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THE
CANADIAN CRAFTSMAN,
AND
MASONIC RECORD.

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We have received the printed proceedings of the Grand Lodges of Iowa and Kansas from Grand Secretaries Parvin and Brown, which will receive further notice in our next issue.

The Grand Lodges of New Jersey and New York have a little difficulty to adjust, caused by the initiation in a lodge under the jurisdiction of N.Y. of a candidate who resided in New Jersey.

The *Freemason's Chronicle*, London, recently entered upon a new volume, and in making a note of the occurrence says it has fully realized, after almost fifteen years' existence, that our grand institution is in a divided condition.

At the meeting of Grand Lodge there were 433 delegates in attendance representing 1,080 votes. The largest vote recorded was 957, showing that the brethren were in attendance at least when the elections were in progress.

The circulars issued by the Grand Secretary giving the names of the hotels in Owen Sound also mentioned the rates charged per day. When settling up time arrived some of the hotel-keepers only doubled the advertised rates.

The *Victorian Freemason* of June 10th, says:—In consequence of the Supreme Grand Chapter of Victoria not inviting the three Canadian Royal Arch Chapters to take part in the proceedings, they are compelled to work by themselves.

THE CRAFTSMAN opposed the crusade against the London lodges, the third degree movement and an increase of the initiation fee, all being defeated. It was as fortunate in its support of the amendments that carried, and yet it has not been seized with hysterics.

We congratulate Grand Chapter upon the position which Capitular

Masonry has reached. The efforts put forth by Grand Z. Hungerford to infuse new blood into it have proved successful, and his re-election was a fitting compliment to an energetic officer.

Several brethren have, during the past month, sent the editor marked copies of papers containing Masonic news. The favours are appreciated, and hereby acknowledged: T. C. Macnabb, Chatham; E. J. Salmon, Victoria, B. C.; H. Currie, Collingwood, and Frank W. Baxter, Highgate, Vt.

The *Trowel* says:—"The Grand Lodge of Arkansas does not allow any of the lodges in that jurisdiction to charge an affiliation fee. Non-affiliates should be encouraged to join a lodge rather than discouraged." We fully concur with the above, as it would certainly reduce the army of non-affiliates.

Hon. T. B. Pardee, late Commissioner of Crown Lands in the Ontario Government, died at his residence, Sarnia, on July 21st. Bro. Pardee took an active interest in Freemasonry some years ago, and at the time of his death was the representative of the Grand Lodge of New Brunswick near the Grand Lodge of Canada.

The movement leading to the formation of a Grand Lodge in New Zealand is gaining ground. In New Zealand there are 51 lodges, 19 under the English constitution, 15 Irish and 17 Scotch. It is probable that His Excellency the Governor, Lord Onslow, will be the first Grand Master should the movement succeed.

We understand that the G. M. of South Australia, Chief Justice Way, contemplates resigning his Grand Mastership in favour of the Earl of Kinmore, Governor of the colony. The Masons of South Australia, however, will not lose the valuable active services of the Chief Justice, as he will accept the position of Pro Grand Master.

It appears that Cryptic Masonry is not flourishing in Canada to that extent which its adherents desire. Grand Master Slatter in his address did not paint a glowing picture of the condition of the Rite, preferring to speak of matters as they are. For this he is to be commended, as nothing is so distasteful and pernicious as misleading those who trust you.

We have received from some thoughtful brother in Boston a neatly printed copy of the proceedings connected with the Knights Templars' celebration in Boston and Plymouth on St. John's Day. The publication is intended as a souvenir of the celebration, and was prepared by Sir Knight Charles E. Pierce, of St. Omer Commandery, South Boston.

The incessant meddling by Blue Lodges, Grand and Subordinate, in the quarrel between the Rites has a tendency to make one sick—yes, leathery sick.—*Canadian Craftsman*. The *Masonic Trowel* commenting on the above says:—"Yes, indeed. What do Blue Masons know of the Cerneau Rite or any other Rite up in the sky? We have become disgusted with the whole business."

Grand Treasurer Mitchell's "get up and get" speech was the event of the day at Grand Lodge. Bro. Mitchell has sufficient originality in his composition, however, to give us something new without paraphrasing Bro. John Patton's well-known "green spot." When Bro. M. brought out "oases in the desert" one could not but think of Bro. P.'s memorable speech.

The *London Freemason* of June 6th came to hand in a new dress of type, and on superior paper, not only as an index of its prosperity, but to show that it could not allow its twenty-first birthday to pass by without celebrating the event. The *Freemason* is a credit to the brethren of Great Britain, and its able publisher should feel proud of the position it occupies.

From the report of the Masonic Committee of Relief at Johnstown, Pa., it appears that the financial losses of the brethren of Johnstown Lodge are \$449,310; the losses of the brethren of Cambria Lodge amount to \$334,214. This makes a total loss of \$783,524. The lives of eighteen of the brethren were lost. There is little danger of too much money being contributed to mitigate these losses.

Ionic Lodge, Toronto, has two Grand Lodge officers this year, namely, R.W. Bro. Alderman William Roaf, D.D.G.M., and R.W. Bro. F. M. Morson, Grand Registrar. If Bro. Morson finds the duties of his office burdensome we will give him all the assistance possible. We are sure we voice the District when we predict for Bro. Roaf as warm a reception and as hearty a co-operation

as has been granted any of his predecessors, as he will prove a painstaking officer.

The Grand Lodge of Dakota has been divided into two Grand bodies, namely, the Grand Lodge of North Dakota and the Grand Lodge of South Dakota. The Grand Master of North Dakota is J. W. Cloes, of Jamestown, and D. S. Dodge, of Lakota, is Grand Secretary. George V. Ayers, of Deadwood, is Grand Master of South Dakota, and Charles T. McCoy, of Aberdeen, Grand Secretary.

The brethren who attended the meeting of Grand Lodge at Owen Sound were well entertained by the local brethren. Many regrets were expressed that R. W. Bro. Judge Macpherson was prevented by severe illness from welcoming the brethren, as by his efforts, aided by those of R. W. Bro. Creasor, every possible arrangement was made for the comfort of visitors. Bro. Macpherson's cheery voice and pithy pleasantries were sadly missed.

There was one delegate to Grand Lodge from Toronto District that should never again be allowed to represent his or any other lodge. When a delegate undertakes to barter the votes he is entrusted with for office he forfeits all consideration and respect. In an experience of a dozen years or more at Grand Lodge meetings some glaring deals for office have been noticed, but none so outrageous as the one referred to. The only redeeming feature in the affair was the brother's frankness—his public proclamation of his intentions.

Our experience with THE CRAFTSMAN, and a more lengthened experience elsewhere, demonstrates that when something is published that prompts a subscriber to give up his paper a score or more find pleasure in reading the item, and what may appear a loss to the dissatisfied subscriber is a gain to the publisher. This explains why so many publications become prosperous when small-minded individuals imagine they are hastening their demise by a foolish and childish action.

The following is a decision by the Grand Master of Kentucky, which is respectfully submitted for the consideration of those brethren that assisted at the initiation in a city lodge of a candidate who was so deaf that it was for a time thought advisable to introduce a fog-horn:—"If a candidate for initiation is afflicted with such deformity or impaired sense which would prevent him from being perfectly instructed in the art and mystery of Freemasonry, and, in his turn, instructing others, according to the ancient landmarks (Constitution, section 4, article viii), he should not be initiated. But, whether or not such defect exists, the lodge is the sole judge."

The Grand Lodge of Connecticut celebrated the centennial of its institution at New Haven on July 10th. The Grand Lodge was organized July 8, 1789, at the "Old Doolittle Tavern," in New Haven, which was on the site now occupied by the Theological School in that city, at the corner of Elm and College streets. For five years prior to the formal organization the matter had been discussed by Connecticut Ma-

sons. It is known that in 1784 delegates from the different lodges in Connecticut held a conference at New Haven and actually elected Grand Lodge officers, but it was not until May 1789, that definite action was agreed upon by the fraternity. The celebration was in every way worthy of the occasion.

Through the courtesy of Bro. Frank W. Baxter, Highgate, Vt., we received copies of local papers containing reports of Masonic meetings at Burlington. The Grand Lodge of Vermont met on June 13, when George W. Wing was elected Grand Master, and Levant M. Read, Grand Secretary. The condition of the Craft in Vermont may be gathered from the following:

Number initiated	372
" passed.....	353
" raised.....	357
" demitted	129
" died	110
" suspended.....	54
" expelled.....	5
" reinstated	20
Net gain.....	178
Total membership.....	8524
Cash receipts.....	\$2,791.40

The speech in Grand Lodge of that brother from Strathroy who advocated a grant from the Benevolent Fund for a deserving person was a proof that the true Masonic sentiment is not yet dead. A grant had been refused because some of the many formalities had not been observed, and the result is that benevolence is withheld because somebody blundered. The reception given that speech was a revelation that spoke volumes, and proved beyond a

doubt that the radical element only requires a leader to make its power felt. That grants should be made under certain conditions is a necessity, but that benevolence should be withheld, and that in a worthy case, because some formality had been overlooked, has anything but a charitable aspect.

The following appeared in the Toronto *Globe's* report of Grand Lodge proceedings:—"Hon. J. M. Gibson, a P. D. D. G. M., occupied a seat on the platform and was frequently referred to by the delegates as a future Deputy Grand Master." Surely politics did not prompt the reporter to make this remark. When a political organ makes a Masonic nomination it is difficult to suppress suspicions that more than Masonry is being consulted. Bro. Gibson is a highly esteemed gentleman, an honor to the Craft or any institution he is connected with, but his injudicious admirer should not do anything to injure him in the estimation of the brethren. If his friends are anxious to secure preferment for him in the Craft they should not allow him to be politically god-fathered.

Grand Lodge decided to celebrate in some way the one hundredth anniversary of the establishment of Freemasonry in Canada. As the centennial of Freemasonry in Canada will occur in 1892, there is ample time to decide what form the celebration will take. Other grand bodies in Canada are invited to participate in the celebration, and there is no doubt but that an earnest effort will be made to make the most of the event. In connection with the centennial a proposal is made to

acknowledge in a suitable manner the services rendered Canadian Freemasonry by the late Bro. John Dean, a Provincial Grand Secretary. In *THE CRAFTSMAN* for December it was announced that Miss Dean, a daughter of the brother mentioned, had sent a number of important Masonic papers and documents to Grand Master Walkem, relating to the early history of the Craft in Canada.

The following, from Bro. Fred Webber, of Washington, D. C., explains itself:—"In the June number of *THE CRAFTSMAN* you mention the organization, in Sept., 1857, of St. George's Lodge, at Owen Sound, as being organized with seven brethren, of which only the first master, Bro. Macpherson, was now alive. I belong to Compass Lodge, No. 223, at Louisville, Kentucky, organized June 26th, 1851, with seven brethren. The lodge celebrated its 38th annual meeting last Monday evening, June 26th. Of the seven but one is dead, the first W. M.; five of the survivors were present. Business prevented me, the first Secretary, from going to the meeting. This, to my mind, is a very remarkable case, and I doubt if another similar one can be found. The first W. M. only died three years ago from an injury received on the head many years previous. Up to 1878, when I came here to live, not one of the brethren was out of the State of Kentucky." We thank Bro. Webber for furnishing *THE CRAFTSMAN* with such an interesting item, and one that cannot be easily duplicated.

The third degree amendment, as it is called, is gaining ground, as the

motion to amend the constitution so that all business be transacted in the third degree was defeated by a small majority at the meeting of Grand Lodge. While we have no sympathy with the movement, which will again engage the attention of Grand Lodge next year, yet we are not so blinded by prejudice as to see that it is gaining in popularity. The total vote cast on the question was 846, the yeas numbering 501, and the nays 345. As the constitution can only be amended by a two-third majority, the motion was defeated by 63 votes. The vote may or may not have been a fair one, as many of the brethren had before retiring handed their voting papers for the Board of General Purposes over to others, and as the yeas or nays was recorded on those papers, advantage may have been taken of the transfer. On a future occasion we will refer to some of the reasons set forth why the change should be made.

The opposition to the Irish work in the London lodges received such a quietus at Grand Lodge that it will be some time before another attack will be made upon it. The brethren in attendance at Grand Lodge showed that they had some regard for pledges made by their predecessors, and respected a solemn compact made when 209a became connected with the Grand Lodge of Canada. One of the arguments advanced by the opponents of the Irish work was that Grand Lodge had not the power constitutionally to allow a foreign ritual to be used in its jurisdiction. The constitutionality of the proceedings was never questioned, but the point that commended itself to Grand Lodge was whether or not it

could maintain its honor by violating an agreement. Fortunately for Grand Lodge the moral aspect of the case was deemed of more importance than a legal technicality. THE CRAFTSMAN congratulates Bros. Dewar, Davis, and their energetic associates upon the almost unanimous support given them at Grand Lodge, and expresses the hope that 209a may meet with that success which should always be found associated with zealous Masons. It is a pleasure to us to recollect that THE CRAFTSMAN took the side of the lodges assailed, and we can therefore rejoice with them upon the almost unanimous defeat of the mischievous amendment.

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THE GRAND MASTER'S ADDRESS.

GRAND MASTER WALKEM is to be congratulated upon the facts and figures which he was enabled to lay before Grand Lodge in his address. He also made a number of excellent suggestions which if acted upon cannot but prove advantageous to the Craft.

In alluding to the financial position of Grand Lodge Bro. Walkem said that its capital a year ago was \$69,243 of which \$60,000 was invested. During a period of twenty years, the capital has increased about \$34,000, while in the past thirty-one years Grand Lodge has devoted to benevolent purposes \$171,319, the grants for 1888 alone amounting to \$10,805. There are upon the list of pensioners of Grand Lodge 355 widows, 55 orphans and 31 needy brethren.

The refusal of the Grand Master to grant dispensations for the establishment of lodges in territory fully occupied

was a wise and prudent proceeding, as the undue multiplicity of lodges does not strengthen the position or standing of the Craft

The suggestion that Masters of lodges should endeavour to make meetings attractive and instructive, and that the brethren should acquire a knowledge of the history of the Craft, was an excellent one and worthy of thoughtful consideration.

In our opinion the Grand Master took the right view of the physical qualifications of candidates, his opinion being that mental rather than bodily qualifications should be the passport to our Institution, provided the candidate is able to receive, perform and communicate all parts of the ceremonies and duties of the Order.

Grand Lodge was informed that it had met for "the settlement of matters of difference in our subordinate lodges," and that "the brethren throughout our jurisdiction are loyal, happy and contented." THE CRAFTSMAN has pointed out on several occasions where serious differences existed in a lodge, and that the life of that lodge was in danger, in the hope that something might be done to remedy an evil which, if not checked, may extend to other lodges. From an intimate knowledge of this case we fail to see where happiness and contentment exist in the lodge referred to. The brethren of that lodge are capable, however, of ending the long and disastrous difference, but in doing so they will compromise the dignity of Grand Lodge. Indifference, as well as vice, has its punishments.

The Grand Master's announcement that he deemed the decisions made by himself during the year, as unworthy of being reported to Grand Lodge, was a peculiar one. In other jurisdictions in America much importance is placed upon the decisions of Grand Masters, as they are taken as precedents in the absence of any laws bearing upon the cases decided, or they may be explicit

explanations of obscure clauses in the constitution. Bro. Walkem was fortunate if he had no knotty problems to solve, while the members of the Craft are unfortunate in not knowing his decisions if intricate points were submitted to him. Bro. Walkem further informed Grand Lodge that he had declined to answer a number of questions presented to him during the year, on the ground that there would be a possibility of them coming before him for adjudication. With all due respect for the Grand Master we fail to see why he should refrain from giving an opinion on all worthy matters submitted to him, even should they be based on *ex parte* statements, as he is not the supreme judge, final judgment being passed by Grand Lodge, of which he is but a unit, albeit he is the acknowledged ruler. Bro. Walkem has, in this instance, taken refuge behind a legal technicality that might be appropriate in a court of law, but which is out of place in Freemasonry.

Bro. Walkem clearly defined his position relative to amending the constitution for the mere sake of change, as he held it important "that our laws should be stable and certain, which cannot be the case if we constantly change them. They may not be, and probably are not, perfect, but, as regards minor defects, I believe it to be better for us to

"bear those ills we have
Than fly to others that we know not of."

There is no disguising the fact that a radical element is creeping into Grand Lodge, and that many absurd changes will be demanded, owing to several causes. Among them may be mentioned the feeling that there is too much of the machine controlling Grand Lodge, and further, the haughtiness displayed by some Grand Lodge officers when proper questions are asked them is galling. No matter how exalted the personage he never sacrifices his dignity by answering a question courteously. If some of the Grand Master's associates would follow his example there would be less cause for fault-finding.

ing on this score. A radical element cannot be subdued by bumptiousness, but it can be soothed by courteous treatment.

THE CRAFTSMAN has no desire to pose as a carping critic, but it claims and asserts the right to discuss all Masonic matters on their merits, and for that reason we have reviewed portions of the Grand Master's address. We are thoroughly convinced that our views do not harmonize with the opinions expressed by the committee to whom the address was referred, but we are answerable only for our own shortcomings, and not those of the brethren generally. The deliverance of the committee may be an able document in its way, but as it would be unfair to pass further judgment upon it without a knowledge of its contents we dismiss this subject for the present.

Grand Lodge of Canada.

ANNUAL COMMUNICATION.

The thirty-fourth annual communication of the Grand Lodge of Canada, in the Province of Ontario, was held in Owen Sound, on July 17th and 18th. Grand Lodge was opened in ample form at 3 o'clock p. m., on the 17th, about 400 delegates being in attendance. The meeting was held in the Town Hall, which was decorated for the occasion, suitable refreshment and waiting rooms being connected with it. M. W. Bro. R. T. Walkem, Q. C., of Kingston, Grand Master, took the chair, having on his right the Deputy Grand Master, R. W. Bro. J. Ross Robertson, of Toronto; and on his left Past Grand Master Henry Robertson, of Collingwood. On the platform were Bros. J. A. Henderson, Q. C., Hugh Murray, Col. Jas. Moffat and Otto Klotz, Past Grand Masters; Bros. Dr. Freeman, Col. Wayling, W. Smeaton, W. J. Morris, D. Taylor, Col. S. W. Wray, W. S. Jalvert, Jno. Boyd, Geo. Monkman, R. Mahonay, H. J. Wilkinson, B. Shortly, J. A. C. Anderson, District

Deputy Grand Masters; J. A. Wills, Grand Senior Warden; Joseph Beck, Grand Junior Warden; J. J. Mason, Grand Secretary; Ed. Mitchell, Grand Treasurer; Dr. D. H. Martyn, J. H. Burritt, John Creasor, Q. C., J. F. H. Gunn, R. B. Hungerford, Dr. G. G. Rowe, J. E. Harding, T. Sargent, Donald Ross, L. H. Henderson, D. McLellan, Allan McLean, Dr. L. Secord, J. C. Hegler, E. T. Malone, Fred C. Martin, J. S. Dewar and many Past Grand Lodge officers. Addresses of welcome were read from the local brethren and the municipal authorities, to which the Grand Master replied, after which Grand Lodge was opened with the usual formalities, followed by Bro. Walkem reading his address, from which the following extracts are taken:

Brethren of the Grand Lodge:—

I bid you welcome to this our 34th Annual Communication.

By the favor of the Great Architect of the Universe, we are permitted once more to assemble as a Grand Lodge, or Masonic Parliament, for the performance of the important duties which have been committed to us by the members of the Craft, throughout the Province of Ontario.

We are met under the provisions of the constitution, to enact necessary legislation, to review the work of the past year, to sit as a Court of Appeal for the administration of justice and the settlement of matters of difference in our subordinate lodges, to dispense charity, to receive from our officers an account of their stewardship during the past year, and to select those to whom we will commit the management of our affairs during the year to come.

May we be enabled to discharge our duties with minds free from prejudice, and with an earnest desire to promote the welfare of the Craft, and the happiness of all mankind.

Any legislation which we may enact must necessarily take the shape of an amendment of the constitution which we adopted two years ago, and which, in its present form, may be considered

to represent the results of the experience of our predecessors in this Grand Lodge for thirty-three years, engrafted on the code transmitted to us by our ancestors, in the Grand Lodge of England. Now we find ourselves to-day, brethren, in a most enviable position, amongst the Grand Lodges of the world. We are free from internal troubles; our relations with foreign Grand Lodges are satisfactory; the brethren throughout our jurisdiction are loyal, happy and contented; we have an ample benevolent fund at our disposal, which is freely dispensed; and administrative work undertaken by Grand Lodge is, I believe, being well and effectively performed. When we look for the causes of this prosperity, are we not bound to attribute it in large measures to the excellent administrative system, and to the wise laws adapted by our predecessors and now embodied in our book of constitution? I have no hesitation personally in referring much of our success to these causes, and I therefore feel bound to express the hope that the Grand Lodge will, unless there is a clear and well ascertained necessity for change, discountenance all attempts to alter or amend a system which has in the past worked so well and produced such admirable results—that we shall in fact have no tentative legislation.

In accordance with time-honored custom, I propose, as your presiding officer, to invite your attention to a retrospect of the important events affecting our Order, which have occurred during the past year, and to bring before you such matters as I think need your consideration.

I cannot more fitly open this part of my address than by a reference to those brethren who have past away to their rest since last our Grand Lodge met.

Philosophers have told us that death is by no means to be regarded as a calamity—that it is “the Liberator of him whom freedom cannot release; the Physician of him whom medicine cannot cure; and the Comforter of him whom time cannot console.”

The fable of Tithonus, endowed by Aurora with the fatal gift of immortality, staggering beneath the weight of years and infirmity, praying the goddess to recall her fatal gift, and to permit him to return to the dust from whence he sprang, is an illustration of the light in which the Ancients, who had not our hopes and consolation, regarded death.

Truly it may be said, that

“Death is the crown of life;

Were death deny'd, poor men would live in vain.

Were death deny'd, to live would not be life.

Were death deny'd, even fools would wish to die.

As Freemasons we are particularly taught to regard death as the avenue of entrance to a better world; to raise our eyes from the darkness of the grave and to fix them upon the light of the resurrection which shines beyond it—not to sorrow at the grave as men without hope.

Reference was then made to the death of Dr. Rob. V. Morris, of Kentucky, and the following Canadians:—C. D. Macdonnell, P.D.D.G.M., of Ontario District, who died on the 29th July, 1888; C. Doebler, P. G. Steward, who died on the 7th August, 1888; T. B. Bain, P.D.D.G.M., of Wilson District, who died on the 10th November, 1888; J. S. Loomis, P.D.D.G.M., of Prince Edward District, who died on the 28th January, 1889; D. Curtis, P.D.D.G.M., Wilson District, who died on the 18th February, 1889; Robert Robinson, P. G.S.W., who died on the 9th March, 1889, and Henry Bickford, who died on the 23rd April, 1889.

Bro. Walkem then alluded to his visit to British Columbia, and the reception given him by the brethren there and elsewhere, while on that trip. He then referred as follows to the official visitations made by himself during the year:—

I visited Port Arthur on the 21st August, 1888; St. George Lodge, Toronto, on the 7th Dec., 1888; Peter-

boro' on the 18th Decemter, 1888 ; Cobourg on the 3rd January, 1889 ; Picton on the 19th January, 1889 ; Cornwall on the 28th January, 1889 ; Ottawa on the 31st January, 1889 ; Ionic Lodge, Toronto, on the 13th of Feb., 1889 ; Kingston on the 27th February, 1889 ; Hamilton on the 29th April, 1889 ; London on the 2nd May, 1889 ; Guelph on the 24th July, 1889.

To the gatherings at these places all the surrounding lodges were invited, and I take this opportunity of expressing my thanks to the District Deputy Grand Masters for the success of these meetings, and to the brethren generally for the loyal and hearty reception I met with everywhere.

I availed myself of the opportunities afforded by these visits, to address the brethren on subjects of interest connected with Masonry, and to impress upon the Masters of lodges the necessity for making the lodge meetings instructive and interesting by means of lectures, papers and discussions on Masonic history, symbolism, and kindred subjects. I suggested to them that if these means were used, there would be a better attendance at the lodges, and fewer suspensions for non-payment of dues—that intelligent men require more than the mere working of the ritual to satisfy the desires of their intellects, and cease to attend the lodge because they do not get what they require ; that undue importance may be attached to ritual, and far too little to the great objects of Masonry.

The Grand Master of West Virginia, in his address delivered in 1888, referring to this subject, says :—" We fall into error and overvalue our machinery when we suppose that the routine duty of the lodge, and the recital of the ritualistic work, will meet the demands of our natures."

The subject of Masonic education, in our lodges, is year by year becoming more important, and may fitly engage the attention of our Grand Lodge.

I think it is exceedingly desirable that every brother should have some knowledge of the history of the Craft,

and of the ceremonies which are in use in our lodges. Much that has been written in former times by men who have been regarded as standard authorities, has been proved by the modern historians, Hughan, Lyon and Gould, to be unreliable ; and the works of these latter, representing, as they do, the result of years of patient study and research, must be regarded as constituting the standard history of Masonry at the present time. These works may not be accessible to every brother or even every Master of a lodge, but a summary of their contents could no doubt be prepared and given in the form of lectures to the members of the Craft.

In his address, delivered in January, 1888, the Grand Master of the Grand Lodge of Tennessee, referring to the subject of education, says :—" Why could not our lodges be required at each meeting to appoint some competent brother to lecture upon some of the cardinal virtues, as patience, temperance, fortitude, truth : as well as to give the ritual of some degree."

In Missouri, Lodges of Instruction have been established, and the Grand Master states that arrangements have been made to have an address delivered on a Masonic subject, at each evening session, thus giving the brethren an opportunity to listen to lectures by eloquent and distinguished Masons, upon the history, symbolism, and moral teachings of Masonry.

In connection with this object, Bro: Walkem dealt with the early history of the Craft in Canada, and continued :—

Hearing that Miss Dean, daughter of the late John Dean, Provincial Grand Secretary, for many years under the old regime, had a large number of her father's valuable papers in her possession, I applied to her for them ; she very kindly sent them to me, placing them at my absolute disposal. I propose handing them over to Grand Lodge. I regret to say that Miss Dean, who is now somewhat advanced in years, has, through the death of her brother and other misfortunes, been so

much reduced in her circumstances, as to require assistance, and I trust that the Grand Lodge will see that the daughter of a man who, I am told, did more for Masonry in this province than any other single individual, who, in fact, spent a lifetime in its service, shall not want for the necessaries of life.

A Lodge of Instruction, at which I was present, was held by R. W. Bro. B. Shortly, D.D.G.M., at Peterboro', in December last, which was well attended and could not fail to be of service. It would be well if these lodges were held at least once a year in each district, when instruction could be given, not only in the ritual, but in the other subjects that I have referred to.

At the last meeting of our Grand Lodge the following resolution was adopted:—"That this Grand Lodge request the M. W. the Grand Master to enter into correspondence with H. R. H. the Most Worshipful the Grand Master of England, and the M. W. the Grand Master of Quebec, looking to the end that harmony and brotherly love may prevail between England and the Craft in this Dominion."

Bro. Walkem then related what he had done towards effecting a settlement of the difficulty, mentioning his visit to the Grand Lodge of Quebec when in session, and quoting the resolution adopted by it, which appeared in the February number of THE CRAFTSMAN. This resolution, it will be remembered, authorized him to conduct negotiations leading to a settlement of the troubles. In concluding his remarks under this heading, Bro. Walkem said:—

"I do not feel at liberty to say more at present than that I have entered upon the task committed to me, and am hopeful of carrying it to a successful issue. Meanwhile I must ask the brethren, both in Ontario and Quebec, to exercise forbearance, and to refrain from criticism respecting the matters in dispute.

"As the result, I assume, of the policy of discountenancing the unnecessary multiplication of lodges, adopted by my predecessors in office, I have

during the past year received only three applications for dispensations to establish new lodges, none of which I felt at liberty to grant. Two of these were for the establishment of lodges at Waubauskene and Havelock respectively, but neither was recommended by the District Deputy Grand Master, by whom it was submitted, and I quite concurred in the reasons given by these officers for their refusal to recommend the applications. Weak lodges cannot usefully exercise their functions. They soon cease to work properly, and they bring discredit upon the Order. I would, therefore, advocate the union of existing lodges instead of the creation of new ones, unless, in any particular case, the latter course is plainly desirable.

"The third application, from some brethren at Jaffa, in Syria, I had no hesitation in rejecting. It is unwise, even if we have the right to do so, to establish lodges in places where they cannot be efficiently supervised, and we have no officers whom we could spare to send to Syria on a tour of inspection."

Bro. Walkem then took up the special communications of Grand Lodge, held for the purpose of laying corner stones, and the consecrations and dedications of lodges, and lodge rooms, which have been referred to in former issues. Continuing he said:—

"A large number of questions were submitted to me during the year for my decision. I suppose that my experience in this respect has been the same as that of my predecessors. I was obliged, in many cases, to decline to answer the questions submitted, on the ground that there was a possibility of their coming before me for adjudication, and it would be unwise to accept *ex-parte* statements or to give *ex-parte* decisions. I do not think the decisions I have given of sufficient importance to be reported. There are really very few unsettled questions, and if the brethren who desire information would look carefully into their book of constitution, and the decisions which have from

time to time been given, they would find, in most cases, what they wish to know.

"I do not think it respectful to the District Deputy Grand Masters to apply to the Grand Master for advice over the heads of these brethren, and I have discountenanced that practice as much as possible.

"Several applications have been made to me during the past year for rulings on the subject of the physical qualifications of candidates. The ancient charges prefixed to the book of constitution, lay down the rule that no Master should take an apprentice unless he is a perfect youth, having no maim or defect in his body that may render him incapable of learning the art or serving his Master's lord, and of being made a brother and then a fellow craft in due time. This rule was adopted from the rules laid down by operative Masons for admission to the Craft, and does not require physical perfection in the candidate, which indeed could rarely be found, and could be established only by careful medical examination. I have in dealing with these cases, adopted the rule laid down by M. W. Bro. Henderson, in 1880, which he states in these words:—

"I hold that, unless a candidate be in a condition to receive, perform and communicate all parts of the ceremonies and duties of the Order, he is not eligible for the degree. He must be capable of making himself known in the dark as well as in the light.' The capacity referred to is natural capacity, without artificial assistance. This rule, it seems to me, is sufficiently liberal, and is in harmony with the ancient charges.

"I am not at all in favor of the strict construction of the rule respecting physical qualifications adopted by some of our American brethren. Any rule should be construed with reference to the circumstances under which it was established, and the objects for which it was intended, and its construction must also, I submit, be subject to modification from time to time to meet altered

circumstances. Even in the courts of law this principle is constantly recognized and acted upon. The qualifications required in a Mason at the present day, under our existing system, are essentially different from those required in the by-gone time. They are mental rather than bodily qualifications, and I, therefore, think the rule we have adopted commends itself to reason and common sense.

"The clause of the constitution which requires that the by-laws of lodges shall be approved by the Grand Master, has imposed on me the duty of examining with care a large number of by-laws, which were sent to me from time to time. While anxious to interfere as little as possible with the right of self-government, granted to private lodges, it was yet my duty to see that their by-laws did not clash with the provisions of the constitution. I was obliged to return many for amendment because this rule had not been properly observed. On the other hand, many of the by-laws sent me are mere re-enactments of the provisions of the constitution, having no force nor effect whatever as by-laws. It has been explained to me, in justification of this practice, that it is convenient to embody in the by-laws all the ordinary rules affecting discipline and the conduct of members in the lodge. That object could be attained, however, by inserting in the book of by-laws an abstract of such of these rules as appear in the constitution, and I would recommend the adoption of this suggestion in the framing of future by-laws. Some of the by-laws sent to me affecting the conduct of members in the lodge appear to me to be quite unnecessary and occasionally inquisitorial. The test of sobriety in the lodge by inspection of a brother's countenance, suggested by some by-laws, is not always to be depended upon, and is certainly likely to lead to disputes. Many sinners against temperance carry no signs of their depravity in their faces, while, on the other hand, many temperate are unjustly accused by their

countenance. Legislation of this character is injudicious and unnecessary. The Master has full authority to enforce order in his lodge, and his prerogative in this respect should be carefully preserved, and should not be made even to appear to depend upon a by-law of the lodge.

"There are two other points in which mistakes are constantly made: One is in providing that the auditors shall be appointed by the Master, whereas the constitution requires that they shall be elected by ballot. The other is in providing for the election and composition of committees, whereas the constitution (clause 122) imposes on the Master the duty of appointing all standing committees for conducting the business of the lodge, except the auditors. Many by-laws proposed to make the Master ex-officio a member of all committees, a provision which, even if not inconsistent with the clause I have just referred to, is objectionable on other grounds.

"The Master presides in the lodge when the reports of committees are discussed, and it is important that, so presiding, he shall not have prejudged the matter under discussion, and shall be entirely free from bias in respect of it.

"By a circular, dated at Sydney, on the 1st September, 1888, I have been advised of the formation of the 'United Grand Lodge of New South Wales.' The Grand Lodge of New South Wales was formed in the year 1877, but several of the lodges, working in connection with the Mother Grand Lodge, at first declined to join it. So far as I know, all the lodges have now joined, and a new Grand Lodge has been formed under the title which I have mentioned. The Grand Master, Lord Carrington, who is governor of the colony, asks from our Grand Lodge official and fraternal recognition.

"I have also been advised of the formation on the 20th March, 1889, of the United Grand Lodge of Ancient, Free and Accepted Masons, of Victoria, and of the election of the Hon. Sir W.

J. Clark, baronet, as its first Grand Master. In the formation of this Grand Lodge, 142 out of 145 lodges in the colony, heretofore under the English, Irish, Scotch and Victorian constitutions, joined.

"The Grand Master prefers a similar request for recognition to that made by the Grand Master of New South Wales.

"Within the last few days I have also received a circular from the Grand Master of the New Grand Lodge of North Dakota. This Grand Lodge has been formed by the division of the territory of Dakota into two parts, following its political division, into the States of North and South Dakota.

"I am informed that the New Grand Lodge was formed on the 13th June, 1889, with the full consent of the Grand Lodge of Dakota, and in pursuance of the report of a committee of that body, and that it has been recognized as an independent Grand Lodge by that body.

"The Grand Master, James W. Cloes, asks for recognition by our Grand Lodge.

"I have much pleasure in recommending a cordial compliance with these requests, and I wish the new Grand Lodges God-speed in their career of usefulness."

Bro. Walkem announced that he had appointed R. W. Bro. Horsfall, representative near the Grand Lodge of Arkansas, and R. W. Bros. Traves and McLellan representatives near the Grand Lodge of Canada of the Grand Lodges of Delaware and Illinois, respectively. Referring to those appointments, he said:—

"I would also recommend that no brother hold more than a limited number of appointments, to be determined by Grand Lodge.

"Grand Lodge had, on the 31st May, 1888, a capital of \$69,243.43, of which \$60,000 was invested. I observe that from 1868 to 1888, a period of twenty years, our capital has been increased from \$35,340.70 to \$69,243.43. The interest on the invested capital, \$60,000, for the year ending 31st May, 1888,

amounted to \$3,006.55. From some state nents kindly prepared for my use by M. W. Bro. Otto Klotz, Chairman of the Committee on Benevolence, I find that during the last 31 years the sum of \$171,319.05 has been paid out of the funds of Grand Lodge in grants to widows, orphans, and needy brethren. The direct grants for benevolence, given by Grand Lodge, amounted in 1858 to \$40. In 1859 to \$100. Since 1861, when the grants also amounted to \$100, they have increased year by year, until in 1879 they reached the sum of \$11,090. The grants for the year 1888 amounted to \$10,805, and the average for several years past may be said to be \$11,000. These results show careful management and a full appreciation by Grand Lodge of the claims made upon them for benevolent purposes. It rests with those who are responsible for the transmission to the Board of the information on which the grants are based, to see that the returns asked for are regularly and correctly made. The Board cannot exercise a wise discretion in the distribution of charity unless they are furnished with reliable information respecting the applicants. There have been many complaints of carelessness in the sending in of these returns and this carelessness has, in some cases, resulted in depriving objects of bounty of the grants which would have been made to them had the rules of the Board been complied with.

"There are now upon our list of pensioners, 355 widows, 55 orphans, and 31 needy brethren."

The Grand Master brought his address to a close by congratulating Grand Lodge on resuming the report on Foreign correspondence; expressing his views as to the selection of the meeting-places yearly of Grand Lodge, and thanking several of the officers for the valuable assistance rendered him during the year.

Some general business was then transacted, among it being the discussion on the motion to amend the constitution so as to prevent the London

lodges using the Irish ritual. The motion was overwhelmingly defeated, less than a dozen voting in its favor.

SECOND DAY.

Before Grand Lodge held its morning session, the members of the various districts met and elected District Deputy Grand Masters, as follows:—

Erie District, No. 1—A. H. Clark, Essex Centre.

St. Clair District, No. 2—J. P. Whitehead, Strathroy.

London District, No. 3—W. B. Doherty, St. Thomas.

South Huron District, No. 4—W. G. Duff, Seaford.

North Huron District, No. 5—R. C. Bruce, Tara.

Wilson District, No. 6—D. H. Hunter, Woodstock.

Wellington District, No. 7—David Forsythe, Berlin.

Hamilton District, No. 8—John Malloy, Hamilton.

Georgian District, No. 9—Thomas McCarroll, Meaford.

Niagara District, No. 10—W. Jaques, M. D., Jarvis.

Toronto District, No. 11—W. Roaf, Toronto.

Ontario District, No. 12—W. Howse, Whitby.

Prince Edward, No. 13—P. J. Lightburn, Cobourg.

Frontenac District, No. 14—H. J. Wilkinson, Kingston.

St. Lawrence District, No. 15—Col. Jackson, Brockville.

Ottawa District, No. 15—David Barr, Renfrew.

Algoma District, No. 17—D. T. Ferguson, Rat Portage.

While general business was being transacted, the brethren balloted for officers, thus saving time, the elections resulting thus:

Grand Master—R. T. Walkem, Kingston, re-elected.

Deputy Grand Master—J. R. Robertson, Toronto, re-elected.

Grand Senior Warden—James Mc-Lauchlin, Owen Sound.

Grand Junior Warden—Michael Walsh, Ingersoll.

Grand Chaplain—Rev. Dr. Armstrong, Mooretown.

Grand Treasurer—Edward Mitchell, Hamilton, re-elected.

Grand Secretary—J. J. Mason, Hamilton, re-elected.

Grand Registrar—F. M. Morson, Toronto.

For Grand Master there were 934 votes cast, Bro. Walkem receiving all but twenty. For Deputy Grand Master, Bro. Robertson received every vote cast less twenty-three.

The first five mentioned were elected as the Board of General Purposes, the other five being appointed by the Grand Master:—F. C. Martin, Woodstock; J. F. H. Gunn, Kingston; David McLellan, Hamilton; Dr. L. Secord, Brantford; J. E. Harding, Stratford; Donald Ross, Picton; Henry Macpherson, Owen Sound; J. H. Burritt, Pembroke; L. H. Henderson, Belleville; Henry Jennings, Penetanguishene.

Grand Lodge decided by a close vote to meet in Kingston next year.

A motion that caused some discussion and attracted much interest was an amendment to the constitution providing that the business of private lodges be conducted in the third degree and not the first, as has been the custom for some years. A similar motion was brought forward last year and defeated by a large majority. The motion was again defeated to-day, the vote standing as follows: For the amendment, 501; against, 345. As the constitution can only be amended by a two-thirds vote, the motion was defeated by 63 votes. The movement is certainly increasing in popularity, and if submitted next year may meet with approval.

A motion to increase the minimum initiation fee was also defeated.

A motion was introduced bearing upon the celebration in 1892 of the one hundredth anniversary of the establishment of Freemasonry in Canada, and inviting other Grand Lodges in the

Dominion to simultaneously celebrate the event. The motion was carried.

The proceedings were brought to a close by the installation of officers.

British Columbia.

ANNUAL MEETING OF GRAND LODGE.

The regular annual session of the Grand Lodge of British Columbia opened in Victoria, June 22, Grand Master Milue presiding. The afternoon session was spent in fraternal greetings and in the reception of reports from subordinate lodges. An evening session was also held, at which Grand Lodge officers for the ensuing year were elected. An adjournment was taken at 10 o'clock to the Delmonico Hotel, where a sumptuous banquet was provided for the entertainment of the Grand Lodge officers by the members of the subordinate lodges. The tables having been cleared of the substantial, several hours were spent by the brethren assembled in fraternal toast, song and sentiment, the happy gathering breaking up just as gray dawn was breaking.

On Sunday, 23rd, the brethren met in the hall, and proceeded to St. John's Church, where a special and impressive sermon was preached by R. W. Bro. Rev. Bishop Sillitoe of New Westminster, Grand Chaplain.

Three sessions of Grand Lodge were held on the 24th, morning, afternoon and evening. The business was concluded in the evening, and the Grand Lodge adjourned. The following are the Grand Lodge officers elected for the ensuing year:

M. W. Bro. J. S. Clute, Grand Master; R. W. Bro. A. McKeown, Deputy Grand Master. R. W. Bro. N. Wolfe, Grand Senior Warden; R. W. Bro. W. Downie, Grand Junior Warden; V. W. Bro. Rt. Rev. Bishop Sillitoe, Grand Chaplain; V. W. Bro. H. F. Heisterman, Grand Treasurer; V. W. Bro. H. Brown, Grand Secretary; Bro. Wm. Trickey, Grand Tyler; W. Bro. G. S. Russell, Grand Senior Deacon; W. Bro. M. Miller, Grand Junior Deacon;

W. Bro. A. E. Lees, Grand Superintendent of Works; W. Bro. Buie, Grand Director of Ceremonies; W. Bro. H. A. B. MacGowan, Grand Marshal; W. Bro. J. S. Hamilton, Grand Sword-bearer; W. Bro. E. J. Peck, Grand Standard-bearer; W. Bro. S. J. J. Tunstall, Grand Organist; W. Bro. William Manson, Grand Pursuivant; W. Bro. Jas. Stone, W. Bro. A. Charleson, W. Bro. J. W. Horne, W. Bro. H. A. Berry, W. Bro. T. B. Pearson, W. Bro. P. Æ. Irving, Grand Stewards.

The *Victoria Colonist* thus refers to the meetings of Grand Lodge:—"The reason why we have not presented fuller particulars of the Grand Lodge A. F. & A. M. meeting, just closed in this city, is simply because they were not obtainable. For some cause, the Grand Lodge of B. C. decided that they would not publish to the world the fact that certain individuals representing certain lodges were in attendance, that the membership had been added to or decreased, or that improvements in buildings, etc., had been consummated. There were many of our readers, many among the Grand Lodge membership, who would have been pleased to learn through the columns of *The Colonist* the general information that has usually been forthcoming during the Grand Lodge sessions. However, the G. L. decreed otherwise, and the press of this city was forced to submit. It may be remarked that their action is different from that of similar bodies in eastern Canada and in the States. Still, as they have the power to do as they please in the matter, they have acted quite within their rights."

The *British Columbian* of New Westminster, took this view of the matter, doubtless because it received more particulars than its contemporary in Victoria:—"For very good reasons the business of the Grand Lodge A. F. & A. M., which has just terminated its annual session at Victoria, was not made public as in former years. This course was decided on after mature deliberation. To Most Worshipful Grand Master J. S. Clute *The Columbian* is

indebted for the information that the next meeting of the Grand Lodge will be held at Vancouver, on the Thursday immediately preceding June 24th, the festival of St. John the Baptist. The District Deputy Grand Masters for the five districts are as follows: Victoria, R. W. Bro. Morris Moss; New Westminster, R. W. Bro. I. Oppenheimer; Yale and Kootenay, R. W. Bro. T. Dowpie; Cariboo, R. W. Bro. H. McDermott; Nanaimo, R. W. Bro. A. Haslam, M. P. P. The Grand Secretary's report made a most favorable showing, especially in the matter of membership. The increase during the year was fully twenty per cent., a really wonderful record. The Grand Treasurer's report showed that the twelve lodges within the jurisdiction of the Grand Lodge has funds and property to the value of \$65,000."

Grand Chap. of Canada.

ANNUAL CONVOCATION.

The Grand Chapter of Canada held its annual convocation in Owen Sound, on the 19th July, the proceedings being opened with an address by Grand Z. R. B. Hungerford, of London. Among those present were:—Comps. L. H. Henderson, Henry Robertson, Donald Ross, Thos. Sargent. C. W. Postlethwaite, Ed. Mitchell, Hugh Murray, David McLellan, D. H. Martyn, M.D., Wm. Gibson, J. Ross Robertson, T. L. M. Tipton, A. Patterson, W. R. Howse, J. A. Wills, D. Taylor, Joseph Beck, R. Radcliffe, E. T. Malone, R. T. Walkem, etc.

"To the Most Excellent the Grand Chapter of Royal Arch Masons of Canada—Greeting :

"COMPANIONS,—We are again permitted to meet together in annual convocation, and I extend to you each and all a most fraternal welcome. Let us, therefore, return heartfelt thanks to the Supreme Being who guides and rules the universe for the many blessings which we have received during

the past year, and humbly supplicate a continuance of those mercies as far as we may be found worthy to receive them.

"A year ago you conferred the highest honour as well as the most responsible position you could bestow upon me, and it is but right that I should now render an account of my stewardship.

"Shortly after assuming office I received from R. Ex.-Comp. McLellan, G.S.E., a list of Chapters which were not in a flourishing condition. I immediately communicated with the Grand Superintendents of the districts in which those Chapters were situated, asking them to make a special report upon their condition. I also urged upon them to make every effort to induce the members to take such an interest in Royal Arch Masonry as would force their Chapters into activity and life.

"The report of the Grand Superintendents will be presented to you, and I feel confident you will be pleased with the success they have obtained. And just here, companions, I do not hesitate to recommend the Grand Chapter to withdraw the warrants from those Chapters that have not strictly complied with the constitution. Too much leniency becomes license, and when the members of a Chapter show little or no interest in its welfare, the privilege of having one should most certainly be withdrawn. For myself, I would rather see fifty active Chapters in our jurisdiction than twice that number with many of them drifting into lethargy and inaction.

"It has given me pleasure during the past year to grant dispensations for the following new Chapters:—St. Lawrence, U. D., at Brockville, Ont., Nov. 5th, 1888; Vancouver, U. D., Vancouver, B. C., Nov. 16th, 1888; Keystone, U. D., Portage la Prairie, Man., Jan. 22nd, 1889; St. Mark's, U. D., Trenton, Ont., April 7th, 1889.

"During the year I have been asked for a number of dispensations, and as they were in the interests of Royal

Arch Masonry I could not but comply with the requests.

"I have approved of by-laws presented by the following Chapters:—Ancient Frontenac and Catarqui No. 1, Kingston; Carleton No. 16, Ottawa; Mount Horeb No. 20, Brantford; Prince Rupert No. 52, Winnipeg; Georgian No. 56, Owen Sound; Orient No. 79, Toronto.

"Vacancies have occurred near this Grand Chapter of Representatives of the Grand Chapters of South Carolina and Iowa. I had the pleasure of nominating Rt. Ex. Comp. E. H. D. Hall, of Peterborough, as Representative of the Grand Chapter of South Carolina, and Rt. Ex. Comp. Geo. J. Bennett, of Parkdale, of the Grand Chapter of Iowa.

"I have also had the pleasure of confirming the nomination of Most Ex. Comp. Will. H. Whyte as our representative near the Grand Chapter of Quebec."

Comp. Hungerford then referred to his official visitations, and the deaths during the year, his closing allusion to the latter reading as follows:

"Companions, year by year we are called upon to draw the attention of Grand Chapter to those who have passed away since our last meeting. This should be a solemn reminder that our own time is coming with unknown swiftness. May we who are spared to meet together to-day so live our lives that when we shall be summoned within the veil we may be found worthy to remain throughout eternity at the foot of the Great White Throne.

"The financial statement of Grand Chapter bears evidence of prosperity, and as a detailed statement will be presented to you I shall only mention that the receipts for the past year have been \$3,067.67. This, with the balance on hand from last year of \$1,486.05, makes a total of \$4,553.72. The total expenditure for the year has been \$2,348.05, leaving a balance to carry forward to next year of \$2,205.67, which is an increase of \$819.62 over last year.

"I would suggest a further investment of \$2,000 in some sound permanent security. Assets of Grand Chapter are :

60 shares Land Security Co.	
stock	\$1,500 00
210 allotted shares in same,	1,320 00
Western Can. Loan and Security Co.....	4,500 00
Toronto General Trusts Co.	3,000 00
Cash in bank.....	2,205 67
	\$12,525 67

"Companions, before bringing my report to a close, I wish to say a few words to the officers of Chapters which are represented here to-day. I think I am safe in saying there is an improvement in the interest taken in Capitular Masonry, but nothing like what it should be ; in a great measure this can be traced to the careless manner of rendering our beautiful ritual which is noticeable in too many of our Chapters.

* * * * *

"Companions of Grand Chapter, I again thank you for having elected me your presiding officer. I have endeavoured to do my duty to the Craft ; how well I have succeeded is for you to judge. May peace, harmony and good will prevail among us at this our annual convocation."

Officers for the ensuing year were elected as follows :

Grand Z.—R. B. Hungerford, London, re-elected.

Grand H.—J. J. Mason, Hamilton, re-elected.

Grand J.—J. E. Harding, Stratford, re-elected.

Grand Scribe E.—David McLellan, Hamilton, re-elected.

Grand Scribe N.—E. T. Malone, Toronto.

Grand Treasurer.—Ed. Mitchell, Hamilton, re-elected.

Grand P. S.—J. W. Wallace, Lindsay.

Grand Registrar.—Dr. Rowe, Toronto.

Executive Committee, elected.—Jno. Creasor, Owen Sound ; Wm. Gibson, Beamsville ; J. R. Robertson, Toronto ;

Alex. Patterson, Toronto ; Hugh Murray, Hamilton. Appointed:—A. G. Smith, London ; Wm. Forbes, Grimsby ; W. G. Reid, Hamilton ; J. W. Coy, St. Catharines ; J. McL. Stevenson, Barrie.

J. S. Dewar, London, was elected Representative on the Benevolent Board.

The following were elected Superintendents of Districts :

St. Clair District, No. 1—Thos. McGregor, Windsor.

London District, No. 2—A. B. Munson, London.

Wilson District, No. 3—M. Walsh, Ingersoll.

Wellington District, No. 4—J. A. Nelles, Guelph.

Hamilton District, No. 5—W. Paxton, Milton.

Huron District, No. 6—J. Baker, Stratford.

Niagara District, No. 7—G. C. McDermott, St. Catharines.

Toronto District, No. 8—John Hetherington, Toronto.

Ontario District, No. 9—Robt. McCaw, Oshawa.

Prince Edward District, No. 10—W. G. Reynolds, Picton.

Central District, No. 11—D. Taylor, Ottawa.

Manitoba District, No. 12—S. W. Ray, Port Arthur.

Australian District, No. 13—J. Damer Drew, Melbourne.

Comp. Donald Ross gave notice of motion to the effect that petitioners for a Chapter warrant must be in possession of the consent of the nearest Chapter.

The report of the Committee on Warrants created a discussion, which ended in the continuation of the dispensation to St. Lawrence Chapter, Brockville.

It is said that a member of the Madras Civil Service once found his way into the innermost chamber (buried except to the priests), of an Indian temple, by giving the signs of a M. M.

A. & A. Scottish Rite.

A LODGE OF PERFECTION IN OTTAWA.

The following members of the Scottish Rite left Hamilton recently for Ottawa, to institute a Lodge of Perfection at the Capital:—Ill. Bros. Hugh Murray, 33°; David McLellan, 33°; W. H. Ballard, 32°; R. A. Hutchison, 32°; Thos. W. Lister, 32°; Jos. Mason, 32°; W. G. Townsend, 32°; John Malloy, 30°; W. H. Davis, 18°; and J. H. Bowman, 18°, of Dundas. At Ottawa they were joined by Ill. Bros. J. H. Thompson, 32°; D. J. Campbell, 18°; and S. M. Kenney, 14°.

At 7 o'clock sharp the meeting was called to order and the degrees of the Lodge of Perfection from the 4° to the 14° inclusive were conferred or communicated on the following 23 brethren of Ottawa:

R. W. Bro. David Taylor, P.D.D.G.M.; R. W. Bro. John Shepherd, Builders Lodge, No. 177. R. W. Bro. C. R. Church, P.D.D.G.M.; R. W. Bro. William Hay, P.D.D.G.M., Fidelity Lodge, No. 281. W. Bro. Thos. Kennedy, P.M.; W. Bro. T. T. Stoddart, P.M.; Bro. Robt. Stewart, S. W.; Bro. Jesse Herbert, Chaudierre Lodge, No. 264. W. Bro. W. F. Boardman, P.M.; W. Bro. S. D. Roper, W.M.; Bro. Thos. Daniel Green; Bro. W. G. Anderson, Civil Service Lodge, No. 148. W. Bro. W. H. Tracey, P.M.; W. Bro. R. W. Stephen, P.M.; W. Bro. Wm. Smith, W.M.; Bro. W. B. McArthur, Doric Lodge, No. 58. W. Bro. C. A. Douglas, P.M.; Bro. W. G. S. Reynolds, W.M.; W. Bro. Edward Wallace; Bro. J. S. May, Dalhousie Lodge, No. 52. W. Bro. D. R. McFarlane, W.M., Eddy Lodge, Hull. Bro. R. A. Klock, P.M., Pembroke Lodge. Bro. J. B. Wright, S. W., Prince of Wales Lodge, No. 371.

Bro. E. B. Butterworth, Anthony McKeand and J. S. Dennis joined the lodge on their application to the Supreme Council for a dispensation to open a Lodge of Perfection in the City of Ottawa, to be called the Ottawa Lodge

of Perfection, and recommended that Ill. Bros. E. B. Butterworth, 32°, First Puissant Master; Bro. David Taylor, 14°, to be First Senior Warden, and Bro. C. R. Church, 14°, to be the First Junior Warden. This lodge starts off under most favorable auspices, being composed of twenty-six prominent citizens of Ottawa, and from the attention shown by the brethren on receiving the several degrees, good results must follow the institution of this lodge. The degrees were conferred by Ill. Bros. Murray, 33°; David McLellan, 33°; W. H. Ballard, 32°; R. A. Hutchison, 32°, assisted by Ill. Bros. Jos. Mason, 32°; W. G. Townsend, 32°; T. W. Lester, 32°; John Malloy, 30°. At the close of the work the Ottawa brethren invited the Hamilton brethren to the banquet room, where a sumptuous repast was partaken of by the brethren, and speeches made by Bros. Butterworth and Boardman, of Ottawa, and Ill. Bro. Murray, of Hamilton.

Royal and Oriental.

MEETING OF THE SOVEREIGN SANCTUARY, ROYAL AND ORIENTAL FREE-MASONRY, 33°, 96°, 90°.

The annual meeting of the governing body of this rite was held in the Masonic Hall, Owen Sound, on the evening of July 17th.

M. Ill. Bro. Daniel Rose, Grand Master General, in his address said that the Rite still held its own, but suggested that certain steps be taken whereby it would again assume the aggressive attitude it formerly possessed. He deplored that the difficulty that existed between the Grand Lodges of Quebec and England had not been settled, and that the Royal Arch Chapters of Quebec and Ontario and the Knights Templars of Canada had not also settled their differences. He reported that the Rite in the United States under Grand Master General Dr. Darius Wilson was in a very healthy condition; that Major John Crombie, of Aberdeen, had been elected Grand

Master General of the Sovereign Sanctuary of Scotland, and that he had named R. Ill. Bro. James Hampton Forshaw Grand Representative of Canada near his Grand Lodge. The Grand Master General informed Sovereign Sanctuary that he had issued letters patent and of credence creating M. Ill. Bro. Major Crombie an Honorary Past Grand Master General of the Sovereign Sanctuary of Canada, and R. Ill. Bro. W. J. Hambly, editor of the CRAFTSMAN, Grand Representative of Scotland near the Sovereign Sanctuary of Canada. The Grand Master General laid on the table correspondence from Spain in regard to the formation of a Sovereign Sanctuary of the rites of Memphis and Mizrim on the 24th of February, 1889. He recommended that the correspondence be referred to a committee. He also reported that he had received a communication from M. Ill. Bro. Darius Wilson, who had recently returned from France, asking us to exchange representatives with the Sovereign Sanctuary of France, of which M. Ill. Bro. Jules Osselin is the Grand Master. This communication was referred to a committee. He reported that he had sent copies of our letters patent to W. Bro. Fred J. W. Crowe, of Park View, Ashburton, England, who is making a collection of what he denominates the outward and visible signs of Freemasonry, to be deposited in the library of Quatuor Coronati Lodge, London. He referred in feeling terms to the death of V. Ill. Bro. George Macdonald, a member of Ontario Chapter and P. M. of Doric Lodge, Toronto, and also to other business of a private nature.

The Grand Master's address was referred to the following Committee:—M. Ill. Bro. W. C. Wilkinson and R. Ill. Bros. Tait and Boddy.

The reports of the District Masters were referred to the Committee on the Condition of Royal and Oriental Freemasonry.

On motion it was resolved that the next Convocation of the Sovereign Sanctuary be held at Kingston on the

evening of the first day of the session of the Grand Lodge of Canada.

The election of officers resulted as follows:

Daniel Rose, G. M. G.; J. Parker Thomas, D. G. M.; Oronhyatekha, P. G. M. G.; W. C. Wilkinson, P. G. M. G.; J. A. Wills, Grand Representative; Geo. Tait, Grand Orator; L. B. Montgomery, Grand Prelate; A. L. Rundle, Grand Senior Warden; M. L. Nutting, Grand Junior Warden; Robt. Gilray, Grand Treasurer; E. W. D. Butler, Grand Secretary.

The following were appointed:

James Glanville, Toronto, G. Archivist; D. Bole, Meaford, G. Conductor; F. Brown, Toronto, G. Supt. of Works; Alf. Curran, Toronto, G. D. of C.; J. Twohey, Cannington, G. M. of C.; W. C. Beddome, Parkdale, G. J. M. of C.; Col. Gray, Parkdale, G. Capt of Guard; J. Kent, Toronto, G. Organist; Geo. Armstrong, Toronto, G. Steward; McNiter, Oshawa, G. Steward; Johnson, Whitby, G. Sword Bearer; Lemon, Toronto, G. Sword Bearer; Firman, Toronto Sentinel.

The Provincial Grand Masters are as follows:

D. Derbyshire, Brockville, St. Lawrence District; L. H. Henderson, Belleville, Bay of Quinte District; A. C. Chatfield, Ottawa, Ottawa District; W. J. Hallet, Lindsay, Ontario District; James Boddy, Toronto, Toronto District; M. D. Dawson, London, St. Clair District; J. C. Whitechelo, Parry Harbor, Algoma District; J. B. Tressider, Montreal, Quebec District; G. H. Pick, Moncton, New Brunswick District.

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without and annihilates within the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

R. & S. Masters.

MEETING OF GRAND COUNCIL.

The Grand Council of Royal and Select Masters of Canada convened in the Masonic hall, Owen Sound, July 19, being presided over by Grand Master Phil. J. Slatter, of Toronto.

In his address the Grand Master referred to condition of the Rite as follows:—"While I regret that I cannot chronicle any marked progress of the Order in my jurisdiction, it is pleasant to be able to say that there has been no retrogression, that peace and harmony prevail, that no grievances have been brought before me, and that no instances of personal or Masonic dispute have been submitted to me for decision." After referring in feeling language to the deaths of Rev. Canon Portah, Master of the rite in England, and Dr. Rob. V. Morris, of Kentucky, Grand Master Slatter offered the following suggestions:—

"I would strongly advise that a ritual be authorized by this Grand Council for use in this jurisdiction. At present we have none, and the work is, I know from visits made to the Councils, not only this year but other years, apt to be inharmonious and incomplete, owing to the lack of the necessary literature. Indeed so generally is the lack of this felt that the degrees, owing to the bad equipment of those doing the work, are apt to be conferred rather than worked. I would also advise that this Grand Council communicate with the Great Priory of Canada urging that membership in the Cryptic Rite be made preliminary and necessary to the conferring of Templar degrees. A knowledge of the beautiful mysteries of the Masonry of the Secret Vault could not be but an elevating and impressive introduction to the knowledge imparted in the degree of the Red Cross and those of the Crusader. I have always maintained that the Arch is incomplete without the Cryptic Rite, and the force of what I

suggest should certainly be urged upon the Great Priory."

The following is the result of the election of officers:—

David Taylor, Ottawa, Grand Master.

George J. Bennett, Toronto, Deputy Grand Master.

David McLellan, Hamilton, Grand Treasurer.

John Hetherington, Toronto, Grand Lecturer.

D. F. McWatt, Barrie, Grand Director of Ceremonies.

J. K. Kerr, P. J. Slatter, D. Spry, and J. Patton, Executive Committee.

It was recommended that the Grand Council meet at Toronto next year, on a date hereafter to be determined by the Grand Master.

It was also suggested that the number of inspectors-general be reduced to one, and a motion that the Executive Committee report at next meeting with regard to a revision of the constitution to that effect was carried.

Craft Tidings.

CANADIAN.

Bro. Alderman McLellan, of Hamilton, will doubtless be a candidate for the mayoralty next year.

Among the Past Grand Masters not in attendance at Grand Lodge were Bros. J. K. Kerr, A. A. Stevenson and Daniel Spry.

Grand Registrar Morson of Toronto, has been again appointed Acting County Judge during the absence of Judge Macdougall.

Grand Master Walkem laid the corner stone of St. Mark's Anglican Church at Avonmore, Stormont County, on July 10th.

Bro. John R. Livingstone, of Stayner, was accidentally killed at a barn raising, on July 6th. He was a member of Northern Light Lodge.

The Masons of Collingwood attended divine service on St. John's Day, when

Bro. J. Campbell, Ph. D., delivered an impressive and appropriate discourse.

W. Bro. Whitelaw, P. M., King Solomon's Lodge, Woodstock, was recently made the recipient of a P. M.'s jewel, on retiring from the east. Joseph W. Rippon is the present W. M., and G. J. Fraser, Secretary.

The members of Murton Lodge of Perfection, recently presented Ill. Bro. Millard, who has acted as Secretary for the past two years, with a handsome 32° jewel as a mark of their appreciation of his valuable services.

Bro. George Tait, who retired after the first ballot on the vote for D. D. G. M. of Toronto District, has been asked to deliver his carefully prepared lecture, "The Symbolism of Masonry," before several country lodges this winter.

Bro. Phillip H. Varney, Secretary of Fidelity Lodge, Ottawa, was drowned at Cumberland on June 16th. The deceased was employed in the Parliamentary printing office, and was highly respected; he leaves a wife and five children.

Bro. Samuel Bell, who carried on an extensive printing establishment in Toronto some years ago, and was then connected with King Solomon's Lodge, died in New York city on July 19th, of pulmonary consumption. His remains were interred in a New York burying ground; his wife and family reside here.

Bro. James Marquand, of Chatham, for 26 years treasurer of Wellington Lodge, was recently presented with a valuable testimonial, on voluntarily retiring from that office. The presentation was made by R. W. Bro. T. C. Macnabb, at Bro. Marquand's residence, a number of Masons and their wives being in attendance.

Rev. D. E. Brownell, in his sermon before the Freemasons of Welland, on St. John's day, among other good things said:—"If our churches were closed

to-morrow Christianity would still live, as Masonry holds the great fundamental principals, and Masonry cannot die. * * Drunkenness, profligacy and gambling are as contrary to the Masonic ritual as they are to the discipline of the Methodist church."

The Masonic fraternity in this vicinity are exercised over the report that a Cuban, travelling under the names of Prof. Verona and Antonio Cassada, has been victimizing brothers of the craft by passing himself off as a Mason, and soliciting sums of money to enable him to purchase a ticket to New York. All Masons who hear of him are requested to wire Alexander Patterson, 10 Gloucester Street, Toronto.

A large number of the many friends of R. W. Bro. David McLellan met at his residence in Hamilton, on the 5th July, to celebrate the silver wedding of Bro. Mc. and his estimable wife. The evening was spent in a pleasant and profitable manner. The presents were numerous and costly, from a silver thimble to a brick of solid silver. THE CRAFTSMAN tenders Bro. McLellan and wife its congratulations on their quarter of a century of married bliss.

Some time ago Stevenson Lodge Toronto, initiated a candidate who resided in Bowmanville. Jerusalem Lodge of that town brought the matter to the attention of the proper authorities, and it found its way to Grand Lodge, where it was ventilated by the Grievance and Appeals Committee, who held that Stevenson had gone beyond its jurisdiction, and recommended that a portion of the initiation fee be handed over to Jerusalem Lodge.

At a regular convocation of Guelph Chapter, No. 40, held on Friday, July 12th, the following were installed by R. Ex. Comp. John Scoon, assisted by R. Ex. Comp. John Shupe, Grand Superintendent of the district:—James Parker, I. P. Z.; Robert Gemmell, Z.; Richard Mahoney, H.; Walter Marcroft, J.; H. Lockwood, Treasurer; Wm. Gibsou, S. E.; John Haugh, S. N.;

Wm. Watson, P.S.; H. Bolton, Janitor; Richard Mahoney, jr., S.S.; J. J. Kelso, J.S.; H. N. Barry, M. of 1st V.; Jas. Sparks, M. of 2nd V.; E. Galloway, M. of 3rd V.; Hugh McDonald, M. of 4th V.; J. A. Nelles and H. N. Barry, Auditors.

One of the most pleasing incidents at Owen Sound, during the recent communication of Grand Lodge, was the camp which a few members of Stevenson Lodge inaugurated. In the history of Grand Lodge peregrinations this is the first time that the novel idea of a camp was adopted by brethren attending Grand Lodge. On the Friday after the Masonic business had all terminated, Grand Master Walkem and many other Grand Lodge Officers, together with several other members of the Craft, joined the campers in forming a group before the camp which was photographed. After this was accomplished the Grand Master engaged the attention of the brethren present by one of his happiest speeches.

At a meeting of St. John's Lodge, 209a, London, on the 26th July, a pleasing feature was the presentation of an address, accompanied by a magnificent carving set and a salad set, to R. W. Bro. John S. Dewar, in recognition of his able defence of the interests of the lodge in the recent Grand Lodge meetings. W. Bro. G. C. Davis occupied the chair, and the address was read by Bro. C. A. Kingston, assistant city clerk. The address congratulated Bro. Dewar that, as a member of the Board of General Purposes, he continues as an executive officer, and especially recognized his efforts to uphold the right of St. John's Lodge, 209a, and to continue to work under its Irish ritual. The address concluded with wishes for the recipient's future welfare, and was signed on behalf of the lodge by the Worshipful Master and Secretary. Bro. Dewar made a suitable reply, and claimed that he had only done his duty by his mother lodge. In the banquet hall, at the close of the proceedings, addresses were given by R. W. Bro.

Armstrong, Grand Chaplain; R. W. Bro. Boyd, of Belmont; W. Bro. J. D. Clarke, W. M. Acacia Lodge, Hamilton; W. Bro. W. Hawthorne, and W. Bro. Davis.

UNITED STATES.

An exchange says:—There are seven lodges in Chicago working in the German language. The hospitality is famous.

The Grand Lodge of Michigan violates the law of Masonry when it permits the use of keys to the secret work. How this can be harmonized with the obligation taken by the Entered Apprentice does not appear. We certainly are groping in darkness and need light, more light and even further light to comprehend this difficulty.—*Illinois Freemason*.

The secrecy of the ballot is being fooled with by some of the brethren in Illinois, who do not take a Masonic journal. M. W. Bro. Smith has been compelled to issue an order to all the constituted lodges of his jurisdiction, in which he says that the discussion among brethren of a lodge of result of ballot, when an applicant for degrees of Freemasonry or membership has been rejected, must be stopped and will not be allowed under any circumstances. The too frequent occurrence of this weakness of human nature is unmasonic and unlawful, thereby meriting the severest condemnation.—*Tyler*.

The *Illinois Freemason* says:—"A rather remarkable as well as unusual initiation took place May 17th, in Shirley Lodge, No. 582, located at Shirley, Illinois, near Bloomington. Newton P. and Abner T. Jackson, twin brothers, aged forty-five, were the candidates. They are so much alike in appearance, size and manners that their most intimate friends can scarcely distinguish one from the other. Henry L. Jackson, an older brother of the twins, is the Worshipful Master, and presided on this occasion. George L. Jackson, son of the Master and nephew of the initiates, is Senior Deacon of

Shirley Lodge, and officiated. This matter was largely in the Jackson family, but loses none of its interest from this fact."

The way of liquor sellers is hard in Indiana—especially where they hold membership in a Masonic lodge. Job Kirkham was a member of Centralia Lodge, 201. He was regularly charged with unmasonic conduct, specifically alleging that he owned, maintained and operated a saloon, and engaged in selling intoxicating liquors to be drunk as a beverage. A trial upon this charge resulted in a finding of guilty, and he was made to suffer the penalty of expulsion. He appealed to the Grand Lodge, which sustained the sentence, Section 85 of the laws of the Grand Lodge reads: "The use of intoxicating liquors as a beverage, or the manufacture or sale of intoxicating liquors to be used as a beverage, is a Masonic offence."—*Tyler*

FOREIGN.

There are two commanderies of Knights Templars located in China. One is named the Celestial and the other Victoria.

The Grand Lodge of Scotland has resumed fraternal relations with the Grand Lodge of South Australia, which the former broke off a couple of years ago.

In Constantinople there are two English lodges, one Irish and one Italian, besides several French which are, of course, unrecognized by the others. The Sultan looks favorably on Masonry.

The brethren who reside in the southern part of Tasmania have had a conference on the question of forming a Grand Lodge, after the good example of the colonies of Victoria, New South Wales, and South Australia, but by a small majority concluded that the time has not yet come to take the step.—*Victorian Freemason.*

The Supreme Great Priory of Victoria, of which Sir Knight Archibald Aitken has been elected as Most

Eminent and Supreme Grand Master, is in a flourishing condition financially, and the Frateres will have more time and leisure to do their own proper work now that the Craft in the colony is one in aim and purpose.—*Victorian Freemason.*

The *Pall Mall Gazette* states, regarding the movement to establish a Masonic Lodge in connection with the National Liberal Club, the London correspondent of the *Birmingham Gazette* is told that some time since the Primrose Club—which, as its name implies, represents a very different partizan "stripe"—thought of doing the same thing, but found the Prince of Wales inexorably opposed to the idea.

The nauseating flow of personal imputation and vile abuse to which we have so often alluded with regret, still drags its muddy course through the American Masonic Press. The gorgeous pretensions of the A. & A. Rite, carried to the wildest extent in America, have borne their due fruit, and our fraternity (?) is in many States degraded to the level of the professional politician. Ere long, the best and wisest of Americans will most assuredly leave it altogether.—*South African Freemason.*

Practice and profession do not always go together in the lodge any more than in the church. A Mason is bound by the principles of the Fraternity to which he belongs to be just, generous and true in all his dealings with his fellow men. He is pledged to develop a noble character—to live a useful life—to be in sympathy with his fellow men and helpful to them as their needs shall be disclosed and as there is ability to render desired service. Alas! that the practice of so many but poorly accords with the vows that they have taken and the lessons that they have been taught. Nothing so much interferes with Masonic progress and prosperity as the inconsistencies of its members.—*Freemasons' Repository.*

GRAND LODGE OF NEW YORK.

At the 108th Annual Grand Communication held on June 4th, 5th and 6th inst., at the Masonic Temple, New York city, Bro. Frank R. Lawrence was re-elected Grand Master for the fifth time, but fraternally declined the office, whereupon the following Brethren were unanimously elected: Bro. John W. Vrooman, of Herkimer, M. W. Grand Master; Bro. William Sherer of Brooklyn, Deputy Grand Master; Bro. James Ten Eyck, of Albany, Senior Grand Warden; Bro. John Hodge, of Lockport, Junior Grand Warden; Bro. John J. Gorman, of New York city, Grand Treasurer; Bro. Edward M. L. Ehlers, of New York city, Grand Secretary, and Bro. Edward B. Harper, of New York city, Trustee of the Hall and Asylum Fund. The late Grand Treasurer Bro. Washington E. Connor, was first elected Grand Treasurer, but declined the office. Bros. Ten Eyck and Hodge were re-elected, as above. When Grand Secretary Ehler's re-election (eighth time) was announced to him, he thanked the Grand Lodge for this evidence of their confidence in his ability; and under the circumstances "he did not think they could do better." This modest speech elicited the liveliest applause, and as an encore he said he meant exactly what he said, and he actually believed every word of it. More hilarious applause followed Bro. Ehler's touch of quaint but fluorescent humor.

Promptness in opening Masonic bodies in conformity to the by-laws is the best method of securing a prompt attendance of the members. It sometimes happens that there is a lack of punctuality on the part of presiding officers, and they often delay the opening, thus making it necessary to hold the meetings to a much later hour. Promptness should be impressed on presiding officers, and when adhered to, will insure prompt and willing attendance on the part of the members.

Miscellaneous.

THE CRAFT OF OLDEN TIME.

BY W. SNEWING.

All honor to our forefathers, the Craftsmen true of old,
Propounders of the sacred truths which we
their children hold,
And guard with jealous caution, as the miser
would his gold,
Safe from the coward's crafty will, and him
who battles bold.

'Twas theirs to rear the stately dome, aspiring
to the skies,
While wond'ring crowds astonished viewed
the stately structure rise:
And deemed the labor magic, in their wonder
and surprise,
Nor knew that science in our hand a giant's
strength supplies.

Nor were their useful labors to brick and
stone confined;
'Twas theirs to mold in beauty's forms the
rude, unpolished mind,
Which by their moral regime, exalted and
refined,
Fulfilled the noble destiny for which it was
designed.

Our ancient Brethren, emulous, in virtue
took delight,
And zealously and fervently contended for
"the right."
Not with the arm of earthly power, or sword
of carnal might
But with the spear of *reason*, and the *force*
of moral light.

Then let us strive to emulate those virtues
which have made
The name of Mason glorious as Sol in light
arrayed,
And demonstrate to all the earth, that ages
have conveyed
Undimmed to us, the holy Light whose
guiding lustre swayed
The actions of our Brethren, the Craft of
olden time.

FREEMASONRY AMONG THE SAXONS.

A great many archæologists have from time to time tried to pierce through the darkness which surrounds the history of Freemasonry, and more particularly as regards the true relations of the Craft to architecture. It is a subject which affords a field for

imagination, and there is no doubt men have taken advantage of the opportunity. But an archæologist who feels that the rules of evidence should guide his conclusions deals with the subject in a different manner. He seeks for data that cannot be disputed, and is chary about drawing conclusions until he feels that sufficient evidence is forthcoming.

The late James Orchard Halliwell or Halliwell-Phillips was a man of the new school. For most readers of newspapers he was a specialist who had devoted himself to one of the most difficult of subjects, the life of Shakespeare, and if he was unable to make it clear that the player was a poet, he at least revealed much about English life in the Elizabethan days.

Earlier, however, in his career, Mr. Halliwell-Phillips's researches were not confined to the works of one man. He was eager to write the history of English poetry, as seen in its earliest attempts, and he was at pains to master the archaicisms of the language in order that he might become an interpreter. It was in that way he hit upon the remarkable discovery that a century prior to the Norman conquest there was a recognition of an organization in connection with building which appears to have corresponded with Freemasonry, as it was believed to exist at a later period of the Middle Ages. It is time, however, the author should be allowed to be his own interpreter. Writing in 1839, he said :

We possess no series of documents, nor even an approach to a series, sufficiently extensive to enable us to form any connected history of the ancient institutions of Masons and Freemasons; we have, in fact, no materials by which we can form any definite idea of the precise nature of those early societies. We must, therefore, rest contented with the light which a few incidental notices and accidental accounts, far from being altogether capable of unsuspected reliance, afford us. These, as far as I have been able to collect, I have arranged in the following few

pages, with a hope that some fresh evidences may before long be discovered to elucidate a subject not, by any means, devoid of all interest.

During some late researches among the manuscripts in the British Museum for the illustration of the early history of English poetry, I chanced on one in the Old Royal Library, said in the catalogue by Casley to be a "Poem of Moral Duties," and marked 17 A.1. Upon a further examination, however, I found that it was a very singular and curious poem on the Constitutions of Masonry, and a history and laws of the Society of Masons, stated to have been established by King Athelstan. This M.S. consists of a small square duodecimo volume, on vellum, of the fourteenth century, on thirty-three leaves. It is thus entitled in an old rubric :

Hic incipiunt constituciones atis gemetrie secundum Euclidem.

The account commences with a fabulous history of the invention of the art by "the grete clerke Euclide." It then proceeds to state that—

*Thys craft com ynto England as y zow say,
Yn tyme of good Kyng Adelstones day ;
He made tho bothe, halle and eke bowre,
And hye templus of gret honowre,
To sportyn hym yn bothe day and nyzth,
And to worschepe hys God with alle hys myzht.*

And we then have a full transcript of all the articles in verse. I do not think it necessary to give more than one specimen—

Articulus primus.

*The furst artycul of thys gemetry,
The mayster mason most be full securly—
Bothe stedefast, trusty, and trewe ;
Hyt schal hymn never thenne arewe.
And pay thy felows after the coste,
As vitaylys goth thenne wille than woste,
And pay them trewly upon thy fay,
What that they deserven may.
And to here hure take no more,
But what that they mowe serve fore.
And spa e nowther for love my drede,
Of nowther partys to take no mede.
Of lord my fellow, whether he be,
Of hem thou take no manner of fe.
And as a jugge stonde up-rygzth,
And thenne thou dost to bothe good ryzth,
And trewly do this, wheresever thou gost,
Thy worschep, thy profyt, hyt schall be most.*

I think that the foundation of such

a Society, by King Athelstan, has every adjunct of external probability.

The most refined principles of the art were kept concealed among the more ingenious members of the Fraternity—the Freemasons—in imitation, perhaps, of a law which, according to Vitruvius, the ancient architects had established among themselves—"non erudibent nisi suos liberos aut cognatos, et eos viros bonos instituebant, quibus tantarum rerum fidei pecuniæ sine dubitatione permitterentur." So studiously did they conceal their secrets, that it may be fairly questioned whether even some of those who were admitted into the Society of Freemasons were wholly skilled in all the mysterious portions of the art.

That industrious antiquary, John Leland, has preserved, in his collections in the Bodleian Library, "certaine questyons, with answers to the same, concernyng the mystery of maconrye, wryttene by the hand of Kyng Henrye the Sixthe."* The answer to the question, "How comede ytt yn Englonde?" is as follows:

"Peter Gover, a Greacian, journeyedde ffor cunnynge yn Egypte, and yn Syria, and yn everyche lond whereas the Venetians hadde plauntedde maconry; and wynnyng entranced yn al Lodges of Maconnes, he lernede muche, and retournedde, and woned yn Grecia Magna, wacksynge and becommynge a myghtye wyseacre, and ratelyche renowned, and her he framed a grate lodge at Groton, and maked many maconnes, some whereoffe dyd journeye yn Fraunce and maked many maconnes, wherefromme, yn processe of tyme, the arte passed yn Englonde."

This refers to the well-known story about Pythagoras. Groton is the name of a place in England, but the one here meant is Crotona, a city of Grecia Magna, which, in the time of Pythagoras, was in a very flourishing condition. The answers to the eighth and ninth questions are also exceedingly curious.

Henry VI. was the great patron of the societies of Masons, and shielded

them from a great deal of persecution, which had begun to assail them. The strenuous enthusiasm of Wickliffe maintained that beautiful churches savoured of hypocrisy, and, therefore, were pernicious. This opinion, directed against the very foundation and origin and upholds of the different lodges, was not likely to render their situation more safe. It is said that Henry actually joined the society, and, whether the piece copied by Leland be really in his handwriting or not, it is certain that in his will he left to his college in Cambridge the annual sum of £117 6s. 10d. for the wages of officers belonging to the works then in operation:

	£	s.	d.
For the master.....	50	0	0
For the clarke.....	13	6	8
For the chief-mason.....	16	13	4
For the chief-carpenter.....	12	18	0
For the chief-smith.....	6	13	4
For two perveours, either of them at sixpence per day.....	18	5	6
	<hr/>		
	£117	6	10

No mean sum in those days for one of a body to inspect the works; and, it must be remembered, a Freemason.

According to Bede, Bennet abbot of Wirral first brought Masons and workers in stone into this country. The company of Freemasons had their arms granted them by William Hunckeslow, Clarencieux King-at-Arms, 13 Edw. IV.; and, two years previously, a company of under Masons was formed in London. The first company was incorporated by charter, in the year 1677, by King Charles II.

In the 3 Hen. VI. an edict was passed against the societies of Masons, which has never, I believe, been repealed:

"Whereas by the yearly congregations and confederacies made by the masons in their general chapters and assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons: Our said Lord the King, willing in this case to provide remedy, by the advice and assent aforesaid, and at the special request of the

said Commons, hath ordained and established that such chapters and congregations shall nothwithstanding be holden; if they thereof be convict, shall be judged for felons; and that all the other masons that come to such chapters and congregations be punished by imprisonment of their bodies, and make fine and ransom at the king's will."

Thus I leave the matter, with hardly a perceptible hint as to the manner of degeneration from bodies of skilled architects to friendship societies, the only remaining connecting link of their origin being a few signs and marks emblematic of their early efforts. Their separation from the Roman Catholic Church doubtless contributed, in a great measure, to further the distinction; and, when we take into consideration the extreme privacy of their proceedings, it is not much a matter for wonder that no satisfactory record should remain explanatory of the transactions of the primary assemblies.—*The Architect.*

LANDMARKS AND LEGISLATION.

If there be a just criticism as to what constitutes the stability of Masonry, it is to be found in the direction of our legislation by all our Grand bodies throughout the jurisdiction of the United States, and it does not require profound research in knowledge of the history, literature and jurisprudence of Masonry to locate the reasons or answer the conundrum. So long as there is a lack of uniformity of legislation among all our Grand bodies, when eminent writers, thinkers, and scholars disagree as to what the ancient landmarks are, and what constitutes a landmark; when able jurists and members of the fraternity interpret the law to mean one thing and another quite a different thing, so long will laymen of the Order continue to ask for legislation, and I doubt not if one could see the Grand Lodge Constitution of fifty years hence it would not be recognized by the present gen-

eration of Masons. It is an unfortunate commentary that our institution so hoary with age should, at this late day, require so much legislation. It is undeniable that from year to year men come to our Grand bodies with some amendment to our Constitution, some law to be repealed, modified or changed. We are led to ask ourselves the question, "Is there no remedy for this growing tendency to more legislation?" We think the answer may possibly be found in a more sincere desire by the craft to live nearer to the spirit of Masonry, of our just and equitable laws, than to be always seeking notoriety in the direction of legislation that is neither wise nor Masonic. The tendency of the times is towards too much legislation, too many laws, and Masonic bodies are no exception to the rule. Is it not time that some of us become conversant with our Masonic law? and if we did, we think there would be fewer law-makers and more intelligent Masons.—C. C. ROGERS, *Wisconsin.*

SHADOW AND SUBSTANCE.

In a well-written and thoughtful article under the above heading the *South African Freemason* points out some of the defects in the administration of the Craft in the colonies, comparing the systems in vogue there with those adopted in America. It says:—"Instead of, like our American brethren, boldly taking the bull by the horns, and honestly asserting our right to act as *censores morum* of those who voluntarily place themselves under the obligations of the Order, we shrink behind a false charity and take refuge in every little legal quibble, until it becomes almost a hopeless task to purge our ranks from even the thief, the adulterer, or the drunkard. In the States they run the black sheep to trial with very little delay, and clear the good name and fame of the Craft without much scruple about hurting the tender feelings of the offender. Brethren, in all these things we require to

rouse ourselves; we must not, like the ostrich, hide our head in the sand under the delusion that dangers which we refuse to look at are thereby disarmed. We must, whilst avoiding Transatlantic variety and publicity and "monkeyism," while steering clear of such follies as public installations, as discussions in the public press, and the like, see if we cannot put our house in order by adapting (not altering, God forbid!) the grand old truths of Masonry, so that they may present themselves before our members as living realities, clothed with a personality which will take them straight home to every heart. Let us do away with shams and fictions. We do not need them. Masonry was made for all ages, and it only requires the outer shell modifying from time to time, to render it just as powerful an agency for the good of its members as in the old days when our operative ancestors raised those stately fanes which are still the pride and glory of the Craft."

THE EXAMINATION OF A (FREE)
MASON BY KING HENRY VI.

PUBLISHED AT FRANKFORT IN 1748.

QUESTION.—What mote it be?—

ANSWER.—It is the knowledge of nature and the power of its various operations; particularly, the skill of reckoning, of weights and measures, of constructing dwellings and buildings of all kinds, and the true manner of forming all things for the use of man.

Q.—Where did it begin? A.—It began with the first men of the east who were before the first men of the west, and, coming westerly, it hath brought with it all comforts to the wild and comfortless.

Q.—Who brought it to the west? A.—The Phœnicians, who, being great merchants, came first from the east into Phœnicia for the convenience of commerce, both east and west, by the Red and Mediterranean Seas.

Q.—How came it into England?

A.—Pythagoras, a Grecian, travelled to acquire knowledge in Egypt and Syria, and in every other land where the Phœnicians had planted masonry; and, gaining admittance into all lodges of Masons he learned much, and returned and dwelt in Grecia Magna, growing and becoming mighty wise and greatly renewed. Here he formed a great (? grand) lodge, at Crotona, and made many Masons, some of whom travelled into France, and there made many more, from whence, in process of time, the art passed into England.

Q.—Do Masons discover their arts to others? A.—Pythagoras, when he travelled to gain knowledge, was first made, and then taught; this course should rightly be applied to all others. Nevertheless, Masons have always, from time to time, communicated to mankind such of their secrets as might be generally useful; they have kept back such only as might be hurtful if taught to improper persons, or such as would not be beneficial without the necessary teaching joined thereto in the lodge; or such as to bind brethren more strongly, by the profits and convenience accruing to the fraternity therefrom.

Q.—What arts have Masons taught mankind? A.—The arts of agriculture, astronomy, arithmetic, music, poetry, chemistry, government, and religion.

Q.—How does it happen that Masons are better teachers than other men? A.—They only have the art of finding new arts, which the first Mason received from God, by which they discover what arts they please, and the true teaching of the same. What other men find out is only by chance, and therefore of little value, I trow.

Q.—What do Masons conceal and hide? A.—They conceal the art of finding new arts, and that for their own profit and praise. They conceal the art of keeping secrets, that so the world may hide nothing from them. They conceal the art of wonder-working and foretelling things to come, that the same art may not be used by the wicked to a bad end; they also conceal the art of changing, the way of obtaining the

faculty of Abrac, the skill of becoming good and perfect without the aid of hope or fear, and the universal language of Masons.

Q.—Will you teach me the same arts ?
A.—You shall be taught if you are worthy, and able to learn.

Q.—Do all Masons know more than other men ? A.—Not so ; they only have a right and opportunity to know more than other men, but many fail for want of capacity, and many more for want of industry, which is very necessary for gaining all knowledge.

Q.—Are Masons better men than others ? A.—Some Masons are not so virtuous as some other men ; but for the most part they are better than they would be if they were not Masons.

Q.—Do Masons love one another mightily, as is said ? A.—Yea, verily, and they cannot do otherwise ; for the better men are, the more they love one another.—*Mysteries of Freemasonry.*

THE MASCIC PRESS.

It is the aim of a Masonic journal to be unmistakably alive, and perennially the source of life and light to its readers. Just as Freemasonry is the handmaid of religion, so it is the handmaid of the Craft—in its own proper sphere, and in that alone, striving to spread Masonic light and knowledge among the initiated, concerning a host of matters which, while they are germane to Freemasonry, are no part of its secret art and mystery. In its pages are readable discussions of Masonic principles, properly guarded statements of lodge work, and interesting personal facts concerning prominent Brethren. True Freemasonry is distinguished from the spurious. Tendencies which are harmful are indicated. Aims which are unlawful are exposed. Always the high ideal character of Freemasonry is upheld, and Freemasons are invoked to make the real the counterpart of the ideal. Who can estimate the proper value of this service ? Who can with reason say, Let the Masonic press be banished from the world ? The press

is a power which none should deny, a power to which all should be loyal. In every relation of life, both Masonic and profane, it is its privilege to do the most influential work. It preaches more than the pulpit. It speaks more than the rostrum. It debates more than the Senate of the House. Like a lawyer it argues and like a judge it decides. It is a court of much, if not of last resort. It has the confidence of the people, and even when they disagree with it, they value the side light it gives them, and the aid it affords them to arrive at just conclusions. It has been well styled "the fourth estate," and its days are all unnumbered.—*Keystone.*

INTEMPERANCE AND GAMBLING

Grand Master Myron Reed, of the Grand Lodge of Wisconsin, in his annual address thus referred to intemperance :—

If there ever was a time when every true Mason should endeavor, by both precept and example, to impress the moral precepts of our Order upon those around him, the present is that time.

How many bright, intelligent, big-hearted men and Masons do we see go down around us almost every day by the use of strong drink ?

Intemperance, licentiousness and dishonesty are vices altogether too common among Masons, and those, too, frequently occupying the most exalted stations, and are really countenanced long after they should be dealt with by the most summary and vigorous discipline.

If all Masons could be induced to discontinue and discountenance the vices of intemperance and gambling alone, what untold happiness would it not bring to themselves, their families, their friends, and to the world at large ?

The remedy for these evils is largely in the hands of the subordinate lodges. It is through quick, strong, just, vigorous, hearty discipline. A dissipated Mason, after reasonable efforts

at reformation have proven unavailing, should neither be allowed to retain his membership nor be given a dimit. There should be a Masonic trial upon charges. Masons as a general rule are too cowardly about this matter. They are afraid to enforce the laws for fear of making enemies of this class of Masons and thereby suffer in their business. There should be in every lodge a committee on discipline, and they should be directed by the Worshipful Master to prefer charges against every member who will persistently drink or gamble; and if the committee neglect or refuse to do their duty, then the Worshipful Master should prefer charges against the committee.

DRONES.

In all Masonic as well as other bodies there will always be found a class of members, and a numerous class of them at that, that may justly be entitled the "no goods" of the order. It is true they pay their annual dues whenever called upon, and, as a rule, ask no benefit in the way of charity; so that, as far as that portion of their duties are concerned, they assist in the support of the lodge; but having done this—to them important duty—their interest in the welfare of the fraternity ceases. To their own minds they are the philanthropists of the Order. Outside of the lodge, if Masonic matters are spoken of, they shake their heads and look wise, tell what ought to be done and what they would do, but when meeting night arrives are generally conspicuous by their absence; or, if present, their voices are never heard in debate, their silence being often misleading, as indicating they favor the proposition under discussion, until, should its adoption lead to embarrassment, their "I told you so" will then loudly be heard. We allude to the different members who, by their acts, are governed by the "don't care whether school keeps or not" principle. It is immaterial to them whether the Order

progresses or not. Wanting nothing personally, they care nothing for the interests of others, or the welfare of the body. It is sufficient for them that they are members in good standing of the ancient fraternity, and have the right, as they generally do, to wear a Masonic charm somewhere about their clothing. Why, even the "chronic growler" is preferable as a member; for the growler, while he does some little harm and wastes time, shows even by his growling that he takes an interest in passing events, and watches what is going on, and it is much more conducive to the welfare of the many that all speak out at the time, rather than wait until after the damage is done. Brother, if you are an indifferent member, think this over, and become at once an active one; for the more active members your lodge has, the better it will be for Masonry.

PUNCTUALITY.

Want of punctuality in opening the lodge-room is a grave fault. Masters should open in time so as to be able to close at a seasonable hour. In this respect Masons should take a lesson from business men. Another cause of non-attendance is the incompetency of some masters—men not possessing sufficient love of Masonry, brains or application to get up the work or perfect themselves in the literature of the Craft so as to make the meetings of the lodge more attractive and enjoyable. Some may say we expect too much; we will be satisfied if we get for a master one who can render the ritual correctly, who, although not a strictly moral man in every sense of the word, is still a good fellow, and will be sure to attract jovial fellows to the lodge. Unfortunately for such arguments, your jovial fellow in the general acceptance of the term is not intended for Masonry, nor is Masonry intended for him. He never obtains a proper idea of the mission of Masonry. He joins for the good time he expects

to have. His Masonic principles and aspirations are situated in his stomach, and if he cannot find sufficient attraction in this line in the lodge he will leave it and the lodge will be the better for his absence.—*London Masonic Star*.

MARTINISM.

Martinism, or the Rite Martin, seems to represent three phases of existence or development. 1—In its original form it was founded by Martin Paschales, in 1754, and consisted then of nine grades, divided into two classes. First class—1, Apprenti; 2, Compagnon; 3, Maître; 4, Grand Elu; 5, Apprenti Coen. Second Class—6, Compagnon Coen; 7, Maître Coen; 8, Grand Architecte; 9, Chevalier Commandeur. Between about 1770 and 1775 Louis Claude de St. Martin introduced the "Reforme de St. Martin," which consisted of ten grades, divided into two Temples. The first Temple was composed of—1, Apprenti; 2, Compagnon; 3, Maître; 4, Ancien Maître; 5, Elu; 6, Grand Architecte; 7, Macom du Secret. The second Temple included 8, Prince de Jerusalem; 9, Chevalier de la Palestine; 10, Kadosch. There is another modification of this, which Ragon says was "repandu en Allemagne et en Prusse," but which statement is somewhat apocryphal, namely, 1, Apprenti; 2 Compagnon; 3, Maître; 4, Maître Parfait; 5, Elu; 6, Ecossais; 7, Sage. This is called, the "Rite Rectifie de St. Martin," we hold with the "Handbuch" to be identical with that adaptation of the Rite de St. Martin which was adopted at the Convent des Gaules, at Lyons, 1778, and which was incorporated in "L'Ordre des Chevaliers bienfaisans de la Cite Sainte."—*Kenning's Cyclopaedia of Freemasonry*.

SUBSCRIPTIONS RECEIVED.

The following subscriptions have been received since our last issue, and we shall be obliged if our brethren will favor us with notice of any omission that may occur :

John Haight, \$3.00; Royal Albert Club, \$3.00; N. Picard, \$1.00; W. J. Diamond, \$1.50; Geo. C. Bown, \$2.00; D. McNaughton, \$1.00; J. A. Henderson, \$1.00; T. B. Phepoe, \$1.00; B. Shortly, \$1.00; Wm. Snyder, \$1.00; Benj. Bell, \$1.00; Jas. Mullen, \$1.00; St. George, 243, \$1.00; Jas. Philips, \$1.00; N. T. Lyon, \$1.00; I. H. Stearns, \$1.00; R. Caddick, \$1.00; Jas. W. Staton, \$1.00; W. H. Scott, \$1.00; A. D. Ponton, \$1.00; L. Sievert, \$1.00; John McLean, \$1.50; Chas. C. Vogt, \$1.00; A. D. Fraser, \$2.50; W. J. Hasking, \$1.50; Thos. F. Janes, \$2.50; Lodge of Strict Observance, \$1.00; H. J. Cole, \$1.00; P. A. Allan, \$1.50; Thos. Sargent, \$2.50; David Carlyle, \$1.50; A. McLean, \$2.50; A. G. Smyth, \$2.00; B. Gregory, \$1.00; H. Gummer, \$1.00; Thos. H. Spry, \$1.00; Wm. Gibson, \$1.00; D. R. Salmon, \$1.00; E. B. Mullett, \$1.00; Jas. McLachlan, \$3.00; Wm. McKay, \$1.00; John Morrow, \$2.50; E. J. Carter, \$1.00; E. K. Barnsdale, \$2.50; Alex. McMullen, \$2.50; D. T. Ferguson, \$1.00; W. R. Kent, \$1.00; A. R. Peck, \$1.50; R. A. McKay, \$1.00; R. Allan, \$1.50; Geo. Middleditch, \$1.63; Richard Lambert, \$2.50

NEWSPAPER LAWS.

1.—A Postmaster is required to give notice by Letter (returning a paper does not answer the law), when a subscriber does not take his paper out of the office, and state the reason for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2.—Any person who takes a paper from the post office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3.—If any person orders his paper discontinued he must pay all arrearages, or the publisher must continue to send it until payment is made and collect the whole amount whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

4.—If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds upon the ground that a man must pay for what he uses.

5.—The courts have decided that refusing to take a newspaper and periodicals from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud,