and the ceremonies completed, the newly-initiated finds himself surrounded by festive lights, for the first time, added to the circle of his brethren, who, like a living electric battery, have linked him in their chain. He feels the blissfulness of love; sincere friendship fills his heart, and deep in his heart resound the words of the Worshipful Master,—words of Wisdom, words of Love, which came from a true heart, and which penetrate to the heart. We are all equal links of that chain; we know no distinction of rank and fortune. The gift of possessing a higher degree of worldly or intellectual advantage, can be made use of for the world at large, but will never give a right in the lodge over a less gifted brother.

The feeling of equality and fraternity shall always be the foundation of our works and actions. The blessed moral of such lessons, the sincerity

of which the principles of our Order are imparted, can never fail, and must assuredly have found a sure way to the heart and soul. And, happily excited feels the young Mason the importance of these moments, and listens joyfully to the strains of the soul-inspiring chord:—

Brethren, join hands for Union,  
On this blessed festive hour.  
Lead us up to higher spheres;  
Let us flee all terrestrial.  
Our Friendship Harmonies  
Are e'er lasting, beautiful and strong.

### THE TABERNACLE.

"The foundations of the Temple were laid by King Solomon in the year of the world two thousand nine hundred and ninety-two, and the building was finished in the year three thousand. About seven years and six months were consumed in its erection. It was dedicated in the year three thousand and one, with great solemnity."

This is the language used by Masons in referring to King Solomon's Temple, and to the wonder and admiration it excited in the minds of the vast multitude who witnessed its dedication. The animating story was put in print at or near the close of the last century by Masonic writers, and has not lost any of its interest to the Masonic mind of nearly a century later.

It is common enough among Masons to say, that the "famous fabric was situated on Mount Moriah," and that it was placed "due East and West," the reasons for which have been regarded as highly satisfactory; occasionally, inquiry has been pushed concerning the Tabernacle which Moses erected by "Divine Command," and which the Israelites subsequently carried with them in the wilderness and into the Holy Land, and used as the place where God would manifest His presence to His people, until it was replaced by the Temple of Solomon.

Authorities tell us that the Temple was a reproduction of the Tabernacle in more durable material, but with

each of its dimensions exactly doubled.

The Freemasons of a century ago, were careful not to put their esoteric philosophy in writing; over-careful in some respects, and to an extent that those of this later period are at a loss to understand particulars that were evidently plain enough to them.

That they dealt freely in Scriptural quotations, the earliest published Masonic books amply show, and these quotations served to express, in association with symbols, the lesson to be conveyed. In this respect they were alive to the injunction of secrecy and silence, and left much to the imagination which the more modern Mason freely expounds. That they were not governed by the imagination, however, is clear; they were practical, self-reliant believers in traditional Masonic lore, and read, let us say, between the lines, things, which to other Masonic eyes, had no significance. To them, a complete Masonic lecture was revealed in the following passage—Hebrews ix. 2-5, and which they quoted for instruction:—"For there was a tabernacle made; the first, wherein was a candlestick, and the table, and the shew-bread; which is called the Sanctuary. And after the veils, the tabernacle, which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy seat; of which we cannot now speak particularly."

Every Master Mason, and more definitely every Royal Arch Mason, knows something about the Tabernacle, but it is not certain that they have made a special study of that edifice; fortunately it is now placed within the power of the average reader to obtain a complete knowledge, even in details, of the Tabernacle as

well as of King Solomon's Temple, which succeeded it.

The great work of Dr. T. O. Paine, recently published by Houghton, Mifflin & Company, of Boston, has three elaborated engravings of the Tabernacle, with letter-press explanations, which bring the whole subject within the easy comprehension of any person who will devote an hour to the study of them.

In speaking of it, the Doctor says:—"The Sanctuary of Sinai or Tabernacle, like the Temple, was not a house of worship which could be entered by the people. In our common English Scriptures we read, thirteen times, 'the tent of the congregation,' and a hundred and thirty-three times, 'the Tabernacle of the congregation;' but the Hebrew is always *Ohel Moed* (146 times) Tent of meeting. This holy house was not a place for men to congregate about and see each other; but it was a holy place where the Lord was to meet Moses, and to speak to him all that the Lord should command him unto the children of Israel. The tabernacle and temple, before our era, differed here from all churches built since our era. The difference is seen at the beginning, where the Lord said to Moses, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"

The form of the tabernacle was such as was shown to Moses in the Mount, and was "of gold, and blue, and purple, and scarlet, and linen, and cherubim, and silver, and bronze, covered with a double tent of goat's hair above, and a double covering of rams' skins dyed red, and of badgers' skins, from the eaves above to the ground outside."

One of the three plates, giving the east view of the tabernacle, is in colors, and shows how these were employed in the interior arrangement of tapestries and festoons on the walls. This also shows where the divine glory, the *Shekinah* appeared.

According to Josephus, the tabernacle was forty-five feet long by fifteen feet wide, and fifteen feet high; its length being from east to west. It was divided into two rooms, the inner one being fifteen feet each way, and in form a perfect cube. In this was placed the Ark of the Covenant, against the western wall. This room was the Holy of Holies, which the High Priest alone could enter but once a year, and that only on atonement day.

The Sanctuary, or holy place, from which the Holy of Holies was separated by an elaborately wrought curtain, was thirty feet long, fifteen feet wide, and fifteen feet high, making it in form to be that of a double cube. In this apartment was placed the golden censor, the golden altar on which incense was burned every morning and evening; on the northern side was placed the table of shew-bread, and on the southern side the golden candlestick; here, too, were the lamps which were trimmed every morning and lighted every evening; and here were the curtains of white or fine twined linen, red, purple and blue, suspended so as to cover the four sides, and not used as veils to separate the room into apartments. Into this apartment the High Priest and the Priests entered daily in the performance of their ministrations, but into the court which surrounded this tent the people were permitted to enter.

One of the three plates alluded to, gives a representation of the tent as surrounded by the court, the latter of which was one hundred and fifty feet long and seventy-five feet wide, the whole being enclosed on the four sides with curtains "of fine twined linen seven and one-half feet high."

The entrance to this court was towards the East, in a line with the entrances to the Sanctuary and Holy of Holies, but the east part of the court was much the largest, for here it was that the people assembled for the purpose of worship. Conspicuously placed

in this court was the large brazen altar, "on which the burnt offerings and the appointed parts of other sacrifices were burned;" while between it and the Sanctuary was the brazen laver for the ablutions of the priests.

This tabernacle was constructed at enormous expense, but with great magnificence, that it might be regarded as more suitable for the manifestation of God's presence, and better represent the value of those eternal blessings of which it was designed "as a type or emblem."

The period of its construction, as well as the tabernacle itself, has had its influence among Masons. In the lodge, attention is directed to the tabernacle; an attempt, at least, is made to give a representation of it in the chapter, but it is not so generally known that there was a time when the era of Royal Arch Masonry was fixed as of even date with the erection of the "Tabernacle of the Congregation."

In 1793, how much before we are unable to show, it was the custom of Royal Arch Masons to add 1500 to the vulgar era to find the year of the Rite—and this in the year A.D. 1793, would give the year of Royal Arch Masonry as 3293. This is established by the engraved plate from which the original Book of Marks was printed for St. Andrew's Chapter, and by the records which show that the dates therein entered are given correctly.

As to the manner in which this date was found the records are silent, and it was not without much inquiry and study that the true reason was detected.

In 1822, the Grand Chapter of Massachusetts appointed a committee to ascertain the true date, but the conclusion was, that so much obscurity surrounded the question, that it would be better to use, on the diplomas, the same date as that used by the Grand Lodge, and this practice still prevails in this jurisdiction.

It appears from this, that the brethren of 1820 were not quite satisfied with the date adopted thirty or more years before, neither did they care to inquire into the correctness of the earlier chronology. One authority says, Moses was born about 1600 years before Christ; another, that he was born A. M. 2493, and traditions concerning this varied. It seems, however, to be very well settled that he was eighty years old when he led the march to Sinai. In all this there is a degree of uncertainty as to exactness, but we may inquire further.

It appears that six whole months were exhausted in preparing the tabernacle, and that it was set up on "the first day of the first month," the first day of Nisan A. M. 2514, or, according to Usher, April 21st. It was filled with the glory of the Lord, and on the fourteenth day thereafter the Israelites celebrated the second passover from their coming out of Egypt.

From whatever sources the brethren of 1793 derived their information, it is apparent that they did not add 1500 to the vulgar era out of mere caprice. If they placed the birth of Moses at 1600 B. C. and deducted his age (80) and so much of a year as was consumed before the tabernacle was erected, they would find 1519 B. C. as the date, or, if they followed the date of A. M. 2514 as the time of its erection, then the term would be 1486 years B. C., and in either case a sufficient justification, on the score of convenience, for adding 1500 to the vulgar era, as already stated, and using that as the date of the beginning of Royal Arch Masonry.

Why the brethren of 1793 associated the erection of the tabernacle with Royal Arch Masonry, would extend this article to an inconvenient length.

Briefly, the Ark of the Covenant was constructed by Moses at God's command (Exodus xxv.); in it was placed the golden pot filled with manna, Aaron's rod, and the tables of



the Covenant. The ark with its contents were first deposited in the most sacred place of the tabernacle, and afterwards in the Sanctum Sanctorum of King Solomon's Temple. The manner of its deposit, and the ceremonies attendant on these occasions, were impressive and expressive to a degree without parallel in ceremonial history.

The coincidences between Egyptian and Hebrew forms were also apparent; researches in Egyptian history had already shown that that ancient people had among their ceremonies one called the "Procession of the Shrines," in which an ark was carried by the priests, by means of staves passing through metal rings; it was thus taken into the temple and deposited on a stand or altar (see Mackey), "that the ceremonies prescribed in the ritual might be performed before it."

The contents of the Egyptian ark varied, but these were always symbolical. The two figures of "Therme or Truth and Justice," were represented with their wings extended to overshadow the ark.

These coincidences were no doubt regarded by our brethren as more than accidental, and therefore authoritative in allying the date of Royal Arch Masonry with the erection of the tabernacle.—*The Liberal Freemason.*

#### ADVANCEMENT IN MASONRY.

Some things advance fastest when they appear to stand still. According to astronomers, our globe is moving rapidly through space, and at the same time revolving rapidly on its own axis; while to each of us it appears the most steady globe imaginable, and actually immovable. The reason why it appears so steady, is that it moves in accordance with law. So Masonry moves, and the result is that it seems never to be moving at all. All the changes in its past history were well-nigh imperceptible.

From being builders of material temples to becoming builders of spiritual temples, Freemasons glided along without a jar or a discord. Men who were not operative Masons were gradually admitted, until finally they outnumbered the operatives, and the craft no longer was distinguished by wielding the Plumb, the Level and the Square, the Twenty-four inch Gauge and the Gavel, as implements of labor, but came to use them as symbols only, for more noble and glorious purposes than they were used by their famous progenitors. This advancement was actual, and yet it was scarcely noticeable, and it resulted in the highest advantage to the fraternity. As the immaterial or spiritual is higher than the material or natural, so is speculative Masonry higher than operative Masonry.

The initiate, early in his career, learns that there is possible advancement for him in Masonry. Once, in the history of the craft, the majority of its members were either Apprentices or Fellows, and but few were Master Masons; now all may speedily, sometimes too speedily, become Master Masons. In a month's time the newly-initiated brother finds that he can be "advanced;" and in another month's time "further advanced." In six month's time (in Pennsylvania) he can be "still further advanced," by being received into the Chapter, and there learning what, one hundred and fifty years ago, he might have learned in the lodge, but which, since the excision and relegation of a part of the mysteries of the lodge to the chapter, he must seek now in the chapter. Such advancement of a brother in Freemasonry is apparent, it is objective and tangible; and yet is it always in truth real advancement? Or is it only formal? Forms and ceremonies are necessary to constitute advancement, but if they be empty forms to the initiate, he is not advanced a jot. He must learn the substance under these forms, he must comprehend their meaning; he must look through

the sign and see the thing signified. This brings us to the consideration of what is, after all, the real gist of advancement in Freemasonry.

All the forms and ceremonies of Masonry are shells, every one covering a kernel. This kernel is always some vital truth, practical truth, interesting truth, Masonic truth. It is what Masonry exists for, what it teaches, what has kept it alive through the centuries. Hollow forms could not keep it alive a year. Indeed, no single feature of its wonderful composite could ensure its perpetuity. It is a beautiful system, of morality, of instruction, of entertainment, all combined. Suppose a brother "goes it strong" on its morality alone, or its instructive features alone, or its conviviality alone—he is rightly judged to be one-sided, cranky, not appreciating the fullness of Masonry. He advances backward. He gives up the whole, and accepts a part. All of us may value some one feature more than another—that is, some one of these may minister to us more benefit or pleasure than another, but we do not ignore the rest. The young brother, and some who are older, never advance far in Masonry because they mistakenly think that they see through it at the beginning. You can never see through it. Its capacity to instruct and delight the thinking mind is endless. You cannot outgrow it. So long as you reflect upon what you see enacted in the lodge, chapter or commandery; so long as you study, with the aids which literature gives you, the hidden meaning of all Masonic forms and ceremonies; so long as you "further advance" in the knowledge of what Masonry was and is; so long as you delve in the mines of learning which the cultured brethren of past and present times have opened, and rendered so accessible, and so enjoyable; so long you will not only continue to appreciate the Masonry that you already know, but you may add to your knowledge, year by year, and thus be treasuring up a constantly in-

creasing store of information, which will be a perpetual source of delight and instruction, until time shall be no more. Practically there is thus no limit to advancement in Masonry.—*Freemasons' Chronicle.*

#### EDITORIAL NOTES.

WITH respect to the recent collection of Masonic medals, emblems, books, and other objects exhibited in the Masonic Hall, Kidderminster, England, a writer in a local journal says:—"I am told that there are only three other such collections in existence. But this differs from them in being the work of a single enthusiast. In an incredibly short space of time, Bro. Taylor, who stands very near the top of the Masonic grades, in this, as in other matters, reveals the tremendous energy with which he is accustomed to work. To accumulate the objects I was permitted to see the other evening, would, by an ordinary man of means and leisure, be considered a sufficient life-work. In the present instance, they have been drawn together from all quarters of the globe by a man whose every hour seems full of business affairs. Apart from any knowledge of, or interest in, Freemasonry, no intelligent man can fail to be struck by the numismatic and bibliographical value of the articles brought together, many of them unique, and all of them scientifically arranged, and forming a bird's-eye view of the history of Freemasonry. To an outsider the craft becomes more intelligible, more impressive, and more worthy of respect in the presence of these eloquent witnesses of the immense interest taken in its teaching and ritual by different generations, nationalities, and ranks now passed away, but whose enthusiasm and convictions are here crystallised for our information, and a record for ages to come. A collection so complete and varied cannot well be estimated pecuniarily, but I am informed that experts have valued it at

something like two thousand pounds. Should Bro. Taylor ever wish to part with it, I should think the Freemasons of England would hardly allow it to be broken up and dispersed.

UNDER the heading of British Columbia, the Foreign Correspondence of Montana has the following:—

“Bro. Edgar Crow Baker, after having served four terms as Grand Secretary, is now serving his third term as Grand Master. In addition, he is a member of the Dominion Parliament, and in general demand for all useful purposes. His address is of great length, but good enough to justify it. He makes a good point in reminding craftsmen to imitate the *noiseless* work on Solomon’s original Temple, in doing our Masonic work, even in dispensing our charity.

“The brethren of Victoria have a Masonic Temple on a paying basis; the Grand Lodge, small as it is, has a Benevolent Fund, and bestows more in charity, than some very old and other very large Grand Lodges that we could name.

“Hearty recognition was accorded to the Grand Lodge of Victoria, Australia, and it is worthy of note how ready all the Grand Lodges of British Provinces are to extend the right hand of fellowship to those who are passing through the same experience that has taught them how much respect is due to the parent Grand Lodge of the British Isles. With all the differential respect so natural in British subjects everywhere, there are none anywhere but know by experience that there is a sad lack of fraternal feeling between the parent Grand Lodges and their distant subordinates. We would give more for the opinion of British Columbia respecting the course of the Australian Provinces, than for that of any of our older Grand Lodges, whose experience has given them no opportunity to judge of the difficulties to be encountered at every step and effort toward independence. The success

and credit that have been attained by the Grand Lodges in all the British-American Provinces, assures like success in the Australian Provinces. The end will vindicate and justify the ways and means.”

At the last meeting of the Grand Lodge of Arkansas, the following rather curious decision of the Grand Master was approved:—“A brother suspended for non-payment of dues, has not the privilege of visiting his lodge. The lodge may permit him to do so, but this is not a right which he may demand. And when permitted to visit the lodge, it is only as a visitor and not as a member, and therefore he cannot vote, sit on committee, or otherwise participate in the business of the lodge.” This is a kind of “suspension” that will not be appreciated in many jurisdictions.

WHAT MASONS REPRESENT. — The Masons, as a class, represent more than any other I know of, the practical common sense of the whole community in its most liberal aspect — solid men of judgment, selected from every interest in society. She seeks no political distinction, nor does she ostracize any one for his politics. We welcome good men of all parties, and think the more they meet here on the level the better they all will be for it.—*R. W. Bro. C. L. Woodbury.*

BARBIE.—Officers of Signet Chapter Barbie, for 1886.—Ex-Comp Wm Downie, Z; M ex Comp Daniel Spry, I P Z; Ex-Comps Geo Monkman, H; R A Douglas, J; Comps R A Dutton, S E; A C Garden, S N; V ex-Comp C L Sanders, Treas; Comps R H Holt, Chas; S Wesley, P S; H Dolly, S S; G G Smith, J S; E Bethell, 1st Veil; D Ramsay, 2nd Veil; J J Buckley, 3rd Veil; H J ———, 4th Veil; Chas McInnes, D of C; K A Ross, M D, and P Lambert, Stewards; D Dunn, Standard Bearer; Jno Musgrove, Sword B; Thos Moore, Janitor; R ex-Comp J McL Stevenson, and ex-Comp Robt King, Sr., Trustees; ex-Comp A B McPhee, V ex-Comp C H Bosanko, and ex-Comp John Rogerson, Ex Com; M ex Comp Daniel Spry, and V ex Comp C L Sanders, Rep B B.

## THE ADOPTED CHILD.

The two thatched cottages stood side by side at the foot of a hill, not very far from a well-known bathing resort. The two peasants worked very hard in their unfertile fields to earn enough for the support of their children. There were four to each household. Before the two adjoining doors, the little swarm of children frolicked from morning till evening. In both families the oldest two were 6 years and the youngest 15 months old; for in both houses the marriages and births took place almost simultaneously.

The two mothers could scarcely distinguish their respective children in the general mix-up; and the two fathers always made mistakes. The eight names became entangled in their brains, always got confounded with one another; and when they wanted to call any particular child, either father would often call a wrong name three times before getting a right one.

The first of the two dwellings—that nearest to the railroad station at Rolleport, where the baths were—was occupied by the Tuvache family, who had three girls and one boy; the other building sheltered the Vallin family, who had three boys and one daughter.

The whole of them lived with difficulty upon soup, potatoes and fresh air. At 7 o'clock in the morning, at noon, and at 6 o'clock in the evening, the housewives assembled their little ones to give them pap—just as herders of geese call their birds together. According to age the children took their places in a row at the wooden table, made shiny by fifty years of usage. The youngest child of all could hardly get its mouth to the level of the table. Before them were then placed deep platters full of bread steeped in the same water that the potatoes, half a cabbage and three onions had been boiled; and the whole rank ate until fully satisfied. The mother herself fed the little one with a spoon. A little bit of meat in the pot on Sunday was a regular feast; and on such occasion the father would always stay later than usual at table and exclaim: "I'd be mighty glad to have this every day!"

One August afternoon a light carriage suddenly drew up before the two cottages, and the young woman, who held the reins herself, said to the gentleman seated beside her:

"Oh! Henry, just look at that lot of children! Isn't it pretty to see them tumbling about in the road like that!"

The man answered nothing, being accustomed to these sudden bursts of admiration, which were a pain and almost a reproach for him.

The young woman said again:

"I must really kiss them! Oh! how I should love to have one of them; that little one there, the little tiny one!"

And leaping lightly from her carriage, she ran to the children, seized hold of one of the youngest—Tuvache's baby—and, lifting him in her arms, she kissed him passionately on his dirty face, on his blonde, curly and dust-covered hair, on his little fists, which he brandished convulsively in the effort to free himself from her tiresome caresses.

Then she got into her carriage again, and drove off at full speed. But the next week she returned, and sat right down in the road herself, took the little one in her arms, stuffed him with cakes, gave sweetmeats to all the other children, and played with them just as if she were a child herself—while her husband waited patiently for her all the time in the elegant carriage.

She returned after that, got acquainted with her parents, visited them every day, came always with her pockets full of sweetmeats and small change.

She was a Madame Henri d'Hubieres.

One morning she came; and her husband also descended with her from the carriage. This time, without stopping to notice the children, all of whom knew her well now, she advanced into the peasant's dwelling.

They were both there, the parents, busy cutting wood for cooking their soup; they arose in surprise, offered chairs, and waited to see what was going to happen. Then the young woman, in a broken and trembling voice, began:

"My good people—I have come to see you because—because I would like—I would like to take your—your little boy home with me."

The two peasants, utterly stupefied and unable to comprehend, answered not a word.

She paused for breath, and went on: "We have no children. We are all alone—my husband and I. We would take good care of him. Are you willing?"

The peasant woman began to understand. She asked:

"You want to take Charlot from us? Ah ben non!—no indeed!"

Then M. d'Hubieres broke in:

"My wife has not explained herself well. We want to adopt him; but he will come to see you. If he should turn out well, as we have every reason to believe, he will be our heir. If, by any possible chance, we should have other children, he will share our property equally with them. But, if he should not turn out according to our expectations, then, upon his coming of age, we would settle on him a sum of 20,000 francs, which would be at once placed to his credit in a notary's hands. And as you have of course been taken into consideration, you will receive regularly during your whole life an allowance of 100 francs a month. Now, do you understand?"

The farmer's wife had already risen to her feet in high fury:

"You want me to sell you Charlot? Ah! I should say not!—this is a nice thing to ask of a mother!—Ah! I should say not! That would be an abomination!"

The man himself, serious and thoughtful, said nothing; but he approved his wife's speech by a continuous nodding of his head.

Madame d'Hubieres, quite confused, began to cry; and, turning to her husband, stammered out in a voice broken by sobs, the voice of a child whose ordinary wishes are always gratified:

"They won't do it, Henry!—they won't do it!"

Then he made a last effort:

"But, my friends, think of the future of your child,—think of what is offered to him,—of—"

Exasperated, the peasant woman cut him short:—

"It's all thought over, it's all understood, it's all considered. Get out of here—and what's more don't let me ever see you here again. To think people's allowed to want to take a child from folks like that!"

Then Mme. d'Hubieres, as she was going, remembered there were two little ones; and with the tenacity of a self-willed and petted darling, who never can endure refusal, she asked through her tears:

"But the other little one—it doesn't belong to you?" Father Tuvache replied.

"No; it belongs to the neighbors. You can go and ask them if you like."

And he returned into the house, where the loud-roaring voice of his angry wife could still be heard.

The Vallin family were sitting at the table—eating very leisurely some big crusts of bread, which they rubbed parsimoniously with a little butter, each taking an almost imperceptible bit of butter at a time on the end of a knife, from a plate placed between them in the middle of the table.

M. d'Hubieres recommenced his propositions, but this time more insinuatingly, with oratorical precautions, his astuteness. The two country people at first shook their heads in a

refusal: but when told that they would receive 100 francs a month, they looked at one another; they began to consult each other's eyes, with their resolution considerably shaken.

They kept silence a long, long time, feeling tortured, hesitating. At last the woman asked:

"Here! man, what do you say about it?"

He answered with sententious pronunciation:

"I say that it's worth thinking about."

Then Madame d'Hubieres, quivering with anxiety, began to talk to them about the future of the child, about how happy she would make him, about the money he would be able to give them some day.

The peasant asked:

"And that allowance of 1,200 francs you talk about, will it be pledged to us before the notary?"

M. d'Hubieres:

"Why, of course, to-morrow you draw it."

The woman, who had been very thoughtful, spoke again:

"—A hundred francs a month isn't enough for giving up the child; that there child can work in a few years; we must git a hundred and twenty francs."

Stamping her little foot with impatience, Madame Hubieres acceded to the sum at once; and as she wanted to take the child away at once, she gave them a present of 100 francs, while her husband commenced to draw up the necessary papers. The Mayor and one of the neighbors being sent for, gladly gave their services as witnesses.

And the young woman, all beaming

with delight, carried off the screaming child—just as a much-longed for toy is triumphantly carried home from a toy store.

Standing at their own door, the Tuvaches watched them go; they said nothing, looked serious—regretting, perhaps, that they had refused.

Nothing more was heard of little Jean Vallin. Every month the parents went to draw their 120 francs from the notary; and they fell out with their neighbors because Mother Tuvache "agonized them with ignominies," incessantly going from door to door to reiterate that one must be inhuman to sell one's child—that it was a "horror," "a dirty low thing," a corromperie."

And occasionally she would take up her Charlot in her arms, ostentatiously, and scream out to him as if he was able to understand:

"I didn't sell thee, I didn't! I didn't sell thee, my little soul! I don't sell my children, I don't. I'm not rich, but I don't sell my children."

And for two years and more it was the same thing every day—every day coarse allusions vociferated before the doorway, so that the neighbors could not help hearing them. Mother Tuvache at last really came to think herself the finest woman in the whole country, just because she had not sold Charlot. And people would say, when speaking of her:

"Of course, we know the offer was tempting; but anyhow she acted like a good mother."

They held her up as an example, and when Charlot, brought up with these ideas perpetually dinned into his ears—got to be 18, he also learned to believe himself superior to all his comrades, just because he had not been "sold."

The Vallins meanwhile lived very comfortably, thanks to their monthly pension. The unappeasable fury of the Tuvaches, who remained wretchedly poor and miserable, was chiefly due to that.

The eldest son joined the army. The second son died. Charlot alone remained to help the old father to work, and to support his mother and his two younger sisters.

He was just 21 years old, when one morning a shining carriage drew up before the two houses. A young gentleman, wearing a gold watch chain, de-

scended from the vehicle, giving his arm to an old lady with white hair. The old lady said to him:

"It is there, my child, the second house."

And the young man entered the Vallin residence as if he was entering his own home.

The old mother was washing her aprons; the father, now infirm, was dozing beside the great hearth. Both looked up, and the young man said:

"Good-day, papa! good day, mamma!"

They rose to their feet almost in affright. The old peasant woman, in her sudden emotion, even let her soap fall into the water, and stammered out:

"C'est-i-te m'efant? c'est-i-te m'efant? Is it thou, my child? is it thou, my child?"

He took her in his arms and kissed her—repeating, "Bonjour, mamma,"—while the old father, though trembling in every limb, exclaimed in that calm accent which never deserted him: "So thou art come back, Jean." As if he had been gone only a month or less!

And when they had got to know each other a little better, then the parents insisted on going out with their son, to show him all the country-folk. They took him to see the mayor, the deputy, the priest, the schoolmaster—

And Charlot, standing at the threshold of his father's thatched cabin, looked as he went by.

That same evening, at supper time, he said to the old folks:

"What idiots you must have been to let them take Vallin's child."

His mother obstinately responded:

"I wouldn't sell our baby!"

The father said not a word. The son went on:

"And you think it isn't miserable to be sacrificed like that?"

Then Father Tuvache stuttered out in a voice of wrath:

"Art thou going to reproach us for having kept thee?"

Brutally the young man burst out:

"Yes, I reproach you—louts that you both are! Parents like you are good only to give bad luck to children. And I'd serve you right if I'd quit you."

The poor woman was crying, in her plate. She sobbed while trying to swallow some spoonfuls of soup, half of which she spilled in the effort:

"And is this what I killed myself for—to raise my sons?"

Then, roughly, the great lad thundered out:

"I'd better never been born than be what I am! When I saw the other one, just a while ago, it just gave my blood one turn!

"I said to myself: That's what I'd be, now."

He leaped up from the table.

"See here! I've just made up my mind that its best for me not to stay here, for I'd be reproaching you with it from morning till night, and I'd make life miserable for you. You may just as well know it—I'll never forgive you, never forgive you for that! Never!"

The old couple, tearful, dumfounded, held their peace.

He went on again—

"No!—just the thought of it is too much to stand. No, I prefer to go and make my living somewhere else!"

He opened the door. A gust of voices entered. The Vallins were having a jollification in honor of the returned son.

Then Charlot stamped his feet with rage, and turning to his parents, shouted at them:

"Louts! clowns!—look to yourselves!" And he disappeared in the night.

### AN UNFORESEEN RESULT.

Avis Benton was a disappointed girl.

It was true that she had succeeded in compassing that visit to the city which had for years been her hope and ambition. But, as is too often the case, the reality had fallen far short of the anticipation.

"It's all very pleasant," she admitted to herself, "and Cousin Rebecca and John are as kind as they can be, but it isn't what I thought it was going to be."

In truth and in fact Avis had pictured to herself a whirl of gay festivities—promenades by Cay, parties and *soirees* by night; but it happened that John Weldon, her second cousin, was the foreman in a mammoth brass foundry, and after a day's toil naturally preferred the rest and quiet of his own fireside, although he had taken Avis to a lecture or two at the Young Men's Christian Association, and a quiet stroll through the galleries of the Academy of Design.

Becky, his sister, was one of those domestic humdrum little women, who

consider pudding-making and stocking-darning more necessary than strolls along the crowded thoroughfares, and endless shopping excursions.

No expedition to the theatre had been proposed; and of the opera, Avis' one dream and aspiration, not a word had been spoken until one evening she herself spoke out.

"I should like to go to the opera," said she abruptly.

John looked mildly from his newspaper. Becky paused in the middle of a seam.

"The opera?" said John. "But that's a very expensive place, Avis."

"Nobody but rich people can afford the opera," remarked Becky, resuming her work.

"But just for once," pleaded Avis.

John shook his head.

"It would hardly be consistent," said he.

"But did you never go?" she urged.

"Never, Avis," he answered.

"But you must have wanted to go?" He smiled.

"I try not to want things that I can't get," said he.

Nevertheless, the next morning he went to the box-office of the Opera House and asked the price of seats for that evening.

"Ten shillings," the man indifferently answered.

John Weldon stood amazed.

"Have you no seats cheaper than that?" he asked.

"Nothing cheaper. Move on, please—you're stopping the line," said the man impatiently.

And so John went back to the brass foundry.

"Ten shillings for hearing a lot of foreigners screech and squall!" said John, who was not an acquirer of music.

"Ten shillings for getting into a crowd of fashionable people, who care no more about you than if you were a cab-horse! I should like to have gratified Avis' fancy, but it's quite out of the question."

Avis listened silently to his recital of the morning's adventure.

"Yes," she said when he paused for a reply, "the seats are dear. But Patti always commands fancy prices."

"I'd a deal sooner hear you sing 'Kathleen Mavourneen,'" said honest John.

"That shows how little you know about music," said Avis with a stinging scorn in her voice.

"I know what suits me," said the inveterately good humored brass-founder. The next day, Rebecca wanted some slate-colored ribbon for a hat which she was trimming over for the second time.

"I must wait until afternoon," she said. "I can't spare time to go out this morning."

"Let me go for it, Becky," said Avis. "It's such a bright beautiful day, and I am so tired of sitting in the house. Rebecca looked irresolute.

Do you think you can find your way to Massey's shop?" said she. "I don't think you can match it anywhere else."

"Of course I can," said Avis. "Haven't I been there half-a-dozen times already? Give me the sample."

And, with the narrow slip of slate-colored ribbon in her purse, Avis set cheerfully forth.

Soft and bland lay the spring sunshine on the pavements; shrill sounded the voices of itinerant flower-vendors down the street; and Avis involuntarily hummed a tune as she moved lightly along.

For the first time since she had come to London she felt a longing to be in the spring meadows at home, gathering violets and dandelions, and watching the frolics of the lambs.

Early though it was, however, there was the usual crush and crowd at Massey's, and it was some time before she could get waited on.

When at last the little parcel and the change came back to her, a penny rolled away upon the floor.

She stooped to recover it, and there, close to the counter, under the feet of the throng, lay two tickets, folded together, with little coupon checks doubled over.

"Grand Italian Opera," she read, as she picked them up.

"Did you find the penny, miss?" said the attentive shop-girl.

"Yes, I found it," said Avis, with her cheeks reddened, perhaps by stooping, as she turned and hurried away.

Her heart beat triumphantly. Her feet seemed winged.

Some good fairy had sent an answer to her hopes and longings at last. What would John Weldon say?

At all events he could scarcely refuse to be her escort, now that reserved seats were provided. And she purchased a pair of primrose-colored kid gloves, and a new lace frill for her

neck, and came home with a heart as light as a feather.

John was all amazement when Avis triumphantly showed him the tickets.

"Avis, you did not buy these?" he exclaimed.

"No, I didn't buy them," she said. "You'll take me, John, won't you?"

"Then where did they come from?"

"They were—a present!" said Avis with burning cheeks.

John looked gravely at her.

"And," she added, "I shall take it very unkind of you, John, if you refuse to escort me."

"Oh, I'll escort you fast enough," said John simply. "I can't say I approve of opera-going for people in our rank of life."

"Our rank of life, indeed!" flashed Avis. "I consider myself as good as anybody!"

"As good—yes!" assented John. "But there is a fitness in all things, Avis. It's only rich people that can indulge themselves with so expensive an amusement as the opera."

"Well," said Avis brightly, "let us play, just this once, that we are rich people. Patti shall warble us into Elvsiium, and we'll forget—a little while, at least—that we belong to the hive of working bees."

"Do we want to forget it, Avis?"

"Of course we do!" said Avis.

In very truth, the girl almost believed herself in enchanted land when she sat that evening in the glittering parquet of the Opera House, the scented, diamond sparkling crowd around her, the sound of the great cantatrice's voice seeming to lift her into boundless space.

"Oh, listen, John—listen!" she cried ecstatically. "Oh, if I could always live like this!"

The opera was "Faust," and as Patti stood trying on the fatal box of trinkets before the glass, and warbling the delicious "Jewel Song," Avis was aroused from her trance of delight by a slight confusion in the adjoining seats.

A man had made his way through the crowd, and laid his hand on John Weldon's shoulder with an authoritative pressure.

"My friend," he said in a low voice, "you are wanted."

John started up, white and breathless.

"Has anything happened?" said he. "Is my sister ill?"



"Now don't make a fuss," said the stranger, turning back the lapel of his coat far enough to display a policeman's uniform. "And don't play innocent. It ain't a-goin' to pay. You are arrested for stealing a lady's purse, and the quieter you come along with me the better it will be for all parties."

So John Weldon was taken away to the station-house, and Avis was carried fainting out into the lobby.

Was it a frightful vision? or what was it that had thus blighted her dream of delight?

She was lying on the sofa the next noon, her throbbing head bandaged in cold water, her heart full of sick terror, when the door opened, and in came Rebecca.

"You have been to the police-court?" said Avis, starting up. "Oh, what did they say? What does it all mean?"

"It's all right enough," said Rebecca, at wily. "No thanks to you, though, Avis Benton! It's you and your senseless pride that have brought this disgrace upon a man who was never yet put to shame before his fellow-creatures! You see, there was a robbery at Massey's yesterday morning—a lady lost her purse with fifteen pounds, a pair of diamond earrings, and these two opera tickets in it. And the thief, it's likely flung away the tickets, lest they should be a clue to track him, and the Evil One put 'em directly in your way, Avis Benton. For the lady knew the numbers, and the police were set on the track to see who presented the tickets!"

"I—I am very sorry," sighed Avis with a shudder.

"But just as they were cross-examining poor John," added Rebecca, "in comes the real thief, who had pawned the earrings, and had the notes still unchanged in his possession. And he confessed everything, and of course John was exonerated from all blame."

"Is he coming back here?" said Avis faintly.

"Not until evening, of course. Why should he? Hasn't he his business to attend to?"

Rebecca went away upstairs, and when she came back the sofa was empty, and a little note lay on the table.

"Dear Rebecca," it said, "I have gone home. I thank you for your kindness, but I could not stay to face John after all my folly, and the trouble in which I have involved him. Please ask him to forgive poor AVIS."

She was sitting in the farmhouse

door, three days afterward, feeding the brood of little golden ducklings that crowded with soft chirpings around her, when a step sounded on the soft grass, and the garden-gate clicked cheerfully.

She started up with a cry of joy.

"Oh, John!"

He held out both hands.

"You are glad to see me, Avis?" said he.

"Not if you have come to reproach me as I deserve," murmured Avis, bursting into tears.

"Never that, dear," said honest John, still retaining the cold little hand in his. "I've come to tell you how lonely the old house seems without you. I've come to ask you to go back there with me as my wife. Will you, dear Avis?"

"Oh, John! But Rebecca?"

"Don't worry about Rebecca," said John, cheerily. "Rebecca says she didn't know, until you were gone, how terribly she should miss you. Answer me, Avis, will you go back with me?"

And Avis, averting her eyes, whispered, "Yes."

So our little country lass went to the city to live, after all.

But she never again asked her husband to take her to the opera.

After all, as John said, "There was a fitness in things!"

THE Supreme Council of the A. A. Scottish-Rite, for the Southern Jurisdiction of the United States, at its last annual session, determined to raise \$10,000 a year for five years, for the purpose of establishing a home for the widows and orphans of members of that jurisdiction. Through this and other sources, it is proposed to raise \$500,000, when the buildings will be erected and furnished for the purposes intended, and the interest on the principal used in providing for the needy. Gen. Gilmour Meredith, of Baltimore, Md., was elected treasurer, and has already received one donation of \$500, and a paid life policy for \$2,000. This is the kind of Masonry that has the ring of charity in it.—*Masonic Advocate*.

**The Canadian Craftsman.***Port Hope, April 15, 1886.***REDISTRIBUTION OF DISTRICTS.**

We give up considerable space in this issue of *THE CRAFTSMAN*, to the report of the committee appointed by the M. W. the Grand Master, to consider and recommend some scheme by which the Districts could be equalized and made less cumbersome than they are at present. It is quite evident that the committee have given a great deal of time to the work entrusted to them, and we know from experience the task was no light one. That a few changes will be necessary we have no doubt, but Grand Lodge now has a scheme before it, from which a satisfactory arrangement of the Districts can be made that will cover the wishes of the lodges for some years. Before being finally adopted, we hope the whole subject will be carefully considered, and we would suggest that a meeting of each of the Districts take place, to consider the report before final action is taken upon it. The representatives of each District have the practical knowledge of their own territory which the committee could not be expected to possess, as absolutely correct information cannot be obtained from maps.

THE Grand Lodge of New Jersey is already in the 100th year of its existence, having held its 99th annual communication in the Masonic Hall, Trenton, on the 27-28 January last, under the Presidency of M. W. Bro. J. W. Congdon, Grand Master.

**AN AMERICAN VIEW OF THE QUEBEC-ENGLAND DIFFICULTY.**

We noted, in our last issue, the fact that the M. W. Grand Master of England had withdrawn the patent of the Representative of this Grand Lodge, near the Grand Lodge of Illinois, on account of Illinois having declared herself on the side of the Grand Lodge of Quebec.

Since then, we have received a report of the Proceedings of the United Grand Lodge of England, at its session, last month, when the above action was recommended to His Royal Highness, the Grand Master.

We find, in the Proceedings, a number of things done, which are fully up to the standard of this Grand Body, and which reflect great credit upon it.

For instance, the unanimous re-election of the Prince of Wales as Grand Master, was a good and proper thing to do.

Again, the donation of 200 guineas to the fund for the relief of the unemployed, and which gift was made at the suggestion of the M. W. G. M., was a noble act, worthy of the Grand Body from whom it emanated, and the adoption of the report of the Board of Benevolence, in which they showed that during the past quarter they had given relief to individual brothers, or their widows, to the amount of £1,400,—or, in round numbers, \$7,000,—fully shows that the hearts of the members of the Grand Lodge are fully imbued with the principle "Charity,"—at least, in so far as it relates to the relief of the impecunious brother.

"All the above-recorded acts are redolent with Masonry, as it ought always to be, and as such have our hearty approval.

We come now to the matter alluded to at the commencement of this homily, and we would be glad if we could give our brethren credit for good deeds in this respect.

The matter was brought before the Grand Lodge, by the "Colonial Board," in the following words:—

"The Colonial Board have to report to Grand Lodge, that they have had brought under their notice, an official copy of a circular issued by the Most Worshipful Grand Master of the Grand Lodge of the State of Illinois, United States of America, dated 12th November, 1885, and sent from that Grand Lodge to the Grand Secretary of the Grand Lodge of England.

"This edict is addressed to the lodges in obedience to the Grand Lodge of Illinois, and recites a resolution of that Grand Lodge, to the effect that certain lodges existing in the Province of Quebec, and not holding allegiance to the Grand Lodge of that Province, are illegal and irregular; and charging the brethren of the Grand Lodge of Illinois not to hold Masonic intercourse with such lodges, or with any members thereof, and the Most Worshipful Grand Master of Illinois thereon issues his edict accordingly."

The report then proceeds to allude to the matter of the correspondence between the respective Grand Masters of Quebec and England, and the subsequent action of the Grand Lodge of Illinois, on receipt of the information of the declaration of non-intercourse between the brethren holding under the G. L. of Quebec, and the three lodges in Montreal holding under the G.L. of England; also, noticing the action of the G.L. of Illinois, in fol-

lowing the example of Quebec. It then proceeds thus:—

"Inasmuch as the sole ground for thus ostracizing the three lodges, is their continued allegiance to the Grand Lodge of England, the Colonial Board feels bound to submit to Grand Lodge that it would not be consistent that direct relationship should continue to exist between it and the Grand Lodge of Illinois, and that the action of that body in thus intervening, leaves no other course open than to vindicate the undoubted rights and privileges of this Grand Lodge, by respectfully recommending to the Most Worshipful Grand Master that he should withdraw the patent issued by him to the brother representing this Grand Lodge at that of Illinois, and should call on the brother who represents that Grand Lodge here, to return the patent appointing him its representative; and this they submit accordingly."

(Signed),

JOHN ANTHONY RUCKER,  
President.

If the quotation above given had begun thus:—"Inasmuch as the sole ground for thus ostracizing the three lodges, is the fact that they, or a portion of them, have violated the rights of the lodges holding under the Grand Lodge of Quebec, by accepting—yea, even inviting material not deemed of sufficient good quality to be used by them—then we could have given our indorsement thereto."

However, it is immaterial, the fiat has gone forth, and for a little time, at least, the Grand Lodges of Illinois and England will not "speak as they pass by."

As soon as the report had been read, and its adoption been moved by Bro. Rucker, the Illinois Representative of Illinois rushed to the front to show his loyalty by seconding the motion, and resigning his patent, and so the matter was settled, so far as Grand Lodge was concerned.

Not so, however, with the late Illinois Representative, for we find that he immediately rushes into print to vindicate, so to speak, the action of the Grand Lodge. Writing to *The Freemason*, he says:—

“DEAR SIR AND BRO.:—Members of Grand Lodge cannot be insensible to the affront offered to it by the Grand Lodge, of the American State of Illinois, in stigmatizing the three lodges at Montreal which are under English jurisdiction as illegal, irregular, and recusant lodges, and interdicting Masonic relations with them. The gravamen of the allegation is this—these three lodges were established from fifty to sixty years ago; their members are Englishmen; their offence is, that they will not renounce their allegiance to the Grand Lodge of England—their mother Grand Lodge—to which they continue to make regular returns, and look to it for support and advice in difficulties. The Grand Lodge of England is powerful and dignified; its Masonic authority extends over the four quarters of the globe; but it is because it is thus powerful and widely extended that it is jealous of its prerogative, and cannot afford that the weakest or the remotest of its allied brethren should be treated as usurpers, as irregular Masons, as illegal pretenders. Genuine coin cannot be stamped as counterfeit with impunity, and it is to vindicate this principle with regard to the St. Paul, St. George, and St. Lawrence lodges at Montreal, that Grand Lodge on Wednesday, took prompt and unanimous action.

BLACKSTONE BAKER, P. G. D.,  
Late Representative in England of  
the Grand Lodge of Illinois, U.S.A.”

The above effusion is simply an attempt to throw the blame where it does not belong; and further, it seems to us like a bid for office. It will be perceived that the brother signs himself P.G.D., and also seems to take a

malicious delight in pointing to the fact that he is late Representative to the G. L. of Illinois, as much as to give a hint, that having held two positions of honor, and being now out, there ought to be something found for him to do.

We are sorry to find our well-beloved brother of *The Freemason* allowing his anger to get the better of his judgment in regard to this matter.

He must be considerably exercised over the affair, when he allows himself to encroach on the territory heretofore occupied by our misguided Chicago brother, viz., the use of abusive language to those who differ from them.

It pains us much to find our brother—usually so dignified and proper in his language—stooping to the use of such unfraternal terms as the following:—

“Unfortunately, the Grand Lodge of the latter (Quebec) is so eaten up with vanity, and so impressed with the belief that some grievous calamity will befall the Masonic world, if it does not make its presence felt in quarters where its presence is sure to be the reverse of welcome, that the hope of its ever leaving other people alone is long past praying for. It is no good attempting to argue with the Quebec authorities, for if there is one thing more than another which they abominate, it is argument; the sheer brute force of insolent assertion they love, but argument they detest. It is no good appealing to their common sense, for they have none; neither do they understand and appreciate the virtue of silence, for, in their opinion, silence in the presence of bold, unscrupulous assertion, is nothing else than a sign of weakness. We heartily wish this were not the case, nor is it any fault of ours if Quebec, having flung itself into conflict with a heavier and more

reputable body than itself, finds it is somewhat rudely shaken, and its toes severely trodden upon."

Well, we think that Quebec can take pretty good care of its own toes; and further, we are of the opinion, that the "heavier and more reputable body" is the one whose "toes" or corns, or some other equally tender part, has received a shock.

Again, he says:—

"Quebec has always had a soul above condition, and what is infinitely to its discredit, a soul above such paltry considerations as those of honor."

Said we not truly, that somebody, and that somebody not the Grand Lodge of Quebec, had got very severely hurt.

The above language from our brother confirms our words. Near the close of the article our good brother says:—

"As we have said before, all will be well if Quebec will have the kindness to mind its own business."

Well now, dear brother, don't you know very well that it is because Quebec has been, and is now, doing that very thing, that she is being persecuted; but we can assure you, and all others concerned, that she will continue on in the course she has laid down, and that after the 1st day of July next, not only will the three lodges in Montreal be ostracized, but the Grand Lodge of England also; and further, the said Grand Lodge of England will not only be ostracized by Quebec, but the whole of the Grand Lodges of these United States will fall in line, and each build a fence between you and themselves.

Since the above was written, we have seen a telegraphic report—which, however, we have not the time

to verify—to the effect that the G. L. of England has declared that their action will not be expected to sever fraternal relations between the individual lodges.—*Masonic Chronicle; Columbus, O.*

### THE RIGHT TO REJECT A CANDIDATE.

It has often been our duty, and it is by no means an agreeable one, to call attention to the number of class lodges that have of late sprung into existence, each of which has the ostensible and avowed object of promoting the interests of a certain school of thought. And it must occur to every right balanced mind, that when social, political, or other crochets are regarded as a primary consideration, or even placed on the level of our Masonic principles, there is great danger of such lodges degenerating into the regions of partisanship, and of their being wielded for the personal interests and purposes of a party or clique. It has been recently deplored, that more than one Masonic lodge has been utilized for the aggrandisement and assistance of a political faction, and that it has been largely made use of in promoting the candidature of brethren seeking parliamentary benefits. We have, in reference to this subject, pointed out that when once the golden rule is broken, and politics are admitted within the portals of a Masonic lodge, its influence for good must of necessity be stultified, and that controversy and discord must inevitably take the place of harmony and peace. We have no fear that this evil will be permitted to run far into our system, for its only tendency would be to sap Freemasonry of that which the brethren hold most dear, as to its universality and cosmopolitan equality. The atmosphere of a Masonic lodge must not be vitiated by disputation, nor should a shadow of the friction of parties be found within its walls. There are again other lodges

founded upon principles that were never contemplated by the craft, and amongst these are the so-called teetotal lodges, of which several have been established within the last three or four years. We have all along contended that such a distinctive title and profession, is not consonant with the Constitutions of our Order, nor is it conclusive or satisfactory as to the composition of such lodges. We are fully aware, that in some at least of the "temperance" lodges, the members are not all rigid abstainers from intoxicating liquors; just the same as there are professed teetotalers included in the membership of lodges who practice conviviality and hospitality amongst their tenets. It does not stand to reason, then, that a man who joins a teetotal lodge must perforce be a total abstainer, any more than that men who eschew the generous grape should be excluded from these societies who mingle mirth with their pleasures "across the walnuts and the wine." We do not say that lodges of this particular class are generally to be condemned, and, seeing they are in existence, they must, as a matter of justice and necessity, be recognized. It should be borne in mind that due respect must be paid to the absolute tenets of the persons who comprise these lodges, and our remarks on this subject are called forth by certain matters that transpired recently at Manchester, in connection with the Calender Lodge. As reported in our issue of the 20th ultimo, a gentleman was proposed as a candidate for initiation, who had been refused—a few weeks previously—by the Wolseley Lodge, which, as our readers know, was the first "teetotal" lodge instituted in this country—because of the occupation he was engaged in, namely:—because he was a publican by trade. An eminently satisfactory account was given of the antecedents of the applicant, whose nomination was supported by several brethren of

the lodge, and in the end the ballot was unanimously in favor, so that the aspirant for participation in the mysteries and privileges of Freemasonry stands no longer "out in the cold." The question here very naturally crops up, as to whether it was right for a publican to force himself upon a professedly temperance lodge. It transpired that the person referred to was born in a public-house, and on the death of his father, the widow "sold out," and took her family of five children to America, where they settled on a farm thirty miles from any other dwelling. This particular son was engaged, through the civil war of America, in fighting for the country of his adoption, and at the close of the struggle he returned to Manchester. Being without any occupation or trade, and as a matter of course having to make a living, he commenced the only business with which he was at all acquainted, that of a publican. In that business he succeeded, and by his conduct so gained the good wishes of his fellow-citizens, that he was requested by them to allow himself to be nominated as a candidate for the Town Council of Salford, free of expense to himself. This honor he declined, but a greater honor—that of becoming a Freemason—was uppermost in his desire, and with this view he sought admission into the Wolseley Lodge. Why it was that he was advised to endeavor to enter the craft across the threshold of a teetotal lodge, is a mystery to us, and we can scarcely be surprised at the rebuff which met him on his attempt to obtain an entrance by such a door. We can easily imagine the discussion which such a nomination would excite in the Wolseley Lodge, the members of which might lean to the opinion, that although the testimony as to the character of the applicant might have been all that could be desired, yet the business he was engaged in was such as to render it inadvisable to admit him. We repeat that the would-be

brother had little reason to be surprised at his rejection; indeed, it was the only natural outcome of the inconsiderate counsel to which he had listened from his nominator and seconder, whom we are thus led to infer are not rigid advocates of the principles espoused by the Wolsley Lodge. It is apparent, on the face of the circumstances we have narrated, that a publican had no right to be nominated to join a testotal lodge; for, granting that this man bore a high character for respectability, and that his antecedents were all that could be desired, still it was hardly consistent that he should seek to intrude into a society whose principles were so diametrically at variance with his own, and the avocation in which he was engaged. When it became known that the candidature was objectionable to many members of the lodge, the most sensible—indeed, the only reasonable—course to have adopted, was to withdraw the nomination, and thus not only have spared the candidate the humiliation of an adverse ballot, but the brethren of the lodge also the pain of being conscientiously obliged to “pill” one who was desirous of joining them. A man whose sole occupation is the sale of intoxicating liquors, has no reason to feel aggrieved if he is rejected by a body of men, who are pronounced in their opposition to his proclivities and trade. It would have displayed a much greater amount of tact and discretion, had the brethren who nominated and seconded the would-be candidate withdrawn his name as soon as they discovered “how the land lay.” The question arising from this episode, is whether, seeing that a testotal lodge is in existence and warranted, with this specific object in view, it was becoming that such a candidate should be forced upon the members. If men choose to unite in this way for the promotion of their own ideas of sobriety, and isolation from the “cups that cheer” and do appropriate, by all means they have a

right to do so; and this persistent effort to introduce a candidate of the avocation named, looks very much like an attempt to insert the thin end of the wedge, to upset all their previous arrangements. It is a fact, which will be admitted generally, that licensed victuallers, as a body, are a most respectable class of men, and deserving of all respect; but the puzzle is to know why one of them should be so desirous of joining a lodge where men of his ilk and calling are naturally objects of aversion. Some interesting interchange of thought on this subject, and the influence of these class lodges in general, may be elicited, and we shall be very glad to hear what our correspondents may have to say on the points raised by the Manchester episode.—*Ex.*

#### A NIGHT FOR THE LADIES.

To the gallantry of the French lodge must be ascribed the honor of the introduction of a Ladies' Night in Montreal. Other lodges have had their “At Homes” and “Socials,” when various kinds of amusements were availed of for the entertainment of their fair guests, but the lodge *Cœurs Unis*, No. 45, Q. R., seems to have struck out on a new track, which other lodges are not likely to lose sight of.

On April 28th, the lodge assembled at the usual hour for business, but anything that could be deferred till the next evening was dispensed with. About nine o'clock the M. W. the Grand Master of the Grand Lodge of Quebec, was announced by the Grand Director of Ceremonies, Bro. Joseph Martin, when the door of the lodge was opened and the Grand Master entered, accompanied by his Grand Lodge officers, and was enthusiastically received by the members present, giving the grand honors in the old time-honored way, taking their time from W. Bro. De Maisonneuve, who officiated on this pleasant occasion,

and performed the duties of host in a most agreeable manner. This duty was no sinecure: for, on account of the presence of so many English-speaking brethren, almost everything that was said in French, had to be repeated in English for their benefit, and the facility with which he changed from French to English was a thing to be seen to be appreciated. No word-painting of mine can illustrate it.

The M. W. in taking his place, thanked the brethren in his usual graceful style, for the cordiality of the reception he had met with, and announced his determination, if it could be accomplished during his term of office, to pay an official visit to every lodge working under Quebec authority, and citing as a precedent in this connection the acts of M. W. Bro. William Mercer Wilson, of the Grand Lodge of Canada, whose views in this matter had been confirmed by the action of our honored first Grand Master, M. W. Bro. John H. Graham, who had followed out the same course as far as it was possible to do. Other items of interest to Quebec Masons were made mention of, and as the Grand Master seemed to possess the *entente cordiale* of the brethren, nothing seemed to be omitted that they were desirous of knowing at this juncture.

The G. M. having returned the gavel to the W. M., the work was proceeded with and the lodge closed; the W. M. nominating several members of the lodge to go down stairs and escort to the lodge-room a bevy of ladies, who had been in waiting in the rooms below. The door was opened and the ladies appeared in the lodge-room, all the brethren having been requested to keep their seats. The novelty of the situation must have been productive of quite a variety of emotions to many of the brethren, and it was an amusement to watch the expressions on the various faces: some amused, some puzzled, some appalled, at the novel-

ty of having ladies in the lodge-room. However, I am pleased to be able to record the fact that no disaster occurred in consequence of the innovation. The St. Lawrence still kept on its even course to the sea; we were not visited by a cyclone; nor had we any relapse of the disastrous flood which lately visited us.

The ladies then took their seats among the brethren for a few minutes, to give them a better opportunity to view the beauties of a lodge room when all present adjourned to the refreshment rooms below, where a bountiful spread of good things was waiting on the groaning tables. The business of replenishing the inner man and woman was then attended to till the first toast of the evening, "the Queen and the Craft," was duly honored, the brethren singing "God Save the Queen" in good style. Next came the toast of the "Grand Lodge of Quebec," which again drew forth the enthusiasm of the brethren, who honored the toast as only Quebec Masons know how to honor this toast, for be it known that at no period of the history of the craft in Quebec, has it presented such a solid bond of union as to-day cements it together. The M. W. replied at length to this toast, feeling cheered by the loyalty of the brethren, and drew attention to the lawfulness of our organization, as well as its laudableness; trusting that the divine teachings of the craft would go on spreading until they had embraced the whole brotherhood of man. The G. M. was followed by the Grand Treasurer, Grand Secretary, Grand Registrar, and D.D.G.M., all of whom expressed their pleasure in being present, in terms highly complimentary to the entertaining lodge. The Grand Registrar, in the course of his remarks, made reference to the Eastern Star system of Adoptive Masonry, trusting soon to see it in Canada.

Grand Deacon Wait gracefully replied in French, and was followed by W. Bro. H. Cooper, who being called



on, gave one of his highly-amusing songs from his large repertoire, much to the gratification of the brethren, who heartily joined in the chorus. The toast of "the Visiting Brethren" was duly honored, and elicited replies from R. W. Bro. Le Messurier, W. Bro. Aspinall (of Antiquity), instead of a speech entertaining the brethren with a humorous song. V. W. Bro. Brown also replied in French. The toast of "The Ladies" was duly honored, by the brethren singing "They are jolly good lasses"—a fact it would not have been safe for any one to express any scepticism about under penalty of a broken head. One of the ladies favored us with a song in French, which was rendered in a charming manner, and drew forth an outburst of applause from the brethren. Some of the members of the Cœurs Unis also displayed their musical ability in a masterly manner, one brother in particular, whose name I did not catch, being encored for his splendid rendering of a song with a chorus of wonderful sounds. A newly-married English lady, a daughter of a well-known Mason (can any brother tell me the feminine form of Lewis?) being called on to sing, provided a substitute, by getting her husband to take her place with the approbation of the brethren. Next came the last toast of the evening, "Happy to meet, sorry to part, happy to meet again," and a highly delighted company dispersed at the hour of low 12, after singing God Save the Queen and Auld Lang Syne.

Yours &c., X.

BRO. THE HON. HENRY LLOYD, the present G. S. Warden of the Grand Lodge of Maryland, is the Governor of the State.

BRO. LORD WANTAGE, has given twenty acres of land at Blawbury, near Wallingford, England, for the site of the Gordon Memorial Industrial Schools.

## CANADIAN MASONIC NEWS.

We find the following letter from our illustrious Bro. Emra Holmes, in the *London Freemason*.—

GREAT PRIORY OF CANADA AND SCOTTISH TEMPLARS.

To the Editor of the *Freemason*.

DEAR SIR AND BROTHER,—If you will refer to my letter on this subject, you will see I asked you to lay before your readers the published statements of the Great Priory of Canada and also of the Scottish Templars in Canada. I think if you will find space for the case of both Templar bodies in your columns, you will greatly interest your readers, who, notwithstanding your "logical conclusions," will, I doubt not, acquit me of presumption, and agree in thinking the Scottish Templars will strengthen their position by joining Great Priory, on the principle, as I have said before, that "Union is Strength." Trusting to your well-known fairness to insert this,—I am, yours fraternally,

EMRA HOLMES, K. C. T.,

Representative of Great Priory.

Guernsey, March 29th.

The question of erecting a Masonic Home, under the auspices of the Grand Lodge of Quebec, is being considered by the lodges of that jurisdiction, with every prospect, we are informed, of a favorable result.

SCORE another for Quebec. The action of the Grand Chapter of Louisiana adds another to the increasing list of disapprovals of the action of the English Grand Bodies. From present appearances, there will not be many American Grand Bodies in fellowship with our brothers "over the water" by the end of the present year.—*Masonic Chronicle*.

## REDISTRIBUTION OF MASONIC DISTRICTS.

To the Most Worshipful the Grand Master, Officers and Members of the Grand Lodge of Canada:—

The committee appointed by the Most Worshipful the Grand Master, at the last annual Communication of Grand Lodge, to deal with the question of the redistribution of the thirteen Masonic districts, in this jurisdiction, beg to report that they have carefully considered the subject, and after receiving the suggestions from many past and present Grand officers, as well as from lodges, as to the best plan of redistribution, they fraternally offer to Grand Lodge the result of their labours. The committee have made the proposed changes, with the best interests of the craft in view, regardless of any local or sectional feeling that might prevail, with a single desire to so relieve the districts and so reduce their extent that the various District Deputy Grand Masters may be able with certainty to perform the work of visitation, and from personal observation, report on the condition of the order in each locality where the seeds of Masonry are being sown, where the saplings require the nurturing hand, and in the craft centres where the old lodges—the giant oaks of Masonry—prosper, beacons of light and example to those who circle around our mystic altars, whether in the crowded cities or the quiet hamlets. In order to obtain as far as possible opinions from every part of the jurisdiction, the committee prepared a comprehensive circular giving the reasons for the appointment of this committee, as stated in the reports of the Committee on the Condition of Masonry for years past, and requesting those brethren who might interest themselves and favour the committee with information to bear in mind that the proposed redistribution was intended to be of a permanent character, so as to serve the requirements of the craft for years to come; that the additional expense of new districts was of great importance, and that due economy should be exercised, and that railway and other facilities of travel should mainly govern the grouping of lodges, so that District Deputy Grand Masters might feel assured that in undertaking the duty allotted them, all lodges would be visited. The committee appended to the circular extracts from the District Deputy Grand Masters' reports, since 1879, and had copies sent to all lodges in the jurisdiction, to every member of the Board of General Purposes, and to all Past District Deputy Grand Masters since 1881. About fifty replies were received to these circulars, and every suggestion was duly and carefully weighed by the com-

mittee. The average number of lodges in the old districts was 27; by the proposed redistribution it is 21. The Masonic population of the old districts averaged 1,460; in the proposed re-distribution, 1,116. In proceeding to consider the question, the committee decided to revise on the following plan:—

1st. To ignore altogether municipal, parliamentary and geographical limits and boundaries.

2nd. To group the lodges, so as to bring those in each district within easy distances of one another, and thus make them accessible to a District Deputy Grand Master, no matter in what section of the district he might reside.

3rd. To have, in arranging the lodges, due regard to railway lines and stage facilities.

4th. To equalize the districts as much as possible, both in extent of Masonic territory and membership.

The committee began with the western district of St. Clair, going east and north in the following order:—

### ST. CLAIR DISTRICT.

The southern portion of this district, south of the Great Western division of the Grand Trunk Railway, covers territory 78 miles from west to east, with an average width from north to south of 80 miles. The reports from different sources and the Masonic map show that the means of communication between the northern and southern sections are limited, that the centre portion, taking as the centre the townships of Sombra, Dawn and Euphemia, are very thinly settled and barren of Masonic lodges; that a D.D.G.M. residing on the main line of the Grand Trunk Railway, the Sarnia branch of the Great Western Railway, or the St. Clair division of the Canada Southern, would, to get to his southern lodges, have either to go west to the United States, and take the Grand Trunk Railway, or east on the Grand Trunk to the Crossing station of the Grand Trunk and London, Huron and Bruce, taking the latter road to Komoka or London to get to the Great Western division of the Grand Trunk, and to St. Thomas to reach the main line of the Canada Southern; and vice versa, a D.D.G.M. residing on or south of the Great Western division of the Grand Trunk Railway or the main line of the Canada Southern, would either have to drive across the country, or go east to Komoka, or west via Windsor, the United States, and Grand Trunk Railway, to visit the northern lodges. Taking these facts into consideration, and after repeated consultation and correspondence with R. W. Bro. John Sinclair, District Deputy Grand Master of St. Clair district, R. W. Bro. Thomas C. Macnabb, and others, the

committee became satisfied that the district could be easily divided, and felt that in connection with the division London district, as well could be relieved. The committee have therefore divided St. Clair at a point, three miles south of the St. Clair division of the Canada Southern Railway, creating in the southern division a new district to be called Erie, with, as its northern boundary, all the lodges south of, and including Wallaceburg, Dresden and Florence, to Lake Erie, west to Windsor and east to, and including, West Lorne—23 lodges in all. Eight of these, Amherstburg, Essex Centre, Comber, Tilbury Centre, Ridgetown, Highgate, Rodney and West Lorne, are on the main line of the Canada Southern; nine of these, viz., Windsor (2), Chatham (2), Thamesville, Bothwell, Glencoe, Newbury and Wardsville, are on the Great Western division of the Grand Trunk Railway. Three—viz., Wallaceburg, Dresden and Blenheim—are on the Erie and Huron Railway, and three are reached by stage line, viz., Kingsville, twelve miles south-east of Essex Centre, on the Canada Southern; Leamington, five miles east of Kingsville; and Florence, six miles north-west of Bothwell, on the Great Western division of the Grand Trunk. Kingsville and Leamington will be reached by rail next year, when the Lake Erie, Essex and Detroit railway is built. The northern portion of St. Clair district retains its name, and consists of eighteen lodges, the southern boundary being Oil Springs, and those lodges on the St. Clair branch of the Canada Southern, viz., Moore (formerly Mooretown), Brigden, Oil Springs, Avington, Mebourne, and also Mount Brydges, on the Great Western division of the Grand Trunk, its eastern boundary; the St. Clair river the western boundary; and the three lodges on the Grand Trunk, viz., Camlachie, Forest and Theford, as the northern boundary: the centre of the district being composed of lodges on the Sarnia branch of the Grand Trunk, at Sarnia, Wyoming, Petrolia (2), Watford, Strathroy (2), Napier and Arkona, the two latter being the only lodges to be visited by stage—Napier, six miles south-west of Strathroy, on the Sarnia division of the Grand Trunk, and Arkona, seven miles south of Theford, on the Grand Trunk, or eight miles from Watford, on the Sarnia division of the Grand Trunk Railway. By the above grouping, St. Clair has been divided, and London district relieved of five lodges grouped into St. Clair, and five into Erie. In the old St. Clair district there were 31 lodges, under the revision there are 41 lodges, of which 18 are in St. Clair, and 23 in Erie. The old St. Clair district extended 72 miles from east to west, and an average of 54 miles from north to south, and had a Masonic membership of 1,460, and covered about 2,300 square miles. The new district of Erie

embraces 96 miles from east to west, with an average breadth of 30 miles, having a Masonic membership of 1,037, and covers about 2,600 square miles. The new district of St. Clair extends from east to west 48 miles, and from north to south an average of 30 miles, having a Masonic membership of 334, and covers about 1,200 square miles.

#### HURON DISTRICT.

Proceeding north, Huron district, which had originally 28 lodges, has been divided into two districts, viz., North and South Huron, and re-cast as follows: All the lodges north of Blyth, Brussels and Listowel, have been placed in North Huron. All are on the lines of the Toronto, Grey & Bruce and the Wellington, Grey & Bruce railways, except Tiverton, distant ten miles, north-east from Kincardine, with a daily stage to that point. When the railway link is completed next year from Wingham to Glesannan, it will greatly accelerate travel from the north-east or south-west part of this district. South Huron consists of all lodges south of Goderich and Clinton that were in the old Huron district. London has been relieved by taking in Park Hill, Ailsa Craig and Lucan, and as it will be convenient and equalize the work New Hamburg and Baden have been detached from Wellington. All these lodges are also on railway lines; except Zurich, which has a daily stage to Hensall, six miles west, on the London, Huron & Bruce railway, and Smith's Hill by stage daily, from Goderich, six miles distant. Huron district covers a large extent of territory, being over 120 miles from north to south, and an average of 40 miles from east to west. The lodges have never been all visited during the term of a D.D.G.M.; except when the office was held by R. W. Bro. De Witt Martyn, and R. W. Bro. Rupert claims that it is impossible for a D.D.G.M. to do justice to the lodges, as it would take nearly six weeks to visit all. The Huron district had 28 lodges, the revised districts have—North Huron 17, and South Huron 16 lodges. The old Huron district had a Masonic membership of 1,379 and covered about 5,885 square miles. North Huron has now a membership of 732, covering about 2,160 square miles, and South Huron a membership of 376, covering about 2,250 square miles.

#### WELLINGTON DISTRICT.

This district did not ask for a re-adjustment, as it had only 21 lodges, all of which can be visited without much trouble. Your committee, however, in order to equalize the lodges in the Huron districts, decided to add New Hamburg and Baden on the south-west to South Huron, being on the direct line of the Grand Trunk Railway, while on the north-west in order to relieve Georgian

district, Durham and Shelburne have been annexed. Durham is on the Georgian Bay and Lake Erie division of the Grand Trunk Railway connecting with the railway system of Wellington and Shelburne is more easily reached from Wellington than from Georgian where it was formerly located. Wellington district had 21 lodges, and a Masonic membership of 1,036, and covered about 1,443 square miles; it has by the revision 21 lodges, a membership of 1,047.

## LONDON DISTRICT.

London district had originally 41 lodges. Your committee have relieved it on the west, by giving to Erie district the lodges at West Lorne, Rodney, Newbury, Wardsville and Glencoe; to St. Clair district the lodges at Melbourne, Napier, S Rathroy (2); and to South Huron, Park Hill, Ailsa Craig and Lucan. To reduce Wilson district, Thamesford has been added. It can be reached by a four mile drive from Dorchester station, or by stage from Ingersoll, five and a half miles distant. This brings the number of lodges in London district to 29. Seven of these lodges are in London, and one, Petersville, is in its suburbs. There are, therefore, 21 lodges outside the city of London. Of these lodges, all are on railway lines except the following, which are accessible by stage: Wallacetown two miles south-east of Dutton station, Iona  $1\frac{1}{2}$  miles south-east of Iona station, and Fingal  $2\frac{1}{2}$  miles south-east of Shedden, all on the Canadian division of the Michigan Central or old Canada Southern; Sparta, 10 miles south-east of S. Thomas; Lobo 5 miles north of Komoka; Lambeth 6 miles south-west of London; Bryanston 12 miles north of London; Nilestown 6 miles east of London, and Harriessville, 2 miles from Harriessville station, on the Credit Valley division of the Canada Pacific Railway. Your committee think that the redistribution presented of the south-west portion of the section, viz., St. Clair and London districts, will give permanent relief. The old London district had 41 lodges, with a Masonic membership of 2,226 and extended 40 miles from north to south, and about 48 miles from east to west, covering about 1,764 square miles. The new district has 29 lodges, a Masonic membership of 1,720, and in extent about 40 miles from north to south, and about 25 miles east to west, or about 1,000 square miles.

## WILSON DISTRICT.

Your committee have reduced the number of lodges in this district from 27 to 23, giving Thamesford to London district, and Brantford (2) and St. George to Hamilton district. The most difficult portion of the district to visit is the southern section, which could only be relieved by annexing lodges on the east and west, south of the line, Great Western division of the Grand Trunk Railway, to London and Nia-

gara districts. As these districts are already large enough, and the number of lodges fairly equalized, your committee felt that no other change could, with safety, be entertained. This district had 27 lodges, with a Masonic membership of 1,325. It has now 23 lodges with a Masonic membership of 1,097. In extent it averages 36 miles from west to east and 48 from north to south, or about 1,760 square miles against 1,588. The only lodges that have to be visited by stage are those on the south, viz., Vienna, Port Burwell, Langton and Port Rowan, all on an average of ten miles from the line of the Canada Southern. In the northern part of the district Embro and Scotland are within six miles of railway communication.

## NIAGARA DISTRICT.

This district remains as before. It is fairly convenient and can be visited with reasonable ease by the District Deputy Grand Master. This year many of the lodges have each had two or three visits. It has 23 lodges with a membership of 1,174.

## HAMILTON DISTRICT.

This district has been increased by the addition of the lodges at Brantford (2) and St. George. Hamilton district is a small one, well worked, and in reply to enquiries, those who have a thorough knowledge of the Masonic wants of this locality think that one or two more lodges might with advantage be added to it, and thus lessen the work in adjacent districts. Therefore those at Brantford, 24 miles from Hamilton, and St. George, nine miles from Brantford, both on the Great Western Railway have been added to this district. The Hamilton District had formerly 18 lodges with a Masonic membership of 1,583, and covered about 864 square miles. It has now 21 lodges and a membership of 1,767, and covers about 1,050 square miles.

## TORONTO DISTRICT.

Toronto district had originally 33 lodges, 15 of which are in the city, and 3, (Weston, Mimico and Eginton,) within half an hour by rail of the city, thus giving 18 lodges to the city and suburbs, and leaving 15 in and outside of Toronto, all readily accessible by rail except Schomberg, 12 miles north of Kleinburg, and Nobleton 6 miles north of the same place, and Sharon 4 miles east of Newmarket, all of which can be reached by the Northern Railway and stage lines. There were only fifteen lodges outside of Toronto proper, and your committee have deemed it advisable to relieve Ontario district and annex to Toronto district Cunnington and Brougham. Cunnington was originally in the Ontario district, was then attached to Toronto district, and some years ago was again added to Ontario. It requires two days to visit it from any point in Ontario district, and ac-

ording to the railway service should be in Toronto district. The brethren at Cannington are strongly of opinion that if they were joined to Toronto district they would have more frequent visits from the D.D.G.M. Brougham Union is another lodge similarly situated. They have only had one visit from a D.D.G.M. in ten years, and are very anxious for a change. Brougham is easily reached from Toronto, as there are two stations on the C.P.R., one at Green River and another at Claremont, 3½ miles distant. Any D.D.G.M. from the eastern part of Ontario would require two days to visit this lodge. The W.M. points out the great advantage to the lodge by being in Toronto district. The addition of these two lodges gives Toronto 35, and will be of much benefit to Ontario district. The additional lodges only increase the area of Toronto district slightly. The membership before the revision was 2,535, and was in extent 1,050 square miles. It is now 2,611, covering about 1,300 square miles. The Committee much appreciate the kindness of R. W. Bro. J. G. Burns in placing his services at their disposal in the work of redistributing the districts.

#### GEORGIAN DISTRICT.

In re-casting Huron district your committee have relieved Georgian of Durham, and with the knowledge that the tract of territory covered in this district was nearly double that of any other in the jurisdiction, and that considerable expense was entailed on a District Deputy Grand Master in visiting the lodges in the Algoma and Parry Sound districts, your committee have for this reason, and in harmony with an urgent request from the lodges in these districts, decided to form all the territory west of Byng Inlet into a new district. There are at present three lodges in this section, viz., one at Port Arthur, one at Gore Bay and one at Sault Ste. Marie, with an application for a warrant for a lodge at Fort William. It is stated that in the immediate future there will be applications for warrants in other parts of the territory. Your committee recommend the formation of this territory into a new district to be called Algoma. The Masonic membership of Algoma is 104, and the territory covered about 7,000 square miles. There are 23 lodges. The membership of Georgian before the revision was 1,281, covering about 19,000 square miles. There are now 23 lodges, with a membership of 1,108 and covering about 12,000 square miles.

#### ONTARIO DISTRICT.

Your committee have relieved this district on the west by adding Cannington and Brougham to Toronto, and after a careful examination of the means of communication and a lengthy correspondence and enquiries from the brethren of both

Ontario and districts further east, have decided to recommend that all the lodges in the south of Ontario district, commencing at and including Cobourg, Grafton, Colborne (2), Brighton, and the northern lodges of Roseneath, Warkworth and Campbellford, which may be described as the county of Northumberland, be taken from Ontario and added to the new district of Prince Edward. Your committee feel that this is the only revision that could be applied to Ontario district. The relief in the north-west, even of two lodges, is considerable, and the county of Northumberland, taken from it on the south-east, covers a territory of 36 miles from east to west, and 24 north to south. In the north-east part there is a section of country of 2,000 square miles without a lodge. The only lodge to visit by stage is Bobcaygeon, 11 miles east of Fenelon Falls, on the Grand Trunk railway. Victoria Road is the furthestmost northern lodge. The old Ontario district had 34 lodges, and covered about 5,616 square miles, with a Masonic membership of 1,380. It has now 24, with a membership of 1,010, and covers about 4,600 square miles.

#### PRINCE EDWARD DISTRICT.

In dealing with the requirements of Eastern Ontario, the districts now to be referred to can hardly be taken by themselves. Ontario has been relieved by cutting away Northumberland and adding it to Prince Edward, while Prince Edward has been relieved on its eastern boundary by the formation of a new district out of Prince Edward and part of the western part of St. Lawrence. The re-casting recorded makes a more compact district, and from the communications received the change has the unanimous approval of the district. The number of lodges is not increased, being, as formerly, 24. The Masonic membership before the revision was 1,111, covering about 3,456 square miles; it is now 1,109, and covers about 3,744 square miles.

#### FRONTENAC DISTRICT.

In order to more effectually serve Prince Edward district and at the same time relieve St. Lawrence, your committee recommend the formation of a new district, to be called Frontenac, to comprise the lodges at Tamworth, Centreville, Newburgh, Odessa Bath, Napanee and Adolphuston out of the present Prince Edward district, and the lodges at Kingston (3), Harrowsmith, Garden Island, Pittsburg, Wolfe Island, Cataract, Newboro and Gananoque out of St. Lawrence district—in all 18 lodges. Nearly all these are convenient to the railway system of the Kingston and Pembroke, Grand Trunk, and Napanee, Tamworth and Quebec lines, and Odessa, which is four miles north-east of Earnstown, and Bath, four miles south-west of it on the Grand

Trunk Railway. The only lodge at all difficult of access is Newboro', on the Rideau canal, but this can be visited by stage daily from Kingston, from which place it is 41 miles distant. When the Gananoque and Delta road is built, Newboro' will be only eight miles from a railway connection (Delta), and can be reached from any part of the Grand Trunk railway or Kingston and Pembroke railway in three or four hours. Your committee had the advantage of the advice of M. W. Bro. Dr. Henderson, R. W. Bros. R. H. Preston, D. D. G. M. of St. Lawrence district, Hendry, Walkem and W. L. Hamilton, and R. W. Bros. Donald Ross and McGinnis, with V. W. Bro. Fairtlough, the latter brother placing a large amount of valuable information at the disposal of the committee. The views of these brethren were almost unanimous, and we believe satisfactory to the brethren of Ottawa and St. Lawrence districts. Your committee, in taking in lodges as far east as Gananoque and Newboro', have relieved St. Lawrence and made it a much smaller and more easily accessible district. There are 18 lodges in Frontenac with a Masonic membership of 915. The district covers about 2,500 square miles.

#### ST. LAWRENCE DISTRICT.

The explanations given in Frontenac district serve in part for St. Lawrence district, except that from Ottawa district, your committee have taken Perth (2) and Smith's Falls and added them to St. Lawrence. Both these lodges are more accessible from the south, and can be reached by the Brockville branch of the Canada Pacific Railway. Of the twenty lodges in the district the following are reached by stage lines:—Delta, 25 miles west of Brockville (this place will be reached by rail next year *via* the Gananoque and Delta railway); Farmersville, 15 miles west of Brockville and 8 east of Delta; North Augusta, six miles south-west of Bellamy's Station, on the C. P. R.; West Winchester, 18 miles north of Morrisburg, on the Grand Trunk; Chesterville, about 12 miles from Morrisburg, and Merrickville, nine miles north-east of Irish Creek, on the Brockville branch of the C. P. R., or 12 miles east of Smith's Falls, another railway connection. St. Lawrence district is about 110 miles from west to east, an average of 30 miles wide from north to south. The lodges in this district being reduced to 20 can be easily visited. St. Lawrence had 28 lodges, and a Masonic membership of 1,522, and covered about 4,000 square miles. It has now 20 lodges, and a membership of 1,051, and covers about 3,000 square miles.

#### OTTAWA DISTRICT.

This district is a large one, requiring relief, and yet difficult to curtail. Your committee have, as before stated, taken Smith's Falls and Perth and added them to St. Lawrence.

The only lodges to be visited by stage are Richmond, six miles south-east of Stittsville, on the Canada Pacific Railway, and Lanark, 13 miles from Carleton Place, with daily stage connection. There were 20 lodges in this district, with a membership of 1,015, and the district covered about 9,000 square miles. There are now 17 lodges, with a membership of 857, and it covers about 8,750 square miles.

#### DESIGNATION OF DISTRICTS.

Your committee, notwithstanding that they have in the foregoing designated the districts by territorial titles, are of opinion and would recommend that the various districts be distinguished by numbers instead of by names as follows:—

Erie, The First Masonic District.  
 St. Clair, The Second Masonic District.  
 London, The Third Masonic District.  
 South Huron, The Fourth Masonic District.  
 North Huron, The Fifth Masonic District.  
 Wilson, The Sixth Masonic District.  
 Wellington, The Seventh Masonic District.  
 Hamilton, The Eighth Masonic District.  
 Georgian, The Ninth Masonic District.  
 Niagara, The Tenth Masonic District.  
 Toronto, The Eleventh Masonic District.  
 Ontario, The Twelfth Masonic District.  
 Prince Edward, The Thirteenth Masonic District.  
 Frontenac, The Fourteenth Masonic District.  
 St. Lawrence, The Fifteenth Masonic District.  
 Ottawa, The Sixteenth Masonic District.  
 Algoma, The Seventeenth Masonic District.

The reasons for this recommendation also are apparent. When the districts were originally laid out, the lodges, which were few in number, were grouped altogether, according to geographical lines, and were properly designated by territorial titles. The recasting has in this report been made in a different manner—in that lodges are now grouped according to the facilities for visitation and without reference to geographical, parliamentary or municipal lines. The present designation of the districts would not be at all applicable to many of the districts which have been readjusted. The numbering will save time in the office of the Grand Secretary; it will tend to do away with any sectional jealousy that may exist in the districts and will be found more advantageous to members of Grand Lodge when they become accustomed to locate the districts by their numbers.

In concluding their work your committee desire to express thanks to the brethren, who by their kind advice have assisted them in their labours. Like faithful craftsmen your committee have endeavoured to perform the task allotted them, and have spared no effort to render their work of permanent benefit to the Order, conscious that the revision has not been made in the interest of any lodge, any section, or any district, but

with the primal object of aiding those who are working so faithfully in the fields, propagating the principles of morality and fraternity, and confidently looking forward to a fruitful harvest.

All of which is fraternally submitted,

J. ROSS ROBERTSON,

Chairman;

JOHN S. DEWAR,

ROBERT L. PATTERSON,

WILLIAM FORBES,

EDWIN PLANT,

ROBERT LONGMORE,

Committee.

### THE NEW DISTRICTS.

**ERIE DISTRICT:**—23 Lodges—Amherstburg, Kingsville, Windsor (2), Leamington, Comber, Essex Centre, Tilbury Centre, Chatham (2), Thamesville, Dresden, Blenheim, Wallaceburg, Highgate, Newbury, Glencoe, Rodney, West Lorne, Florence, Ridgetown, Bothwell, Wardsville.

**ST. CLAIR DISTRICT:**—18 Lodges—Sarnia, Theford, Oil Springs, Petrolia (2), Watford, Forest, Mooretown, Arkona, Alvinston, Camlachie, Brigden, Strathroy (2), Napier, Melbourne, Mount Brydges, Wyoming.

**NORTH HURON:**—17 Lodges—Warton, Tara, Southampton, Port Elgin, Paisley, Tiverton, Kincardine, Walkerton, Lucknow, Teeswater, Fordwich, Wroxeter, Wingham, Listowel, Hanover, Brussels, Chesley.

**SOUTH HURON:**—16 Lodges—Goderich, Smith's Hill, Clinton, Seaforth, Zurich, Mitchell, Stratford (2), Exeter, St. Mary's, Biyth, New Hamburg, Baden, Park Hill, Ailsa Craig, Lucan.

**GEORGIAN DISTRICT:**—23 Lodges—Bradford, Collingwood, Barrie (2), Orillia (2), Bond Head, Midland, Stayner, Alliston, Craigvale, Penetang, Beeton, Owen Sound (2), Meaford, Clarksburg, Flesherton, Albion, Parry Sound, Bacebridge, Huutsville, Gravenhurst.

**LONDON DISTRICT:**—29 Lodges—London (7), Ilderton, Bryanston, Thorndale, Thamesford, Lobo, Delaware, Nilestown, Dorchester, Avlmer, Spar a, Pt. Stanley, Fingal, St. Thomas (3), Harrietsville, Belmont, Springfield, Petersville, Lambeth, Wallace-town, Iona.

**WILSON DISTRICT:**—23 Lodges—Innerkip, Embro, Woodstock (2), Ingersoll (2), Tilsonburg, Vienna, Pt. Burwell, Pt. Rowan, Victoria, Simcoe, Norwich, Scotland, Burford, Paris, Otterville, Delhi, Waterford, Laigton, Drumbo, Plattsville, Pt. Dover.

**WELLINGTON DISTRICT:**—21 Lodges—Arthur, Drayton, Elora, Orangeville, Shel-

bourne, Guelph (3), Berlin, Galt (2), Erin, Ayr, Fergus, Preston, Hespler, Harrison, Clifford, Mount Forest, Durham, Palmerston.

**HAMILTON DISTRICT:**—21 Lodges—Hamilton (6), Binbrook, Dundas, Stoney Creek, Ancaster, West Flamboro', Waterdown, Burlington, Georgetown, Oakville, Caledonia, St. George, Milton, Acton, Brantford (2).

**NIAGARA DISTRICT:**—23 Lodges—Niagara, Grimsby, St. Catharines (3), Beamsville, Pt. Dalhousie, Pt. Welland, Dunville, Cayuga, York, Cheapside, Jarvis, Fonthill, Drummondville, Welland (2), Pt. Colborne, Ridgeway, Thorold, Clifton, Pt. Robinson, Victoria.

**TORONTO DISTRICT:**—35 Lodges—Toronto (15), Richmond Hill, Maple, Markham, Sharon, Newmarket, Schomberg, Aurora, Stouffville, Thornhill, Nobleton, Weston, Woodbridge, Sutton, Islington, Brampton, Streetsville; Uxbridge, Eglintou, Brougham, Canning on.

**OTTAWA DISTRICT:**—17 Lodges—Carleton Place, Almonte, Ottawa (7), Richmond, Renfrew, Pembroke, Arnprior, Plantagenet, Hawksbury, Mattawa, Lanark.

**FRONTENAC DISTRICT:**—18 Lodges—Newburg, Centreville, Lamworth, Kingson, (3), Harrowsmith, Garden Island, Pittsburg, Wolf Island, Catarqui, Napanee, (2), Bath, Adolphustown, Odessa, Newboro', Gananoque.

**ST. LAWRENCE DISTRICT:**—20 Lodges—Brookville, (2), Farmersville, Smith's Falls, Perth, Escott Front, Delta, Lansdowne, Kemptville, Merrickville, Maitland, Prescott, North Augusta, Morrisburg, Iroquois, Chesterville, West Winchester, Lancaster, Cornwall, Farran's Point.

**PRINCE EDWARD DISTRICT:**—24 Lodges—Cobourg, Brighton, Colborne, (2), Campbellford, Warkworth, Grafton, Roseneath, Belleville, (2), Trenton, Madoc, Sterling, Frankfort, Marmora, Tweed, Shannonville, Roslin, Deseronto, Picton, Consecon, Wellington, Ameliasburg.

**ONTARIO DISTRICT:**—24 Lodges—Port Hope, (2), Bowmanville, Millbrook, Orono, Whitby, Brooklin, Oshawa, (2), Port Perry, Beaverton, Lindsay, (2), Bobcaygeon, Onemee, Victoria Road, Fenelon Falls, Peterboro', (2), Hastings, Norwood, Lakefield, Keene, Newcastle.

**ALGOMA DISTRICT:**—3 Lodges—Pt. Arthur, Gore Bay, Sault St. Marie. Districts—Erie, 23 Lodges; St. Clair, 18; North Huron, 18; South Huron, 16; Georgian, 23; London, 29; Wilson, 23; Wellington, 20; Hamilton, 21; Niagara, 23; Toronto, 35; Ontario, 24; Frontenac, 18; St. Lawrence, 20; Prince Edward, 24; Ottawa, 17; Algoma, 3—355.

## MASONRY'S MISSION NOW.

We are in troublous times. The sky of the commercial world is dark. Clouds have arisen. As a speck they appeared in the far west and have come eastwardly, gathering blackness and danger in their course. The breeze of discontented labor has grown to a storm of fearful magnitude. As the hurricane that spreads desolation on every side, it threatens some of the greatest interests of the land. Unchecked, it will spread its canopy over our whole land, and bring distress and famine and every sort of evil upon us. The outlook is certainly unpropitious. There is, perhaps, no doubt that the workingman has much to complain of. There is no doubt there are many hardships they have endured.

In many instances, perhaps, necessity has compelled them to submit to indignities that they should resent. They have seen days of suffering and hard work. They have, it may be, not had all that was their due; but how is it to be remedied? Will destruction of property secure it? Certainly not; for in the destruction of property the very means of securing employment is destroyed. Just demands made in a firm spirit, will do much more than force of arms.

What, then, can Masonry do now? Masonry teaches peace, moderation, submission to rightful rule. It abhors discord and riot. It discounts rebellion. It holds up the scales of justice in the face of the whole world. There are Masons on both sides of this question. There are Masons among the capitalists, there are Masons among the laborers. These men ought to be brought together; for Masonry places all men on the level. All Masons, rich and poor, meet upon the level. All Masons should act by the plumb. And if the magnates will meet with their employees, and in the spirit of Ma-

sonry, yielding to what is right on both sides; the question of labor and capital will be settled on a basis of peace and unity. Masonry frowns upon the oppression of the poor, hardworking mechanic, and equally upon the wicked revolt of the laborer, who, taking the law into his own hands, destroys property that is not his own. Masonry should now stand as a mediator between these two mighty forces, and by the exercise of its mild, but firm policy, speak peace and bring harmony out of discord. This can be done. The Masons in the Knights of Labor and the Masons in the Knights of Money, can meet upon the level, and forgetting the difference in position in a worldly point, can settle the troubles between them; for just as surely as the Masons on both sides look at the question from an unbiased standpoint, and in the spirit of justice as taught by the Order, they can agree. Masonry belts the world, and its influence can be made to be felt in every clime and among all people. Let Masonry promote peace and fraternity, and aid to bind up the wounds and heal the breaches between labor and capital.  
—N. Y. Dispatch.

## WHAT IS TO BE DONE?

What can be done to secure better attendance at lodge meetings?

First, select intelligent and earnest officers; those in whom the brethren and community have confidence. They should also be "bright" in their duties. Few, indeed, will long take the trouble to attend lodge and listen to the absurd butchering of a beautiful ceremony. The more intelligent a man is, the less patience he has with ignorance at the column of "wisdom." In this enlightened age, officers cannot be successful without reading, to keep up with the Masonic news and other information. Hence, some of the many periodicals should



be regularly read by them. The more of the membership who take a Masonic paper, the more interest in things Masonic will be manifested in lodge meetings.

We venture to assert, that no lodge whose membership read such papers, will lack in having attractive meetings.

The amount of unpardonable ignorance among officers is astonishing, and a better state of affairs cannot be expected until we have a competent Grand Lecturer.

A comfortable, clean lodge-room, is also essential. It may be plain, but the jewels, floor and furniture must be kept clean, the room warm, well ventilated and lighted.

Every member should be encouraged to participate in the proceedings, and not confine it to a few, who are everlastingly assigned to the various duties. Yet proxy speeches should not be permitted, and business should be conducted according to the best rules. If there is no special business on hand, select some good readers to read a short extract from your Masonic paper, and discuss it; then send the editor an account of your work, expectations, surroundings and news, occasionally. Make it short. This will be interesting to your neighborhood, as well as to others, and will tend to build up your lodge.

Vary the exercises, by putting to each member, as a class in school, a question in the lectures. Do not try to do too much all at once. Remember, short, spirited meetings, which leave something to think and talk about, are the successful, enjoyable meetings.

This for a year faithfully, and let us know the result.

The above, from the *Masonic Home Journal*, is so good, that we repeat every word for our State of Texas.—*Texas Masonic Journal*.

The G. L. of North Carolina celebrates its centennial in 1887.

## LEADING PRINCIPLES OF MASONRY.

Belief in God, who will reward virtue and punish vice.

Fraternity, or the brotherhood of men.

The obligation resting upon all men to obey the moral law.

The exercise of that toleration which grants to others the same right to entertain and express opinions, which we claim for ourselves.

The equality of all men before God, and in natural right and in the eye of the law, and the exercise of that liberty of action, opinion and speech, which, regulated by wise laws, is necessary to the pursuit of happiness.

The promotion of peace, and the amicable adjustment by arbitration of all difficulties, state or individual, where possible, by mutual friends, instead of a resort to law or to arms.

Respect for and obedience to the civil government, and the laws under which we live.

The cultivation and practical application of that broad charity which "thinketh no evil;" and bestows upon the needy with open hand.

On such principles, all men, disposed to be just and inclined to peace, may unite and together work for the good of all. This institution does not build its platform of principles so high, that none but such as are already saints having wings can get up to it, nor so narrow that few can stand upon it when they get there; but it is made for mortal men, full of infirmities, and is broad and strong, and may be reached by "all sorts and conditions of men" who are worthy, and desire to be made wiser and better, and do good to others.—*Bro. J. A. Keister*.

Two thousand dollars were appropriated for the present year by the Grand Lodge of North Carolina, to the Masonic Asylum at Oxford, N.C., at the recent Annual Communication of Grand Lodge.