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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, F.D.D.G.M.,
Editor & Proprietor.

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No. 5.

FOR THE CRAFTSMAN.]

A MUSICAL GRAND MASTER.

BY BRO. ROB. MORRIS, POET LAUREATE OF FREEMASONRY.

In the "Mother Lodge Kilwinning," No. 0, at Kilwinning, Scotland, I find much valuable, and still more odd and curious history. Up to the year 1807, this lodge exercised the powers of a Grand Lodge, granting charters, authorizing deputations, laying corner-stones, etc., with a zeal which made it a dangerous rival to the Grand Lodge of Scotland itself, whose headquarters were at Edinburgh. Robert Burns was initiated July 4th, 1781, under that authority. Upon entering the Grand Lodge, in 1807, the right was reserved to "Mother Lodge Kilwinning" that her Right Worshipful Master and his successors in office for all time coming should be *ex-officio* Provincial Grand Master over the lodges of the Ayrshire District, and that its registered place should be No. 0. William Blair was the first officer of this class. On the 25th January, 1820, the Deputy-Provincial Grand Master, the Hon. Alexander Boswell, Member of Parliament, presided at the laying of the corner-stone of the Burns Monument, near the bridge of Doon, in the place of Alexander Hamilton, the R. W. Master, absent. This was the son of James Boswell, of Auchinleck, the celebrated biographer of Samuel Johnson. The father was Deputy-Grand Master of the Grand Lodge of Scotland, 1776 to 1778. Alexander, of whom I am about to

speak, was quite a poet and wrote "Jenny's Bawbee," "Jemy Dang the Weaver," "Good Night and Joy be with you a'," etc.

I visited the Burns Monument in 1878, and learned many interesting details concerning it. The planting of its corner-stone was a grand occasion for Ayrshire Lodge; deputations from twenty-four lodges were present, with bands of music, volunteer pipers and every appliance for making tuneful noises, of which tuneful Scotland is capable. To this day the old Masons of Ayrshire refer to that event as the proudest in their annals. The site of the monument is well chosen. There are few places in Scotland surrounded by so many literary and historical associations. The cottage in which Burns was born, the ruined walls of Kirk Allavary, the bridge over "Bonny Doon," and other places interwoven with the poet's life, are there within a short half mile.

The corner-stone was duly planted, having within its crypt the local newspapers and the British coins of the day. The inscription reads as follows:—"By the favor of Almighty God, on the twenty-fifth day of January, A. D. MDCCCXX, of the Aera of Masonry 5820, and in the 60th year of the reign of our beloved Sovereign, George the Third, His Royal Highness George, Prince of Wales, being Regent of the United Kingdom,

and a magnificent subscriber to this edifice, the Foundation Stone of this Monument, erected by public subscription, in honor of the genius of ROBERT BURNS, the Ayrshire Poet, was laid by Alexander Boswell, Esq., of Auchinleck, M. P., Worshipful Deputy-Grand Master of the Most Ancient Mother Lodge Kilwinning, (attended by all the Mason-lodges in Ayrshire), according to the ancient usages of Masonry. Thomas Hamilton, Jr., Edinburgh, Architect; John Connell, Jr., Builder and Contractor."

Bro. Boswell's address was extremely appropriate. One passage I am constrained to transfer:—"Poverty and disappointment hung around Robert Burns and haunted his path. But soothed and charmed by the fitful visits of his native muse, and crowned, as in a vision, with the holly-wreath, he wantoned in a fairy land, the bright creation of his own most vivid and enrapt imagination. His musings have been our delight. Men of the loftiest talents and of taste the most refined have praised them; men of strong and sterling, but untutored intellect, have admired them, the poet of the heart is the poet of mankind."

At the evening festival, which followed the public event, Bro. Boswell sang two of his own songs, the former one written for the occasion. My readers will agree with me that it is excellent poetry:—

Vain thought! but had Burns ever witnessed a meeting

Of souls so congenial, and warmed with such fire,

The wild flow of fancy in ecstasy greeting;
Ah! what might have been the bold notes of his lyre!

As rays by reflection are doubled and doubled,

His bosom had swelled to your cheering reply;

Soft sympathy soothing the heart that was troubled,

A smile for his mirth, for his sorrow a sigh.

Admired, but unaided, how dark ever his story!

His struggles we know, and his efforts we prize:

From murky neglect, as the flame bursts to glory,

He rose self-embalmed, and detraction defies.

A plowman he was;—would that smiles of false favor

Had never decoyed him from home and his team;

And taught all his hopes and his wishes to waver,

And snatching reality left him—a dream!

To rank and to title due deference owing,
We bow as befitting society's plan,—

But judgment awakened and sympathy glowing,

We pass all distinctions and rest upon—
MAN!

And from the poor hind who, his day's work completed,

With industry's pride to his hovel returns,

To him who, in royalty's splendor is seated,
If soul independent is found,—'twas in

Burns!

His birthright, his muse! like the lark in the morning,

How blithely he carolled in praise of the fair;

With nature enraptured and artifice scorning,

How sweet were his notes on the banks of the Ayr!

And near to that spot where his kindred dust slumbers,

And marked by the Bard on the tablets of fame,

And near the thatched roof where he first lisped in numbers,

We'll raise a proud tablet to honor his name.

Following this, the Rev. H. Paul, the acting Chaplain of the Mother Lodge of Kilwinning, delivered, with effect, the following piece, composed by himself for the occasion:—

Thy sorrows, Ayr, are like the dew of night
In pearly drops o'er nature's cheek descending,

To bid her vernal beauty beam more bright,
The tear and smile in lovely beauty blending;

For like the Hymn of Gratitude ascending,

With incense ever pleasing to the skies,
Thine and thy darling Poet's fame extending,

Thou hearest the voice of gratulation rise.

And lol on this auspicious holiday
 The Sons of LIGHT, in bright array,
 With many a mystic streamer flying,
 To minstrelsy with measured steps advance,
 And seem at times to weave the festive dance,
 At times to shake the spear or couch the lance,
 To feet unhallowed all access denying,
 The which they place by plummet, rule and square
 The precious monumental pile
 Of Ayr, the glory and the boast of Kyle.

Though frail the fabric which you raise
 The Poet's memory to prolong,
 Compared with that which speaks his praise,

The energy divine of song :
 Yet still our gratitude is due,
 Thrice loved, thrice honored friends, to you,
 Who bid the beauteous structure rise:
 And as our fond regrets were one
 When Coita wept her favorite son,
 So in your joys we sympathize
 When the whole world of taste and feeling turns
 Its gaze with rapture ever now on BURNS.

At a later stage, Deputy-Grand Master Boswell sung another of his own pieces, to the tune of, as we term it here, "The Star-Spangled Banner:"—

The glories of Masonry, who shall disclose?
 Its pillars on earth, but its arch the blue skies:
 The sun, moon and every bright star as it glows,
 Are emblems to us as they set and arise:
 The neutrals may stare
 At the Compass and Square,
 To Masons they rectitude plainly declare:
 And though in our Lodge like true Brothers confined,
 Our souls know no limits in love to mankind.

The pure Word of Him who gave life to us all,
 Bade one erring mortal another to aid;
 But while holy Masonry rests on our Ball,
 The three hallowed maxims here never shall fall;
 The union, how blest,
 Which through trial and test,
 Makes *Brotherly Love* in each bosom a guest;
 And the vile selfish dross, by the flame that is given,
 Purg'd clean from our hearts, brings us nearer to Heaven.

Ye Sons of St. Andrew, our tutelur Saint,
 In proud emulation your duty pursue;
 The cross ye can bear, neither weary nor faint,
 For what a man *should* do a Scotsman can do!
 Then true to each other,
 Let each royal Brother
 The first germ of wrath in benevolence smother,
 And blending philanthropy with song and wine,
Accepted and Free be your banquets divine!

Bro. Boswell was elected R. W. Master (and Provincial Grand Master *ex-officio*) in June of the same year (1820.) He served with dignity and firmness, and materially advanced the best interests of the fraternity. On the day of his election at the banquet "his social and convivial qualities greatly contributed to the entertainment, which passed off with true Masonic spirit, and characteristic harmony." He composed and sung the following song for that occasion, to the air of "Bonnie Dundee:"—

THE MOTHER KILWINNING LODGE.

Ye Sons of Kilwinning, our Mother revered,
 While memory lasts we shall honor HER still;
 And here in her Hall, to each other endeared,
 The warm grip we'll give, and the goblet we'll fill.
 The cobwebs of life, shaken hence by each frame,
 Remembered no more or remembered with shame;
 For here ranged all round in Masonic array
 We'll celebrate gaily *St. Thomas' Day!*

Though discord divide, in the cankering round,
 Still friendship unites where the TEMPLE has power,
 And sooner a Phoenix again shall be found
 Than one angry thought at this genial hour.
 While virtue endures and fidelity lives;
 We'll cherish the blessings that Masonry gives;
 And here in its spirit and under its sway
 We'll celebrate gaily *St. Thomas' Day!*

The following year there was a meeting of Provincial Grand Lodge, to present an address of loyalty to the Government. At the conclusion, the Grand Master sang the following song of his own composition. The tune is, "When in death I shall calmly recline," and if the reader will sing it through to that air, he will realize the beauties of the ode:—

Here below, in a vale of trial,
Immersed in folly, and rash and weak,
Clouds incumbering reason's dial,
We're wrecked in sorrow when joys we seek;
Lone and unheeded, 'midst vexation,
How low were thy lot, creation's lord,
Did no friend for consolation,
Enter in thy heart with the MASON'S
WORD.

While the world in toil and trouble,
Are bustling busy here and there,
Let the wretch his thousands double,
He'll find he sooner can double care;
But if a MAN with soul elastic,
The dross can despise for ore divine,
Firm, true, warm, enthusiastic,
We'll welcome that man with the MA-
SON'S SIGN.

Masons here, hand and heart united,
In conclave seated our cares beguile:
The cold be warmed, the warm delighted,
And glowing Harmony lend her smile:
And while in laugh and song we revel,
And lift the full goblet to the lip,
Ruled by Compass, Square and Level,
We'll pledge all round with the MASON'S
GARR.

Short our span! Ah, shorter the season,
While fire and fancy in vigor sway,
Led by virtue, and controlled by reason,
The trusty Mason must toil his day:
Like the proud Temple we, too, must
moulder,
Yet while there's life let's work to the
plan,
And o'er the green sod each sad beholder
Shall sigh for the MASON and honor the
MAN.

I find one more of the songs of this musical Master (Boswell.) It was composed and sung by its author at the consecration of the Blair Dalry Lodge (Dalry), December 20, 1821. The tune is, "The Auld Wife ayont the Fire," but I have no knowledge of the music:—

Our Mither's got anither wean,
A dinty wean, a sonsie wean,—
Our Mither's got anither wean,
Sae push about the whiskey.

Blair of Blair its daddy is,
For Blair Dalry maun sure be his,—
He'll warm your hearts, lads, till they bix,
When slookened wi' good whiskey.

Here honest men thegither meet,
Their brows to smoothe, their mous to
west,—
An' friendship's firet' stir and beat,
Sae push about the whiskey.

The Compass, Square, the Maul and a'
Still keep us right and gie the law,—
But fient a pillar e'er need fa'
For just a wee drap whiskey.

Auld Babel didna' mak folk dum',
Sae while a Mason can sit plum
Let care wi' reek gie up the lum,
Sae push about the whiskey.

Our Mither's got anither wean,
A dainty wean, a sonsie wean,—
Our Mither's got anither wean,
An' here's her health in whiskey.

This, I think, was the Grand Master's last production of the poetic sort. He presided December 21, (the next day), at the anniversary meeting of the Mother Lodge Kilwinning, and some three months afterwards was killed in a duel by the hand of one James Stuart, on account of a political squabble. Alexander Hamilton was then re-elected Provincial Grand Master, and held the position for several successive terms.

Before closing this paper, I append a song written by Archibald Mackay, the historian of the lodge at Kilmarneock. This tuneful brother is also honored on the rolls as "Poet Laureate" of St. John's, No. 22, at the same place. It is the fashion of several of the Scotch Lodges to elect some brother of poetic gifts as their poet laureate. The celebrated James Hogg, "The Ettrick Shepherd," held that place for a long time. The eloquent writer and poet, Rev. George Gilfillan, also held this office for several years.

It has long been the practice of the Grand Lodge of Scotland to appoint a "Grand Bard." The last who held

the title being James Ballantine, of the Lodge Roman Eagle, at Edinburgh. He published several volumes of his poems and songs, and ranks among the best of Scottish writers. The song by Bro. Mackay was "sung with genial feelings" by himself at a meeting of Mother Kilwinning Lodge, December 23, 1867. The June is, "A man's a man for a' that:"—

THE MOTHER LODGE.

Among the social sons of light,
I've often blythesome been, Man,
And here within the Mither Lodge
Some joyful nights I've seen, Man:
For aye to me there was a charm
In speech, in song, and crack, Man,
That made me weary for the time
When I'd come toddlin' back, Man.

I've seen the jolly-hearted Conn
Here often bear the sway, Man;
I've seen a Wylie, ever shrewd,
Masonic lore display, Man;
And now a Muir adorns the East,
A bright, a worthy name, Man,
Ee'll gie the Lodge anither heeze,
Anither wreath of fame, Man.

Wha hasna' felt a sacred joy,
A pleasure ever sweet, Man,
When by a mither's ingle-side,
Kind, conthie friends would meet, Man!
And here we feel the same delight,
When friendships we renew, Man,
Within our guid auld mither's ha',
Maung brithers leal and true, Man.

Wi' open heart she lo'es us a',
What e'er our lot may be, Man,
And aft she prays that a' our bairns,
In love, may aye agree, Man;
For love she kens can yield a charm,
To cheer life's fleeting scenes, Man,
And lead, to yonder Lodge, aboon,
Where joy unclouded reigns, Man.

Yes, muckle sense and worth is hers,
And proud she weel may be, Man;
For even kings, themselves, have sat
Fu' kindly by her knee, Man;
Then lang, lang may she keep her feet
To speak, or sing, or crack, Man;
And aye be blithe, as she hath been,
To bid us welcome back, Man.

The writer of the above is eulogized as "no mean follower in the wake of Burns."

I cannot help expressing my pleasure, nay, my pride, at finding one of

my own poems quoted in the proceedings of Old Mother Kilwinning. It was on the occasion of laying the corner-stone of the Fever Hospital, at Kilmarnock, September 27, 1867. R. W. Bro. Robert Wylie, Provincial Grand Master of the Ayrshire District (consequently the Master of Old Mother Kilwinning Lodge), presided. Ten lodges were represented: including St. James' Lodge, No. 135, at Tarboton, the lodge in which Burns held his membership. Three lodges work in Kilmarnock. For some reason, none of the Ayr lodges were present, though the two places are but five or six miles apart. The Marshal of the occasion was the well-beloved D. Murray Lyon, now Grand Secretary. The Tyler, was Bro. Ligerwood, of Kilmarnock, aged 83 years—the oldest mason present. The corner-stone was at the north-east corner, as accustomed. R. W. Bro. Wylie delivered a brief, but most beautiful, address, in which this passage occurs:—

—"Our life is but a span:—
"No summer-rose so frail as dying man;
"Did there no memory of our deeds survive,
"Death were more welcome than the happiest life."

These lines are a quotation from one of my pieces, commencing: "Tis but an hour," &c.

I will not close this article, without stating a fact, which always gives me pleasure to contemplate, viz.:—that I am an honorary member of Mother Lodge Kilwinning, as the following document proves:—

"TO ALL ENLIGHTENED!

"GREETING!—We, the Most Worshipful Grand Master, Deputy Right Worshipful Grand Master, Wardens and Secretary, of the Mother Lodge Kilwinning, do hereby certify that our well-beloved brother, Robert Morris, hath been regularly and lawfully enrolled and Affiliated in the Sublime Degree of a Master Mason, in this lodge, on the 28th day of August, 1878.

Given under our hands and seal
Mother Lodge Kilwinning,
this third day of September,
1878, and year of Masonry,
5882.

[SEAL.]

ROBERT WYLIE, A. G. M.
J. A. FERGUSON, A. D. G. M.
JAMES GILLESPIE, S. G. W.
JAMES GIBSON, J. G. W.

Extracted from our records by
Robert Wylie, Secretary.

The seal is large, nearly two inches in diameter. The epigraph is "Mother Kilwinning," *Nisi Dominus Frustra*. Within the field is a shield exhibiting the Compass upon the Square, surmounted by the Scotch thistle. On the right and left, round towers, and a third pendant, form a representation of Solomon's Temple in reversed order.

It is proper I should add that in the preparation of this paper, I have the aid of the "History of the Mother Lodge, Kilwinning, from the earliest period till the present time, with Notes of the Abbey (of Kilwinning), by Robert Wylie, Secretary of the Mother Lodge, Kilwinning, and P. G. S. (Secretary ?) for Ayrshire, Glasgow, 1878." The book was presented me, 19th February, 1879, by Bro. William F. Shaw, whose acquaintance I formed at Glasgow the year before. It is a volume of 392 pages, elegantly printed and largely illustrated. While it may well be claimed that few lodges in the world present such valuable materials for history as this one, yet few writers have made so good a use of the materials in their possession, as Bro. Wylie has of his. So far from being a dry, statistical compilation, this book sparkles with readable matter. Open it where you will, and every page will attract the eye with gems of authorship.

WOR. BRO. Capt. Dinton and some others, are "practicing" weekly at Huntsville; the brethren there have a fine lodge room, and in time will have an A No. 1 lodge.

THE LEVEL AND THE SQUARE.

BY BRO. ROB. MORRIS, LL. D.

We meet upon the Level, and we part upon the Square:

What words of precious meaning these words Masonic are!

Come, let us contemplate them: they are worthy of a thought;

In the very walls of Masonry the sentiment is wrought.

We meet upon the Level, though from every station come,

The rich man from his palace, the poor man from his home;

For the *rich* must leave his wealth and state outside the Mason's door,

And the *poor* will find his best respect upon the Checkered Floor.

We act upon the Plumb—'tis the orders of our Guide—

We walk upright in virtue's way, and lean to neither side;

Th' All-seeing Eye that reads our hearts, doth bear us witness true,

That we still try to honor God, and give each man his due.

We part upon the Square, for the world must have its due;

We mingle with the multitude, a faithful Band and true;

But the influence of our gatherings in memory is green,

And we long upon the Level to renew the happy scene.

There's a world where all are equal—we are hurrying towards it fast;

We shall meet upon the Level, there, when the gates of death are passed;

We shall stand before the Orient, and our Master will be there,

To try the blocks we offer with His own unerring Square.

We shall meet upon the Level, there, but never thence depart:

There's a Mansion—'tis all ready for each trusting, faithful heart;

There's a Mansion and a Welcome, and a multitude is there

Who have met upon the Level, and been tried upon the Square.

Let us meet upon the Level, then, while laboring patient here;

Let us meet and let us labor, though the labor be severe;

Already in the western sky, the signs bid us prepare

To gather up our Working Tools, and part upon the Square.

Hands round, ye faithful Brotherhood, the
bright, fraternal chain,
We part upon the Square below, to meet in
Heaven again!
What words of precious meaning these
words Masonic are—
We meet upon the Level, and we part upon
the Square!

◆◆◆◆◆

PRESENTATION TO BRO. E. R. WELCH.

At the regular communication of Ancient St. John's Lodge, No. 3, Kingston, held in their hall, on Thursday, the 2nd April, a very pleasant evening was spent. M. W. Bro. Jas. A. Henderson, at the request of the Master, called Bro. E. R. Welch to the front of the dais, and on behalf of the brethren of the lodge, presented him with a handsome silver-service, consisting of a tea or coffee urn, and a large, tilting water-pitcher, with a slop-basin and two goblets. The following inscription was on each piece:—

“Presented to Bro. E. R. Welch by the brethren of Ancient St. John's Lodge, A. F. & A. M., as a mark of esteem and regard. Kingston, Can., April 2nd, A. D. 1885.”

M. W. Bro. Henderson, in making the presentation, said:—

“Bro. Welch,—About this time last year, I was called on by the brethren of St. John's Lodge to present to its Secretary a past master's jewel, as a token of their fraternal regard and esteem. On that occasion, I remarked that “an efficient Secretary” and a “careful Treasurer,” may well be likened to the two emblematical pillars in the lodge. You, Bro. Welch, represent one of these pillars, the one whose name, literally, translated, is, “In thee is strength;” and bearing this in mind, that duty is the more pleasing, which has devolved on me, to present you, the Treasurer of Ancient St. John's Lodge, with this handsome silver coffee-service and tilting water-pitcher, with goblets and basin. They are given by the brethren as a mark of their appreciation of your faithful

services as the Treasurer of this lodge for the past twenty years, and here I would cordially remind those brethren who have become members of this lodge within the last twelve years, that this is the second mark of esteem, the first being the presentation of your portrait to your estimable wife by the brethren. You have had the continuing confidence of this lodge; and you have so carefully managed its monetary affairs, that its prosperity is, in a measure, owing to your prudence and watchful oversight. Your kindly presence is with us at nearly every meeting, and certainly at all initiations, and long may you be spared to us. When men like you remain for so many years attached to the craft, the world must acknowledge that within our lodges there exist those principles which all good and true men profess, and which surely lead to useful and virtuous action, and a godly life. Brother, you are known and accepted as a just and upright man and Mason. You have persistently adhered to that erect position in which you stood at your initiation over thirty years ago, and you have faithfully carried out and fulfilled the recommendation then given you, hence these spontaneous offerings of the brethren far and near. Within a few years hence, this lodge will be celebrating its centenary, and I pray the Most High that you may be spared to assist in the celebration of that event, and I trust that you may then wear the badge of office as the Treasurer of Ancient St. John's Lodge. I heartily congratulate you, most worthy brother.”

Bro. Welch, in replying, said that he accepted the gift in the same spirit in which it was given. He cordially thanked the brethren for their kindness and appreciation of his humble services. He was now an old man, and could not expect to continue very many years longer among them, but he would keep their beautiful and valuable gift as an heirloom, to be handed down to his family. He

was much affected with these renewed marks of fraternal esteem, and concluded, by asking the M. W. the Past Grand Master, and the brethren, to excuse a lengthened reply, as his heart was too full to give such utterance to thankful feelings as he would have wished, and as the testimonial deserved. After the presentation, the brethren were called from labor to refreshment, and a happy hour was spent in good fellowship and congratulation. Quite a large number of Masons from other lodges in the city were present, as well as visitors from other parts of the Dominion.

THE UNRECORDED YEARS OF THE CRAFT.

When we consider that from the beginning, the established policy of Freemasonry has been to commit to writing as little as possible concerning the actual life of the craft, and when we remember that the art of printing is a modern invention, only some four centuries old, it is not matter for surprise that we know so little of the history of the Masonic fraternity, not only in the primitive times, but even in the Middle Ages comparatively near to our own era. Indeed, it is remarkable that we have so many manuscript Constitutions and Old Charges preserved as are now in the possession of old lodges, or of public or private libraries, when we recall the fact that at the so-called "Revival" in England, in A. D. 1717, the policy was to destroy rather than to preserve the old records of the craft. Notwithstanding all this, though year by year the past is becoming more remote, the possibility of recovering some of these documents, long hidden away or lost, is improving. Old muniment chests and old garrets, when compelled to give up their possessions, sometimes present records of the greatest value. Thus are old minute books and MS. Constitutions discovered, and little by little our vista is extended into the

centuries anterior to those now regarded as historic. Yet, what we are now absolutely certain of, is inadequate to the demands of an enlightened curiosity. We crave a knowledge of the details of lodge life when Sir Robert Moray was made a Mason at New Castle, England, in A. D. 1641; when Elias Ashmole was initiated at Warrington, in Lancashire, in 1646; when Randle Holme was a member of the Chester Lodge, in 1665; and generally prior to 1686, at which date, according to Aubrey's "Natural Historie of Wiltshire," then just completed, "the Fraternity of Freemasons" * * * "have severall lodges in severall Counties" [of England]. Then, prior to that, how gratifying it would be to know something at least concerning the inner history of the lodges of the Cathedral-builders in Great Britain and on the continent of Europe; the particulars of their connection with the monasteries, the transmission of their art to them from the prior building corporations and guilds, and their derivation, in turn, from Byzantium and the Orient. Then what would we not give to penetrate to the arcana of lodge life in Palestine in King Solomon's era, and in Egypt in the Mysteries of Osiris? How we should like to learn of the stimulus given by all of these instrumentalities to the impulses of genius among the elder craftsmen, which resulted in the triumphs of architecture in ancient and mediæval times. How we should delight to verify legend, and change it into history. The poet, Longfellow, was right:—

"The legend, I feel, is a part
Of the hunger and thirst of the heart."

Now, we have only the paucity of a few attested facts, while, if the past were unfolded to us, we should see as we are seen, and know as we are known. Will this ever be? We have faith to believe that it will—measurably, at least. The delving, antiquarian, archæological spirit, is actuating not a few prominent, able

and laborious brethren, and their efforts have already revealed many interesting facts in the past, and have stimulated Freemasons everywhere to be on the *qui vive* for the discovery of other ancient records. There is a growing demand for information concerning that long period which now includes the unrecorded years of the craft, and all analogies justify us in expecting that the demand will be gratified, and light gradually be shed upon these dark ages. A few years ago, the histories of Ninevah, Babylon, and Egypt, were almost closed books to us; but since the labors of Layard, Bunsen, Wilkinson, Mariette, Lenormant, and Rawlinson, have uncovered the ruins and discovered the relics of those mighty empires, we have come to feel almost familiarly acquainted with their peoples, who flourished millennials ago. So it may be in Freemasonry. The events of the past are irrevocable, but evidence concerning them is not irrecoverable. Even in the case of a mystic fraternity like that of the Freemasons, sufficient *dissecta membra* of its once complete records may yet be found, out of which may be reconstructed a satisfactory sketch of its continuous career, and of the early manners and customs of the craft. The last twenty years have been marked by remarkable discoveries in this respect, which justify us in anticipating a continuous succession of fortunate "finds." Indeed, we have only just set out upon the quest. Not only is the literature of Freemasonry a rapidly growing one, but not a few of the brethren who are engaged in the labor of diffusing light to the craft, are gifted with rare ability. They are patient, laborious workers, critical scholars, bold and fortunate discoverers; and actuated, withal, by the most loyal affection for our ancient and honorable fraternity. We wish them "God speed" in their labor of love. "More light," is the earnest cry of earnest craftsmen, and more light is dawn-

ing, year by year. We can bear the full effulgence of the sun of truth. We crave to know all of the past. Little by little this knowledge shall be ours, until the unrecorded years of the craft are crowded off the pages of Masonic history.—*Keystone*.

WISCONSIN ON QUEBEC.

Our thanks are due to R. E. Comp. John W. Laffin, Grand Secretary, Milwaukee, for a copy of the Proceedings of the Grand Chapter of Wisconsin, for 1885, from the Foreign Correspondence of which we take the following with reference to Quebec and the English Mark Lodges in Montreal:—

"The reminder that Quebec is not a Sovereign State, in a Masonic sense, will strike those of our brethren who live this side the line as particularly refreshing.

"The claim is also made on behalf of St. Paul Lodge, that it was organized in 1871, prior to the formation of the Grand Chapter of Quebec. The facts are, that if it was organized at that time, while the Province was under the dominion of the Grand Chapter of Canada, to whose rights the Grand Chapter of Quebec succeeded; that Canada protested against the invasion, and the lodge was practically dead, holding no meetings and making no returns, until 1881, when it was resuscitated at the time Victoria Lodge was organized.

"Latterly, our English brethren have made the astonishing discovery that the legal aspect of the case is an important element, and that the Grand Chapter of Quebec exists in defiance of civil law! How does that comport with the proposition above quoted, to effect an amicable adjustment, provided Quebec acquiesces in the invasion? Is it not a proposition to become partners in law-breaking?

"The fact stands out clearly, that our English brethren have a bad case, and are bolstering the bad cause with bad arguments."

Our thanks are due to R. W. Bro. McCuller, for a little pamphlet on "Royal Freemasonry," which first appeared in *The Keystone*. This little book is remarkably interesting, and reflects great credit upon the compiler.

EDITORIAL ITEMS.

ABOUT EXPOSES.—Remarking upon the recent Andrieux pretended expose, in Paris, the London *Freemason* well says:—"Since 1724, one hundred and sixty years ago, we have been inundated with pretended revelations and pseudo-explanations of Freemasonry. What effect have they all had? None! positively less than none, if that be possible. A French abbe, bolder than his English contemporaries, declared that he had 'exposed' and 'crushed' Freemasonry about one hundred and forty years ago. And yet Freemasonry survives. The assailants of Freemasonry may be divided into two great classes—those who profess to be Freemasons themselves, those who declare they are not Freemasons, but have become possessed of the papers of some defunct, if mythic, Freemason. The goat and the branding, are not more absolutely false and ridiculous than their lame stories, their mendacious asseverations. In the first case, the writer comes before the world, on his own confession, a self-asserting breaker of Masonic and human obligations, and he can neither long expect the credence, much less the sympathy, of the world. In the second case, if he pretends to explain, what he confessedly knows nothing about himself, on the faith of another's evidence, who is nameless, unknown, and non-existent, he is either palming off a deceit, or suggesting a deliberate imposture to his hearers and readers; and thus it is, that between this 'Scylla and Charybdis,' all such affected revelations and arrangements of Freemasonry have failed of their object, fallen short of their aim, and have been rejected by the common sense, common honesty, and common truthfulness of the world in which we live. America, where that great army of faithful brethren has lived down 'the lie' of the Morgan episode; where fanaticism and ignorance today are even quoting Scripture, like a

certain Satanic personage is said sometimes to do, to prove the abstract and concrete wickedness of Freemasonry proper; and where our brethren are marching on steadily and steadfastly, a 'great host, unappalled and unwavering,' we know how idle such attacks have proved to be, and how Freemasonry can and will trample all such foes and all such antagonists beneath its feet. And so it will ever be. Wherever its true and healing principles are rightly professed, wherever its living reality of loyalty and charity is verified and demonstrated, wherever its great banner of tolerant Brotherhood is displayed, there we find a phalanx of good men and true, trying to 'leave the world better than they found it,' asserting the sacred right of a conscientious individualism, and aiding successfully in the advance of the human race, as pioneers in the great and glorious struggle of civilization, light, right, and truth."

PRECEPT AND PRACTICE.—We may talk of religion, its doctrines, its precepts, and its privileges; we may talk of philosophy, with all its train of human perfections, and human acquirements; we may become Masons, boast of its secrecy, its science and its morals; put on all its gaudy trappings and ornaments, and decorate ourselves with its richest external jewels. But if our religion is destitute of love to God, and charity toward our fellow-creatures; if our philosophy is destitute of philanthropy, or if our Masonry is destitute of the activity of doing good, away with religious profession, it is but an empty name; away with philosophical sentiment, it is but as sounding brass; away with Masonic pretensions, they are but as tinkling cymbals.—*Inwood.*

W. Bro. A. P. COCKBURN, M. P., is the W. M. of Murray Lodge, U. D., Beaverton.

THE UNPARDONABLE SIN.—The Supreme Council, 39°, A. & A. S. R., for the Southern Jurisdiction, by statute provided:—1. That no Mason of the Rite, who has united, or shall hereafter unite, "with any spurious organization, pretended to be of the said Rite...shall ever, by any...power or authority of the Rite, be again received into its bosom, under any circumstances or in any manner whatever: nor shall be recognized if so undertaken to be re-admitted by any ...power or authority of the Rite outside the Southern Jurisdiction." 2. No person who has...or may hereafter be a member of any body of...any spurious and illegitimate pretended power of the A. & A. S. R., or who shall have received, or shall hereafter receive any pretended degrees of the Rite, shall ever be healed or regularized by means of any treaty, agreement, or process whatever...and shall not be invested with the degrees of the Rite...except upon petition therefor, and election by unanimous vote upon secret ballot..." For the life of us we cannot understand the necessity of such stringent laws, to cut off without hope, those who may have erred innocently. Well, the fiat has gone forth, and may be all right, but we do not believe it even if the *ex post facto* part was out of the way. "If this be treason, make the most of it." There is a book as old as the A. & A. S. R., but which may be found in its lodges and consistories, from which we extract these words:—"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—*Mas. Home Journal*.

WHEN will the Grand Lodge of Canada see the injustice of allowing dues to accumulate, during the period a brother is suspended for non-payment of dues? When a man has no privileges, he should not be charged. Strike those behind-hand off the roll, but do not charge them for what they do not get.

THE mantle which surrounds the female character, is made of so delicate a texture, that even the breath of surmise will sully its purity; and that secrecy which gives value to our indispensable labors, would render it, in the eyes of a censorious world, obnoxious to the blasts of suspicion. Man is formed of coarser materials, and in a rougher mould; he is doomed to encounter dangers and difficulties; he is apt to become morose, vindictive and inexorable; he needs all the influence of Masonic discipline to soften the ruggedness of his nature, to quiet his angry passions, and to render him mild, tolerant and humane. But how different the attributes of the last and more perfect part of creation. Who that has seen the seraph form of beauty, bending with fond anxiety over the cradle of sleeping innocence, and guarding with a mother's care its infant slumbers; who that has beheld the tender wife, soothing the sorrows, encouraging the hopes, and whispering comfort to the bosom of the afflicted husband; or the affectionate daughter, supporting the tottering steps of declining age, and smoothing the pillow of sickness; who that has seen woman, ever susceptible of generous emotion, dispensing blessings with "a hand open as day to melting charity;" who that has known her as the ministering angel in health and in sickness, in weal and in woe; who that has seen, and known, and felt all this, would willingly subject her to vocations appointed by Providence exclusively for masculine exertion? Among the foremost ranks of her guardians and protectors will Masons ever be found; they cannot be accessory to a violation of the laws of nature.—*Detroit Times*.

THE Scottish Encampments in St. John, N. B., are as "cantankerous" as ever. They have had every offer made them by the Canadian Frateres, but "No;" it is "All self,"—"Rule or Ruin."

THE principles and privileges of Masons are open to all, whose capacities qualify them for exercising the one, or imbibing the other. But, let it not be vainly supposed, that every individual who enters our mystic sanctuary is necessarily a Free and Accepted Mason. Far from it; and brother Masons, however humiliating the reflection, too true it is, we must acknowledge to the world the lamentable fact, many, after long trial and strict examination, have come out of the furnace, seared and scarred, disqualified and unworthy. Many, too many, have been "weighed in the balance and found wanting." They only who hold out to the end, who in all situations, and in defiance of every temptation, prove themselves trust and trusty, catch the unquestionable element which animates the craft, and incites them to deeds of honor and noble daring. He who can faithfully represent that certain point within the circle embroidered by the parallels of Christianity, on whose vertex rests the volumes of inspiration, and wherein are contained the commandments on which hang the law and the prophets, may well claim with the philosopher of Samos, *Ureka*, I have found it; and it will not require the sacrifice of a hecatomb to secure to him the benefits of the discovery.

—*Ex.*

MASONRY is founded, in the fitness of things, relatively to men exclusively, which forbids the idea of subjecting female tenderness to the preparatory dispositions for initiation, and to the labors required to secure advancement. Besides, the implements of the craft are not adapted to the delicacy of the female hand. Deity has designed the fair sex for a different and no less enchanting sphere in the wide range of intelligent existence. The advancement of female happiness, the protection of widows and orphans, the defence of "injured innocence, and suffering virtue," seem peculiarly allotted to the harder sex,

and among none more than among Masons, have these laudable objects been cherished with more devoted zeal, from time immemorial. All that is lovely, all that is virtuous; all that is dignifying to the most charming and amiable part of creation, is held by Masons in sacred reverence. Eden was a wilderness, its fragrance was wasted in the "sad solitude" of man's companionless hour, "till woman smiled." She is "the glory of man."—*Detroit Freemason.*

CANADA.—The so-called Grand Lodge of Ontario seems to be tenacious of life. That it is an irregular organization, admits of no doubt; yet it has a large and increasing following. Its Tenth Annual Communication has recently been held at Toronto. Grand Master W. T. Rowland reported a flourishing condition of affairs throughout the jurisdiction. He stated that during the last year, Warrants had been granted for two new lodges, and that there had been gains of membership in most of the old lodges. It is evident that something ought to be done to heal the schism which has so long prevailed in the Province of Ontario. If the Grand Lodge of Canada would take hold of the matter with energy and in the right spirit, seemingly a way could speedily be found for the adjustment of difficulties.—*Freemasons' Repository.*

THE influence of Masonry for good is felt throughout the whole civilized world. It finds its way into the hamlets of the poor, and into the palaces of the rich; the home of the widow and orphan is gladdened by its generous hands, and the weary traveler is cheered by its beneficence. It restrains man from the commission of crime and injustice, and stretches forth its hands to remove temptation from the erring; it is active in all those things which tend to elevate mankind, and is the relentless enemy of vice in every form.—*G. M. Bro. Church, of Colorado.*

MASONRY, PRACTICAL.—Of what use is Masonry, unless it be made practical? Why expend time, labor, and money, in perpetuating the impracticable? Practical Masonry, is the application of its knowledge to the experiences of life; to our surroundings, to our social, business, and civic relations. The term, Brotherhood, is meaningless, unless associated with charity; and charity is but half developed when restricted to the humane duty of alms-giving. Masonic charity, in its broad, unselfish sense, is to do unto others as we would that others should do unto us. It is the charity that seeks for truth, honesty, and respect for the rights of others; fosters knowledge, freedom, and toleration, and searches and strives after the good. It is the absence of this charity that is the chief cause of personal difficulties, passionate accusations, petty selfishness, and intolerant opinion—all producing a bitterness, which, sooner or later, affects the fraternal relations within the lodge, and in the sapping and mining of its harmony; impairs, if not destroys, its effectiveness.—*John Mills Brown.*

TORONTO should be a district by itself; so should all that section lying north of and including Orillia. Our Districts, as a rule, are altogether too large, and require a thorough revision. From fifteen to twenty lodges, in any one District, is quite sufficient. Another point is, every lodge on being officially visited, should pay the expenses and per diem outlay of the D. D. G. M. It is not right to expect men to give up their time, and pay their own expenses as well. The fact is, many cannot afford it.

THE Grand Master of Louisiana, would expel all Masons who get intoxicated, and those Masons who sell to them. Well, there is more reason in this, than in "stopping" a man, after he has been accepted, as another Grand Master did, because he had an epileptic fit.

THE TRIENNIALS.—Rev. John D. Vincil is very vigorous in his expression of opinion in regard to the way the Knights Templars spend their money in making pilgrimages to the city where the Grand Encampment assembles in triennial conclave. Our distinguished brother is a M. E. minister, a resident of St. Louis, and since the death of the lamented Gouley, has been Grand Secretary of the Grand Lodge of Missouri. An extract from his recent screed, will indicate the tenor of his criticism:—"The great triennial boom started in St. Louis in 1868, and it has been booming ever since—being more of a boom than anything else. As this national exhibition began its continental and triennial peregrinations in this city sixteen years ago, it must needs re-appear here, and furnish evidence of growth and improvement. From the reputation made here in 1868, improvement is desirable, for time and distance do not lend enchantment to the view of what was then done and seen under the name of Christian Knighthood. We will not particularize. As the exhibition here was the 'biggest thing' ever seen on the continent, St. Louis must be thrown into the shade by the next seat of the conclave. And thus has grown up a spirit of rivalry between 'pilgrims' of different cities, as to which shall have the biggest display, with the incidents, especially the latter. Chicago, which must be big or nothing, determined to distance all competitors. And she did it in many ways not to her glory. Now, St. Louis must put Chicago to shame, if it takes three years' work and millions of money to do it."

THE late Bro. Longley belonged to every branch of Masonry that has ever been organized in Canada; and was the introducer of many of the more important rites. He was known as a ripe Masonic writer and scholar in almost every country in which Freemasonry exists.

THE LATE BRO. "TOM THUMB."—
 Bro. Rob. Morris contributes to the
 New York *Dispatch*, the annexed
 item:—"You remember poor Bro.
 Charley Stratton, professionally styled
 'Tom Thumb.' He was visiting
 Syracuse once, and sent in his name
 to the lodge. Bro. John Sheville was
 present, and vouched for him. The
 Master sent out the largest man in
 the lodge, Bro. Orrin Welch, to intro-
 duce him. Nobody knew who was
 coming, and when the door was open-
 ed, and that little mite of humanity
 came in, holding on to Orrin's little
 finger, and running with all his might
 to keep up with Orrin's mighty stride,
 the sight was one not readily forgot-
 ten. I recently came across some
 lines written as an obituary of poor
 Tom:—

One more great man is taken from our midst
 Great in his littleness. Farewell, Tom
 Thumb!

Though history may record no deed thou
 didst,

Worthy remembrance in the days to come,
 Thou wert a mortal of no common mould,
 And 'mid heroic names of high degree
 Fame shall present one little niche to hold
 A statute—nay, a *statuette*—of thee.

A small Napoleon, though no conqueror—
 A general, though not made of sterner
 stuff;

Thy glory was not won through tears and
 gore—

The size,—or want of it,—was quite
 enough!

Thou welcome guest in every royal court,
 The cynosure of each admiring throng,
 Plaything of princes—well our span is *short*,
 And none can say that thou hast lived
 too long.

Honor and wealth, and well-deserved re-
 pose

Lit thy last years; the only drop of gall
 Was when some younger rival dwarf arose.
 Greater than thou in being still more
 small.

Farewell, Tom Thumb! and o'er thy tiny
 tomb

May tears as big and numerous be shed,
 And native flowers as plenteously bloom,
 As if a giant, not a dwarf, were dead!"

THE Proceedings of the Sovereign
 Sanctuary are out, but not yet dis-
 tributed. They are worthy of care-
 ful perusal.

ENGLISH MASONS are distinguished
 for the generous support they give to
 their charitable institutions, which
 accomplish so much in the way of
 education and relief. Their benevo-
 lence, as thus practically shown, is
 proverbial. And yet, there is much
 distress, appealing specially to the
 Masonic organization, for which the
 present system and means of relief
 are wholly inadequate. The London
Freeman refers to harrowing tales of
 personal need, and declares that
 something ought to be done at once
 to meet the demand of widows and
 orphans appealing for Masonic help.
 It suggests that a special aid society
 might be formed, to look after and
 assist, temporarily at least, those who
 cannot be provided for by the estab-
 lished institutions of Masonic relief.
 Evidently, there is a good deal of
 suffering among those who have a
 just claim to Masonic sympathy and
 helpfulness.

PRAYER FOR CANDIDATE IN THE
 SECOND DEGREE.—"We supplicate the
 continuance of Thine aid, O Merciful
 Lord, in behalf of ourselves and him
 who kneels before Thee. And grant
 that the work done in Thy name,
 may be continued to Thy glory, and
 evermore establish in us obedience to
 Thy divine precepts.—Amen."

We supplicate Thy gracious aid,
 And sovereign Lord implore Thee
 To grant Thy blessings on ourselves,
 And him who kneels before Thee.

May the work thus in Thy name begun,
 That marks our mystic story,
 Be still continued, and be done
 And ended to Thy glory.

May it establish in our hearts
 Obedience to Thee ever,
 Instill Thy precepts in our minds,
 And fix them there for ever.

—Bro. C. H. Poole.

WE are in receipt of *The Oddfellows'*
Register and Masonic Journal, publish-
 ed monthly, at Portland, Me. Bro.
 Wm. H. Smith has charge of the Ma-
 sonic Department, of which there is
 "a great deal too little." We are
 glad to exchange.

SPRY LODGE.—Spry Lodge, Fenelon Falls, Ont., is progressing rapidly, and most satisfactorily. It has plenty of work, and new applications are received at every night of meeting; at the last regular meeting, no less than six were received. The membership now is about thirty, though, when it started last August, there were only seven members. The greatest precautions are taken to admit none but those who are worthy. The lodge-room is nicely furnished: pictures adorn the walls, and an organ is used for the music in all the ceremonies, and in opening and closing. (By resolution of the lodge), no liquor, or any intoxicating drink, is permitted at its refreshments. Generally, the lodge is progressing favorably, and if the brethren of Fenelon Falls keep on the way they have begun, Spry Lodge promises fair to be among the first in the country.

THE *International Masonic Review*, declares that Judge Burt has established some so-called Masonic bodies in the Canadas. As the judge does not at present belong to the fraternity, having been expelled from the craft by the Grand Lodge of Michigan, Masons paying him money for so-called degrees, are only throwing away their cash. We understand his organizations are principally among members of the so-called Grand Lodge of Ontario. We cannot recognize any man as a Mason, who is expelled by his Grand Lodge; and, if the gentleman alluded to was wrongfully expelled, he should take the proper steps to be reinstated. Cut a man off from Ancient Craft Masonry, and it should sever him from all other rites or orders of the fraternity. The lodge is the trunk of the tree, and *les hauts* grades merely branches. Kill the trunk, and the branches wither and die.

THORNE LODGE, No. 251, G. R. C., proposes to hold a conversazione at the beginning of next month.

THE Laureate edition of the poems of P. G. M. Bro. Rob. Morris, L. L. D., of Kentucky, is now passing through the press. Appended to it will be a registry of the names of all subscribers. The first edition will be limited to five thousand copies, at five dollars each. For a copy, address Dr. Rob. Morris, La Grange, Ky.; or Knight & Leonard, 107 Madison street, Chicago. Bro. Morris is now completing his lecture engagements in New York for the season, and at the close of the present month will return to his "old Kentucky home." We trust his closing years will be cheered by a liberal subscription to this, his last, best, greatest work.

THERE can be found men in this age of light, who would persist in not allowing others to gaze upon nature save through spectacles of their own recommendation. Petty despots, clothed with brief authority, in a desperate attempt to inflate frog-like carcasses to a bovine capacity, generally underrate the intelligence of their presumptive subordinates, for at this late day, we believe that the face of any free born American, a Mason particularly, would crimson with merited shame, when it is decreed to him to abstain from indulgence in any laudable occupation it suits his individual will to select for his own happiness.—*Ex.*

"TO REGARD the institution of Freemasonry merely for its forms and ceremonies, is an idle waste of time. To appreciate its importance, and make it a medium of usefulness, we must have a correct conception of its real purposes. Hence, a recognition of Masonic duty requires application of mind, to fully understand the laws and regulations governing the fraternity."

THE Cerneau Supreme Grand Councils of the Scottish Rite in Canada, are contemplating an union. So mote it be.

HUMORISMS.

When a couple make up their mind to get married it may be called a tie vote.

No man of honor will steal a kiss from a girl when he can just as well give her one.

A ring around the moon is the sign of rain. A ring around the sun is the sign of a fight.

The best way to improve woman's lot is to build a house on it and put a good man in the house.

A Yonkers bride received, among her wedding gifts, a receipted bill of \$9, for gate hinges, from her father.

All animals have their good points, but for abundance of the same none can compete with the porcupine.

Selfishness shows itself early in life. The bitterest medicine is sweet to a boy if he thinks his younger brother wants it.

"Bother her decency! Can she cook collops!" cried an old Scotch lady, when a cook was recommended to her as a "decent woman."

A singer, in a Michigan college paper anxiously inquires: "Why comes not my lover to me?" Have you thought to chain up the dog?

Latest from the Conundrum Club: "What is the difference between a car line and burglary in a bakery?" One is a railroad and the other a roll raid.

"I wonder," said a bonnie lassie, "what our Jock sees in the lasses, that he likes them sae well. For my part, I wadna gie ae lad for a' the lassies e'er I saw."

It is said that at learning to swim women are quicker than men. This is probably because the custom of wearing trains has learned them to kick out gracefully.

Papa—"Yes, Harry, it is supposed the moon is inhabited and is largely populated." Harry—"Mustn't the people be dreadfully crowded, specially when its half moon?"

"Your honor," said an Irish servant to his master, "Mr. So-and-So said you was not fit to clean his shoes." "And what did you say, Pat?" "Faith, I said you was."

"What One Girl Did" is the title of a new story. She doubtless did the same as all other girls do—jumped up on a table and frightened a poor little mouse to death.

"Mamma," said a little girl, "I think I've got ammonia." "You mustn't say ammonia, dear; you must say pneumonia." "But it ain't new, for I think I had it yesterday."

"What makes you love me?" asked a young mother of her little daughter. "I don't know mamma," was the reply; "but I fink it is because I have known you so long."

This is the season when the domestic who has been letting the furnace go out every other night all winter finally gets the hang of it and keeps the family in a continual Russian bath.

A man was selling a horse, and the would-be purchaser, inquiring as to his leaping powers, asked, "will he take timber?" "He'll jump over your head," was the answer; "I don't know what you call that."

A housemaid in the country, boasting of her industrious habits, said quite innocently that on a certain occasion she rose at four, made a fire, put on the kettle, prepared breakfast, and made all the beds "before a single soul was up in the house."

Foots, being asked whether the infant child of a very weak minded father did not resemble its parent, replied, "I am not so good a physiognomist as to know whether father is like the child; but this I know, there is a good deal of the child about the father."

"Say, Pat, whatever made you go to work for old Uncle Dan? He's the meanest man in the country." "Mane is it?" said Pat; "why, shure an' he's the foinest aisyest-going master iver I had, bedad. He gives a man fifteen hours to do a day's work in."

The Boston girl never says "Don't you forget it." She merely remarks: "Pray, allow not the remembrance of the circumstance to be relegated to oblivion." Then she readjusts her spectacles and beams blandly on her helpless victim.

"What would you do if I should die?" asked a wife of her husband, as she laid her fair white arms around his neck. "Well, really, my love, I hadn't thought of it," he answered, abstractedly, "but I presume I'd bury you."

Woman is a lovely, witching creature, self-denying, tender, gentle, and never in the least inquisitive, but she rarely allows, her husband to get his overcoat off when he gets home after staying away over a single meal, before she asks him,—"What did you have for dinner?"

Bonnet strings are going out of fashion, and the husband who feels glad at the economy in ribbons had better inquire as to the cost of the diamond-mounted skewers which are to take their place before he begins patting himself on the back.

Doctor—"Tell me exactly what your condition is. Do you have night sweats?" Patient—"Yes, almost every night." Doctor—"My dear sir, this begins to look serious. How long do they last?" Patient—"About as long as I have to tote the baby up and down."

The Canadian Craftsman.

Port Hope, May 15, 1885.

OUR SLAUGHTERED BRETHREN.

The rebellion in the North-West has proved to us, as others, the uncertainty of life. Our brave brothers responded, as true Canadians, to the call "to arms," and some of them, we regret to announce, have bitten the dust. Their names, however, will be remembered by their country, and cherished by their brethren. They fell nobly, fighting with their face to the foe, in the discharge of their duty and in defence of their country. Our whole volunteer force has, scattered throughout both rank and file, Masons of high and low degree. General Laurie is Past Grand Master of Nova Scotia; and the intrepid Capt. Forrest, whose unerring shot made Dumont's brother, the half-breed who killed Alick Ferguson, bite the dust, is Grand Master of Manitoba, and Past Grand Master of the Sovereign Sanctuary of Canada; whilst Col. Kennedy, the Christian soldier, was hastening from the one war with his voyageurs from the Soudan, where he had been serving his Queen, to the defence of his own land, when in London he sank a victim to small pox. He, too, was a prominent Mason, being a Past Grand Master of the Grand Lodge of Manitoba.

We are pleased to note the ready reply of loyal Canadians, and especially Canadian Masons, to the call "to arms." There have been no cowards in the volunteer ranks of Canada. Our men have made forced

marches that would have done credit to hardy veterans; in every engagement, fighting against great disadvantage, they have bravely met the foe, and fallen with their face to the enemy. And now the news of the crowning victory reaches us, and although at a heavy cost of life, we feel that the danger is past, and that the rebellion is crushed, and the day is won.

To return however to "Our Slaughtered Brethren." One (whose name we have mislaid), was a member of Civil Service Lodge at Ottawa; whilst the two who fell at Fish Creek, Lieut. Swinford and Private Ferguson, both of Winnipeg, where, on the 6th inst., they were buried with military and Masonic honors. We should be pleased to publish brief biographical sketches of these victims to a fanatical outbreak, and to their sorrowing friends, on behalf of the Masonic fraternity, we express our deepest sympathy.

LODGE DUTIES.

Too many of our brethren are decidedly remiss in their lodge duties. They apparently entertain the idea that if they attend their lodge on special occasions, such as on the official visit of the District Deputy or some other dignitary, it is all that is required of them; and we would here remark that some of the most prominent Masons in the Grand Bodies of Canada are particularly derelict in their duties in this respect. Every Mason should make a point of attending his lodge with regularity and punctuality. From the Master down to the youngest Entered Apprentice, it is most important that

this duty should be regularly attended to. The lodge that only has a meagre attendance, a bare quorum, will in all probability die or so drag along its existence as to be unworthy of a Masonic name.

It is the bounden duty of the Worshipful Master of every lodge to make the Communications of his body of such an interesting character that few would like to stay away. There is so much in Masonry to interest and instruct that the evening spent "in lodge" should be looked forward to as a holiday and a festivity. One point we think is not sufficiently attended to, and that is "evenings for practice." The younger brethren can learn much more in a "moot" lodge than they can during the actual performance of the ceremonial. The reason is obvious. In a practice, the ceremony can at any moment be stopped, questions asked, answers given and explanations made, which could not be done during the actual working of the ritual.

Again, there is no necessity of making lodge work all labor; let there be an intermission filled in with interesting and instructive addresses, mingled with music, song and recitation. Cold formality is out of place in the Masonic circle, where all should be unity and brotherly love. We believe Masons would truly perform their lodge duties far better if there were less of the former and more of the latter. We like to see the ceremonial performed with due solemnity and grandeur, and the ritual given with grace, dignity and feeling, but we want also to see the hour of refreshment spent as it should be, and we feel confident that where such is the case, few mem-

bers will shirk their lodge duties, which every brother has promised to perform.

MASONIC EMBLEMS.

Our attention has recently been drawn to the abominable system that prevails in many places, especially in certain country places, of having Masonic emblems painted on sign boards, or cut out of wood or tin and placed in conspicuous positions. The system is an outrage on all decency. What opinion can the outside world form of our society, when they see "the Square and Compasses" stuck up over the bar-room door of some low, wayside tavern, or depicted upon the sign-board of some low groggery? Yet such is no uncommon sight. The perpetrators of this outrage on the craft can have no appreciation of our "peculiar system of morality, veiled in allegory and illustrated by symbols." It is the duty of Grand Lodge to take cognizance of these things. An almost equally objectionable plan is adopted by others, of framing their Masonic diplomas, and hanging them up in bar-rooms and hotels. We earnestly protest against the system, and call upon our legislative body at its next session, to pass a more stringent law against such action.

It is simply disgraceful. We have seen worse. We have seen a tavern sign-board swinging in the wind, with the Square and Compasses on it and the sacred letter "G," and beneath, the name and title of proprietor, thus:—"Bro. ———, P. M., No. —." This we have seen. Can anything more clearly prove the thorough impropriety of allowing such a man to belong to the craft?

Some few years ago, a firm in England adopted as their "mark" the Square and Compasses, but an appeal was made, and the judge issued an injunction against the same. We do not desire any appeal to the judicial courts, but we do demand a law of Grand Lodge forbidding this debasement of the hallowed symbols of our fraternity. The Grand Lodge of England censured a brother for appearing at a Court Levee with his Masonic jewels on his breast. This was merely a piece of "bumptious vanity;" but what can be said in palliation of the "brother" who advertises bad whiskey "upon the square," and deals out the poison literally between the "points of the compasses?"

However, we have expressed ourselves sufficiently distinctly, and simply say that the time has come for the total suppression of a system that degrades Masonry and debases the fraternity. It must be stopped.

EDITORIAL NOTES.

THE *Packet*, Orillia, a spicy local paper, proposes to devote a column to "The World of Mystery."

OUR readers will be glad to learn that R. W. Bro. I. H. Stearns, Grand Treasurer Grand Lodge of Quebec, is steadily improving after his long and serious illness.

A PRECEPTORY is spoken of at Alwater. The brethren there could easily work one, being enthusiastic craftsmen, and well able to keep up a good Preceptory.

THE Egyptian Rite continues to spread throughout the Dominion. M. W. Bro. Ramsay has been invited to visit the Maritime Provinces to establish some bodies there.

MUSKOKA LODGE, at Bracebridge, is not as lively as it should be.

THE Masons of Burt's Falls want to have a lodge; so do the brethren in Coldwater.

THE *Examiner*, published at Lancaster, Pa., has a Masonic column ably edited.

THE *Voice of Masonry* continues its scurrilous and unmasonic attacks upon the Grand Lodge of Quebec. It has the contemptible meanness to speak of it as "pestilent" Quebec. Quebec should rather regard it as a compliment to be abused from such a source.

MURRAY LODGE, at Beaverton, is getting on well, although its W. M., W. Bro. Cockburn, M. P., is still detained at Ottawa with his parliamentary duties, and its S. W., Bro. R. Dalh. Ramsay-Ramsay, is serving as Lieutenant with the Simcoe Foresters in the North-west. W. Bros. Wallace, Hirschfelder, Sanderson, and Ramsay are, however, looking after its welfare.

THE Grand Lodge of Iowa has recognized the Grand Lodge of Roumania. We hope the Grand Lodge of Canada will follow suit this year. It and the Grand Lodge National and Symbolique of Italy, should both have recognition extended to them, as they both are free and independent of any entangling alliances with the higher degrees, and confine themselves to Symbolic Masonry alone.

AS TIME for Grand Lodge approaches candidates for office are beginning to crop out. We have no axes to grind, and only hope that the best man will win in every case. Of course, the Grand Master and his Deputy will remain as they are this year, but in July, 1886, we hope the present able occupant of "the throne" will retire upon his laurels and allow our friend, R. W. Bro. H. Robertson, to assume the gavel of Grand Lodge.

THE Barrie and Orillia Masons are preparing for a mammoth picnic on St. John's Day. Bro. McInnes' new steamer "Orillia" has been chartered for the occasion. Murray and Golden Rule Lodges will be invited.

WHEN will the Grand Lodge of Massachusetts dare to put in force its infamous edicts against freedom of thought and independence of action? Such bigotry and narrow-mindedness is only equalled by His Holiness, and his ally, "Blanchard."

BRO. ROBERT RAMSAY has consented to deliver a lecture on "The High Degrees," at Huntsville, on the twenty-fifth prox.; and Bro. Captain Dentan will probably give an excursion on his steamer to the Huntsville brethren next day.

Will the *Freemason* or *Freemason's Chronicle* kindly inform us when and where H. R. H. the Prince of Wales received his Royal Arch Degree, Templar Grade, and Scottish Rite Degrees? Several correspondents have enquired, and we have not the dates at hand.

THE *London Freemason* defends the action of St. George's Lodge, No. 440, English Register, in accepting the rejected material of Doric Lodge, Toronto. Does it also say St. George's Lodge is right, and justified in accepting the rejected material of Montreal and other lodges in Quebec, which it frequently has done? We await a reply.

A PETITION signed by twenty-five brethren at Gravenhurst for a dispensation for Golden Rule Lodge in that town, has been recommended by the proper authorities to the Grand Master, who will doubtless grant the same. The following brethren were nominated for the first three offices, respectively:—Bro. Irving, W. M.; Bro. Meinardus, S.W., and Bro. Dr. Cornell, J. W. The material on hand is excellent.

AN interesting sketch and lithograph of Bro. Chas. Latour, editor of the *Freemason*, appears in that paper. We wish him, personally, and the *Freemason*, Detroit, every success.

SOME men come naturally to the front; amongst the fortunate, is our genial friend, V. W. Bro. R. L. Patterson, of Toronto, who is always a welcome visitor wherever he is known.

MURRAY Lodge, U. D., at Beaverton, had four initiations at the last communication, and has opened a bank account. Wor. Bro. A. P. Cockburn, M. P., is W.M., and Lieut. Dalh R. Ramsay in the (Nor) West.

BRO. JOHN S. DEWAR does not intend to give up his Masonic column in the *Free Press*, although advised to do so by a contemporary. All right, Bro. John, go ahead, and be happy; and keep the London brethren up to the mark. For our own part, we believe a good reliable column in a daily is of great service to the craft, and we hope Bro. D. will continue straight on that line.

BRO. ROB. MORRIS has returned to his home at La Grange, Ky. We wish the Masonic Poet-Laureate long years and years of a useful and happy life. If we have sometimes opposed some of his views, none can appreciate his love and devotion to the craft more than we do. May T. G. A. O. T. U. long permit him to serve in the army of Hiram.

THE Proceedings of the Sovereign Sanctuary of Canada have been reprinted from the commencement, and contain a mass of general Masonic information of great interest to the craft. Any brother desirous of studying the history and progress of the Egyptian Rites in Canada, can obtain a copy by applying by letter (enclosing two cents for postage) to Bro. Daniel Rose, Toronto; Bro. Robert Ramsay, Orillia, or Bro. Oronhyatekha, London.

WE learn from our exchanges that a re-print of the Proceedings of the Grand Lodge of Michigan has just been completed, but we have not yet seen a copy. We hope the indefatigable Grand Secretary, R. W. Bro. W. P. Innes, will not overlook THE CRAFTSMAN when he is mailing press copies.

THE Grand Lodge of New South Wales has donated five hundred pounds sterling (\$2,500), to the Widows and Orphans Fund of the Australian Contingent for the Soudan. Leicester Marine Royal Arch Chapter of Australia also gave twenty-five pounds, and contributions are pouring in from other lodges and chapters.

THE *Corner Stone* is apparently upholding Agnosticism. If a Freemason does not believe in the God of Truth, although he will not deny there may be one, he should be driven from our fold. How can he study our science, founded as it is on the divine teachings of T. G. A. O. T. U., unless he acknowledges the existence of a Supreme Being?

BENBROOK.—Officers of Harmony Lodge, No. 57, G. R. C., installed by W. Bro. John Brown:—W. Bro. Chriptal, I. P. M.; W. Bro. E. J. Daffy, W. M.; Bros. David Greenhill, S. W.; W. D. Rees, J. W.; W. Bro. John Brown, Treas.; Bros. James Russell, Sec.; S. G. Harris, Chap.; James Muir, S.D.; James Wilson, J.D.; Wm. Chapman, S.S.; Joseph Senn, I.G.; Robert Bell, Tyler; James Duncan, D. of C.

We are requested to contradict, officially, the statement which appeared in our columns, that the Royal Alpha Lodge has a by-law excluding visitors. It has not, and never had, any such by-law. The actual position simply is, that the lodge meets in a small room, which only just accommodates the members, and therefore there is no accommodation for visitors. It would be rather hard that the

members should be turned out for visitors, who can only enter a lodge when there is room for them.—*London (Eng.) Freemason.*

Our Masonic friends in the Northwest are doing their duty well, and we wish them glorious victories and a speedy return home. Send us Masonic items from "the seat of war." All ranks of the craft are to be found amongst our brave volunteers from Grand Master Forrest, and Past Grand Master Major-General Laurie, to plain Brother so and so. May they return home in safety to their friends and families, is the sincere wish and prayer of their brethren at home.

BRO. T. B. WHYTEHEAD, York, England, again has our thanks for English Masonic papers, including his splendid lecture on "Masonic Duties," and the reception of the Apollo Sir Knights by Ebor Preceptory, of which time-immemorial body V. E. Frater Whytehead is so distinguished a member. He also has our thanks for "photo", in Templar garb, which we have mounted and framed. Will he not kindly furnish us with an article occasionally, as his writings are always read with pleasure and profit by Canadian and American Masons?

INDIAN TERRITORY.—The Grand Lodge adopted the following resolution:—

"Resolved, That any Mason in this jurisdiction found with a book purporting to be a Masonic Ritual, shall be dealt with according to Masonic law, and, if found guilty, shall be punished in accordance with the nature of the offence."

We most cordially approve of this action of the Grand Lodge. It is wise. This book-Masonry has given infinite trouble to the craft in many of the old jurisdictions. We are rejoiced that the young Grand Lodges intend to depend on their brains, and not, parrot-like, memorizing from books. Very rarely these books are

in any sense reliable. They confuse, and lead to innovations and novelties.

We are in receipt of the proceedings of the formation of the Grand Chapter of Dakota, and heartily welcome her in the sisterhood of Grand Chapters. But why, Companions, refuse to admit into your mysteries a Master Mason good and true, who has lost an arm in "defending your hearths and homes," or an eye in alleviating the pains of suffering humanity? We detest this physical qualification test in all instances; but it is entirely out of place in Capitular Masonry. Fourteen Chapters on the roll. M. E. Comp. W. Blatt, Yankton, Grand High Priest; and R. E. Comp. T. J. Wilber, Casselton, Grand Secretary. One good point, no mileage or per diem was granted. Grand Chapter holds first annual convocation at Fargo, on the 18th prox.

THE *International Masonic Review* has issued a second number, and has apparently become the organ of the "so-called" Grand Lodge and Grand Chapter of Ontario, being highly endorsed by the executive heads of both bodies. We regret to notice that it has already forgotten all Masonic principle and etiquette by applying approbrious epithets to the proprietor of THE CRAFTSMAN, and falsely asserting that another prominent brother in Canada has been expelled from a certain high grade body in the neighboring republic. Such tactics are unworthy of our steel, and in future, unless a change comes "o'er the spirit of its dream," we shall content ourselves by leaving it severely alone. Billingsgate and falsehood are not Masonic, and we must therefore decline to enter the contest.

We understand the Masons of Gravenhurst desire a lodge, and that a petition has been signed by twenty-five, praying for a Dispensation for "Golden Rule Lodge" for that town, with Bro. Irving, as first Worshipful

Master; Bro. Mienardus, as first Senior Warden, and Bro. Cornell, M. D., as first Junior Warden. The material already in, is excellent, and there are plenty of good ashlar in the neighborhood. The lodge, we understand, is to be conducted on strictly teetotal, or, rather, total abstinence principles. No intoxicating beverages are to be permitted at refreshment. We wish Golden Rule every success.

In the list of officers in some English Lodges, we find Bro. ———, W. S. The very dignified officer is somewhat in the position of a "butler," the aforesaid letters being the initials for *Wine Steward*. How Masonic!

INTERVIEW WITH ALBERT PIKE.—Ed. F.—Ill. Bro. Pike, who are the most fanatical? Albert P.—Those are fanatical who know least of the evidences on which their creed is based. Ed. F.—Has a man the moral right to condemn another for his belief? A. P.—Man never had a right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. No man is entitled positively to assert that he is right, where other men equally intelligent and equally well-informed hold opposite opinion. Ed. F.—But both believe they are right. A. P.—Each thinks it is impossible for the other to be sincere, and each, as to that, is equally in error. Ed. F.—Does Masonry teach belief in God? A. P.—Masonry wisely requires no more than a belief in One Great All-powerful Deity, the Father and Preserver of the Universe. Ed. F.—Of course that refers to the religious belief required. But what does it teach touching toleration? A. P.—She teaches her votaries that toleration is one of the chief duties of every good Mason, a component part of that charity without which we are mere hollow images of true Masons, mere sounding brass and tinkling cymbals.

THE Grand High Priest of ——— has issued his manifesto, making it a Masonic offence to publicly gamble, or keep a gambling den. Right! Quite right! We want such men driven out of our fold.

THE *Corner Stone*, we regret to say, supports "Agnosticism" in our members. How can an agnostic answer the first question put to him in a Masonic lodge? No agnostic is fit to be a Mason. We only wish to meet in the lodge-room those who believe in and acknowledge The Supreme Architect of the Universe.

OUR readers will have heard with regret of the death of our esteemed Bro. Nettage, Lord Mayor of London. Esteemed as a man and Mason, he will be deeply regretted as a magistrate and citizen, above all as a relative and a friend, and to his mourning family and many admirers, we offer respectfully our sympathetic condolences. It is not often the Lord Mayor dies in his year of office. The last, it seems, who did so was Lord Mayor Beckford in 1770; five predecessor Lord Mayors had also died "in harness," it seems, in 1740, 1741, 1749, 1751, and 1753. The great bell of St. Paul's announced to the citizens that their worthy and distinguished Lord Mayor had passed away, and he will receive a public funeral on Saturday and be interred in St. Paul's. He will be truly a missed man, and his death is a great loss to all. Bro. Fowler, P. G. W., succeeds him in the distinguished post of Lord Mayor for the remaining portion of the year.—*London Freemason.*

A. AND A. S. RITE.—The installation of officers of Hamilton Sovereign Chapter of Rose Croix of H. R. D. M., was conducted by Ill. Bro. Hugh Murray, 33°, Ill. Deputy for the Province of Ontario, assisted by Ill. Bro. Hugh A. Mackay, 33°, at the rooms of the Chapter in the Masonic Hall, Hamilton, on the 28th ult. The

list of officers is as follows for the ensuing Masonic year:—Ill. Bros. David McLellan, 33°, M. W. S.; Robert K. Hope, 32°, P. M. W. S.; Donald McPhie, 32°, Prelate; F. T. Dalley, 32°, 1st General; Wm. G. Reid, 32°, 2nd General; Colin McRae, 32°, Raphael; W. E. Ballard, 32°, Registrar; Alex. Turner, 32°, Treasurer; Sov. Pr. C. W. Mulligan, 18°, Grand Marshal; Sov. Pr. Adam Zimmerman, 18°, Capt. of Guard; Ill. Bros. Joseph Mason, 32°, Guard; Robt. A. Hutchinson, 32°, S. E. Townsend, 30°, Auditors.

WHEN a brother seeks to visit a Masonic lodge, says the *San Francisco Record*, the way should be made easy and pleasant to him, and so soon as his Masonic character becomes sufficiently authenticated, he should be welcomed as is the stranger guest in the well ordered home. The compliments of civility, the courteous attentions of thoughtful regard, do not cost much, but they will touch the heart of a brother who finds himself among strangers, and attract him most powerfully to the organization, which thus illustrates the grace of hospitality. A visitor who is received as though he was a friend,—who is treated as though he was welcome in the lodge,—will think more of Masonry from that time forward, and will better appreciate the meaning of the word "brotherhood." And the lodge that accords this reception to the stranger within its gates, will not only put itself on the ground which the courteous host should occupy, but it will dignify itself by such kind attentions to the visitor, and will show forth the spirit that is inseparable from genuine Masonry.

"Is THE Swedenborgian Rite a Masonic organization? Is the Rite established and worked in this country?" Legitimate fundamental Freemasonry includes the three Symbolic degrees—Entered Apprentice, Fellow Craft, Master Mason, and also the

degree of the Royal Arch. Beyond this clearly-defined range of the Ancient Craft, we find a multitude of organizations which claim an alliance with the Masonic Order. The Swedenborgian Rite is one of these organizations. It was first instituted, in this country, in New York city, during the year 1859. Building on the basis of the three degrees of genuine Masonry, it formulated three other degrees, viz.: "Enlightened Freemason, or Green Brother; Sublime Freemason, or Blue Brother; and Perfect Freemason, or Red Brother." The intention was, we believe, to admit to this Swedenborgian Rite only men of high rank and Masons of eminent merit. The Rite, however, has never gained a position of wide influence, and it is now represented by but few active organizations. No doubt the ritual of the Rite is rich in its unfoldings of scientific and moral truth, but this is not sufficient to ensure a vigorous organic life and give the desired permanency. Among societies, only the strongest survive.—*Freemason's Repository.*

Correspondence.

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

To the Editor of the CRAFTSMAN.

DEAR BRO. TRAYES,—Please let me make the following corrections in my article on the "Atholl Lodges:"—No. 66 and No. 67, Halifax, were chartered for "George Street," Halifax (not "St. George). No. 156 was held at the "Sign of the General Amherst," Halifax, and probably was a military lodge. No. 211 was chartered Nov. 4th, 1780. Charlestown Lodge was No. 190. No. 210 New York fell through in 1789, and was reissued, according to the excellent authority of Bro. Gould, to the "Temple" Lodge in the same year. No. 186 Newfoundland became 226 at the union of Dec., 1813. (List for A. D. 1814.) No. 249 was numbered 315

in 1814, and 222 in 1882, soon after which it became extinct. No. 826, Breton, was a military lodge. No. 204 was rewarranted for Preston in 1803. With hearty good wishes,

Yours fraternally and truly,

W. J. HUGHAN.

LETTER FROM R. W. BRO. MACPHERSON.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BRO.,—It has been suggested by some of the members of Northern Light Lodge, No. 93, G. R. C., that out of the annual dues a certain sum or proportion should be laid aside, specially, for the purpose of a charitable fund, which should be allocated as the members of the lodge should determine, and the question is, would such be Masonic? Secondly, has any other lodge under the G. R. C. established such or a like scheme? Thirdly, upon what basis if any such, as to proportion laid aside, and generally as to the working of the scheme?

As the circulation of your excellent magazine is large, and the best medium for obtaining the information desired, I trust you will kindly insert the foregoing, and that one or more answers may be received by the Secretary of N. L. L. No. 93, G. R. C., Kincardine.

I am, yours fraternally,

H. MACPHERSON.

Kincardine, 27th April, 1885.

THE SOVEREIGN GREAT PRIORY KNIGHTS TEMPLAR OF CANADA.

Editor CANADIAN CRAFTSMAN.

DEAR SIR AND BRO.,—At the last Annual Assembly of the Great Priory of Canada, a resolution was adopted to the effect that should the Encampments now holding warrants from the Chapter-General of Scotland, fail to surrender them "within six months from date, the Supreme Grand Master

shall issue an edict declaring non-intercourse with all Templar bodies meeting in Canada and holding warrants from any authority but this Sovereign Great Priory," and as nearly a year has elapsed I would like to hear from the Grand Master, M. E. Frater Col. W. J. B. MacLeod Moore, or Grand Chancellor, R. E. Frater Daniel Spry, as to their action in the matter. I do hope that, because those Fratres are members of the A. & A. S. R., they are not influenced to prevent the action of Great Priory, owing to the hostility of Ill. Bros. J. Lester Peters, 38°, and John V. Ellis, 38°, of St. John, both of whom are strongly opposed to union with the Templars of Canada. I am informed that Bro. Peters in reporting on the subject to his Encampment referred contemptuously to the Great Priory of Canada as a "much christened body" and desired to know "what new disease will next afflict it." Considering that the Grand Master, Provincial Priors of Quebec and New Brunswick, Grand Chancellor and Grand Treasurer, are 38° Masons, I am justified in asking if there is any treason in the Templar camp, and whether those officials are loyal to the Templar Order, or to the A. & A. S. Rite Masons in New Brunswick. It is really marvellous how these Ancient Scottish Rite fellows seem, by some extraordinary means, to be at all times befiling the wishes of the various Orders, as if their sole aim was to strangle every Rite but the one to which they belong. There is a rapidly growing feeling that sooner or later the several Masonic bodies in Canada will have to form an alliance offensive and defensive, as a protection against the mischievous machinations of members of the Scottish Rite, and when that is done every member of the Rite should be excluded from positions of honor and trust in the craft. Indeed, it might be well to consider whether such a course would not be a wise one even at the present time. Let the Peterses, the Ellises and the rest of

the A. & A. S. Rite men devote their time and their energies to that Rite, if they prefer it to all others; but do not allow them to occupy positions in other branches of Masonry, if they make use of their power to injure any portion of the Masonic family. I am liberal enough to allow every Mason who wishes to go beyond the Blue Lodge, where the only pure and true Masonry is taught, the right to exercise his own judgment; but when those who battle the "high funk" degrees try to injure other Rites, I am prepared to meet the issue squarely.

TEMPLAR.

May 11, 1885.

EXTRAORDINARY PROCEEDINGS.

The Regular Meetings of a Lodge called;
for 7.30 a.m.

UNCONSTITUTIONAL ACTION OF THE W. M.

To the Editor of THE CANADIAN CRAFTSMAN.

SIR AND BRO.,—I would ask you a few questions bearing upon some recent transactions in King Solomon Lodge, No. 22, of Toronto. The summons issued for April called the lodge for the hour of 7.30 in the morning, and was worded and printed in such a way as to convey the impression that this unusual hour of meeting was simply a typographical error. You will readily understand my meaning on referring to the summons, which I enclose, and which is in the usual form in every way except that "a. m." was substituted for p. m. The meeting was called for the transaction of general business, balloting for candidates for initiation, and also to deal with charges preferred against a member of the lodge. Several members, believing a trick about to be perpetrated, secured admission to the lodge-room before the hour named on the circular (7.30 a. m.), and were present when the necessary number presented themselves to open the lodge, the W. M., I am sorry to say, as

their head. Finding that they could not carry out whatever purpose they had in view, the lodge was merely opened, and then called off. One of the "intruding" brothers asked when the lodge would be called on again, but could get no satisfactory answer. The consequence was that both parties sat there the whole day long. At 7.30 p. m. the usual attendance arrived, and the business of the lodge was proceeded with. The following is the charge preferred, upon the legality of which I ask your opinion: Bro. H. is charged with "being a person unfit to retain his connexion with the lodge, or with the fraternity, on the ground that he is an Agnostic, Secularist and Freethinker, and being such *has religious views and opinions not consistent with the doctrines and principles of Freemasonry.*" Is such a charge constitutional? The brother was indefinitely suspended, although he stated that he could conscientiously answer in the affirmative all questions that were put to him at the time of his initiation, or that were required by the ritual. Is it legal to postpone the balloting for candidates from one meeting to the next, and at the next meeting to postpone indefinitely? Is it lawful to call the lodge together at such an irregular hour and in such an extremely shady manner as above referred to? Is it constitutional to call the lodge off indefinitely? Your opinion upon these matters will be appreciated.

SOLOMON.

"Solomon's" letter exposes a state of affairs which should not be lightly passed over, but should be dealt with promptly by the D. D. G. M. of the Toronto District, and with a firm hand. The issuing of the circular for the regular meeting at the unusual hour of 7.30 a. m., instead of, as usual, 7.30 p. m., carries with it a questionable intention. It would have only been natural for every

member of the lodge, not advised, to have concluded that the a. m. was a typographical error, and it is not creditable to the W. M. that a few of the members were suspicious, as it leads to the inference that his reputation in lodge matters was such that it was necessary to watch him. Such a man should never have been elected to so important an office as W. M. of a Masonic lodge, and the sooner he is relieved from further service in the chair or connection with the lodge, the better for it and the craft. We could not believe that any one calling himself a Mason—much less a ruler in the craft—would have dared to have acted in such a way, were the evidence, as comprised in the circular and the statements of our correspondent, less conclusive. The appearance of the brethren who were not "caught napping," must have been sorely disappointing, if not disconcerting to the "enterprising" W. M., whose "smartness" may well go unquestioned. The outrage is aggravated, too, by the churlish conduct of the W. M. in "calling off" the lodge indefinitely, which entailed the attendance of the faithful watchmen all day; but we presume they had determined to stay all summer if necessary to balk the ends of their presiding officer. Such a state of affairs as shown in connection with this meeting, is most disgraceful, and a scandal to the whole craft; and it is to be hoped that steps have been taken long ere this to punish not only the W. M., but also all those who aided him in his illegal conduct. The questions asked by our correspondent we will answer as concisely as possible.

1. We think the charge would be quite in order, if preferred in the regular way, but the brother would be entitled to demand a trial, either before the lodge or a committee properly appointed. [See clause 23 of the Constitution, under the heading "Of Pri-

vate Lodges;" also, Robertson's Digest, pages, 58, 59, 60, and 236.]

2. It is not legal to postpone the ballot on candidates from one meeting to another. [See Constitution, clause 2, "of Proposing Members."] Robertson's Digest, page 28, says: "After the committee on character have reported to the lodge in favor of the candidate, he must be balloted for at that meeting. The Master has no power to postpone the ballot from time to time." [See G. L. Proceedings, 1865, page 31.]

3. As to calling the meeting of the lodge at so unseemly an hour as 7.30 a. m., when the regular hour is 7.30 p. m., we think there can be no question of its impropriety. The Constitution does not prescribe any regular hour, but the by-laws of most lodges do. In some instances, we have noticed the hour of meeting is left to the discretion of the W. M. We take it for granted the by-laws of King Solomon Lodge stipulates the hour at which the regular meetings shall take place, but even if they do not the early hour chosen on the occasion referred to, when important business was to be transacted, could not be justified. Our correspondent is right, when he describes the manner of calling the meeting as "extremely shady."

4. While the Constitution is silent as to the form of "calling off," and we know of no ruling on the subject, we think there can be no two opinions as to the custom of "calling off" for a definite time, to a certain time, or for a particular purpose. It would be in the highest degree absurd and improper for the W. M. of a lodge to claim the right to "call off," and resume labor at his own sweet will, as his doing so might place the business in the hands of a clique, if the W. M. would stoop, as in this instance, to take a dishonorable advantage. Some pet scheme might be on the notice, or an objectionable candidate might be balloted for at a favorable opportunity by "calling on" the lodge at an

unlooked for hour, when those opposed were not in attendance. The ceremony of "calling off" is suggestive of a definite time or purpose, and we believe if asked to rule upon the question Grand Lodge would not permit a lodge to be "called off" indefinitely.

The affairs of King Solomon Lodge, we are informed, have not been in a satisfactory state for some time, but they cannot be improved by such questionable means as the W. M. on this occasion resorted to, and we trust that a most thorough investigation has either been begun, or that such action will not be further delayed.—
ED. CRAFTSMAN.

Since writing the foregoing, we have received a circular, calling a meeting of the lodge for Thursday, the 14th ult., at 7.30 a. m., the W. M. evidently being fully determined to continue the outrages which he has commenced. We are surprised that the D.D.G.M. of the Toronto District does not do his duty. Surely, it cannot be true that he refuses to take any action; if so, the G. M. should deal with the matter promptly.

THE GRAND LODGE OF QUEBEC vs. THE GRAND LODGE OF ENGLAND.

BY BRO. FRANK W. BAXTER.

The readers of THE CRAFTSMAN who reside within the jurisdictions of the Grand Lodges of Canada and Quebec, are doubtless as well, if not better, informed of the whys and wherefores of the difficulties that unfortunately exist between the Grand Bodies of Quebec and those of England, than myself, and it is not for me, a resident of another jurisdiction, to attempt to enlighten, even did it lie in my power; but at the same time, it may be of interest to your readers, to know the opinions of at least one "Yank" on the question at issue. I am well aware that my opinions will have but little weight with the "powers that

be," but sometimes a flea will annoy an elephant.

What opinions I have heretofore expressed in regard to the Grand Chapter of Quebec, as having exclusive jurisdiction within her own territorial limits, I reiterate, and would apply them to the Grand Lodge, as well as to the Grand Chapter.

If the Grand Lodge of Quebec is to be anything amongst her sister Grand Lodges, she must be everything. If she is to stand before the Masonic world as an independent Grand Lodge, she must have exclusive jurisdiction within her own territorial limits, and not share her territory with another Grand Lodge.

Concurrent jurisdiction is a thing of the past, on this side of the Atlantic; it may do for our English, Irish and Scotch brethren, who cling to the principles that have been weighed in the balance and found wanting; if they wish concurrent jurisdiction at home, no one has the slightest objection; but the Masons of America do strenuously object and earnestly protest against their forcing their particular opinions and laws upon jurisdictions not their own, and whose Grand Lodges have solemnly declared that exclusive Grand Lodge sovereignty is the true principle.

The question of Grand Lodge sovereignty has been ably discussed, both pro and con, for the past fifteen years, and the universal verdict amongst American Grand Lodges is that each Grand Lodge shall be sovereign within its own territorial limits, and no further.

The plea that those three lodges that are the cause of all this trouble, received their charters in 1824, 1836 and 1854, respectively, and before the formation of any independent Grand Lodge in British North America, and because they were so chartered that they must forever retain their allegiance to the Grand Lodge of England, sounds about as nonsensical to American ears as nonsense can be. It certainly looks as if the adherents of

those lodges were so exceedingly hard pressed for arguments to bolster up their cause that they catch at anything and everything, no matter whether sense or nonsense. Supposing that they were organized at the dates mentioned. Does that give them the right or authority to openly and defiantly defy the authority of the Grand Lodge in whose jurisdiction they are located? By no means. The Grand Lodge of England chartered lodges in the United States about A. D. 1731. Does it look consistent that those charters should remain in force to-day? Certainly not? It is a strange doctrine that, because the Grand Lodge of England is the Mother Grand Lodge of the world, that charters granted by her must be perpetual. Have they the power or authority to grant a lease that extends through all time? If so, from what source do they derive their authority? What gave them that power? Is the Grand Lodge of England that supreme that the whole Masonic world must obey her behests?

The lease of those three malcontent lodges expired just the moment that an independent Grand Lodge was formed and recognized by the Masonic world in the territory in which they were located. That lease expired when the Grand Lodge of Quebec was formed and recognized. Very true, the Grand Lodge of Canada, out of whose (once) jurisdiction the Grand Lodge of Quebec was formed, wrongfully, we think, renewed that lease as far as they were concerned themselves; but they had no power to bind territory, that, by a political change, passed out of their hands. The Grand Lodge of Quebec is not the heir-at-law, or even successors of the Grand Lodge of Canada; consequently, under no legal or moral obligations to carry out agreements made by the Grand Lodge of Canada.

The Grand Lodge of Quebec became the lawful possessors of that portion of the old Upper and Lower Canada that is now the Province of

Quebec; they did not assume the debts or stipulate to carry out their agreements; but, from the very commencement, openly declared in favor of exclusive Grand Lodge sovereignty. They (Quebec) are attempting to carry out that principle; they have exhausted every means known to bring about a peaceful solution of the question, and as a last resort, resorted to an edict of non-intercourse. Had the same course been resorted to years ago, peace would have been obtained long before this.

A year or more ago, I made the statement that the Grand Chapters of the United States would endorse the position taken by the Grand Chapter of Quebec. At this writing, two-thirds of them have pronounced in no uncertain tones that she was and is right, and not a single Grand Chapter has upheld the Grand Mark Lodge of England. In the end, it will be the same with the Grand Lodges. They must endorse the Grand Lodge of Quebec, or "back down" from the dogma of exclusive Grand Lodge sovereignty, and that they will not do.

Could I have had my say, I would have had the edict issued by M. W. Grand Master Johnson, include the Grand Lodge of England. I do not believe in fighting in detachments, and as long as a contest has got to come, the quicker it is commenced the sooner it will be ended.

The Grand Lodge of Quebec has issued her edict against those three lodges, E. R., that refuse to acknowledge her authority. It is all folly to talk about peaceful measures,—that policy has been faithfully tried for fifteen years, and they were no nearer a solution Jan. 1st, 1885, than they were at first, and unless I am greatly mistaken, it would have been easier and better to have issued that edict in 1875 than in 1885.

In the coming contest, it is to be hoped that all "will keep their temper," and not "fly to pieces," and ransack the English language for

names and would-be sharp sentences, as did one of our leading Masonic periodicals not long since. Such exhibitions of petty spleen against such a body of Masons as those that compose the Grand Lodge of Quebec, is beneath the dignity of any Mason, particularly those who write so long and speak so loud of brotherly love. If the article referred to shows one iota of brotherly love, I have failed to discover it.

A certain Past Grand Master of the Grand Lodge of Quebec said to me not long since "if the brother will visit the Grand Lodge of Quebec, he will be treated as a brother, and as a gentleman,—we will teach him the first rudiments of Masonry, which, it is evident, he does not know." While I dislike the slang style of arguments, especially in dealing with Masonic affairs, yet if the brother wishes to indulge in his favorite pastime, the friends of the Grand Lodge of Quebec will endeavor to find him a "foeman worthy of his steel." For myself, I wish the Grand Bodies of Quebec the utmost success in the present controversy, and both by pen and tongue shall I do what little I can to assist those Grand Bodies to, and have, exclusive jurisdiction within their own territorial limits.

R. W. BRO. TURNER, D. D. G. M. Ontario District, recently visited Brook Lodge, and installed its W. M., W. Bro. A. E. Hirschfelder, W. Bros. Ramsay, O'Donnell, Wilson, and Sharp, assisted on the occasion. A capital oyster supper followed.

St. JOHN, N. B.—Officers of Hibernia Lodge, No 3, G. R. N. B., installed by M. W. Bro. W. F. Bunting, and officers of Grand Lodge:—I. P. M., W. Bro. Thomas A. Peters; W. M., W. Bro. Robert Clarke; Bros. Samuel T. Strang, S. W.; James W. Racine, J. W.; William J. Logan, P. M.; Treas.; G. Gordon Boyne, Sec.; Andrew Cowie, Jr., S. D.; William Searle, J. D.; Richard Rodgers, S. S.; Robert A. C. Brown, J. S.; Wentworth E. Wilson, D. of C.; F. C. D. Bristowe, Organist; Edward J. Armstrong, I. G.; Dingee Scribner, Tyler.

JURISPRUDENCE.

Q. Will you kindly answer the following question through your valuable columns, viz: Has any member who is also an officer of a lodge, a right to apply for and receive his dimit? I know of a case in point, where the W. M. decided that the dimit could not be granted, basing his decision on the Constitution and "Robertson's Jurisprudence?"

Ans. An officer of a lodge cannot resign his office, nor can he resign his membership or receive his dimit while in office. It is, however, probable that at the next meeting of the Grand Lodge of Canada, a notice will be given to amend the Constitution so as to allow any officer to resign his office. If this amendment should be carried, officers may then dimit the same as other members.

Q. Is there a regular form for calling off a lodge? In calling off, must the time at which labor will be resumed be stated?

Ans. There is a regular form for calling off a lodge from labor, and the time at which labor will be resumed should be stated.

Q.—A committee reports favorably on the application of a candidate for initiation, can a motion that the report be not received, but referred back to the committee with instructions to bring in an unfavorable report, be entertained by the W. M.?

A.—No.

Q.—Can a candidate for initiation, who has been balloted for and accepted, be initiated at an emergency meeting?

A.—Yes, if the emergency is called for the purpose.

B. W. Bro. R. KING, D. D. G. M. Georgian District, has nearly finished his official visits. His report will be interesting, with regard to one or two lodges. Most of them, however, we fancy, are in first-class condition.

A HI-STORY.

Old Hiram Abiff—so the histories run—
Was a jolly old chap—a lone "Widder's Son."
His father a Tyrian—and as to his mother,
Geneologists make up a dence of a pothar,
Some going for one and some for another;
Some say she belonged to the Naphthali clan,
And some call her one of the "daughters of Dan."

This Hiram he came to Jerusa-lum,
And made that famed city his own happy ham;

He helped wise King Sol, his temple to build,
For in all works of brass he was mightily skilled,

But, alas! his sad fate we now must bewail.
Come all ye bright Masons, come list to my tale!

This tragical tale, which they say is a true one,

Is old—but the manner is wholly a new one:
For Bill Drew—who's a writer of some reputation,

Has told it before in a lucid narration.
In a style of such melo-dramatical fullness,
At high twelve—his usual custom, they say,
Old Hiram went out into the Sanctum to

pray.
And whilst he was praying as hard as he could,

Three rascally, scoundrelly Fellow-Crafts stood

At the gates of the temple, on murder intent,
And waited for Hiram when forth he should went,

When Hiram had finished, he straightway arose

And most energetically blew his jolly red nose.

And when he arrove at the gate of the South,
Then one of the ruffians opened his mouth,
And asked him to give him the word and grip

Saying: "Now, then, my Tyrian, I've thee on t' hip."

Says Hiram: "Main Gott! Wat is dese tings?
Hal Ha!

Oh, yaw! I furstay, and dot's you, Jeeble?"

"Dry up, you Dutchman," then the villain said:

"Give us them secrets, or I'll punch your head!"

"Have patience, Jubal," Hiram then replied,
"WAIT TILL WE GET CUBA and you will be satisfied."

"Talk not to me of patience! Again, I charge thee, stay!"

"And give me them secrets or thy life I'll surely slay!"

But Hiram was steadfast and bold as a lion,
And told him his dodge it was no use to try on;

So Jubal, wazthy and bilin' with rage,

Immediately picked up his two-foot-long guage,
 And with it hit Hiram right over his choker,
 And knocked him almost as stiff as a poker.
 To the West—to the West—did our Grand Master flee,
 Thus changing his base by a flank march,
 d' you see?
 A critical movement in tactics, we know,
 For there stood the other chap called Jubelo.
 The villain tried hard to pump our Grand Master,
 Yet Hiram but stuck to his purpose the faster,
 And finding his sol-ici-tations no go,
 The scoundrel he gave him a thundering blow
 Upon his left breast, with a wrought-iron square,
 Not the square thing to do, so all Masons declare.
 With the weight of the onslaught was Hiram so addled,
 By strategic movement, to the East he skeddaddled,
 But, alas! in that place "Oriental" he found
 No "beautiful waiter girls" nor "swei lager" round,
 And mindful only to escape, of course;
 "A horse!" he hoarsely bawled, "my kingdom for a horse!"
 "Do you take me for an ass?" and almost stricken dumb,
 Poor Hiram recognized the voice of the famed Jubelum.
 This fellow was naught, if you'll only believe, than
 A sort of a Tyrian "Ticket-of-Leave-Man,"
 Who makes his *debut* in this panorama,
 As "heavy villain" in our "thrilling drama."
 "Jem Dalton," says he, "you were always *ma* ruin,"
 Meaning Hiram, of course, "so now up and be doin',
 Give me them secrets that you keep so close,
 Or by the famed "big boot" I'll split your nose!"
 But Hiram undaunted, just struck a *posish*,
 Like Wallack in Rosedale, that delectable dish;
 And the "villain," not posted on art pugilistic,
 Nor daring to try on a combat so fistic,
 Hit Hiram so smashing a crack with his gavel,
 That he sent him to grass—or rather to gravel.
 Thus did this "raffian," this foul Jubelum,
 Knock our Grand Master into Kingdom Come.
 Not a drum was then heard, or a funeral note,
 As his corpse in the rubbish they buried,
 But a fearful remorse their conscience smote
 As away from the spot the three hurried;
 At midnight hour, when, as I've heard it said,
 That churchyards yawn and graves give up their dead,
 These villain traitors, who'd till now deferred

The "corpus" of brave Hiram, disinterred,
 And totting it out of the temple due went,
 On the brow of the hill they laid him to rest.
 A sprig of shillalah, or of Cassia a branch,
 They did plant on his grave, and then—
 vamoozed the ranch.
 When Solomon came to the temple next day,
 He very much wondered where Hiram did stay,
 And fearing lest he might have got into a muss,
 Sent out his detectives to search for the cuss.
 Just at this time twelve Fellow-Crafts did appear,
 Clad in clean shirts—much needed, I fear—
 A sort of "Loyal League" arrangement of that day,
 Loyal in nothing but the name I say.
 King Sol., that wise and mighty potentate,
 Then ordered them at once to separate
 And travel East and West, South and North
 In search of Hiram's carcass, and so forth.
 Away they went, and those who traveled West
 Met a seafaring man, whom they addressed;
 A sort of "Connie Soogah," who reported,
 Three men he'd seen who wished to be transported,
 But having nary pass or any other tickets,
 They couldn't make it out to pass the outer pickets.
 The three returned and to the King they told
 all this story o'er,
 Who cried aloud, "Again depart and travel as before!"
 One of the three who traveled West, becoming faint and weary,
 Sat down to rest, at brow of hill, so lonely and so dreary,
 While thus he sat, he heard three shocking exclamations from a rock;
 And peering in—what should he see,
 But Jubela and Company!
 He seized them all and bound them tight,
 And brought them to King Sol. that night,
 Who ordered them out of the Western gate,
 Their horrible crime to ex-pi-ate:
 A full account of same you'll get
 In last week's extra *Police Gazette*.
 King Solomon then got up a procession
 Of Craftsmen and Masters in regular succession,
 With Barnum's brass band on the right of the column,
 Playing Playel's sweet hymn in a manner quite solemn.
 When arrived at the grave they all gathered round,
 And with eyes full of sorrow they gazed at the ground,
 Their noses turned up in a manner quite imperious.
 For he smelt not at all like a "Night Blooming Cereus."

And King Solomon then—though quite weak
in his joints—
Baised his "Dead Rabbit" up, *a la mode de*
"Five Points."
Then back to the temple they all of 'em went,
And o'er his remains built a fine monument;
With a column all broken, and a Virgin a-
crying,
While Time stands behind her ringlets un-
tying,
And then—but I'll here draw the mystical,
And of Hiram Abiff and the tragical tale.

Ex.

CANADIAN MASONIC NEWS.

INFORMATION WANTED.—The friends of Bro. Wm. Robinson Spence, a member of Thistle Lodge, No. 84, G. B. C., Amhurstburg Ont., would like to know his whereabouts. He is supposed to be at present in British Columbia.

THE *Keystone* prefers Forepaugh's circus as a "show," to public installations. Well, there is more "show" at the circus, and we think our good brother *Keystone*, in calling public installations a "show," made a blunder.—*Ex.*

THE Grand Superintendents of Districts, should look into the working of their Chapters a little better than they do; and the same remark applies, with much greater force, to Pro. Grand Masters and Preceptorics. This is a quiet hint!

THE glory of Freemasonry, consists in its being a rallying-point for men who differ, and differ widely, both in religion and politics. The Freemason may argue, that as even Christians cannot meet together, or form one brotherhood, you should not despise, in this day of "small things," our attempt to embody and put in practice, however imperfectly, what is in theory the teaching of Christianity proper,—the "universal brotherhood of man."—*Rev. Bro. A. F. A. Woodford.*

PETERBORO'.—At the annual convocation of Corinthian R. A. Chapter, No. 86, G.R.C., held on April 21st, the officers installed and invested were as follows:—E. Comp. W. Pater-

son, Z.; E. Comp. R. A. Morrow, H.; E. Comp. Benj. Shortly, J.; Comps. Jas. Alexander, S. E.; Charles Cameron, S. N.; V. E. Comp. H. C. Winch, Treas.; Comps. Jas. R. Stratton, P. S.; R. Q. Dench, S. S.; David Spence, J. S.; S. Sheldrake, M. 1st V.; J. H. Barber, M. 2nd V.; Wm. Smith, M. 3rd V.; R. W. McFadden, M. 4th V.; R. E. Comp. E. H. D. Hall, D. O.; Comps. D. Bellegem, A. P. Walker, Stewards; John E. Belcher, Janitor.

M. W. Bro. Dwight Waugh, Grand Master of the Grand Lodge of Connecticut, in his address at the meeting of that Grand Lodge, held on the 21st Jan. last, has the following in reference to the spurious Ontario body:—

"Sometime in July, I received a complaint from the Grand Lodge of Canada, that one of the lodges in this jurisdiction had conferred the Master Mason's Degree upon a candidate, who had received the E. A. and F. C. Degrees, in a lodge chartered by the spurious so-called Grand Lodge of Ontario. Upon examination, finding the complaint to be well-founded, and that the lodge complained of had erred through ignorance of the clandestine nature of that so-called Grand Lodge, I directed the Grand Secretary to make suitable explanation and apology to the M. W. Grand Lodge of Canada, and on the first day of August, issued a circular, calling the attention of the lodges in this jurisdiction to the fact, that this so-called Grand Lodge of Ontario, was a spurious and clandestine body."

The above extract shows that, while the so-called Grand Lodge of Ontario has not the recognition of any Grand Lodge in the world, its members visit lodges in the U. S., and are received as visitors through the ignorance of the brethren. We would suggest to the M. W. the Grand Master of the Grand Lodge of Canada, the printing and distribution to every lodge in the U. S. of a large card, warning the lodges against these impostors, and asking that the card be posted in the ante-room. This would cut the members of the bogus Grand Lodge of Ontario entirely out from recognition by American lodges, and would prevent the brethren being imposed on.