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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. E. TRAYES, P.D.D.G.M.,
Editor & Proprietor.

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No. 3.

Lecture by R. W. Bro. Klotz to the Lodges in the City of Hamilton,
on 13th January, 1882.

WORSHIPFUL SIRS AND BRETHREN:—

Who, I would ask, does not always feel pleased to meet his brethren in that hallowed place within the sacred and tyled walls of our temple, the Lodge? Who, again I would ask, does not, at the moment he enters the Lodge, feel as if he were suddenly translated into another sphere, removed from the toils and cares, the contention and strife, the prejudices and intrigues of the outer world, into a region where peace, harmony, fraternity, equality, truth, sincerity and pure love reign supreme.

It is not, my brethren, an empty saying, that the Lodge possesses peculiar attractions and charms. These attractions and charms are founded upon realities, upon pleasures, enjoyments, instructions, and benefits, nowhere else to be found in such an unalloyed, pure and perfect condition as in a Masonic Lodge. For the uninitiated it is impossible to comprehend this; but this is not surprising, because Freemasonry being a science, a knowledge of its system can only be acquired by a systematic study, aided by proper instruction. To those brethren, however, who have not remained contented with having been initiated, but who have carefully studied our noble science, who have well

informed themselves upon the principles of Freemasonry, and who live and act upon the same, it is a well known fact that the Lodge possesses those peculiar charms and attractions.

Freemasonry is said to be mysterious, and so it is in various respects, if contrasted or compared with any other institution; but to him who really knows Freemasonry it has ceased to possess any mystery. He who has drawn aside that veil which obscured and hid that noble science, and who has viewed it in all its splendor and magnificence,—to him Freemasonry is not mysterious, but, on the contrary, a bright, shining and fully revealed science.

If, for instance, we compare the history of Freemasonry with that of science, we must admit of an anomaly. Freemasonry, without territorial possessions, without any other coercive power than that of morality and virtue, has survived the wreck of mighty empires, and resisted the destroying hand of time. The Jews, God's favored people, into whose custody Masonry was entrusted by its Divine Author, where are they now? A race of wanderers, scattered over the face of the globe. And that magnificent and stupendous structure,

the Temple,—at once their glory and the admiration of the world,—where is it now? Not one stone is left upon another. Babylon, in her day the queen of nations, has fallen, never to rise again. Egypt, with her kings and philosophers; classic Greece and imperial Rome, we now find but occupying a page in the history of the world.

But Freemasonry, at this moment, shines throughout the world with as bright and undiminished a lustre as when first revealed by God to man!

Sages and legislators have not disdained to join our Order; princes and potentates have exchanged the sceptre for the trowel and gavel, and ranged themselves under our banner.

No trials, no persecutions, no anathemas, will be able to destroy the principles of Freemasonry. The rains may descend, the floods may come, the winds may beat and blow vehemently against our institution, yet it will stand firm and impregnable, because, like the wise man's house, it is founded upon a rock. Its principles are coeval with the history of the world, and they manifest themselves wherever civilization exists.

In a Masonic Lodge discussions on religious or political subjects are strictly prohibited; and because those two great subjects are excluded the outer world looks upon Freemasonry as something very mysterious. Those people cannot conceive that a society can be of any consequence which excludes discussions upon politics or religion—or, in other words, upon state and church. But we, my brethren, know that Freemasonry looks beyond the narrow limits of particular institutions, whether civil or religious, and views in every son of Adam a brother of the dust. We have a higher and nobler subject which claims our attention, than that of arguing about matters of state, with its strongly opposed parties; or about matters of church, with its creeds and dogmas; either of which subjects create more or less feelings of animosity. The state and

the church separate men, and make them enemies; Freemasonry will unite and fraternize them. Freemasonry unites all men, without regard to religion, country or rank. All subjects which have a tendency to purely civil matters, narrow the sphere of action; but, passing beyond those limits, man stands upon a vast, a free and a grand field.

That grand spiritual building which we as Freemasons are erecting, is the grand edifice of HUMANITY! It is a grand work, a noble undertaking.

All discrepancies and wants of mankind can and may address themselves for relief to this invisible institute, which thinks and cares for them, helping where it can help, without obliging the recipient to thanks. As if coming from a cloud, the helping hand appears; and, without being recognized, it withdraws into that cloud.

Brethren, how pleasant it is to imagine a society of men acting in silence, consulting for the welfare of mankind,—a society where work itself is in some measure a secret, but at which they labor as on an endless plan. Where is there a worthier or nobler pursuit for a society than that of promoting the welfare of mankind? Freemasonry standing upon that summit, she is that for which at all times past all the good men have striven, without infringing upon the rights of either state or church. Freemasonry is, as it were, the heart of mankind; and we pray, let that golden age that lives in all our hearts be brought down to those free souls that belong to her, that are elevated above all distinction and sectarian spirit, and who all worship at the altar of HUMANITY!

Compare that which Freemasonry has created and creates, with that which is produced by the artist, and what do we find? The painter produces his picture, the sculptor his statue, the architect his dome; the poet his song, the composer his music; but colors fade, monuments are demolished, buildings tumble down,

songs become mute, and sounds pass away; only that which Freemasonry created and creates—souls that are free, purified and inspired by that which is true, beautiful and sublime, will never perish; the temple of Humanity will never fall into ruin, so long as men exist upon this earth, and so long as the breath of God does not permit the holy fire of love towards Him and towards their fellow men to become extinguished in their hearts.

The materials which we as Freemasons employ in the erection of our grand spiritual edifice are of the grandest, noblest, and most sublime kind. The foundation consists of Brotherly Love, Relief and Truth; the superstructure is raised by the practice of the four cardinal virtues: Temperance, Fortitude, Prudence, Justice. Its three grand supporting pillars are Wisdom, Strength and Beauty. The ornaments are the chief attributes of a noble mind, Virtue, Honor and Mercy. The furniture is formed by Music, Poetry and Eloquence. Among its valued treasures are Fraternity, Liberty and Equality. That stupendous edifice is crowned with the theological virtues, Faith, Hope and Charity. Charity, my brethren, in its most comprehensive application; not only in the sense in which it is kind,—that is, in the practice of benevolence; not only as applied to matter, but also in the sense in which it is just, as applied to opinion and to the mind; and in that sense Charity embraces tolerance and education, as also every quality that is essential in man to promote the welfare and happiness of mankind.

The sublime principle recognized and maintained by our fraternity is Love. Love is the incentive that animates us in all our acts, and from doing that which might in the least tend to injure ourselves or others. It is love which teaches us to conciliate and tame our passions; to establish among men a spirit of peace and concord which may render them impervious to feelings of hatred and re-

venge—those bitter enemies which poison the best of our days; to inculcate sentiments of honor and probity which may render men more attentive to their respective duties; to support towards each other the tender relation of brothers by which we as Freemasons address each other; and, in a word, to form an admirable fraternity whose aim is Love, Liberty and Equality.

Whence must arise that comely order,
That delightful self-complacency,
Which nothing earthly gives or can destroy—
The soul's calm sunshine and the heart-felt joy.

Brethren, whosoever is possessed of pure love is in possession of the true Masonic faculties and virtues; it is he who is in possession of the real secrets of our noble order; and it will be readily conceived that these grand and sublime secrets cannot be acquired by purchase, by gift, or by theft, but that the only means of acquiring them is by constant study and unremitting practice.

It is, my brethren, because love is the sublime principle which we recognize and maintain, that we so readily, whether as individuals or as a lodge, contribute to relieve the wants and distress of our poor and needy brethren, their widows and orphans, even without the existence of any written law in our Constitution requiring us to perform these acts of charity. Freemasons do not require any such special enactment. They, being true to their Masonic principles, perform their duties towards their neighbors readily and cheerfully, without any coercion from without. But not only do we readily and cheerfully contribute towards the relief of those in distress and in need—we do it in a manner that the recipient shall not feel as if by that aid we place him under any obligation or confer upon him a favor. On the contrary, we endeavor to impress upon his mind that we give for the pleasure of giving pleasure, and not in any way as a favor or obligation. Another peculiarity in

our mode of rendering aid to those in need is, that we render the same without the least ostentation; in fact, we studiously avoid its becoming known that we have given any aid, strictly adhering to the Biblical advice, not to let the right hand know what the left hand doeth.

We, my brethren, know that in our society certain ceremonies are performed, certain signs, tokens and words of recognition are used; but we also know that he who is only acquainted with these ceremonies, and possesses only those signs, tokens and words, without having studied and practiced the real secrets of Freemasonry, yet imagines that he is conversant with the science of Freemasonry, takes the shadow for the substance, but does not catch the spirit of our noble institution.

And for this reason it has been correctly said that the most tattling man who is a Mason, keeps that one secret. There is no risk of him. Enrage, punish or expel him, he never tells. If he talks in his sleep, it is not about the secrets of Masonry. Bribe him in his wants, tempt him in his pleasures, threaten or torture him—he is a martyr, but he never tells.

You are aware, my brethren, that the object of meeting in a Masonic Lodge is not exclusively for the purpose of study and of instruction in our most important duties towards the Grand Architect of the Universe, towards our fellow men, and towards ourselves, and of practising the same; but that the object of meeting in a Masonic Lodge is of a two-fold nature: that we also meet for social intercourse, for a mutual interchange of fraternal feelings, for relaxation, for innocent enjoyment and mirth, after first having performed our solemn and important duties for which we assembled. We all fully appreciate that homely old saying, "All work and no play makes Jack a dull boy." Therefore we carefully avoid committing that error; we are occasionally called off from labor to refreshment,

and, when need is, again from refreshment to labor, and we enjoy and profit by both.

And where, I would ask, can there be any gathering of men which affords greater enjoyment than the brethren of a Masonic Lodge receive during the hour of refreshment? We have all been at many other social gatherings as well as at Masonic tables of refreshment, but nowhere is real innocent mirth, social enjoyment and pleasure more and better enjoyed than among the brethren of the mystic tie. And what is it that produces the same? It is not in the greater delicacy of the viands, nor in the superiority of the wines; these other assemblies can and do procure as good as our table furnishes them. It is, brethren, in the congeniality of feeling that mutually exists amongst us, by which we are knit together in close ties, cemented by a chain of most sincere and disinterested affection, each and all being determined to give and receive pleasure, to be happy ourselves and a source of happiness to others. By this means, a lodge of true-hearted brethren, during the hours of relaxation and refreshment, is a region of peace, harmony and contentment, and the abode of good temper, of unmixed and innocent mirth and enjoyment.

May the day never come when the custom of such social gatherings of Brother Masons shall be abolished.

Refreshments at a social table after lodge meetings is as ancient a custom among Freemasons as any other praiseworthy custom which obtained among our ancient brethren, and it is hallowed by its antiquity. In England, even in the days of King Arthur and his friend Merlin, after the lodge business was finished, the social gatherings of the brethren around the round table were of regular occurrence, and highly appreciated by the brethren.

We cannot say that Masonic balls are of great antiquity; these have

been introduced during the present century. In fact, there was a time when the mere mention of a ball caused a general feeling of displeasure amongst the brethren; yet, as time rolled on, those prejudices gradually subsided; the public, and among them the Freemasons, began to see that balls are not necessarily immoral amusements, but that balls can be and are conducted with the strictest rules of decorum; and this having become an established fact, the holding of balls under the auspices of a Masonic Lodge was finally made permissible; the sanction thereof is, however, still reserved for the Grand Master.

And why, brethren, should we not occasionally have a Masonic ball, and thereby enjoy the company of the fair sex—of Masons' wives, of Masons' daughters, of Masons' sweethearts? The number of those who upon moral principles object to dancing, is at the present time small indeed. There is, however, one material obstacle which is the cause that Masonic balls are not held more frequently, and that the brethren so rarely have an opportunity of enjoying the society of the ladies. That obstacle, though not generally openly stated, is the great expense invariably connected with Masonic balls. Whenever Masons propose to have a ball, it is the tacit understanding that that ball is to be the ball of the season. No other ball is to eclipse it; this necessarily makes the expenses rather high; not only is the price of admission a high figure, which a number of the brethren think they cannot afford to pay, but many a married man who would wish to take his wife and daughter to such a ball finds that the requisite expenses connected therewith are too high for his limited means, and he therefore votes against the proposition; while an almost unanimous vote is generally given for the motion to celebrate our anniversaries by a supper or banquet.

Another laudable custom obtained in England among our ancient brethren,

namely, that of going to Church in procession, and there attending divine service on the anniversary day. This custom, however, is not generally followed in this country. The reason is obvious. In ancient times our English brethren all, or nearly all, worshipped in one and the same established church, and neither had any scruples to attend the same in their capacity as Freemasons; at the present day, however, and especially in our country, there are so many sects, creeds and churches, and members of churches belong to so many different churches, with different tenets and dogmas, that it has proved a difficult matter to obtain the consent and approbation of all the brethren of a lodge to attend divine service at any one sectarian church.

My brethren, you are all fully acquainted with that beautiful illustration of the Masonic apron, given to the candidate at his initiation; there is, however, another important meaning attached to that apron that is but rarely given. The Masonic apron is also an Emblem of Labor, because our ancient brethren declared labor to be an honorable occupation, and that labor is the only medium to make men moral and to civilize the world. In those days, especially in the middle ages, when chivalry reigned supreme, labor was considered degrading, and the man who labored, whether, artizan mechanic or farmer, was treated as belonging to a subordinate caste, while indolence was considered a characteristic of authority and mastery. It was then that our ancient brethren clothed themselves with the apron and erected those stupendous edifices which, even at the present day, are the admiration of the world, and from that time the apron became an emblem of labor.

And now, my brethren, permit me in conclusion to recite a few lines of our honored ancient brother, the Scottish bard:

Of! have I met your social band,
And spent the cheerful, festive night;

Oft honored with supreme command,
 Presided o'er the Sons of Light,
 And by that hieroglyphic light,
 Which none but Craftsmen ever saw,
 Strong memory in my heart shall write,
 Those happy days when far awa'.

—Burns.

Grand Lodge of Manitoba.

The seventh annual communication of the Grand Lodge of Free and Accepted Masons of Manitoba opened on Wednesday evening, Feb. 8, with the usual ceremonies in the Masonic hall. After reading of minutes of last communication and report of the committee on credentials, M. W. Bro. John H. Bell, Grand Master of Manitoba, delivered the annual address, as follows:

GRAND MASTER'S ADDRESS.

Brethren of the Grand Lodge of Manitoba,
 A. F. & A. M.

Another cycle of the seasons is complete, and nature lies asleep in the snowy lap of winter. Time, ever coming, ever going, never pausing in its swift career, has brought us together in our seventh annual communication.

Again, through Divine Providence, not a member of our Grand Lodge has been summoned to "that bourne whence no traveller returns." Let our humble thanks arise to the Most High for the numerous blessings vouchsafed to us in the past, and let us with sincere prayers invoke His guidance and protection for the time to come, and trust that He will at this time help us to devise such measures and so act as shall promote the best interests of Masonry in this jurisdiction.

As our new Masonic year dawns upon us with all its possibilities for weal and woe, I would ask each to pause for a little space, and look around him thoughtfully. As a Grand Lodge we have passed another year in peace and prosperity. It becomes every member to ask himself, what have I done during the last twelve months to advance the interests of our grand old fraternity, to lessen the burdens of human sorrow and to add to the happiness of my fellow man? How much is my lodge, or Freemasonry generally, the better for my life having been spared? How shall I, during the coming year, improve upon the past? Can I exercise more self denial, do more for my lodge and suffering humanity?

LAYING CORNER-STONES.

1. By invitation of the Mayor and Council of the town of Portage-la-Prairie, I laid

the corner-stone of the new town hall at that very prosperous place on the 28th of July with the usual Masonic ceremonies. Full particulars will be found in the proceedings of the special communication of the Grand Lodge of that date.

2. By invitation of the Pastor and Building Committee, I laid with the usual Masonic ceremonies the corner stone of the new Presbyterian church at Portage-la-Prairie on the same day.

The trip to Portage-la-Prairie was somewhat tedious, the train arriving there much behind time, but through the courtesy of the officials of the C. P. Ry. Co. a special train was placed at our disposal for the return trip in the evening. On this occasion I was accompanied by R. W. Bros. W. G. Scott, D.G.M.; C. H. House, Special D. G. M.; D. B. Murray, S. G. Warden; C. F. Forrest, J. G. Warden; Rev'd Canon O'Meara, Grand Chap.; J. J. Johnston, G. Treas.; Jas. Henderson, G. Sec., also other Grand Lodge officers, and about one hundred and fifty brethren with their lady friends. Assiniboine Lodge met us at the station, and did all in their power to make our visit pleasant, in which task they were ably assisted by the Mayor, members of the Town Council, and other corporation officials.

DEDICATION OF MASONIC HALL.

On 7th October, accompanied by R. W. Bro. W. G. Scott, D.G.M., I visited Hiram Lodge, No. 5, and dedicated the lodgeroom with the usual ceremonies. This Lodge has now a neat and convenient hall, and I trust will continue to prosper.

I received an invitation to dedicate the new hall for Stonewall Lodge, but finding it impossible to be present I appointed R. W. Bro. C. H. House, Special D.G.M., to perform the ceremonies.

DISPENSATIONS.

1. On the 7th of January I granted a dispensation to nineteen brethren for a new lodge to be located at Brandon, under the name of Brandon Lodge, W. Bro. Peter McGregor to be their first Master, Bro. W. Givin to be their Senior Warden, and Bro. George Angus to be their Junior Warden.

2. On the 12th of January I granted a dispensation to fourteen brethren for a new lodge to be located at Edmonton under the name of Saskatchewan Lodge, Bro. Philip Heimink to be their first Master, Bro. Jas. Kernaghan to be their Senior Warden, and Bro. Josiah R. Burton to be their Junior Warden.

3. On the 25th January I granted a dispensation to sixteen brethren for a new lodge to be located at Pilot Mound under the name of Pembina Lodge, Bro. William McDonald to be their first Master, Bro. Robert Blackburn to be their Senior War

den, and Bro. Alex. Kelso to be their Junior Warden.

These three lodges having only recently been established, I would recommend that they be continued under dispensation until the next communication of the Grand Lodge.

I have granted several dispensations to lodges to appear in regalia at Masonic concerts and balls; and also to confer degrees in less than one month under the condition provided for by our constitution. I also granted a dispensation to Hiram Lodge to ballot for, and if favorable to confer degrees on a candidate who did not reside in their jurisdiction.

I granted a dispensation to Lisgar Lodge to ballot for and if favorable confer degrees on a candidate who through an accident is lame of one leg.

I herewith submit my answer to the application:

WINNIPEG, Nov. 25, 1881.

Dr. D. Young, Sec. Lisgar Lodge, No. 2,
Lower Fort Garry.

DEAR SIR AND VERY WORSHIPFUL BROTHER,—In answer to yours of the 19th inst. I would say that the question of the initiation of a candidate not physically perfect is one that has given rise to much discussion.

The Ancient Regulations say that no one "should" be admitted "having a maim or defect in his body that may render him incapable of learning the Art of serving his Master's Lord and of being made a Brother."

In regard to this, many of the best informed writers on Masonry hold that as this regulation was adopted for the government of the Craft at a period when they united the character of "operative" with that of "speculative," such a construction should in this age of the world be put upon the regulation as that when the deformity of the candidate is not such as to prevent him from being instructed in the Arts or Mysteries of Freemasonry, and of being able to "prove" himself a Mason, and also does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement of the Ancient Landmarks, but will be perfectly consistent with the spirit of our institution.

In the Digest of Masonic Jurisprudence, published by R. W. Brother H. Robertson, especially adapted for Canadian lodges, whose practices we follow in most respects, their law is laid down that "the initiation of a candidate who is physically defective can only be permitted by special dispensation from the Grand Master, and each case must be determined by the G. M. upon its own circumstances."

Agreeing, therefore, with the opinions

mentioned above, knowing the circumstances of the above case laid before me by Lisgar Lodge, the worthiness of the candidate, the nature of the accident that caused the lameness (such as it is), and his ability to honestly acquire the means of subsistence, I do hereby grant this special dispensation to Lisgar Lodge to initiate the candidate mentioned, and in due time advance him to the degrees of F.C. and M.M. and for so doing this shall be your sufficient authority.

Yours very fraternally,
JOHN HEADLY BELL,
Grand Master.

I have granted several dispensations for the Past Master's degree to be conferred upon Wor. Masters elect, in the most convenient lodge, upon the production of certificate of the election duly signed by the W. M. and the Secretary, the other portions of the installation being completed by one Past Master in each respective lodge afterward. This was rendered necessary through the long distance separating some of the lodges, and the inconveniences of travel, thus making it almost impossible to secure the attendance of three Past Masters at the hall of the lodge.

REVISION OF THE CONSTITUTION.

This important matter will come before you. The former edition of our constitution is exhausted, and a new edition is absolutely necessary. At the last annual communication the committee reported certain amendments, nearly all of which I feel sure will be adopted unanimously. At the same time, the committee were of the opinion that even with those amendments, the constitution would still be very defective in many respects. Within the last ten days I received a copy of the newly revised and adopted constitution of the G. L. of Quebec, and have no hesitation in saying that it is very nearly what our circumstances demand. As a member of the committee I must express my regret that a copy of it was not in our possession before we made our report. There are many provisions of importance contained therein that would I am convinced be beneficial for our guidance in attaining a desirable degree of precision and clearness in our constitutional rules and usages, and which if incorporated in our own would materially lighten the duties of Grand Master and Grand Secretary, as well as officers of lodges generally.

DECISIONS.

During the year I have received a considerable number of letters of enquiry in regard to Masonic law and practice. In most cases a reference to our constitution was all that was necessary. I herewith submit for your consideration the more important decisions given.

Question 1—Have members of a lodge a right of protest against the initiation of a candidate who has been balloted for and accepted?

Decision—They have the right to object, the principle involved being that some member or members, even after having voted for him, may have become possessed of facts and reasons why said candidate should not be made a Mason.

Members have also the right to object to the advancement of an E. A. or an F. C. In such cases, charges should be duly formulated and presented, usually by the J. W., and the said E. A. or F. C. regularly tried.

Question 2—If so, must they furnish their reasons therefor?

Decision—As the constitution of this G. L. is almost the same as that of the G. L. of Canada, and in neither of them is any law laid down on this point, I follow what I understand to be the Canadian practice, and decide as follows:

A candidate who has been regularly balloted for and accepted, has a right to be initiated.

At the same time, it is entirely in the discretion of the W. M. to initiate the candidate or not, just as he chooses. He may give or refuse to give any degree, and he is amenable for his actions in this respect to the Grand Lodge only. If a complaint is made against him for refusing to confer a degree he may give his reasons for such refusal or he may simply say, "I had good reasons for my refusal, I do not feel at liberty to give those reasons, but I acted as I considered in the best interests of the Craft." Should he submit his reasons to Grand Lodge, it would be for them to determine whether or not those reasons were sufficient, and if deemed insufficient then they could order the degree to be conferred.

It is the duty of the W. M. not to initiate a candidate whom he knows or believes to be unworthy.

If an objection is made to the initiation of a candidate after a clear ballot, it is the duty of the W. M. to inquire into the reasons of the objecting brother. Objections which are purely personal in their nature, and which do not affect the character of a candidate, should not be allowed to affect a candidate's initiation.

If the objecting brother was present at the ballot (in lodges where unanimity is required) his objection should not be locked upon with favor unless the cause for which he objects became known to him after the ballot was taken. It is possible after a clear ballot some facts might come to light which would show the candidate to be unworthy.

If the objecting brother was absent when the ballot was taken, he should give good

reasons for his absence, or his objection would lose much of its force.

If the objecting brother refuses to give his reasons for making the objection, it is still in the discretion of the W. Master to respect the objection or not, just as he chooses. In deciding upon his course of action he should have regard to the circumstances of each case. If the objector is known to be capricious, or captious, or fault-finding, while the candidate is thoroughly reputable, he should proceed with the initiation; on the other hand, if the objector is a good member, steady and reliable, and not likely to make objection without good cause, the W. M. would be justified in refusing to initiate; consideration should also be given to the harmony and welfare of the lodge, and it would be better not to run the risk of losing a good member for the sake of admitting one who is yet untried.

Cases may arise in which a refusal to give the reasons for making an objection would be justifiable and proper. For instance, after a candidate has been balloted for and accepted, a member of the lodge who is a professional man might come to the W. M. and say: "I was prevented by urgent duties from attending the lodge when the ballot was taken for Mr. A. I know that he is not worthy of admission, but I am not at liberty to state the facts derogatory to his character which are within my knowledge, as they became known to me in my professional capacity: I am satisfied from these facts that he is not a fit and proper person to be admitted into our fraternity, and I object to his initiation." In general, it would be the duty of the Master to respect such an objection, and should the W. M. wish to explain his conduct to the lodge he could say that since the ballot circumstances had come to his knowledge from which he was determined not to proceed with the initiation at present.

Question 3—No. 1 being answered in the affirmative, does the applicant stand in the position of a rejected candidate, or is he at liberty to apply at once for initiation in the same or any other lodge?

Decision—Precisely as a rejected candidate. The proper course is for the W. M. to say in open lodge, "Brethren, objections having been made to Mr. A., elected at a previous regular communication, and these objections and the reasons therefor being deemed by me good and sufficient, I therefore declare Mr. A. a rejected candidate. Brother Secretary, enter the rejection on record."

Question 4—Can members of a lodge who were duly notified of a candidate's application, but absented themselves when the ballot was taken, afterwards object to the said candidate's initiation?

Decision—Yes. The power to object rests with each and every member of the lodge, up to the moment before the O.B. is taken.

Question 5—If so, must they furnish reasons for their absence at the time of balloting?

Decision—The answer to this is covered by decision on question 2.

Question 6—Should the objections be made in open lodge, or privately to the W. Master.

Decision—The custom is to make the objection privately to the W. M., which I consider the most preferable, but if the objector chooses he is at liberty to make the objection and state his reasons in open lodge.

Question 7—A lodge transacts its business whilst open in the third degree; a candidate is balloted for and accepted in the early part of the evening. The M. M. degree is later in the evening conferred upon an F.C. Question—Has such newly raised Mason the right of objecting to the initiation of the aforesaid elected candidate.

Decision—Our constitution provides that upon receiving the M.M. degree the brother is at once a member of the lodge. He would therefore have the right to object as stated in decision to question 2.

Question 8—Two black balls are required to reject an applicant. The ballot, on being examined, is unanimously in favor of the applicant. Question—Is the protest of one brother sufficient to prevent the initiation?

Decision—The objection of one brother would have no more force than one black ball, unless he satisfied the W. M. or the Lodge that his reasons were sufficient. From the fact that it takes two black balls to reject, it would follow that it would take the objections of two members for the same purpose.

Question 9—Has a visitor the right of objecting to the initiation of a candidate, and, if so, what effect would his objection have if the ballot be afterwards passed and found clear?

Decision—A visitor has not the right of objection. He may be accorded the privilege of objecting, and if he objects the lodge should consider that fact and give such weight to it as they deem just. The objection would not be a prohibition. It would merely be information, which the lodge should receive and give it due consideration.

Question 10—What effect will the visitor's objection have if made after the ballot has passed?

Decision—None, unless taken up and made effective by the Lodge, or not less than two members.

Question 11—A member is sent to the ante-room on business for the lodge (say to

examine a visitor) Question—Is he entitled to vote, and, if so, should the ballot-box be passed to him in the ante-room, or must he ask admission, he knowing that balloting is taking place?

Decision—He has the right to ballot, but the ballot-box should not leave the lodge. In the case of a brother present in the lodge and knowing that a ballot is about to take place, if he wishes to ballot he should remain until the ballot is passed, but if he retires, whether to examine a brother or for other cause, he should be deemed a consenting party to the action of the lodge. If he has been sent to examine a visitor, and did not know that a ballot was about to take place, he should be informed of the same by the order of the W.M. and allowed to enter until after the ballot.

12—The advancement of a candidate may be arrested at any stage for sufficient cause. This may be done, either by vote of the Lodge or by the order of the W.M.

13—A candidate for advancement has a right to apply at every regular meeting for said advancement, but whenever any moral objection exists as to his taking a higher degree, those objections should be put in the form of charges, and their truth ascertained by an impartial trial. To this I hold that the candidate is entitled on all the principles of justice.

VISITATIONS.

The Grand Lodge having, at the last annual communication, divided the jurisdiction into districts, the lodges in each district were placed under the care of special deputies. These deputies have, I believe, visited nearly all the lodges in their respective districts, and their reports will be laid before you. I have visited several of the lodges unofficially, and so far as my observations went, found them doing good work and prospering.

INSTALLATIONS.

On St. John the Evangelist's Day I installed the officers of Prince Rupert's lodge No. 1, Ancient Landmark No. 3, St. John's No. 4, Hiram No. 5, and Northern Light No. 10, and by invitation presided at the *Masonic banquet in the evening*. A large number of the fraternity in Winnipeg attended, and the festive board was happily graced by the presence of many visiting brethren. Very interesting and able addresses were made by P. G. M. Rev. S. P. Matheson, Grand Chaplain Rev. Canon O'Meara, and Rev. Bro. C. B. Pitblado, late of Halifax, Nova Scotia. The Press was ably represented by Bro. Moss, of the Free Press; Bro. Rowe, of the Times; and Bro. Taylor, of the Montreal Star. A most instructive, pleasant and agreeable evening was spent, the excellent singing of Brother Murray, S.G.W., and others, adding much to the enjoyment of the occasion.

OTHER OFFICIAL ACTS.

Only one complaint was made to me during the year. I referred the matter to the Board of General Purposes, by whom it was satisfactorily settled.

I appointed R. W. Bro. C. F. Forrest, J. G. W., to hold a Lodge of Instruction at Emerson. He reported to me that he had done so, and had had a most successful meeting.

DEATHS.

The annual communication of Grand Lodge was rapidly approaching, and I was beginning to hope that we would meet without any of our lodges having to record the death of a single member, but alas! how true the saying, "In the midst of life we are in death." On Christmas Eve Bro. S. M. Lake, the valued Secretary of Hiram Lodge No. 5, retired to rest complaining that he felt unwell; ere the light of Christmas morning broke in the east he had been called from labor on earth.

On New Year's Day, Bro. Thos. Garland, one of the first initiated at the organization of Assiniboine Lodge No. 1, Portage la Prairie, spoke of sufferings from a severe cold. By his death Assiniboine Lodge loses a most valued member, and the town of Portage la Prairie one of her most enterprising citizens.

A week ago to-day, Bro. John Williams, an active member of Stonewall, was killed by being struck on the head by a piece of rock from a blast in a cutting near Lake Ferry. To his family and friends we offer our heartfelt sympathy, and mourn the loss to the Craft of a zealous member.

Since our organization in May, 1875, only one member of this Grand Lodge has been lost to us by death. Other Grand Lodges have not been so fortunate. During the past year R. W. Bro. Jas. M. Austin, Grand Sec. of the G. L. of New York, and R. W. Bro. Tracy P. Cheever, Grand Sec. of the G. L. of Massachusetts, both honest, faithful, tried and true workers, have "finished their records."

In the death of Ill. Bro. Dr. Albert G. Mackey, Masonry has lost one of her greatest and noblest sons. Ill. Bro. Gen. Albert Pike eloquently and most truthfully says: "Masonry will not soon lose so great a man, and she may well put ashes on her head and wear sackcloth in her lodges, where in Masonry his heart always was." A great man has fallen in Israel, and in the words of Pushmatah, the Chahta Chief, it is like the falling of a huge oak in the woods: the fall will be heard afar off, and the sound be re-echoed from many and distant lands.

I regret having to inform you of the death, on the 19th June last, of R. W. Bro. Dr. G. S. Blackie, our Grand Rep. near the G. L. of Tennessee. Bro. Blackie was one whose ripe intellect and accumulated stores

of varied knowledge, with his tenacious fidelity to his convictions, intense earnestness in action, loyalty to Freemasonry, zeal, energy and readiness, made him most valuable to the fraternity.

The world was struck with horror on the 2nd July last when our eminent and illustrious brother James Abram Garfield, the President of the United States, was shot down by a dastardly assassin. After eighty days of brave battling for life, through scorching fever, racking pain, dreary days and endless nights, he died. All good men and true of every nation shared in the grief and mourned over the sad affliction. Public spirited to an unusual degree; kind-hearted and charitable in the grandest sense; through all the mutations of changing fortune he maintained unsullied his Masonic character. An enthusiastic member of the fraternity; he held active membership in the Blue Lodge, Chapter, Commandery and Scottish Rite, until the foul deed was done that caused his death. As a man and a mason he ever squared his actions by the teachings of the Great Light, and left as the richest inheritance to his children a reputation for honorable industry, personal probity, and mental acquirements which made his name familiar and respected throughout the world. Those who knew him best loved him most. His work was not done yet his column was broken. His death was untimely and his brethren mourn. To the sadly bereaved mother, wife and children, and to the sorrowing nation of whom he was the chosen chief, we offer our deepest sympathy.

FOREIGN RELATIONS.

Our relations with Grand Lodges of the sister Provinces and with all Foreign Jurisdictions continue to be of the most amicable and fraternal nature.

In the matter of conflict of jurisdiction between the Grand Lodges of New York and Connecticut, I am happy to be able to inform you that the edict of non-intercourse issued by the Grand Master of New York, was terminated at their last annual communication.

The difficulty between the G. Lodges of Missouri and New Mexico has also been satisfactorily settled.

I am particularly glad to state that the differences between our sister G. L. of Quebec and the G. L. of Scotland have been satisfactorily and finally settled by the three Scottish lodges in the Province of Quebec declaring their acceptance of warrants from the G. L. of Quebec, on terms honorable and just to themselves as lodges, and beneficial to the Craft.

THE GRAND LODGE OF CANADA.

I received a circular from a body styling themselves the Grand Lodge of Ontario. I instructed the Grand Sec. to reply that the

only recognized legitimate Grand Lodge having jurisdiction in the Province of Ontario is the Grand Lodge of Canada, and that however much the word "Canada" might be a misnomer, yet we could not recognize as a Mason any one claiming to hail from the body calling themselves the Grand Lodge of Ontario. In respect to this matter, I would lay before you the remarks of the G. M. of the G. L. of Quebec, at their last annual communication. He says:

"It seems opportune to call the attention of the Craft in the Province of Ontario to the undesirableness of their longer continuing to call their Grand Body the Grand Lodge of Canada. Since the establishment of this Grand Lodge the territorial jurisdiction of the G. L. of old 'Canada' is in and over the Province of Ontario only, and hence for many reasons it should be 're-christened' 'The Grand Lodge of Ontario.' To continue to call herself by a name which, since July 1st, 1867, designates the whole territory of the Dominion, savors, to say the least, of an assumption of superiority of some kind to which she cannot rightfully lay claim. The names 'Grand Lodge of Canada,' 'Grand Lodge of (the Province of) Quebec,' 'Grand Lodge of (the Province of) New Brunswick,' &c., &c., injuriously lead many brethren in the mother country and elsewhere to suppose that the Grand Lodges of these several Provinces are somehow subordinate to the 'Grand Lodge of Canada,' and that they bear a similar relation to it as the 'Provincial Grand Lodges' do to the 'Grand Lodge of England.' Erroneous though this notion abroad is, yet it exists, and does not a little harm to this and other Grand Lodges of the Dominion. Conscientious correspondents are also obliged to call it the 'Grand Lodge of Canada (Ontario).' It also appears that besides removing injustice to others, it would materially benefit herself to be *de nomine* what she is *de facto* and *de jure*."

I have only to add in regard to this matter that I endorse the sentiments so pointedly expressed by Grand Master Graham, of Quebec, and hope that the Grand Lodge known as the Grand Lodge of Canada, but having jurisdiction in the Province of Ontario only, will have the good sense speedily to conform their name to the facts of the case, because they are well aware that there are six other Grand Lodges in Canada peers with themselves.

GRAND REPRESENTATIVES.

During the past year the following brethren have been commissioned as our Grand Representatives near their respective Grand Lodges: R. W. Bro. Alfred Burns, near New South Wales; M. W. Bro. J. C. Cawood, near Tennessee; M. W. Bro. Juan Jubizares, near Island of Cuba and Colon.

In reply to a communication to the Grand Lodge of England, asking for recognition and an exchange of Representatives, the following reply was received:

Freemasons' Hall, London, W.C., }
March 26, 1881. }

Rt. Wor. Sir and Brother.

I have had the pleasure to receive and lay before the Grand Master of England your letter of Jan. 3rd last, requesting for your Grand Lodge our fraternal recognition and an exchange of Representatives, and in reply I beg to inform you that His Royal Highness at once accedes to your first request, but considers that an exchange of Representatives is at present unnecessary, as all the correspondence can be simply and easily carried on between the two Grand Secretaries.

With hearty greetings, believe me, R. W. Sir and Brother,

Yours Fraternally,

SHADWELL H. CLERKE, Colonel,
Gr. Sec. of England.

R. W. Bro. W. G. Scott, Gr. Sec. G. L. of Manitoba.

Similar communications sent to the Gr. Lodges of Scotland and Ireland yet remain unanswered.

THE LODGE IN GIBRALTAR.

At the special communication of Grand Lodge, held July 28, a warrant was ordered to be issued to "Al Mogral Akks" Lodge in Gibraltar. A few days thereafter I received a copy of the Proceedings of the May Quarterly Communication of the Grand Lodge of Scotland, in which I found the following:

"Gibraltar.—The G. L. of Manitoba, Canada, had granted a charter to a lodge in Gibraltar, which had opened in May last. Holding this to be an encroachment on the rights of the G. Lodges of England, Scotland and Ireland, which exercise exclusive joint Masonic jurisdiction in that colony, the committee have directed the Scottish Lodge at Gibraltar not to recognize the Lodge there holding of the Grand Lodge of Manitoba, and recommend to Grand Lodge to co-operate with the Grand Lodges of England and Ireland in any resolution they may adopt in vindication of their rights."

About the same time (August) a communication from the Grand Secretary of the Grand Lodge of England came to hand, as follows:

United Grand Lodge of England, Free Masons' Hall, Great Queen St., London, Aug. 13, 1881.

M. W. the Grand Master Grand Lodge of Manitoba.

M. Wor. Sir and Bro.

I am commanded by M. W. the Grand

Master of England to address you on a subject which has come to His Royal Highness' notice—namely, the establishment of a Lodge in the British colony of Gibraltar.

With reference to this action on the part of your Grand Lodge, I am directed to remind you that Gibraltar is a colony belonging to Great Britain and Ireland, and consequently under the exclusive joint jurisdiction of the three Grand Lodges of that Kingdom—namely, those of England, Ireland and Scotland.

I am further directed to point out that the Grand Lodge of Manitoba was established entirely and solely to meet the Masonic wants of that colony; and certainly not with a view to founding lodges in other colonies of the British Crown—a prerogative which has not been claimed by any of the British North American Grand Lodges—and which could never be conceded by the G. L. of England.

The M. W. the Grand Master of England further fails to see any good effect to be attained by thus seeking to establish the lodge in question, and which His Royal Highness has felt it his painful duty to direct the English Lodges in Gibraltar not to recognize.

I am therefore commanded by the M. W. the Grand Master of England to protest against the recent action of the Grand Lodge of Manitoba, and to express a hope that on consideration you will view the matter in the same light, and will advise your Grand Lodge to withdraw its sanction and warrant from the body now needlessly disturbing the Masonic harmony of the English, Irish and Scotch Lodges in Gibraltar.

I have the honor to remain, M. W. Sir and Brother,

Your Faithful Servant,

SEADWELL H. CLERKE, Colonel,
Gr. Sec. of England.

I confess that I was somewhat surprised at the position thus taken by the Grand Lodges of England and Scotland. I knew that the Grand Lodge of Canada granted a warrant to open a lodge at Jerusalem, but I never heard of any Grand Lodge objecting. I also knew that two or more Grand Lodges in the United States had granted warrants or dispensations to open lodges in the Spanish colony of Cuba, because no Grand Lodge existed there at the time, but I never heard of any protest being made at their having done so. I also knew that the Grand Lodge of Minnesota, one of the States of the Union, some years ago granted a dispensation to open a lodge in the British colony of Red River, and that said lodge was opened and continued to work as such for a length of time, but I never heard that the Grand Lodges of England, Ireland or

Scotland objected, and it was certainly news to me when I learned that the three Grand Lodges of England, Ireland and Scotland claimed exclusive joint jurisdiction in British colonies.

In America the usage has been that where a Grand Lodge has not been organized in any Province, Colony, State or Territory, no Grand Lodge had exclusive jurisdiction, and that any Grand Lodge had the right to grant a dispensation or warrant to open a lodge in such Colony or State.

On a careful consideration of the matter thus brought before me, and as I had no wish for any controversy with the Grand Lodges of England, Ireland and Scotland, and as the lodge was opened at Gibraltar only preliminary to its removal to Morocco, I immediately instructed the Grand Secretary to cable R. W. Bro. Rev. R. Patterson not to constitute the Lodge nor install the officers under the warrant of this Grand Lodge which had been but recently mailed, and by my direction the Grand Secretary wrote the Grand Lodges of England, Ireland and Scotland of the action taken. There has been some further correspondence in the matter, which will be laid before you. I would, however, strongly recommend the recall of the warrant, and that Rev. Bro. Patterson be directed to return all books, papers, &c., to this Grand Lodge, unless the Lodge is prepared to remove at once, and open in Morocco, as was originally intended.

CONCLUSION.

I have now stated the matters of general interest and laid before you the official acts performed by me during the second year I have presided over this Grand Lodge, and to the best of my ability discharged the duties of Grand Master. It has been to me a pleasant task; from each and all I have received the utmost kindness and courtesy, and the fullest consideration that the position of Grand Master demands.

Considering that Manitoba is a new Province, with a population made up of men from many nations and countries, I am proud to say that Masonry within her borders is marked with peace and harmony.

And now having nearly ended my labors, I cannot close my message without urging you to reflect upon the importance of the character you assume as Freemasons. Let no opportunity pass unimproved for strengthening the golden band which binds us together, and of spreading the cement which unites Masons the world over in one common brotherhood.

Finally, my brethren, may our actions be in strict conformity to the ancient charges of the institution. Let the genius of Free-

masonry preside over all our conduct, and under her sovereign sway let us preserve that character intact, and so live that when the cold winter of death shall have passed, and the bright summer morning of the resurrection appears, we may behold the King in the beauty of His holiness, and with Him enter into an endless eternity, where no discordant voice shall be heard, but all the soul will experience shall be perfect bliss, and love divine shall ennoble every mind, and hallelujahs employ every tongue.

Brethren, the business of Grand Lodge now awaits you.

JOHN HEADLEY BELL, 32^o,
Grand Master.

The election of officers then took place, with the following result:—

Grand Master, M.W. Bro. John H. Bell; Deputy Grand Master, R. W. Bro. W. G. Scott; Grand Senior Warden, R. W. Bro. Alfred Pearson; Grand Junior Warden, R. W. Bro. C. F. Forrest; Grand Chaplain, R. W. Bro. Rev. Canon O'Meara; Grand Registrar, R. W. Bro. W. G. Dick; Grand Treasurer, R. W. Bro. J. J. Johnson; Grand Secretary, R. W. Bro. H. D. P. LeChappellain.

The Grand Lodge resumed its sittings on Thursday, at 3 p.m., the G. M. in the chair.

The report of the Board of General Purposes on the Grand Master's address was received, and the action of the Grand Master was approved in the premises.

The financial statement of the Gr. Treasurer was also submitted and found correct.

The cash balance in the hands of the Grand Treasurer amounts to over \$600.

The report of the statistics of membership showed the number of lodges this year to be 19, with a total membership of 664, as against 16 lodges last year, with a total membership of 488. Of members entitled to seats and votes in the Grand Lodge there are 127.

The Grand Lodge instructed the Board of General Purposes to procure a set of Grand Lodge regalia at a cost of about \$800.

Five hundred copies of the Pro-

ceedings of Grand Lodge were ordered to be printed for distribution among members and foreign Grand Lodges.

The revision of the Constitution was next proceeded with. It was adopted, and ordered to be printed forthwith.

Grand Lodge adjourned at 6 o'clock and resumed at 8, when the following officers were duly installed:—

M.W. Bro. J. H. Bell, G.M.; R. W. Bro. W. G. Scott, D. G. M.; R. W. Bro. A. Pearson, S.G.W.; R. W. Bro. C. F. Forrest, J. G. W.; R. W. Bro. Rev. Canon O'Meara, G. Chap.; R. W. Bro. J. J. Johnson, G. Treas.; R. W. D. G. Dick, G. Registrar; R. W. Bro. H. D. LeChappellain, G. Sec.; V. W. Bro. John McKechnie, G.S.D.; V. W. Bro. Alex. McGowan, G.J.D.; V. W. Bro. A. M. Sutherland, G. D. of C.; V. W. Bro. John McBeath, G. Sword Bearer; V. W. Bro. S. C. Vick, G. Organist; V. W. Bro. G. E. Fulthorp, G. Pursuivant; Grand Stewards, V. W. Bros. Angus Fraser, Rev. Mr. Wellwood, W. R. Black, J. O. LeChappellain Alfred McKeand, Jas. A. Carley, W. W. Ptolemy, Alex. Nichol and T. H. Carman.

After some further routine business was transacted, the Grand Lodge was closed.

Orders of the Temple and Malta.

The report of the meeting of the Great Priory of the United Orders of Knights Templar and Malta of England, held in London on the 9th ult., of which the Right Hon. the Earl of Latham is Great Prior, (H. R. H. the Prince of Wales being Supreme Grand Master of these old orders in England and Ireland) has just been received, and from a perusal of them we make the following extracts, to show the great interest manifested in everything connected with the Dominion by the mother country, as also the gracious and kindly feelings of H. R. H. the Prince of Wales towards the Canadian branches of these Orders.

The Great Sub-Prior stated that since the last meeting of Great Priory, the Very Eminent Chancellor, Sir Knight Staveley Hill, had paid a visit to Canada, and that the Grand Master, His Royal Highness the

Prince of Wales, had honored him by making him the bearer of a gracious and friendly letter to the Great Prior and Great Priory of Canada. As the Chancellor was present, Great Priory would doubtless, if he would kindly favor them, be pleased to hear from his lips some particulars relating to his visit, and of the presentation of that letter and its reception.

The Chancellor said that, as the Great Sub-Prior had just stated, he was, on his recent visit to the Dominion of Canada, the bearer of a most kind and fraternal letter from the Grand Master, the Prince of Wales, to the Great Prior and Great Priory of Canada, and that letter he had the opportunity of delivering. The annual meeting of the Great Priory of Canada had been held before his arrival, and a special meeting was convened under the auspices of the Richard Cœur de Lion Preceptory at Montreal, for the purpose of receiving the royal message and of considering the form of reply thereto. It was very gratifying to him to observe at that meeting how loyal were the feelings to the Grand Master, and how warm were the fraternal sentiments of the Order in Canada towards their Frates in this country; nothing could exceed their loyalty and their fraternal kindness. True that there were some one or two brethren who desired to assimilate the practice of the Order to that in the United States, but the feeling generally seemed to be to carry on the Order as it worked in the United Kingdom. To fortify the expressions he had made use of he proceeded to read a portion of the letter addressed to himself, received a few days ago from the Great Prior of the Dominion. * * * The Chancellor continuing said he thought it would be highly gratifying to the Order here to know that such fraternal feelings existed towards it in the Order in Canada. With regard to the country itself, from what he had seen of it and of the inhabitants, he felt assured that both in the character of its people and in its material resources, the Dominion had a great future in store, and that maintaining still more closely its bond of union with the old country, it was destined to become one of the greatest powers of the British Empire.

The Great Sub-Prior said he was sure Great Priory was much obliged to the Chancellor for his very interesting remarks. He begged to move that the letter of the Grand Master, and the reply thereto, be printed in the proceedings of the day, so that the members might have the opportunity of reading those documents at their leisure.

Freemasonry is stirring herself in Austria. There is activity in several of the lodges.

Masonic News.

The Italian Freemasons want a Universal International Congress in 1883. The English brethren see very little use in it.

The Grand Lodge of Pennsylvania, knowing the wickedness natural to the Masons of the Keystone State, has fourteen Grand Chaplains.

The Grand Orient of France confers the 18° as one of its seven grades. The Supreme Council A. & A. Rite grants charters to symbolic lodges.

Lodges of Sorrow have been held in various parts of the United States to commemorate the virtues of those who during the past year have crossed the river.

In Hayti Masonry is flourishing. Of the two lodges of Port-au-Prince, "Mont Libau" counts nearly four hundred Masons, and "Cœurs Unis" about as many.

We have not yet received the *Masonic Chronicle*, edited by Bro. J. G. Baker, of 43 Blecker Street, New York City. We should like to exchange.

A lodge in Scotland recently affiliated a profane. It is unnecessary to say that even the Grand Lodge of Scotland couldn't permit that, and suspended the lodge.

The Grand Lodge of England having increased the number of its officers, the Grand Chapter has added an assistant Grand Director of Ceremonies and three assistant Grand Standard Bearers.

In Kingston, Jamaica, there are the Provincial Grand Lodge of East Jamaica, and the Provincial Grand Lodge of Scotland. Will there not be a nice pleasant time, by-and-bye, when a Grand Lodge is formed there?

R. W. Bro. C. Whitehead, D. D., recently elected Bishop of Pittsburg, Penn., is one of the fourteen Grand Chaplains of that benighted organization facetiously termed the Grand Lodge of Pennsylvania.

The Templar difficulty in Canada is attracting a good deal of attention on the other side. We hope moderate counsels will prevail, as we find there is a good deal more feeling upon this subject than we at first supposed. The Great Priory is the only place where such matters should be brought forward.

The chairman of the Foreign Correspondence Committee of the Grand Lodge of California is much exercised over the fact that the Grand Lodge of Pennsylvania styles itself "Right" Worshipful, and its Grand Master ditto. We believe Pennsylvania men favored Most Worshipful. Why or wherefore we know not.

Sir Knight Carson gives a very interesting account of the Triennial of 1880, in last month's *Review*. The subject is rather stale now, but we agree with him that the show should take place Thursday, Friday and Saturday—Sunday, rest; Monday, work; and that the parade should be under a military man, even if Gen. Grant, Gen. Sherman or Gen. Sheridan had to be hired for the occasion.

"A number of members of the Grand Lodge of Perfection of Cincinnati visited the Grand Consistory of Kentucky at Louisville, in January, and were invested with the Chapter and Consistorial Grades from the 17th to the 32nd inclusive." So says the *Masonic Review*. How is it that these gentlemen left their own jurisdiction, and received their honors in a neighboring one?

The American Masonic Press, we note, is alluding to the Templar difficulty in Canada, and discussing its practical importance. We think we

can assure our fratres across the line that it will not assume such very gigantic proportions as some might suppose. No schism will take place, those composing Great Priory, being quite capable of conducting their affairs in a proper and Constitutional manner.

In England, the working of Globe Lodge is traceable to 1728; Grand Stewards' Lodge to 1735; Grand Masters' Lodge to 1739. There are nine "time immemorial" lodges, whose date of institution cannot be traced; but with the exception of these there are only five older than the Globe, and the oldest of them, Friendship No. 6, has the advantage merely of about two years.

The Nobles of the Mystic Shrine have been holding a high carnival at Cleveland, Ohio. We see our friend Rt. Em. Sir Knight Babcocks, 33°, was conspicuous, whilst amongst the visiting nobles were such men as Ill. Bros. Walter Fleming, 33°; S. Briggs, 33°; W. B. Mellish, 32°; C. T. McClenaghan, 33°, and a host of others. The ceremonies were beautifully performed, and over eighty gentlemen afterwards did justice to the viands of the Weddell House.

We are glad to note that Bro. J. L. Townsend, of Rochester, N. Y., who formerly wrote under the *nom de plume* of "Ashlar," has resumed his old position of editor of the Masonic department of the Rochester "Sunday Tribune." Prof. Townsend is a graceful and ready writer on Masonry, and withal bold in his exposure of wrongdoing in high places. We welcome Mr. Townsend once more amongst the knights of the quill, with a warm and hearty greeting.

An interesting reception of a Mahomedan into the mysteries of Masonry took place at Berlin, Nov. 10th. The candidate was Orçis Marza, a relative of the Persian Shah. The initiation took place in the hall of the

Grand County Lodge in Strasse, with a very numerous attendance. The W. Master asked the questions through an interpreter. He was fully advised of the meaning of the ceremonies and afterwards made a speech. The Persian Prince received the remaining degrees a few days afterwards. A cousin of his was previously made a Mason.

The following is the ruling of P. G. M. J. F. Izlar, G. L. South Carolina: "After a candidate has taken the Master's degree, he can apply to any lodge in the jurisdiction for membership. The mere fact of having taken the Master's degree in a certain lodge does not make him a member of that lodge. The only advantage he has in joining the lodge in which he was raised is that he can become a member simply by signing the constitution and by-laws, whereas, if he desires to become a member of another lodge, he must apply regularly for affiliation, and stand the ballot." Our Constitution, under Private Lodges, reads: "Clause 14—Every candidate initiated in a lodge, becomes a member thereof from the date of his initiation; and is liable for regular lodge dues." We think our system the best.

We learn from the London *Freemason* that a very influential meeting of the members of the "Allied Degrees" took place on the 14th ult. at the Masonic Hall, Red Lion Square, London. The degree of the Order of St. Lawrence was first conferred. The Council was next opened in the grade of Knight of Constantinople, and a number of brethren installed. A conclave of the Order of the Red Cross of Babylon was next opened, and this pretty little degree conferred in full. The proceedings terminated—or rather the work—by the admission of a number of candidates into the degree of High Priest. Is this the Order of High Priesthood conferred on Principals and Past Principals of Chapters in Ontario, and only on the High

Priest and Past High Priest of a Royal Arch Chapter in the United States? A banquet took place subsequently.

P. G. M. Wilford, in his oration at the laying of the foundation stone at Yorktown, Va., said: "Freemasonry is in no sense a secret society. It is a confidential society. The times and places of our meetings, our purposes and our objects, our roll of membership, our code of morals, are all publicly known and avowed. Our membership embraces men of every grade of reputable society, every sect of religion, every shade of political opinion, and it is the privilege of every member of one lodge in good standing with his own lodge to attend any of the meetings of sister lodges. Our code of morals is known and understood to be the same which is proclaimed from every Christian pulpit and Hebrew synagogue wherever the people are assembled for the worship of the living God. Every Mason is enjoined to be a peaceable man, and never to allow himself to be involved in conspiracies against the public peace and the welfare of the nation.

The London *Freemason* says: "In England we shall all as Craft Masons fully recognize the position taken by Col. MacLeod Moore, as Great Prior of the Templar Organization, acting under a patent of H. R. H. the Grand Master of that distinguished body. It is quite clear that any so-called attempted formation of an independent body will be an illegal one, by their laws and the laws of Craft Masonry. We regret to see this tendency now, as we always fear these impatient movements emanate from a few restless, busy and self-estimating men, anxious for distinction and notoriety, the tinsel show of brief authority, forgetting that nothing is so bad for society and the world as repudiation of old established formulæ, thus schism from lawfully constituted and supreme bodies."

The Canadian Craftsman.

Port Hope, March 15, 1882.

The Craftsman.

We wish particularly to draw the attention of the readers of THE CANADIAN CRAFTSMAN to the mass of general information that we have this month collated from various sources. This feature of the magazine will, we think, prove particularly instructive and interesting to all lovers of our royal art. The proceedings of every Grand Body that we have received during the past month have been carefully read, and selections, rulings, with questions and answers, culled from the addresses of Grand Masters and others high in authority; whilst the principal features worthy of report from Committees on Jurisprudence and Foreign Correspondence have been selected with the greatest care. In addition to this we have condensed from our European, Australian and American exchanges all items that we deemed worthy of notice. These efforts to present to the readers of THE CRAFTSMAN every month an epitome of the Masonic news of the world will, we feel confident, prove of material advantage to all students of our mysteries.

The London Freemason and Exclusive Sovereignty.

The London *Freemason* of January 28th, in alluding to our position with regard to exclusive Grand Lodge sovereignty in and for the Province of Quebec, says: "Our contemporary, THE CANADIAN CRAFTSMAN, appears to

us to lay far too much stress on Bro. Graham's argument anent exclusive sovereignty of Masonic jurisdiction, as he calls it, which he obtains from an entire misreading of one of the older regulations which is incorporated in our Book of Constitution." Now we have carefully re read this clause, and can only discover one meaning to it, and that is, that the United Grand Lodge of England will not recognize any lodge working within her jurisdiction that does not acknowledge her authority. In other words, she like the Grand Lodge of Scotland claims for herself exclusive sovereign powers over all lodges within her territory, whether those lodges existed prior to her own formation or not, as is the case of Melrose Abbey Lodge in Scotland. In order, however, that our readers may judge for themselves we quote the passage referred to, taken from Grand Master Graham's able address on September 23, 1881. He says: "In the 'Constitutions of the Ancient Fraternity of Free and Accepted Masons,' Constitution of the 'United Grand Lodge of England' edition, August 1863, page 62, sec. 10, 'Of Private Lodges,' is the following: 'The precedency of lodges is derived from the number of their constitution as recorded in the books of Grand Lodge. No lodge shall be acknowledged, nor its officers admitted into Grand Lodge, or a Provincial Grand Lodge, nor any of its members entitled to partake of the general charity, or other Masonic privileges, unless it has been regularly constituted and registered.'"

Now the learned editor of the London *Freemason* expresses his wonder that we do not see that that is a re-

gulation " 'quoad' the Grand Lodge only, and does not affect the question of territorial jurisdiction, which in America has become mixed up with exclusive sovereignty." Then he adds, exactly what we insist upon, namely: "Originally it was simply meant to act compulsorily on lodges like those of Swalwell, which did not acknowledge for some time the Grand Lodge of 1717, and were actually without charters of any kind apparently." This is the very line of argument taken by Dr. Graham and THE CRAFTSMAN. "It was meant to act compulsorily on lodges like those of Swalwell, which did not acknowledge" the sovereign Masonic authority of the jurisdiction in which they were working. This is what we assert. Swalwell and other lodges claimed the privilege to work upon "time immemorial rights," after the Grand Lodge of England was formed or organized.

The Grand Lodge of England refused to recognize these rights. The Grand Lodge of Scotland still declines to recognize the rights of Melrose Abbey Lodge, although they existed before the Grand Lodge of Scotland was organized; and in the same way the Grand Lodge of Quebec will not suffer lodges to work in her jurisdiction that will defy her constitutions and accept her rejected material. This is the exact position of affairs, and if the Grand Lodge of England did find it necessary, and the Grand Lodge of Scotland does find it necessary, to enact statutes "meant to be compulsory on lodges . . . which did not acknowledge for some time the Grand Lodge," why should not the Grand Lodge of Quebec do the

same? And in what particular, we would ask the *Freemason*, do we fail to understand the meaning of this regulation " 'quoad' the Grand Lodge only."

Again, the *Freemason* says: "It is, in fact, a regulation affecting both the membership and privileges of those who profess to form the Grand Lodge." We perfectly agree. These regulations are for the distinct purpose of maintaining and upholding the supremacy and sovereignty of the United Grand Lodge of England, within her own territorial jurisdiction. By this statute she distinctly declares that the United Grand Lodge will not permit or tolerate any lodge (no matter for how long a period she may have had those rights, prior to her own foundation in 1717) to continue working within her jurisdiction unless such lodge acknowledges her supremacy. We fail to understand what other meaning our cotemporary can attach to this statute. It is clear and concise. There is no hidden meaning or dubious wording about it.

Brother Graham maintains that as the Grand Lodge of England, the premier Grand Lodge of the world, and the Grand Lodge of Scotland both decree that they will maintain supreme authority within their own respective jurisdictions, the Grand Lodge of Quebec has an equal right to maintain the same; and those Grand Lodges that claim for themselves such a right should accord to others the same privilege.

The *Freemason* argues that "this law does not affect territorial jurisdiction." It affects it so far that no lodge in either of these jurisdictions (England or Scotland) can be recog-

nized unless it acknowledges the Grand Lodge of the territory in which it works. This is, to a certain extent at least, territorial jurisdiction, for if they are working in territory legally occupied by a Grand Lodge, they are infringing upon the "territorial jurisdiction" of that Grand Lodge.

We think we have conclusively shown, from our contemporary itself, that according to English practice, usage and custom, lodges working without a charter from the Grand Lodge of the jurisdiction within which such lodge works, is illegitimate and illegal. This we believe to be sound Masonic law. Once we admit that such a lodge possesses inalienable rights, we admit the right of an individual lodge to destroy the harmony of a whole Grand Lodge jurisdiction. We know that when such lodges existed within the jurisdiction of the Grand Lodge of Canada they were a constant source of annoyance, defying our rules and regulations, and at times accepting our rejected material. If our contemporary admits that this is not for the welfare of the Craft or the interests of Masonry, we can say no more. Bro. Graham's position we look upon as unassailable, and we trust that wise counsels will prevail in the Grand Lodge of England, so that at an early date those lodges in Montreal will be advised to unite with the Grand Lodge of Quebec. As it is they are growing weaker and weaker every year, and their determination to stand aloof is, we are afraid, merely a disposition to show their independence rather than to exhibit their love for the Order.

Electioneering.

It is really most pitiful to note the tendency of some men, calling themselves Masons, to electioneer for office in both Lodge and Grand Lodge. We remember some years ago seeing a printed circular issued by a gentleman of high standing in the Craft, asking the party to whom it was addressed to use his influence to secure his (the writer's) election to the position of District Deputy Grand Master. It is impossible to conceive of a brother so demeaning himself; and such an one, though perhaps not committing a high Masonic misdemeanor, is at least infringing upon the unwritten law of the Craft. We cannot, of course, prevent the friends of any Mason from using their best endeavors to elect the brother of their choice; that is and ever will be done, but we think the less of it is done the better. It causes cliques, sets, and rings in the Grand Lodge, which should have no place in that august assembly. We dislike those caucuses in Masonry, which amount to simply "You vote for our man and we'll vote for yours," and too often result in a compromise which, as our American cousins say, causes the triumphant return of "the dark horse."

It may be said, and said with truth, that those who have occupied the throne of the Grand Lodges of Canada (Ontario) and Quebec have been and are men of unsullied reputation and high honor. We admit it; but, on the other hand, we fear it will not always be so if the system of "rings" which some are gradually introducing is to be continued. It seems to us that there is a want of principle in

the whole thing, and we hope the day is not far distant when those who advocate it will find that the mass of the fraternity is aroused to the danger, and determined to stamp it out.

We have been led to make these remarks from the evident fact that the canvass has commenced already in the Empire State, for the Grand Mastership of that jurisdiction. The *Corner-Stone* and other Masonic journals throughout New York are ranging themselves on different sides, and the secrets of the fraternity are thus open to the criticism of the secular press. We use the word secrets advisedly, for we believe the discussion of candidates for such a position should only be within the tyled doors of a lodge; and when we hear of compromises being proposed across the social board, and terms offered over the cup of friendship, it savors to us of the trickery of the ward politician, or the cunning of the stump orator. This we do not want in Masonry.

It is, therefore, with infinite regret that we note this tendency in so important a jurisdiction as that of New York—to find that Masonic politicians are running brethren for candidates the same as they would for mayor of a town or member of Congress. The gentlemen whose names are thus bandied about are probably quite innocent, so far as they are personally concerned; but when the Grand Lodge meets the matter should be brought up, and an effort made to condemn these debasers of Freemasonry. Fancy THE CRAFTSMAN advocating Brother So-and-so; another praising *ad sidera* the noble qualifications of Bro. B, and someone else

denouncing both, whilst extolling a third brother. Such a system cannot be too strongly condemned. It has often been said: "Vote against any man who solicits your suffrage," and never was better advice given. If a brother is worthy of the honors of the Craft, the Fraternity will find him out sooner or later. If, on the other hand, he is unworthy, he should not expect to receive them.

Now, the best plan to adopt in order to prevent electioneering in the Grand Bodies is to elect men in the subordinate bodies who are *sans reproche*, and who are far, far above the intrigues and trickery of wire-pullers. Such men would soon stamp out the nuisance and remove this stigma that disgraces at times the legislative proceedings of the Craft. A Master or Past Master who has any regard for his position would scorn to be made a cats-paw of by a parcel of fellows whose love for the Order and knowledge of the Craft are only commensurate with their electioneering abilities. We have written sufficient for the present, however, upon this subject, although we shall probably refer to it again.

Peace and Harmony.

It is highly gratifying to think that after so much wrangling, so much bitterness, so much jealousy, so much usurpation of rights, Peace reigns supreme amongst the Grand Lodges of the United States. We always rejoice when we find the grand doctrine of exclusive Grand Lodge Sovereignty making further headway. It is the basis upon which rests our system of

Masonic government on this continent, and every infringement of the same should be crushed out upon all occasions and at all hazards. It is useless to uphold the dogma of unanimity in the formation of Grand Lodges. If we did, Scotland at the present time would be without a sovereign authority, so far as Symbolic Masonry is concerned, since Melrose Abbey Lodge, after an existence of over one hundred and fifty years, declines to enrol herself under the banner of the Grand Lodge of Scotland; it was only the other day that the Irish Lodge at L'Original, Ontario, surrendered her charter, and the Grand Lodge of Quebec, after a practical and successful existence of over thirteen years, finds the three English lodges in Montreal as firm in their allegiance to the mother Grand Lodge of England as they were in 1869. Is it not, with these instances before us, absurd to argue, as do the *Voice* and *Keystone*, that no Grand Lodge should be recognized as a sovereign Grand Body till all the lodges within its jurisdiction unite with it?

The evils of concurrent jurisdiction are too great to be tolerated, and it should be held as an indisputable rule that the moment a Grand Lodge is organized by a majority of lodges in unoccupied Masonic territory (*i. e.*, where there is no Grand Lodge) the minority of lodges must either fall into line or have their charters recalled or cancelled. In granting a charter to a lodge in unoccupied Masonic territory, let it be distinctly understood that its powers cease the moment a Grand Lodge is formed for such territory. This is the correct and only rule. Unanimity is excellent in theory, but

totally inadmissible in practice. It would leave it in the power of any fourth-rate lodge to retard Masonry for years in the jurisdiction in which it was located. In fact, we cannot conceive a greater calamity to the Craft than placing it within the power of a single lodge to obstruct *ad infinitum* the prosperity of Masonry in any given jurisdiction. It is investing with an absolute power an almost irresponsible party, and consequently would necessarily prove injurious to the interests of the Craft in general.

We are willing to admit that unanimity, when it can be obtained, is most desirable; but it is far from necessary. Look at the history of the formation of Grand Lodges from the earliest date, and we will find that in the vast majority of cases unanimity was an impossibility. The plan we suggest, of only granting warrants in unoccupied territory with power to work until a Grand Lodge may be organized there, would terminate these unseemly disputes; but so long as such lodges are permitted to exercise their powers and continue to work, so long will we find dissension with all its concomitant evils.

Would it not be ridiculous for the Supreme Masonic Bodies of the world to declare that the Grand Lodge of Scotland was an inchoate or fractional Grand Body, and not a sovereign organization, because Melrose Abbey Lodge continues to work on its "time immemorial" rights? And would it not be equally absurd to declare the Grand Lodge of Quebec a body without sovereign rights or supreme privileges because, forsooth, the Lodges of St. Paul, St. George and St. Tho-

mas are determined to remain under the allegiance of the Grand Lodge of England? To us the idea is preposterous, and however much we may advocate unanimity and glory in peace both may be purchased at too dear a cost.

We who enjoy the privileges of a Grand Lodge of our own, and have peace and unanimity within our borders, have no right to say to the Masons of another jurisdiction that they shall not have control over their own local affairs, or set up a government of their own, because, forsooth, one malcontent and possibly insignificant lodge says "No." Once admit that, and our new and rising territories would become a garden for Masonic bickerings, jealousies and disputes. Wherever there is concurrent jurisdiction there is invariably discord and dissension. There are different forms of work, different laws and jurisprudence, and a natural tendency to run opposition tickets to each other. Rivalry usurps the place of emulation, and strife reigns upon the throne of harmony and peace.

Fortunately, however, as we before stated, peace now reigns supreme in the various jurisdictions to the south of us, and we rejoice most heartily in the same. There is still unfortunately a cloud the size of a man's hand, on the horizon of our sister jurisdiction of Quebec, but we trust and believe our English brethren there will soon see the wisdom of allying themselves with the flourishing and prosperous Grand Lodge over which our erudite brother, Dr. Graham, presides. If they do not, it may yet cause trouble and disturbance in that jurisdiction; but when we consider with what leni-

ency and courtesy our English brethren have been there treated, we cannot think they will pursue such a suicidal course as to isolate themselves from their brethren of Quebec.

Quebec vs. England.

The veteran Masonic historian and numismatist, William James Hughan, than whom no one can more authoritatively set forth the facts and fallacies adhered to by the Grand Lodge of England in its unwise policy towards new Grand Lodges in various dependencies of the Empire, has published a third letter having special reference to the relations of Quebec vs. England; and while tenaciously adhering (without good constitutional reasons) to the so-called right of English lodges abroad to a continuance at will, under the jurisdiction of the Grand Lodge of England, he at the same time gives utterance to the following, among other significant sentences:—An English lodge "is entitled to the support of its *alma mater* as long as it obeys the laws" (and of course, on his theory, not a day longer). Again: "My impression is that when a Grand Lodge has been formed for several years, and has such a fine future before it of usefulness and prosperity as the Grand Lodge of Quebec has, all subordinate lodges would do well to 'fall into line,' according to the prayer of the learned and talented Grand Master of that energetic Grand Body," "and any way, so far as we can judge, it is but a question of time; for in time it is not at all likely that lodges which prefer their isolation will last, as the brethren generally will naturally pre-

fer the banner of their own Grand Lodge, so to speak, than to belong to lodges which have no local prestige. In the natural course of things, if the members do not, whilst they are numerous, make good terms, they are not likely to do so well by deferring their union to a period when extinction else is before them."

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 "Conservative" Pennsylvania Has Spoken.
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The Hon. Richard Vaux, Past Grand Master, and chairman of the committee on Foreign Correspondence, reported to the Grand Lodge of Pennsylvania at its one hundred and forty-ninth annual communication (it being the oldest Grand Lodge on this continent), held on the 27th day of Dec. last, as follows, concerning the Grand Lodge of Quebec:

"The address of the Grand Master of Quebec is very interesting, covering the question of foreign relations generally, and domestic relations between the Grand Lodges of the Provinces. It officially states the settlement of the differences between the Grand Lodge of Scotland and the Grand Lodge of Quebec, that the Grand Lodge of Quebec refused to accept the conditional recognition of it by the Grand Lodge of England, declares for the American doctrine of exclusive Grand Lodge Sovereignty" (which the G. M. of Quebec proved to be originally British), "and sets forth in full the correspondence between the Grand Master of England and the Grand Master of Quebec." (Then follow lengthy extracts from the address.)

"The Grand Master of Quebec declares that longer forbearance of the Grand Lodge of Quebec with the Grand Lodge of England and the

three lodges under English jurisdiction in the Province of Quebec, cannot be looked for. He intimates that he will be forced to stern and imperative measures, and significantly hints at what those measures may be. Nevertheless he counsels further deliberation before action. It is an exceedingly well prepared address, and we take the liberty of remarking just here that to cut off communication with the Grand Lodge of England, and declare the three lodges clandestine, is not beyond the compass of the Grand Lodge of Quebec's intended and, we modestly submit, proper action."

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 Editorial Items.
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THE MASONIC HOME.—This is the name of a new applicant for Masonic favors, published at Waco, Texas, by Bro. Street. As the subscription price is only fifty cents per annum, it can scarcely fail to secure a large list of subscribers. We hope to see it soon enlarged, and thoroughly supported by the Craft in the South.

AN IMPOSTOR.—A brother wrote us from Orillia the other day stating that an individual claiming to be a member of a New York Lodge, No. 889, was seeking for recognition as a Mason there. We wrote the Grand Secretary on the subject, and received the following reply:

Office of the Grand Secretary of the Grand Lodge of F. & A. M. of the State of New York,

NEW YORK, March 23, 1882.

DEAR SIR and BRO.,—Referring to your letter of March 21st, permit me to say the person in question, if not a fraud, at least has given you a Lodge No. (889) which the lodges in this State have not yet reached. Our highest No. is 784.

Fraternally,

E. M. S. EHLERS.

R. W. J. B. TRAYES.

A warm reception should be given this fraud wherever he goes.

BRO. KENNING will accept our thanks for a copy of the "Cosmopolitan Masonic Calendar, Diary and Pocket-Book for 1882." No Mason should be without it. It is the Masonic *Vade Mecum*. In it all the different Orders and Rites, Grand Lodges and Grand Chapters, with the addresses of their principal officers, are given. The price is only fifty-four cents, including postage. Address, Geo. Kenning, "The Freemason," London, Eng.

Our readers will learn with profound regret of the death of the beloved wife of M. W. Bro. J. K. Kerr, Past Grand Master of the Grand Lodge of Canada, which took place at the family residence, Toronto, a few days ago. The deceased lady was the daughter of the late Hon. Chancellor Blake, and sister of the Hon. Messrs. Edward and S. H. Blake. She took an active part in the various charitable movements of the city, and was generally beloved and respected. The Craft throughout the Dominion will join us heartily in extending the warmest sympathy to our M. W. Bro. in the hour of his great affliction.

Presentation to V. W. Brother Alfred Pearson.

A large number of the brethren of Prince Rupert's Lodge, No. 1, assembled in the Masonic Hall, Winnipeg, on the evening of January 31st, the occasion being the presentation of a Past Master's gold jewel to V. W. Bro. Alfred Pearson, P.M. The chair was occupied by W. Bro. John McKechnie, W. M. of the Lodge, who, after a few words of welcome, announced that he had a pleasing duty to perform. He then proceeded to read the following address:

V. W. BRO. ALFRED PEARSON, I. P. M., PRINCE RUPERT'S LODGE, NO. 1, G. R. M., A. F. & A. M.

For the past year, elected by the unanimous vote of your brethren, you have occupied the chair and wielded the gavel of

Prince Rupert's Lodge. During that time you have discharged the duties of your office, not only to the best of your ability but to the acceptance of the Craft. Upon the relinquishment of your stewardship, your brethren have thought that your devotion to the interests of the Lodge, your punctuality in attendance, your kindly manner of government while in office, merited a fitting tribute of regard. We, your brethren and associates, have therefore procured a testimonial, which it is hoped will give you pleasure to accept at the present time, and which, in the years to come, as you review the events of your life, will remind you of the period when you presided over our deliberations as Worshipful Master.

Dear friend, receive from your brethren of Prince Rupert's Lodge this token of their esteem; and should the uncertainties of human life or the vicissitudes of fate sever the associations now so pleasantly existing, or sorrow or misfortune overtake you, be comforted in the knowledge that this token is a testimony of loving hearts, and that my expressions are the interpretation of sentiments which have found birth in the hearts of your brethren.

JOHN McKECHNIE, W. M.,
On behalf of the officers and brethren of
Prince Rupert's Lodge, No. 1.

The gift was a genuine surprise to Bro. Pearson, who accepted it in a brief and feeling reply, thanking the brethren for the beautiful testimonial, assuring them that to the latest hour of his life he would bear in affectionate remembrance their innumerable kindnesses to him, and to the very sundown of life he would for their sakes dearly cherish and jealously treasure the beautiful souvenir.

The jewel was manufactured in Toronto and is a very handsome one, being of solid gold, and bears the following inscription: "Presented to V. W. Bro. Alfred Pearson, by the officers and brethren of Prince Rupert's Lodge, No. 1, G. R. M., A. F. and A. M., as a token of esteem."

The Lodge being duly closed, the brethren and invited guests adjourned to the Norfolk House, where a splendid repast was served. After refreshments, speeches and songs were given, the brethren separated at a late hour, after one of the most enjoyable evenings ever spent in Prince Rupert's Lodge.

Templary.

THE London *Freemason* says Bro. Carson, that very able Masonic writer and student, is right no doubt in his main contention, that a Trinitarian basis—an avowal of belief in the Holy Trinity—has always been the mark and token of Christian Templary. From its active promulgation by Dunkeley in this country such has been the invariable dogma, the unvarying avowal it made; so much so that none but believers in the Trinity could be properly or conscientiously members of the Order. Such an assertion has also, no doubt, we may add, an historical certainty as its characteristic and reality. When Templary appeared in England, is a very moot question. The well known Ramsay in France, in 1756, first threw out the idea of a Knightly and Crusadory origin for Freemasonry, not especially Templar: indeed, he is credited with the Rite de Bouillon, which took its name from the famous Godfrey de Bouillon, the leader of the first crusade. The Templar perpetuation theory emanated from the Chapiere de Clermont, at Paris, and to have culminated in the "strict observance" under Von Hund. But there was no contemporary movement in England. Some attempts have been made to identify the Stuarts with Templary in 1745, but we apprehend the evidence is very scanty and dubious on that head also—as hazy as that of the Rosi Croix of Heredom at Arras, at the same date. We do not contend that these assertions are positively untrue, but only that they are very doubtful; so doubtful as to render them, we are inclined to think,

almost apocryphal. At the same time we say this—we are open to evidence, proper evidence, on this subject. There is no trace of Templary in England, so far as we are aware, strictly speaking, before 1780. It has been alleged that there are much earlier Templar warrants. We can only say that we should like to see them, and have them exhibited to experts. We do not believe that any such really exist. But then, on the other hand, Templary exists now, and it seems to us far better to deal with it as it is than to enter upon researches that lead to nothing, and indulge in discussions upon archaic forms and ceremonies about which we have not a scintilla of trustworthy evidence. In all probability, Templary, like some other grades, came to England from the continent; but to prove that Masonic Templary is indigenous to England we must also certify the existence of some lingering remains of the old Templars. But that is a "crux" that overpasses even our able Bro. Carson's admitted Masonic power and knowledge to remove or smooth over. That the Templars had a "secreta receptio," with ceremonies akin to Masonic forms, is, we think, proveable from the examinations at Paris prescribed by Dupuy and others; but how Masonic Templary got to England, or when received in England—if it was received—must be left, we apprehend, to that mystery and obscurity in which it has long been involved. Bro. Carson's account of its existence in England in 1780 or thereabouts, if not earlier, cannot be accepted as either historical or authentic. We shall await with interest to hear what the Great Prior of Canada, Col. Moore, and our friend Rt. Em. Sir Knight Enoch Carson, have to say in response to Bro. Woodward's views on the question.

The following letter has been issued by M. E. Sir Knight Colonel Moore, Great Prior, and is ordered to be read aloud in all Preceptories under the jurisdiction of the National Great Priory of Canada at the first meeting after its reception. The banners to be draped in mourning, and the Freres to have their sword hilts and jewels veiled in crape for the space of three months thereafter:

LAPRAIRIE, PROV. OF QUEBEC,
21st Day of January, A.D. 1882.

The Great Prior, to all Preceptors and Freres of the Orders of the Temple and Malta in the said Jurisdiction.

VERY DEAR BRETHREN:

It is with the deepest feelings of profound sorrow and regret that I take this opportunity to make known to you the death of our Very Eminent Fratre Thomas Douglas Harington, Past Great Sub-Prior of the Dominion, and Representative of Great Priory of England and Wales, which sad event took place at his residence in Prescott, Ont., on Friday, the 13th of January, 1882.

Our Brother had passed the allotted span of life, being in his seventy-fourth year at the time of his decease, and the "All Merciful God" had vouchsafed to him, not only length of years and of honors, but also comparative freedom from pain, disease, and decrepitude during his earthly pilgrimage. He passed away with great suddenness, while conversing in the evening twilight with his family, after having spent the day in his usual health and activity,—one momentary pang and all was over; "The Silver Cord was loosed, the Golden Bowl broken, and the spirit had returned to God who gave it."

Bro. Harington was born at Windsor, England, on the 7th June, 1808, and was descended on his father's side from a good old English family, while he inherited from his mother a portion of the renowned lineage of the gallant Douglas line. He spent his early life as a midshipman in the Royal Navy, and afterwards as an officer in the East India Company's merchant service. In 1832 he became a resident of Canada, and shortly afterwards entered the Civil Service of the Crown, in which he remained until his retirement four years ago, having obtained the position of Deputy Receiver General, closing a service of forty-six years without spot or stain.

Bro. Harington received the Light of Ma-

sonry in 1843, and from first to last was an earnest and energetic worker in the Craft. He was deservedly honored by his brethren by the highest offices in their gift; having been repeatedly elected Grand Master of the Grand Lodge, and Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada. On the 10th of April, 1854, he was installed a Knight Templar in the "Hugh de Payens" Preceptory, Kingston, Ontario, and bringing to the chivalric order the same energy and zeal that he had given to Craft and Capitular Masonry, he soon obtained the highest and most honorable position the Sir Knights, his brethren, could confer upon him.

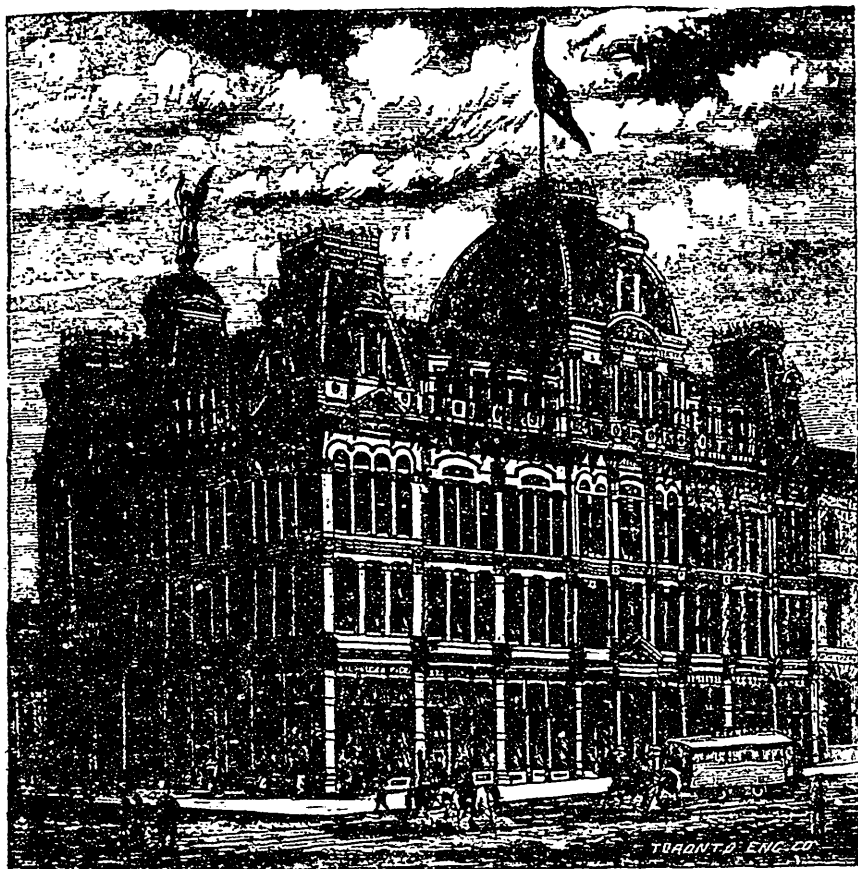
As was but right, his funeral, which took place on Tuesday, the 19th January, was deemed a fitting occasion for showing the love and esteem in which his memory is held by his brethren. The Grand Master of the Grand Lodge of Canada, assisted by several Past Grand Masters and several distinguished brethren, conducted the burial ceremonies. A large number of Masons from all parts of Canada attended, while the Cosmopolitan character of the Craft was well illustrated by the presence in the procession of the two Lodges, the Chapter, and the Commandery of Knights Templar belonging to Ogdensburg, New York. I have much pleasure in publicly tendering the cordial thanks of the Great Priory of Canada to the Eminent Commander and Sir Knights of the above mentioned Templar body, for the chivalric courtesy with which they volunteered and gave their services as an escort to the remains of the deceased.

The body of our lamented brother was interred in the old "Blue Church Burying Ground," in Augusta, near the town of Prescott, where he had often expressed a wish to be laid at rest; an historic spot, where, under the shade of the evergreen pines, lie sleeping so many of the United Empire Loyalists of the surrounding country. To the revered company of these men of true Faith, Loyalty and Honor, one more fitting companion is now added, for of a saretly no man more true and faithful in his reliance upon his Divine Saviour, more loyal to his Queen and country, and more honorable and generous to his fellow-men, therein reposes, than Thomas Douglas Harington, my old, true and valued friend, whom we all deeply lament.

"Very pleasant hast thou been to me, my brother."

† WM. J. B. MACLEOD MOORE,
Grand Cross of the Temple,
Grand Prior Dom. of Can.

THE CANADIAN CRAFTSMAN only \$1.50 per annum. Subscriptions can begin at any time.



Dedication of the Masonic Temple in London.

On the 7th inst. the magnificent Masonic Temple at London, of which we give an engraving above, was dedicated by the Most Worshipful the Grand Master and the officers of the Grand Lodge of Canada (Ontario). Some fifteen hundred Masons formed in procession, and the members of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis, 96°, in their rich uniforms, at the special request of the Committee of Management, acted as escort to the officers of the Grand Lodge, thus adding very much to the appearance of the procession, which was headed by the magnificent band of the Fusiliers. Large crowds lined the streets. The Craft first assembled at the drill shed, and then marched to the Masonic Temple,

where Grand Lodge was opened in ample form in the library room. Some of the members of the Sovereign Sanctuary having forgotten to bring their blue lodge aprons with them, were of course unable to gain admission, which rather raised a laugh at their expense; but of course it would have been as impossible to admit a Knight of the Rosi Croix in regalia as it would have been to allow a Knight Templar to enter Grand Lodge in full uniform. There was neither discontent nor annoyance felt regarding it, as some of the secular press have endeavored to make out. Indeed the Grand Master of the Sovereign Sanctuary wrote to his officers in London, requesting them to see that the members of the Sovereign Sanctuary took their blue lodge rega-

lia with them, so that they could attend Grand Lodge. The affair, however, was universally acknowledged to be a grand success, and will long be remembered as a red letter day in the Masonic calendar of London. We are glad to note that M. W. Bro. Col. Moffat, in his address, alluded to the question of suspension of dues. The subject certainly requires some legislation; the way it stands now is a disgrace to the Grand Lodge of Canada.

The following is the list of officers:—

- M. W. Bro. Lieut. Col. Moffat, G. M.
 R. W. Bro. Wm. Miliner, as D. G. M.
 “ “ DeWitt Martyn, D. D. G. M.
 “ “ Robert Mackay, P. D. D. G. M.
 “ “ W. D. McGloghlin, P. D. D. G. M.
 “ “ W. Hayden, G. S. W.
 “ “ T. H. Tracy, as G. J. W.
 “ “ Evans Davis, G. Chap.
 “ “ E. Mitchell, G. Treas.
 “ “ E. H. Long, G. Registrar.
 “ “ J. J. Mason, G. Sec.
 “ “ R. B. Hungerford, as G. D. of C.
 “ “ R. Radcliffe, G. S. D.
 “ “ J. Ross Robertson, G. J. D.
 “ “ Thos. Brock, Grand Steward.
 “ “ H. Dreany, “
 “ “ H. C. Owen, “
 “ “ Jas. Priddis, “
 “ “ W. K. Atkinson, “
 “ “ John O'Donohue, “
 “ “ A. B. Munson, “
 “ “ F. J. Hood, G. Tyler.

The Grand Lodge then proceeded to the blue room, where the impressive ceremonies of dedication took place. At the conclusion of the ceremonies, which were witnessed by a very large number of the brethren, the Grand Master delivered a stirring address. After alluding to the ceremony of dedication, which was more ancient than Masonry itself, and to the absence of Grand Lecturers, or Orators as they are termed across the lines, the Grand Master was glad to know that while he was unequal to the task of delivering an oration, still we had in our midst a class of gentlemen who were able to fill the breach. He was particularly fortunate in this respect at present, as the Grand Chaplain was a Londoner, and a gentleman who could deliver as good a Masonic address or sermon as any brother in Freemasonry. The speaker, however, had no intention of shirking the responsibility of addressing such a large and influ-

ential body of Masons as he saw before him from all sections of the jurisdiction. He had read an able article in the last number of a Canadian Masonic periodical, the caption of which was, "What is the practical work of Masonry, and of what practical use is it to its members?" These were very pertinent questions to ask. Many young Masons are within this lodge room, and many old ones as well. Ask yourselves if it has done you good. If it has not done its duty, something must have failed—somebody must be wrong. If you are not the brethren as contemplated; if you are jealous of each other; if you treat brethren as if they did not belong to the Order, then something is wrong. It is not the fault of Masonry. It does not teach you not to be true to each other. It is the fault of ourselves. No better organization exists outside of the Christian religion—so capable of benefiting men, and making them upright, sober, honest citizens. It has done its duty for ages, and will stand the test long after we are dead and gone. He was sorry that Masonry was not better understood in Canada. Since the organization of the Grand Lodge, some twenty-six years ago, we have for the most part been occupying our time in learning the ritual. Very few rituals are nicer or more beautiful, but at the same time it is simply a ceremony. The trouble has been that the young Mason was left at the close of his initiation in utter ignorance of the principles of the Order and what he ought to be as a member of the great fraternity. The result of this dereliction on the part of the Grand Lodge in the past has been a coldness and apathy all over the country—no real true brotherly friendship. Masonry of that kind is a sham. You are doing it, and the sooner you correct the system the better. Go back to the old country, which I visited last summer, and take a lesson from the brethren there. The W. M. s and P. M. s who are present share the work in all the degrees, so as to share the interest all they possibly can in the work, and the result is seen in large attendance at meetings, a vigorous, healthy feeling pervading everything, and an intellectual development in regard to the Order a visitor but little dreams of. That is what is demanded here. Every brother has an influence in the extension of work of this character, and he asked all to correct as speedily as possible the evils which were known in this regard. The fruits of the lethargy to which he had referred were seen in the statistics of last year. There were 1,255 initiations, 411 joinings, and 184 restorations—in all 1,800 added to the roll. That was a very fair show. But let us take a look at the other side. There were 799 resignations, 174 deaths, 27 expulsions, and 637 brethren suspended for non payment of dues, which

left only a balance of 163 to our credit. This was not a comfortable state of things, and must be remedied. There was no reason for the resignations. Brethren should not tire of Masonry. It is a noble Order, and they should stand by it till the last gun is fired. In regard to the suspension for the non-payment of dues, the Grand Master expressed his approval of the course adopted by the Grand Lodge of Scotland, which allowed a brother so situated to visit the lodge but prohibited him from voting. That, to his mind, was a much preferable system to the one in vogue in Canada. In conclusion, he asked the brethren ever to keep in remembrance the three great tenets of Masonry—Brotherly Love, Relief and Truth. With them as their watchword the brethren would become what nature had intended them to be—model men and upright citizens, no matter what position in life they are called to occupy. The Grand Master was loudly applauded on resuming his seat.

R. W. Bro. E. Davis, the Grand Chaplain, also addressed the brethren. W. Bro. Dewar, W. M. of 209, on behalf of the committee, thanked the visiting brethren for their attendance. The Grand Lodge and brethren then adjourned to a banquet at the City Hall, at which Colonel Moffat was presented with an admirable portrait of himself, dressed in his regalia as Grand Master.

THE NEW TEMPLE.

The building is one of the handsomest in Canada. The blue room is 34x43, and 20 feet high. The furnishings are rich and substantial. The emblems of the Order are worked into the fresco work on the walls and ceiling. The St. Croix Chapter rooms comprise a suite of about ten apartments, there being three rooms for meeting, according to the degree, and the several ante-rooms in connection with each of these. The main room is that in which the 18th degree is given, and on this the members seem to have lavished a great deal of money. It is really gorgeous. Nothing equals it for splendor in the city. The furniture in every part of the room is of ebony finish, relieved with bright gold. On the same flat that the blue room occupies, are the fine rooms of the Royal Arch degree, in which the Companions of St. John's Chapter No. 3, and St. George's Chapter No. 5, hold their meetings. The apartment in which the meetings are held is cosy and rich, without being gaudy. Adjoining these are the rooms of Richard Cœur de Leon Preceptory No. 4, K.T., and Enoch Council No. 10. They are well arranged, and admirably adapted for their purposes.

For printing send to the CRAFTSMAN.

The Canadian Knights Templar and Convent General.

We publish the following communication to the London *Freemason*, from Sir Knight Emra Holmes, in order to show the feeling in England regarding the "Canadian Templar difficulty":

To the Editor of THE FREEMASON.

DEAR SIR AND BROTHER,—I beg to forward a manifesto from Col. MacLeod Moore, Great Prior of Canada, which I have just received, and which I think will be read with interest by your numerous readers, especially those who are Templars.

The document speaks for itself, and I have nothing to add to it, except to say, I feel sure all Knights Templar will applaud the sentiments of loyalty expressed by my valued friend and correspondent, the gallant old colonel, who is probably the most learned and enthusiastic member of the Order now living, and but for whom probably Canadian Templary would hardly have existed.

I join issue with the Great Prior, however, when he says Convent General no longer exists; but I exceedingly regret that it has not met for so many years, and that H. R. H. the Grand Master has been unable of late to attend the meetings of the Order. Any one, however, who chooses to refer to the *Cosmopolitan Calendar* for this year will find therein a list of officers of Convent General. (Here follows list.)

Convent General may be called together at any time the Prince of Wales, as Grand Master, thinks fit, and it is for serious contemplation whether His Royal Highness may not think it desirable and advantageous to the Order, which is proud to have him at their head, that it should be summoned to meet in London or Dublin at an early date, or at least not later than the usual meeting of Great Priory in May.

I cannot believe that it is the desire of Canadian Templars generally to be absolved of their allegiance to the Prince as Grand Master, but rather that the ambitious aims of some one or two are endeavored to be foisted on the Order, to secure an absolute independence calculated to serve their own selfish ends and present aggrandisement.

Yours fraternally,

EMRA HOLMES,

Rep. of Canada in Gt. Priory of England.

Masonic News.

ARKANSAS.—We are again indebted to Rt. Em. Sir Knight R. E. Salle for courtesies—this time being Proceed-

ings of Grand Commandery of Arkansas for 1881. The address by the Grand Commander Johnson is well written, and principally of local interest. He feelingly alludes to the death of the lamented Garfield and talented Blackie. The Committee on Memorials of the Dead, of which Sir Knight Salle was chairman, very properly add the name of the erudite Mackey. There are four commanderies on the roster, with a membership of one hundred and fifty-one. Rt. Em. Sir Knight A. J. Thompson, Gr. Com.; Em. Sir Knight J. A. Henry, Gr. Recorder, both of Little Rock.

The Royal Arch work differs so in the different jurisdictions of the United States, that when a Companion sometimes crosses the border line of his own State, he finds himself in a mist, and possibly unable to gain admission to a chapter, or rather to work his way in. Even the W. is in dispute. Some give the tri-literal, others the tri-syllabic, and others the tri-lingual, and the *Review* might have added, some demand all three. Pennsylvania, of course, works something like we in Canada. The question now is, what is the use of the General Grand Chapter? In 1880 that august but powerless body adopted a ritual. Wisconsin adopted it; Ohio rejected it; some acted upon it, others didn't; or rather, each Grand Chapter did as it liked, as each Grand Chapter will do as it likes regarding the Cryptic Degrees.

The *Kneph* gives an interesting account of the annual session of the Sovereign Sanctuary of the Egyptian Rite of Memphis, 96°, held in London, England, Jan. 31—the day first appointed for holding the Sovereign Sanctuary of Canada at London, Ont. The Rite is composed of 96 degrees, which are given in four distinct bodies, termed Rosi Croix Chapters, Senates, Grand Councils or Mystic Temples, and the Sovereign Sanctuary.

The Rosi Croix Chapter only confers from the fourth to the eighteenth inclusive. The Senates from the eighteenth to the forty-fifth inclusive. The Mystic Temple from the forty-fifth to the ninetieth inclusive. The ninety-first, ninety-second, ninety third, ninety-fourth and ninety-fifth are official, and regarded as rewards for merit, being conferred only in the Sovereign Sanctuary. The ninety-sixth is confined to the Grand and Past Grand Masters. The Rite is founded on the first three degrees of Ancient Craft Masonry, and does not pretend to work or communicate the same to any profane.

At the Quarterly Convocation of the Supreme Grand Chapter of England, held at Freemasons' Hall Feb. 1st, Col. Shadwell H. Clarke, G.S.E., informed Grand Chapter that during the recent search which had been instituted in the "muniment" room of Grand Lodge, among various old books and papers, they found an original document. On examination it was found to be no less than the original charter of compact under which Grand Chapter was constituted, and under which they were assembled that very morning. That charter of confirmation bore date 1767, and it appeared to have been the result of an understanding that was come to by various Royal Arch Masons on the modern side to form themselves into a body, having a regularly constituted government, and therefore they drew up this document. It is signed by Low Blamey and several other distinguished Masons of the period. Under that charter of compact Grand Chapter has ever since existed. This interesting document was at once cleaned and framed, and now hangs in the hall of the Grand Lodge of England.

The learned Bro. T. B. Whythehead, in an article on Worshipful Masters, in the *London Freemason*, writes: "Regarded from the intelligent side, the German system seems to have many

advantages over ours. There the Worshipful Master is selected for his mental endowments and educational training, and is re-elected year after year, sometimes for a long period, whilst the other members are content to occupy the minor chairs in their turns. Of course, in one sense this is not the way to popularize Masonry, but rather to keep it silent; and therefore if the accession of vast numbers be the great aim and object of the Craft, the German plan is not to be recommended. The question to be decided is, are mere numbers to be regarded as strength? Many of our best Masons will say 'No;' and that in extending so rapidly as we are doing we are sowing the seeds of dissolution. It is true that we are wealthy, that our charities are large and vigorous; but is it not possible that in advertising our good works, as we do in the public press, we are reducing ourselves to the condition of a mere benefit and mutual insurance society, and that members are now entering our portals for no other purpose than to share, or that their families may share in the supposed substantial benefits of our Order?

The following remarks of Brother Whytehead are so *apropos* of one of our editorials that we regret we did not see them in time to introduce them: "If members of lodges could only be brought to realize the true dignity and importance of Masonry, the chairs of our lodges would not be so often occupied by unsuitable brethren. If Masons had the honor and reputation of their lodges at heart, they would not imperil them by entrusting them to insecure hands. And lastly, if candidates took to heart the lessons of humility and dependence which are so early inculcated, the bulk of them would hesitate before aspiring to, or at any rate undertaking, an office for which a very moderate amount of honest reflection would satisfy them that they are utterly unfitted, or, at best, very partially qualified. A bet-

ter class of Masters would induce a higher order of candidates, and instead of finding the more intelligent of our members absenting themselves from lodge meetings, we should see our Order taking a much higher stand amongst our social institutions, attractive to men of culture, and not sought after by the vain and idle man nor regarded solely as one method of killing time or an excuse for conviviality.

Canadian Masonic News.

W. Bro. J. M. Caldwell was presented with a Past Master's jewel by the brethren of Evergreen Lodge, Lanark, on the eve of his departure from there for Winnipeg.

Bro. Robert Ramsay, 96°, Grand Master of the Sovereign Sanctuary of Canada, has been elected an honorary member of the Sovereign Sanctuary, with rank of Past Grand Master of the same.

M. W. Bro. Col. Moffat has recommended W. Bro. J. L. Jarvis, P. M. of Union Lodge, No. 380, G. R. C., London, to the position of Grand Representative of the Grand Lodge of Ohio, in the place of R. W. Bro. R. Ramsay, who recently resigned the same.

About thirty-five members of Pnyx Lodge, Wallaceburg, visited Marine City, Mich., recently, when the officers of the Lodge in that place were installed. The visitors were handsomely treated by the brethren of that city, who are invited to pay a visit to Wallaceburg this winter, and have promised to do so.

LAUDABLE PRACTICE.—St. Francis Lodge, Richmond, P.Q., has for several years subscribed and paid for three copies of *THE CRAFTSMAN*, for the use of its officers and members. We hope every Lodge in the Dominion will follow this laudable example. No other investment of a like small amount would contribute so much to the welfare of the craft.

A Lodge under the jurisdiction of the Grand Lodge of Canada which had been in the habit of celebrating the anniversary of St. John the Evangelist by a little social supper, until last year had been in the habit of inviting the ladies of the members to join them. Last St. John's Day the Lodge pursued the same niggardly course, but the ladies were not to be outwitted, and on Tuesday evening, after the Lodge was closed and the brethren were duly seated at their table, word came to them one by one that their wives, sisters, etc., wished to see them at the house of a brother not far distant from the Lodge-room. On entering the house they found the ladies enjoying themselves at their oyster supper, and the gentlemen were politely invited to be seated and partake of their bounty. There never was a more badly sold lot of Masons than they were, and they vowed the ladies would grace their tables at the next 27th of December festival.

London Masonic Mutual Benefit Society.

An alarming rumor was current a few days ago to the effect that the highly esteemed secretary of the above society, R. W. Bro. H. A. Baxter, was \$18,000 short in his cash. This created quite a stir among the members of the society, those knowing the brother and the manner in which the financial affairs of the institution are conducted feeling certain that there must be a terrible mistake somewhere, and so it proves, as the following paragraph from the *London Advertiser* will convince every one:

"Somewhere out west there exists, or struggles for existence, a Mutual Benefit Society whose affairs are sadly in want of reconstruction. A short time ago the secretary became disgusted with the prospect, put on his hat, locked the office door and threw

the key in the well, and has not since been heard of. The company is only \$18,000 short, but that is nothing in the flourishing State of Missouri. The *Toronto Mail*, in its anxiety to grapple with the floating rumor, jumps on the item in a promiscuous manner. Without making the slightest enquiry it announces in Saturday's issue of that paper that 'the secretary of the Masonic Mutual Benefit Society is reported to be \$18,000 short.' It is no wonder, then, that R. W. Bro. Baxter, secretary of the society in this city, is nearly driven to his wits' end answering communications pouring in from all parts of the country, enquiring as to his whereabouts and the solidity of the society. The president, Col. Lewis, is likewise pestered with scores of anxious enquirers as to the health and present post-office address of Bro. Baxter. It is very annoying, and all the more so since the worthy president stands the postage himself. Bro. Baxter would like to get hold of the man that set up the word 'Masonic' for 'Missouri.' 'The idea,' he says, of our splendid institution being short \$18,000, when every one knows, or ought to know, that we have a reserve fund of \$34,000, and all bearing good interest. If I could only lay my hands,' etc."

It is unnecessary for us to add that the society is in a flourishing condition—that its affairs are very well and carefully managed—and that R. W. Bro. Baxter is one of the most careful and efficient secretaries to be found in connection with any financial association in the Dominion. It happens at times that good comes out of evil, and we look for that result in this instance; for as bad news travels fast, and this foundationless report has doubtless gone all over Canada, the contradiction of it will be as general. In any event, the members of the London Masonic Mutual Benevolent Society can depend upon it that their interests are in good hands and will always be carefully protected.