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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

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

"The Queen and the Craft."

(\$1.00 per annum
in advance.)

Vol. XIX.

PORT HOPE, ONT., APRIL 15, 1885.

No. 4.

RETROSPECTIVE.

Under this heading, M. W. Bro. John Headley Bell, Grand Master of the Grand Lodge of Manitoba, thus eloquently discourses in his address at the recent communication of that Grand Body:—

"It is well at times to pause and consider our ways. We should sometimes review the past and make careful estimate of the present, to the end that better progress and larger attainment be assured for the future. Thus the merchant takes an account of stock, makes investigation of his business, and reckons up the gains or losses to which he has been subject. Thus the shipmaster takes a daily observation that he may ascertain the distance which has been sailed over, the course that has been kept and his present position. Individually, it is our duty to take frequent observations, that we may know just where we are, what we have been doing, whither we are tending. The retrospect cheers or pains us as a calm reflection upon our conduct shall convince us whether we have striven to perform well and wisely in our respective stations what was given us to do, or whether we have not left undone the actual duties incumbent on us. When we are about to cross one of those lines by which time is divided into annual periods, it is natural to halt, to send a glance backward over the way that has been

travelled, while some thoughts are evoked in regard to present condition and future prospects.

• Just now, as a Masonic Grand Lodge, we are crossing one of those suggestive lines. It is appropriate, then, that we take a retrospective glance over the ten years of our past history. In doing so, we shall find abundant cause for congratulation in the progress made and the position now held by the craft.

At our organization in May, 1875, a pamphlet of ten pages was sufficient to record our proceedings; last year it required seventy-eight for the same purpose. There were then but three lodges in this jurisdiction, with 208 members, and the receipts of the Grand Lodge for the first year were \$981.75.

On the 11th of February, 1880, when I was elected to the Grand East our numbers had increased to ten warranted lodges and one lodge under dispensation, with 360 members, with \$446.95 of Grand Lodge revenue, an increase during the first five years of eight lodges, 157 members and \$115.20 of receipts. During the five years that I have had the honor to preside as your Grand Master, our numbers have increased to 28 warranted lodges, with 1,246 members, and \$1,698.21 of Grand Lodge receipts, an increase in the five years of 20 lodges, 886 members, and

\$1,251.26 of Grand Lodge revenue, or a total increase in the ten years of 28 lodges, 1,043 members, and \$1,866.41 of Grand Lodge revenue. In the early history of our Grand Lodge we passed through a storm that threatened to destroy it, but the light broke forth and the sun of peace very soon shone as brightly as before. But shall we delude ourselves with the idea that all our trials are past, and that henceforth we are to go on conquering and to conquer; that do what we will our skies are henceforth to be unclouded? I trust not, and hence I raise my voice—not to point out any immediate danger—not to play the part of spectre at the feast—but to invite you to a careful scrutiny of all your Masonic acts, and to lay wise plans for the future. No man of ordinary prudence conducts his affairs with a simple regard for the necessities of the day, and less than all others should the Grand Lodge lose sight of the important trust confided to them, with the knowledge that as that trust be well or ill fulfilled, just so will those who are to succeed us, revere or condemn our memories.

Not only has our Grand Lodge prospered, but taking the whole world into survey the Masonic institution in numbers, resources, character and influence, was never stronger than it is now. In Great Britain Masonry has made vast strides during the past ten years. The secession of the late Grand Master of England proved a blessing in disguise, for by filling the place thus made vacant, by the election of the heir-apparent to the British throne, a fresh impetus was given to the institution, and from that day to this it has prospered as never before. English Masonry is especially strong, not only in numbers and wealth, but in the character of its membership, composed as it is quite largely of the more influential classes in society. Masonry is in theory a democratic organization. It puts men upon a common level. Never-

theless it loses nothing when it attracts to its membership cultivated minds,—when its course is shaped by men of recognized ability and character, and when it gathers large means into its treasuries and expends large sums in the furtherance of the most charitable objects.

In the other parts of the British Empire Masonry has also vastly flourished. In Australia and in our own Dominion of Canada, new Grand Lodges have been formed, Masonic Temples of spacious dimensions and elegant appearance completed. Lodges have secured better quarters and more hopeful appointments for the rendering of the work. From India also come glowing statements of the forward steps taken by the craft since the visit of the Prince of Wales, and in never-to-be-forgotten Lucknow a Masonic Temple has been erected at a cost 150,000 rupees.

On the continent of Europe, Masonry has also flourished. In Germany, under the patronage and favour of the Emperor and Crown Prince, lodges have multiplied, and a condition of great prosperity is evident. In Hungary and also in Spain Grand Lodges have been formed with every prospect of successful careers. In Italy Masonry has made wonderful progress, and the last few years have witnessed large accessions to the ranks of the fraternity and the organization of numerous lodges. In France, where Masonic societies have been multiplying, and where outward progress has been great, I regret to say that attempts have been made to pervert the institution from its intrinsic character. If our brethren in France persist in carrying out the proposition to eliminate a recognition of God from the Masonic ritual, they will be cut adrift from the craft generally. Masonry is not atheistic, nor is it to be used as an engine of opposition against either Church or State. When it takes on that character it is not Masonry.

Good reports also reach us as to

the healing of differences and the prospect of better feeling between rival Masonic organizations in Brazil and other of the South American States. If this much-desired result can be brought about, and the jealous interference of Governments can be warded off, South American Masonry will speedily enter upon broader and brighter days.

In the United States a steady gain in membership is apparent. There has been no abatement of energy and zeal. They have not gone behind in influence or good works; but, on the contrary, there is a manifold testimony from all parts of the country showing the efforts that have been put forth to improve the quality of Masonry,—to make its channels run purer than ever for the diffusion of brotherly love, relief and truth.

In thus reviewing the past there is much that both moves us to grateful feelings and inspires us. We can note with pleasure the course already traversed, and the position attained. But to associations as to individuals, the ideal is always in advance of the actual realization. There is work yet to be done. Let us use the resources and opportunities for good that are so available. Let us have faith that the future may always be made better than the past. Let us stand by the old ways and yet make progress.

To those who seek a knowledge of the tenets of symbolism, and inculcations of Freemasonry, the hand of sympathetic fellowship is extended, believing that the result of a careful study will convince each and all that it is intended to make good men better, to awaken the dormant energies of the apathetic, to arouse in the breast of all its votaries that inward symbol of Deity which is implanted in man as a monitor against evil and an incentive to good, and that it is replete in all its parts with the highest morality and fraternal devotion, leading man to sublimest thoughts and appreciation of the

Present and a Hereafter, ever realizing in its surroundings and adornments the truth of that happy thought of England's youthful poet:—

“A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass to nothingness.”

REPORTS OF MASONIC MEETINGS.

To the Editor of The Freemason's Chronicle.

DEAR SIR AND BROTHER,—Your readers must have been struck with some surprise at the extraordinary resolution which was submitted to the last meeting of the Provincial Grand Lodge of Devonshire, held at Exeter, to the effect “that no publication of the meetings of Freemasons or the business transacted therein shall be permitted without the sanction of the Provincial Grand Master for the time being in writing, and that no publication of the business of a private lodge be allowed unless with the approval of the majority of the brethren in open lodge assembled.” The narrow majority by which this motion was carried was sufficient to show that a diversity of opinion certainly exists as to the publication or otherwise of the proceedings which take place within the lodge room or at the banquet table. For my own part, I consider the day has long since passed away when the popular idea of Freemasonry is that it is a mere huge social club, or something more, and that its doings are such as Masons would be ashamed of the world knowing. We all know the insidious attacks that are even in these enlightened times made upon the action of the craft—how that it is condemned and maligned as a secret society, in the same sense as the appellation is applied to the Fenian, Dynamite, and other “brotherhoods,” whose aim is to excite evil passions, and to revolutionize society. This tendency to regard the ancient and honorable Order of Freemasonry as hostile to the well-being of the community would be only stimulated and increased if any such

resolution as above quoted were made general, and that a gag should be placed on all the records of Masonic gatherings. In my humble opinion Freemasonry has attained its present true reputation, of being a respectable order-loving and benevolent institution, mainly, in the first instance, through the instrumentality of the Masonic press, and afterwards by the judicious efforts of brethren attached to respectable journals in the provinces, who have discreetly opened their columns to matters of interest to the sections of the craft in their respective districts. I know that some fossilized brethren stand aghast at even the mention of their lodge doings finding its way into a newspaper, but the same foolish conservatism existed at one time among Boards of Guardians and other public bodies, who had hitherto transacted their business in solemn conclave. Such obsolete ideas were, however, demolished by the voice of public opinion, and representatives of the press are now almost invariably admitted at meetings of such institutions.

It may be argued that Freemasonry is not a public institution, and in a sense this is true. But it is positively absurd to imagine that the proceedings of so representative a body should be kept a sealed book. If so, what becomes of the interchange of that opinion amongst lodges at home and abroad, and in various parts of our own country, which has been of such benefit to the craft, and which has gone so far to cement and adorn the Order with that spirit of cosmopolitan brotherly love which we now find in its ranks? The only thing which, in my view, is required is, that proper care should be exercised by those who undertake the duty of furnishing Masonic reports to the press. And if, as is too frequently the case, a member of the lodge makes the journal with which he is associated the medium of saying spiteful or personal things of a brother Mason, it is a proceeding which should at once draw

down upon him such a salutary rebuke that a repetition of the offence is seldom possible.

It is notorious that in many country towns there is considerable friction between those who belong to the craft and those who do not, and the smaller the place the more bitter the feud becomes. There is an idea that Masons ruin trade, and that the brethren use their connection with the Order to "favor" each other in business. But it is equally certain that the very men who raise such an outcry against this "trading on Masonry," simply because a rival tradesman might display the Masonic emblems on his shop front or in his trade card, are the very ones who would force their way into the charmed circle if their presence could be tolerated, or if they could do it "on the cheap."

There are very few "gentlemen of the press," I imagine, who, when they join a lodge, do so actuated by "mercenary or other unworthy motives," and when they publish the proceedings of their own lodges they do so in a spirit of loyalty and brotherly love, and would scorn to say anything in their columns which would detract from the interest and welfare of the body into which they have been admitted. Public opinion and "freedom of discussion," which you recently spoke about, are the best means of keeping alive the present enviable prestige of Freemasonry, whereas coercion as to silence would only revive the calumnies which have for so many years rested upon one of the best and most lofty and beneficent of human institutions.

I remain, Dear Sir and Bro.,

Yours fraternally,

A COUNTRY EDITOR.

[We fully endorse the opinion expressed by our correspondent, and may have occasion to refer more fully to the matter at some future time. Meanwhile, we shall be pleased to receive the views of others who may have given the subject serious consideration.—Ed. F. C.]

IMPOSTORS.

In our last *Journal*, we repeated a former recommendation, that the money thrown away on itinerant vagrants, who were imposing on the confidence of Masons, could be saved by using the telegraph, and some of it spent in a little purifying discipline by civil process.

Bro. H. R. Mitchell, Secretary of our local Relief Board, is very prudent, and always patronizes the telegraph freely, thus not only saving money by it, but detects impostors who bleed the fraternity in other localities. On the 8th inst., Freeman Hoyt applied to Bro. Mitchell for relief, having a plausible story (as all such do not neglect) to the effect that he had assurance of employment in Nashville as a bridge builder, which he could not obtain here, and wanted assistance to go to the Rock City. He had told the same story in Cincinnati, substituting Louisville for Nashville, and obtained assistance from Bro. D. H. Pottinger, Secretary of the Cincinnati Relief Board, who mentioned Hoyt in his correspondence with Bro. Mitchell, giving his suspicions. Hoyt presented himself in due time, and claimed to belong to a Canadian lodge; that he lived in Ohio, and that this was his first application for Masonic aid! Judge R. H. Thompson, K. T., of the City Court, and detective Bro. D. C. Bligh, interviewed Hoyt, while Bro. Mitchell examined the reports from the Grand Lodge of Canada, and spent fifty cents in telegraphing. Hoyt's alleged lodge was not in existence, and the telegraph pronounced him a worthless fellow, who had deserted his family. The interview ended by Bro. Bligh "taking care of" Hoyt until morning, when he appeared before the Police Court with other prisoners, and Judge Thompson came off the bench that a non-mason might try the case. The judgment was \$20 fine, and \$1,000 bond. In default, Hoyt will contribute to the wealth of the city, by scientific investigations of the internal structure of our limestone

quarries. In other words, he will break rock for six months at the city work-house.

Keep this sort of thing up for a while, and there will be thousands of dollars saved for the deserving. Relief Boards should pay their Secretaries, and give more attention to applicants for assistance. Bro. Mitchell has done good work, and plenty of it without pay. It is too much to require of any man.—*Ex.*

CLAIMS, APPELLATIONS AND RITES.

The questions which have been raised by some unwonted claims and developments of new appellations and elaborate rites are neither few nor easy to solve. It is most important, while on the one hand we carefully bar the door against childish masquerades or absurd pretensions, we should never forget, upon the other, the important and enduring claims of fairness, toleration and justice. The course adopted, or proposed to be adopted, in one or two American bodies to interfere with such movements by *ex post facto* decrees of Craft Grand Lodge seems to be opened to the gravest objections. A Craft Grand Lodge has no duties except quoad the craft. It cannot rightly take cognizance of any grade which oversteps the limits of Craft Masonry. Within its own dominion it is supreme, and none can question its jurisdiction or dispute its dicta. But the moment it seeks to legislate for other bodies, to lay down the law as regards separate organizations, it finds itself incessantly headed by difficulties, alike serious and overwhelming.

It can, indeed, lay down a law that in its own assemblies none of its members shall wear insignia or claim affiliation with any other existing grade whatever, and can ignore any and every other rite not of Craft Masonry; but this is all it can fairly do; this is all it ought legitimately to attempt to effect. The wisdom of the

Grand Lodge of England, and the position of the Grand Lodge of England, permeated as both have been by the long and faithful rule of Lord Zetland, have for years wisely eschewed all needless interference, and kept the craft out of all unreasonable discussions, as regards the peculiarities and proceedings of other rites. Free itself, it accords perfect freedom to others to belong to the High Grade movement, so long as nothing is done which at all interferes with, or infringes upon, the undoubted rights and claims of its own unchallenged and unchallengable jurisdiction. Hence, in England no such burning questions can arise, no such needless heats need be excited.

The Grand Lodge of England knows nothing officially of any higher grade than the Royal Arch, and even that is a separate government, and pretends in no way whatever to discuss or decide upon claims or rival coteries. It freely concedes that brethren who, unsatisfied with the simple rites of Craft Masonry, aspire to higher or more ornamental gradations in Masonic or quasi-Masonic bodies, may fairly do so without question and without blame. It seeks to ostracize none, anathematize none, to excommunicate none. It leaves to angry combatants and vindictive conclaves, in petty imitation of Roman Catholic persecution of its brethren, the childish satisfaction of fulminatory decrees and anathemata, which very few read, hardly any care for, and none are in the slightest degree the worse for in any shape. We all may well be proud that we stand to-day a firm phalanx under the ennobling banner of the English Grand Lodge, protesting against intolerance and injustice in every shape, and proclaiming in unerring tones an unfailing message of love, charity, toleration, and good-will.—*The London Freemason.*

Every Lodge should have a copy of our new Statistic Book.

ATTENDANCE AT LODGE MEETINGS.

If there is anything that will discourage a zealous officer, it is non-attendance on the part of the members of his lodge. An officer that performs his whole duty, is early at his post. The faithful Master delights in opening his lodge, performing the work to be done, and closing it, in due season; but, if the brethren do not second his efforts, and loiter by the way, early means late.

The degrees, to be properly worked, require more than the constitutional number to be present. Empty seats speak no words of encouragement to the faithful officer; therefore, my brethren, if you would encourage your officers in the faithful performance of their duties, come early, and stay; do not simply step in for a moment, plead business (?) engagements, and then spend the evening with convivial associates; but come to stay, and perform your share of the work that is to be done.

Every Mason has a duty to perform, which, upon no account, must be neglected, if they would sustain the position held by our lodges, or individual Masons.

It is your duty, my duty, and every brother's duty, to closely examine the material that is being offered. It is not the welfare of any one individual that must occupy our attention, but that of the whole craft.

We must have perfect men; not as much in a physical as in a moral sense. We must have good material, or none at all; better, by far, have a few genuine Masons, than scores of imitation ones; therefore, if he who asks for admission, does not conform, literally, to the tests of true manhood, reject him, as you would a viper; better, by far, have a man that is not quite perfect physically, than one that is perfect physically, yet imperfect in mind, taste, habits, character, or morality.

Committees, to whom petitions are referred, do not always perform their

whole duty. In by far too many instances, petitions are reported favorably upon without that due inquiry that there should be; occasionally, there will be found committees that know their duty, and do not hesitate to perform it. On the supposition that the examining committee are derelict in the performance of their duty, let each brother appoint himself a committee of one; let him examine closely into the character, habits, and associates of the petitioner; and, if he does not conform to the true standard, use the negative ballot, without fear or favor, and consequently benefit the craft more than any one act that can be performed. If the petitioner is found worthy, then accept him; but do not stop there. He has much to learn; he is commencing a new life; then take him by the hand, and teach him true Masonry.—*Ex.*

PAST MASTER'S DEGREE.

That there are many incongruous features, both in the system and government of Freemasonry, will hardly be questioned. One notable instance of such want of harmony, appears in the provision requiring a brother to become a "Past Master," before he can be installed as an actual Master of a lodge. This requirement is not insisted upon in all jurisdictions, but in some, it is still of binding force. Where this rule prevails, a brother elected to the office of Master of a lodge, must, before his installation, have received the degree of Past Master. It will not suffice if he has taken the degree in a Royal Arch Chapter; at least, this will not answer in all localities; but he must again pass through a ceremony that shall constitute him a Past Master, and so qualify him for induction into the office to which he has been elected. The custom was—probably is now much the same in many sections—to assemble what was called an Emergent Lodge of Past Masters; that is, a number of brethren,—not less than

three,—who had presided in the East, and they, in secret session, would confer the degree upon the newly-elected officer. Some who read these lines, will recall their attendance upon such Emergent gatherings of craftsmen, while a smile will flit over their countenances, as they think of the extravagancies of speech and manner that attended the rendering of the ceremony. The writer retains a vivid impression of his reception into a Lodge of Past Masters, and of the ordeal to which he was subjected. It was the practice in that old Massachusetts town, to take an entire evening for the work, and always to confer the degree with special and original features.

But whence comes the authority for such a procedure? It has been said that the Past Master's degree is wholly and entirely a lodge degree. It belongs to the chair. Its allegiance runs to the Grand Lodge. Why, then, is it not recognized, defined, regulated, by Grand Lodge enactments and legislation? If it be urged, on the other hand, that the degree appertains to the chapter, what have Master Masons to do with it,—even those who preside in the East and sit in Grand Lodge? In any view of the case, there is an incongruity in the matter. It is not an orderly course of procedure, to constitute a Lodge of Past Masters in the manner often pursued, the irregular body assuming to confer a degree that is not recognized in Symbolic Masonry.

We have no great love for the degree of Past Master, wherever it appears, or however conferred. There may be an ancient sanction for its use in the practice that formerly prevailed of "passing the chair," as preparatory to the Royal Arch degree; but the custom which has since come into vogue, is out of harmony with the general system of Freemasonry, and serves no practical use. What there is of importance in the Past Master's degree—certainly, so far as known to the Blue Lodge—might well be incor-

porated with the installation service, and the rest omitted. Extraneous, unregulated ceremonies, do not comport with the dignity of the Masonic Institution.—*Freemasons' Repository.*

MASONIC LODGES, AND HOW TO SUSTAIN THEM.

"In all our lodges, there are altars, upon which constantly rests the Holy Bible, which we recognize as the 'moral and spiritual trestle-board' of our faith; and thereon, the Great Architect has drawn the designs which every faithful craftsman is expected diligently to copy. Hence, it is unmistakably recognized as one of our landmarks: 'A Mason is bound by his tenure to obey the moral law, and, if he rightly understands the art, he will never be a stupid atheist, or an irreligious libertine.' Masonry erects no system of theology for its votaries; it sustains to the church-militant the same relations which the asymptote bears to the hyperbolic curve, ever approaching, never touching it; and it contemplates the promotion of man's truest happiness, by the inculcation of genuine morality, and the practice of the triune virtues,—*Brotherly Love, Relief, and Truth.*

"While it is not sought to enforce impossible conditions, every Mason, by his tenure, is obligated to live soberly, act discreetly, and uniformly obey the moral law; he is rigidly enjoined never to mention the name of the Deity, but 'with that reverential awe which is due from the creature to the Creator.' While paying all lawful respect to those in authority, it never mingles in the political controversies of State, or seeks to influence in matters of religion.

"Even amid the angry dash of arms, and the fierce conflicts of civil war, its holy mission was to relieve suffering and misery, to pour oil into gaping wounds, and to provide for the dead suitable burial. Hence, it has witnessed the rise and fall of dynasties, and has survived to com-

mand the confidence and respect of all, and to receive within its fold the good and great of every nation.

"Wherever you find a bright and fearless Master, assisted by a prompt Secretary, you will see a flourishing and well regulated lodge; but whenever you discover these officers ignorant or indifferent, you will find the lodge in arrears, and, in all probability, be importuned with petitions for the remission of dues, which self-respect requires should be promptly met, and dimits and decay mark its downward course."

This is, doubtless, the principal cause of the apathy which is so widespread, and which is depleting our numbers, year after year, and filling the land with non-affiliates and suspended Masons, who are, at best, but a reproach to the fraternity. In the selection of officers by our constituent lodges, too little care is exercised. Qualifications, which might be available for the chairman of a ward club, are not the character required of the Master or Wardens. Once elected, these officers should attend to their masonic duties with as much energy and zeal as they give to their several vocations in life. Especially should they make it their business to "visit the sick, comfort the afflicted, and relieve the destitute;" not in that ostentatious manner, which defeats any possible resulting good, but with that true spirit of charity, which "letteth not the right hand know what the left hand doeth." Were lodge officers, from Master to Tyler, faithful in the performance of their known duties, the world would see fewer masonic ruins.—*From Correspondence, G. L. Louisiana.*

It may be news to learn that the bladders used by the Shriners, are not filled with gas; that is furnished in abundance at the banquet! But it is said, however, they are inflated. Now whether this refers to the Shriner or the bladder, we are unable to explain.

"HAS ITS PAW UPON THEM."

So the New York *Sunday Dispatch* styles it, and quotes the decision—now a part of the statutes—of the Grand Master of Templars:—

"Striking from the roll of membership, by the lodge and chapter, affects the standing of the Sir Knights in the commandery, precisely the same as it does in the lodge and chapter."

The *Dispatch* discusses the question at length, and says:—

"The Order of Knights Templar is a sovereign body, perfectly competent to decide upon the status of its membership without interference, and no just reason exists for the statute, as cited, to become a part of its law."

It thinks, the statute "should be abrogated," upon the principle that each of the bodies is the sole custodian of the way and manner in which membership may be gained and held. It certainly would be preposterous for the Grand Encampment of the United States, or any State Grand Commandery, to legislate and make laws governing the status of membership, either in a lodge or chapter of Ancient Craft Masonry. In this indirect way, the assumption is worse than preposterous, because, it not only accomplishes the purpose of legislation in behalf of the lodge and chapter of Craft Masons, but it proceeds to inflict a penalty upon a Sir Knight without a hearing, upon an *ipse dixit* of a person hailing from another organization totally different in object and purpose. We sincerely hope that at the next session of the Grand Encampment of the United States, the 'Paw' will be taken off, and each tub left to stand upon its own bottom."

We deny that the lodge attempts to interfere with the statutes, or statu of Templars. It does not, directly or remotely, hint that a commandery is not "the sole custodian" of its own affairs. The lodge undertakes to discipline its own membership, as it has a right to do, and asks no question as to their status in the commandery.

What Templars may or not do, is another matter. Every Templar is a Master Mason, as well as of the Royal Arch. He could not admit a suspended M. M. or R. A. M. as a postulant in the R. C. Council, for the best reason in the world, namely: He would have to converse with him on the secrets of Masonry, which cannot lawfully be done with one who is suspended or expelled. If he cannot be admitted, can he be retained, if already in? We think not, and for the same reasons.

"Striking from the roll," is unknown in Kentucky lodges. We look upon it as an attempt to "whitewash"—if the slang will be excused—and prefer reprimand, as the milder punishment; suspension, for a shorter or longer term, according to the degree of the offence; next:—and for Masonic death, expulsion.

Suspension indefinite, we discard as another attempt to avoid its equivalent—expulsion—without the courage to let the axe fall. These are our views, plainly put. We beg pardon if we have spoken too plainly.—*Mas. Home Journal*.

OBJECTIONS TO FREEMASONRY.

First, its secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions, which can be obtained only after a process of initiation, and under a promise that they shall be made known to none who have not submitted to the same initiation, but which, with the exception of these particulars, have no reservations from the public; and secondly, of those societies which, in addition to their secret modes of recognition and secret doctrines, add an entire secrecy as to the object of their association, the time of their meetings, and even the very names of their members. To the first of these classes belong all these moral or religious secret societies, which

have existed from the earliest times. Such are the Ancient Mysteries, whose object was by their initiation to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who, in their exoteric instructions, taught a higher doctrine than that which they communicated to their exoteric scholars. Such, too, are the modern secret societies, which have adopted an exclusive form, only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a common covenant, and the possession of a common knowledge. Such, lastly, is Freemasonry; which is a secret society only as respects its signs, a few of its legends and traditions, and its methods of inculcating its mystical philosophy, but which has to everything else, its designs, its objects, its moral and religious tenets, and the great doctrine which it teaches, is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a lodge. The great error of writers who have attacked Freemasonry on the ground of its being a secret society, is, that they confounded Freemasonry with political societies of revolutionary times, whose object was the overthrow of governments. Masonry does nothing of the kind.—*The Freemason*, N. Y.

MASONRY IN THE WRONG BED

"If we cannot exist," says an American Grand Master, "except as bolstered up in bed by Oddfellows, Grand Army of the Republic, Knights of Honor, Pythias, Workmen and Grangers, then, for one, I say let us die and be done with it." All of which means that some lodges have occupied halls with bodies not Masonic. Can it be possible that a Masonic body should belittle itself by meeting

in a room in which—well, say an Oddfellow's lodge, had met several days before? Horrible! Incredible! The ideal! Why, we find Oddfellows absolutely paying a member a stipulated amount every week, if he be sick; sitting up with him while he lives; giving his widow a stipend, if he die, and putting aside a per cent. as a "widows' and orphans' fund," to meet any demand made upon the lodge by destitute widows and orphans of their deceased members. Then look at the membership, composed of men occupying political office, ministers, merchants, bank officers, and mechanics, men whose characters have to be examined into, and approved before they can join. Masons meet in the room where such people had congregated a few days before? Preposterous! Who can say that they wiped their feet on coming in, or did not chew tobacco in that very room? Or, they might have gotten into a heated debate—Masons would not be guilty of such things as all these enumerated—never—that is, hardly ever—not oftener than they meet, at least.

Nonsense! What consummate folly! It is better to have and enjoy one's own house, but it is a luxury all cannot afford; why, then, claim such exclusiveness that the intelligence, morality, or holiness of Masonry does not justify? Are Masons more learned than other men? Are they less profane, intemperate, or licentious, than Oddfellows? Do they expend more in charity? Will Oddfellows contaminate a room so as to unfit it for subsequent use by Masons? Out upon such unworthy sentimentality.—*Masonic Home Journal*.

In Ireland, a Grand Lodge of Munster is spoken of as existing in 1721, established at Cork. Reference is also made to the founding of a Provincial Grand Lodge by the Grand Lodge of England, at Munster, in 1726. The only thing perfectly clear, however, is the formation of the present Grand Lodge of Ireland, in 1730

THE MASONIC LIBRARY.

"We want thinkers, we want them," said Coleridge, speaking of the bigotry and superstition of the church in his day, and there is a sense in which the expression is applicable to Masonry. We want intelligent Masons, we want them. We want Masons who can give a good reason for the faith that is within them. Masonry has a rich and varied literature, much of it as fascinating as romance; yet it is a fact, that a very large proportion of its members are groping in darkness so far as a knowledge of its history, symbolism, and jurisprudence, is concerned. Ask the first man you meet to give you a definition of Masonry, that will individualize and distinguish it from all other Orders, and the chances are that he would be non-plussed. It might even puzzle him to explain the meaning of the emblems he wears suspended from his watch-chain. Many who pass as "bright Masons," who are proficient and brisk in degreemism, ritualism, and ceremonial, the use of mystic signs and words, would find themselves greatly confused in attempting to give an intelligible account of the traditions of the fraternity, and the doctrinal significance of its imposing symbolism. They have the form, not the substance, of Masonry.

And this ignorance is largely owing to the carelessness of our officials and lodges, in providing the means of information. And there is no possible excuse for this state of things. In all our large towns and cities, it would not be difficult to find lodge-rooms sumptuously furnished and brilliantly lighted, and the officers decorated in costly jewels, that have not the nucleus of a library. The money that is annually spent in banquets, banners, parades, and pageantry, would be amply sufficient to endow the lodge with a well-selected collection of Masonic books, magazines, and papers. With a little economy, and a trifling sacrifice, every Lodge,

Chapter, Council, and Commandery, could have a good library and reading-room attached to their respective halls.

It is a duty that we owe to the young neophyte we encourage to come among us. He is usually taught that there are immutable signs and phrases that he should learn by heart, and be able to repeat readily, and this is well, is indispensable. But, if he is of an inquiring turn of mind, he soon finds that these antique phrases, and fixed signs, are merely the alphabet of Masonry, the cabala that enshrines an occult science and history. He goes on climbing through the twilight the mystic ladder, hoping to find in the strange, turretted height and cupola of the ancient temple, the hidden glory, but only finds a new vocabulary. He enlists in the army of crusaders, starts with pilgrim staff and scrip to the Holy Land, confident that near the sepulchre and place of Crucifixion, he may find the grand sun-burst of glory; but everywhere he finds ritual and ceremony, pageantry and drill, of which he soon grows weary. He would penetrate the arcana of mystery, the wondrous symbolism, as explained by Rebold, Folger, Findel, and Hughan; or woven into liquid verse by such poets as Rob. Morris; but there is no one to show him the way. He has been invited to a feast, but the elegant dishes are empty. He asks for bread, and is given a stone; and this will ever be, so long as we are unable to lead our brother into a room adjoining the hall, richly supplied with the treasures of Masonic lore, as interpreted and expounded by our great historians, juriconsults, poets, and thinkers.

And now see how this works. Our young neophyte has threaded his way through the curriculum of degreemism. He has a good memory, and can repeat, with parrot-like exactness, its ritual and ceremonial. He is proficient in the work, and is elected to a Warden's chair, and aspires to fill

the Oriental seat of King Solomon. But is he really competent to preside and shape the character and destiny of a lodge, because he can confer the degrees, and open and close the lodge, and not trip for a word? What does he know of the traditions? Can he give a good account of our history? What idea has he of the different rites? Is it not a lamentable fact, that in the great majority of instances these questions would have to be answered in the negative? And now, by virtue of his office, he is entitled to a seat in the Grand Lodge. Is it any wonder he is a wall-flower there? Is it strange that the business of the craft falls into the hands of a few men, who, at the sessions of the Grand bodies, are overwhelmed with work? Not at all. The hour from which our novitiate passed the gates of the Temple, he has been familiar with nothing but the showy wardrobe of Masonry; and we repeat again, that those who govern the craft, and oversee the workers of the quarries, are, in a measure, responsible for this lamentable ignorance, for not encouraging a taste for reading, and enforcing it by precept and example. What can we expect of a fraternity whose members are absorbed in regalia, parades, the glory of Templar uniforms, and who think that proficiency in degreemism and ritual, is the acme of Masonic knowledge? Who are content to remain in ignorance of its literature, who rarely ever open a Masonic paper or magazine, and are actually ignorant of what is passing in their own jurisdiction, to say nothing of what is transpiring further away from home. This is an evil that should be remedied, if we would enlist the appreciation of the talent and intellect of the age, enliven the usual weary monotony of the lodge meetings, and remove the slur that Masonry is only another form of club life, a pleasant saturnalia, a plausible excuse to stay out late at night.—*Masonic Record.*

A PLAYFUL CRITIC OF MASONRY.

One of the most amusing men who ever made sport of Freemasonry was Thomas DeQuincey, the English Opium Eater. He did not single out Masonry alone as the target for his literary arrows, feathered with wit and sarcasm, which he kept shooting as long as he lived, but he made sport of almost everything. He liked to say odd things, to take new views, and to overturn old ones. We may instance his paper in which he whitewashed Judas Iscariot; and another in which he discussed "Murder considered as one of the Fine Arts." We have always enjoyed his writings, because they are so original,—in fact, we know scarcely any recent writer who excels him in this respect. DeQuincey is a perfect dare-devil in originality. Perhaps none of his essays is more enjoyable, especially to Freemasons, than that upon Secret Societies. In it he is in his best vein, not caring what he says, only caring to be bizarre, brilliant and incisive. At an early age, he says, he became interested in secret societies, from his desire to know, (1) *What they do;* and (2) *What they do it for?* His was no peculiar experience. Many a man has become a Mason instigated by this same curiosity; but curiosity, while the lowest form of intellectual motive, in Freemasonry always leads up to something higher. DeQuincey's curiosity, however, only led him to view our fraternity from the outside, and always simply with the view of burlesquing it. Here is the first result of his sportive lucubrations:—

"The two best known of all Secret Societies that ever *have* been are the two most extensive monuments of humbug on the one side, and credulity on the other. They divide themselves between the ancient world and the modern. The great and illustrious humbug of ancient history was the ELEUSINIAN MYSTERIES. The great

and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is FREEMASONRY. Let me take a few liberties with both."

And then he does take liberties with both, poking all the fun at each of them that his overflowing mirth could devise. Referring to the Eleusinian Mysteries, he says:—

"The goddess, and her establishment of hoaxers at Eleusis, did a vast 'stroke of business' for more than six centuries, without any 'unpleasantries' occurring. * * * Misfortune acquaints a man with strange bed-fellows; and the common misfortune of having been hoaxed lowers the proudest and the humblest into a strange unanimity, for once, of pocketing their wrongs in silence. Eleusis, with her fine bronzed face, may say, proud and laughingly—'Expose me, indeed!—Why, I hoaxed this man's great-grandfather, and I trust to hoax his great-grandson; all generations of his house have been or shall be hoaxed.'" And the satirist adds, "There was an endless file of heroes, philosophers, statesmen, all hoaxed, all, of course, incensed at being hoaxed, and yet not one of them is known to have blabbed."

DeQuincey said he had a very bad opinion of the ancient world, but it would grieve him if he thought such a world could beat ours, even in the quality of its hoaxes! Here we must again quote his exact language, for it is brimful of humor:

"I have, also, not a very favorable opinion of the modern world. But I dare say that in fifty thousand years it will be considerably improved; and, in the meantime, if we are not quite so good or so clever as we ought to be, yet still we are a trifle better than our ancestors; I hope we are up to a hoax any day. A man must be a poor creature that can't invent a hoax. For two centuries we have had a first-rate one; and its name is *Freemasonry*."

Mr. Gilfillan once called Mr. De

Quincey paradoxical. But that didn't offend him, for he replied, "Paradox is a very charming thing, and since leaving off opium I have taken a great deal too much of it for my health." But, most amusing of all was De Quincey's statement of how he exploded Freemasonry, as it were, by a dynamite cartridge, at one blast. We quote again:—

"Seriously, however, the whole bubble of Freemasonry was shattered in a paper which I myself once threw into a London journal, about the year 1823 or '24. It was a paper in this sense mine, that from me it had received form and arrangement; but the materials belonged to a learned German, viz.: Buhle, the same that edited the 'Bipont Aristotle,' and wrote a history of Philosophy. No German has any conception of style; I therefore did him the favor to wash his dirty face, and make him presentable among Christians; but the substance was drawn entirely from this German book. It was there established that the whole hoax of Masonry had been invented in the year 1629, by one Andrea."

We wish all anti-Masons were as good-natured as De Quincey, for then we could laugh *with* them, as well as *at* them, and we only regret that the "Opium Eater" did not take the opportunity, through initiation, to have an *inside view* of Freemasonry. With his love for the humorous, he would have greatly enjoyed the craft when at refreshment. He would have discovered that Masonry is *not* a hoax, after all; that its philosophy is of the highest order, its company of the best, its opportunities for intellectual culture of the rarest, and all of its surroundings just such as a man of his complex nature—with scholarly acquirements and an inexhaustible fund of humor—would have greatly enjoyed. Instead of his exploding Freemasonry, he would have found that it exploded all of his satirical views, and left him a wiser, better and even, if possible, a wittier man.

EDITORIAL ITEMS.

KING ALFONSO has joined the Freemasons.

CLERGYMEN are admitted in Maryland without fees.

THE Grand Lodge of Holland was formed in 1780.

DR. BENJAMIN FRANKLIN was a Freemason, and held the position of Grand Master.

KIT CARSON was a Freemason. They paid honor to his memory recently in New Mexico.

WE wish some brother in every lodge to act as agent and correspondent for THE CRAFTSMAN.

LET those who pass the threshold to join in the mystic rites around our altars, have pure hearts and clean hands.

THE Grand Commandery of Virginia, Oct. 9th, elected Frank A. Reed, of Alexandria, Grand Commander, and William B. Isaacs, Grand Recorder. The latter takes the correspondence.

JUDGE ANTHONY THORNTON, late of the Supreme Court of Illinois, was recently raised to the Sublime Degree of a Master Mason by the W. M. of Jackson Lodge, No. 53, located at Shelbyville, Ill. The Judge is nearly three score and ten years of age, and is believed to be one of the oldest men that ever took the degree of Master Mason.

WYOMING Grand Lodge, at its annual meeting, Oct. 14th, elected E. F. Cheney, of Lander, Grand Master; J. H. Symonds, Laramie, Grand Secretary. Six lodges, 448 members, an increase of 50. \$790.89 in treasury, one lodge chartered. By-laws amended, so that Grand Lodge will meet in December. Regulation adopted prohibiting affiliation or initiation of any engaged in the sale of liquor as a beverage.

It is reported that a move is on foot in Massachusetts to memorialize the Grand Lodge for a repeal of its legislation, by which it assumed to discriminate between the "higher degrees" and threaten discipline to those Master Masons who should join any body of so-called Masons that were not approved by the aforesaid Grand Lodge.—*Ex.* It is about time.

PRUDENCE LODGE, at Leeds, England, has been organized as a temperance lodge. Objections were made that their rules were a dictation to visiting brethren, but the London *Freemason* says that as the lodges were unanimous in deciding for temperance, they were entitled to their own way. At the consecration of the lodge Deputy Provincial Grand Master Tew spoke of the objections to a declared temperance lodge, to which Mayor Woodhouse replied, defending the new departure. The fact that temperance lodges are the rule in this country, may indicate what the final result will be.

York claims to be the home of Freemasonry in England, and Kilwinning claims the same as regards Scotland; the former dates back its first assembly to A. D. 926, and the latter to A. D. 1140, the date of the erection of Kilwinning Abbey. In 1743, Lodge Kilwinning withdrew from the Grand Lodge of Scotland, because she was not placed first on the roll, a position occupied by the Lodge of St. Mary's Chapel, whose records only went as far back as 1593. Grand Lodge refused Kilwinning's claim in consequence of her not being able to show records in support of her position. These papers are said to have been accidentally destroyed. Kilwinning Lodge maintained her independent position until 1807, and for sixty-four years acted as an independent Grand Lodge of Scotland, and was placed head of roll, and the Lodges' position recognized according to their ages.

THERE are in the United States and Canada 187,617 Royal Arch Masons.

WM. HURST, of New Albany, Ind., was made a Freemason in 1820. He is now 87 years old.

THE Masonic Relief Association of Toledo, O., has paid benefits amounting to over \$200,000 since its organization in April, 1871.

BRO. THE RT. REV. LOLO PLUNKETT, Grand Chaplain of the Grand Lodge of Ireland, has been elected Archbishop of Dublin (succeeding Dr. R. Chenevix Trench.) The London *Freemason* says of our distinguished brother:—"A true and zealous Freemason, he is an ornament to the Irish Bench of Bishops, and will, no doubt, in his new and important and elevated position, win in future, as he has done in the past, the love and attachment of his co-religionists and the confidence and respect and affection of the Masonic fraternity."

BRO. FREDERICK II. (the Great) of Prussia, was Crown Prince of Prussia at the time of his initiation, and, as the King, his father, was opposed to the craft, the ceremony was performed with the utmost secrecy. Brunswick being selected and it being fair time, there was less chance of its reaching the ears of his suspicious parent. A deputation from the Lodge of Hamburg having been ordered to hold itself in readiness, the initiation took place during the night of August 14-15 1738, his companion, Count von Wartensleben, being subsequently received into the fraternity at the same meeting. On his return home, a lodge was secretly organized in his Castle of Rheinsberg. In 1740, when King, he wielded the Master's gavel in the Castle of Charlottenburg; and in September of the same year, was founded in Berlin, at his instigation, the Lodge of the Three Globes, which, in 1744, was advanced to the dignity of a Grand Lodge.—*Keystone.*

St. Andrew's Chapter, Boston, has a Book of Marks, dated from 1793. Then every brother entitled carried his mark with him.

THE four lodges that formed the Grand Lodge of England were known by their places of meeting, and were held in London: 1. At the Goose and Gridiron Alehouse in St. Paul's Churchyard. 2. At the Crown Alehouse in Perker's Lane, near Drury Lane. 3. At the Apple Tree Tavern, in Charles Street, Covent Garden. 4. At the Rummer and Grapes Tavern, in Channel Row, Westminster. The first meeting in connection with the formation of the Grand Lodge was held at No. 4, and the feast on St. John the Baptist's Day in 1717, at No. 1, on which latter occasion Anthony Sayer, gentleman, was elected Grand Master. Only two of the original lodges (termed "time immemorial") are now in existence, viz.: Lodge of Antiquity, No. 2, and Royal Somerset House and Inverness, No. 4, originally Nos. 1 and 4, respectively.

THE two best governed Grand Lodges in the world, with whose proceedings I am familiar, are the Grand Lodge of England and that of Pennsylvania. The former is the mother Grand Lodge of the world, and by many years the oldest, and now the largest; yet that body, with twice as many lodges on its list as any other, rarely requires more than a day to dispose of the business needing attention at its annual session. Very rarely is a new law enacted, and very few changes in old ones are attempted, though the body, directly or indirectly, controls vast and important interests. The Grand Lodge of Pennsylvania is the oldest, wealthiest and most conservative in the United States; yet on one occasion when I visited that body, it transacted all its annual business in a single evening, and "closed in harmony" before what was formerly known as "late bed time."—*The late Bro. Cornelius Moore.*

HUMORISMS.

Nothing to speak of—a dude.

A Club house—the police station.

A check for his baggage. Her marriage certificate.

The Esquimaux think their snow place like home.

Scum invariably rises. Remember, young man, there is always room at the top.

A woman barber in Cincinnati has talked five husbands to death, and is boldly crying "Next."

A Michigan couple were married one day and divorced the next. She had bad luck with her first pie.

Degrees of comparison in marrying for money: Positive, cupid; comparative, stupid; superlative, cupidity.

"Thank heaven! I have got rid of one bad habit anyhow," exclaimed a tramp, after exchanging coats with a scarecrow.

A Texas man with six wives is now in jail. The Sheriff says he's the merriest and most contented fellow he ever saw.

Says an epigrammatic writer: "Waste in feeding is criminal." And he might have added, the more feeding the more waist.

There is a woman in Connecticut who wears a number nine shoe. When she sets her foot down, her husband walks around it and says, "Yessum; I will."

"Papa's pants will soon fit brother," is the first line of a new song, yet it is said that there is no literary or musical genius in this country.

Last year over twenty thousand people in India died of snake-bites. Go to India young man, with a barrel of whiskey, and open out a drug store.

Victoria is determined that her new son-in-law, Mr. Battenburg, shall live near her. But, however, can get even by writing mother in law paragraphs for the London press.

"Play! I guess you'd think so! Why, man, Ferguson can take the commonest tune and disguise it so that nobody would ever recognize it. Oh, yes, I assure you Ferguson is exceedingly clever."

Please give me a quarter: I'm just from Spain, where I lost everything by the earthquake. But you don't speak Spanish. Well, you see, the earthquake so broke up my language that I dare not attempt to speak in that language here.

A Maine jury has fixed the expense of kicking a person out of a store or other place of business or habitation at \$21. We are glad we don't live in Maine. The expenses of running our office would bankrupt us in less than two months.

Home is the rainbow of life.

Without a rich heart wealth is an ugly beggar.

The greatest homage we can pay to truth is to use it.

The Lord intends that our wealth shall be our servant, not our master.

If men are so wicked with religion what would they be without it?

Home should be made the dwelling place for souls rather than a mere lodging, place for bodies.

The human heart is like heaven—the more angels the more room.

Hundreds of people can talk for one who can think, but thousands can think for one who can see.

If thou wouldst attain to thy highest, go look upon a flower; what that does willessly that do thou willingly.

When worthy men quarrel, only one of them may be faulty at the first; but, if strife continue long, commonly both become guilty.

There is a glacier in Alaska moving along at the rate of a quarter of a mile a year. In this country we have no glaciers, but we have messenger boys.

A story is told of a parson who went to preach in a remote parish church. The sexton in taking him to the chapel, deprecatingly said: "I hope your reverence won't mind preaching from the chancel. Ye see, the chapel's a quiet place, an' I've got a duck settin' on fourteen eggs in the pulpit."

A young lady in Cincinnati who was not asked to play on the piano before company took laudanum and came very near death's door. Still it is better that one lady who wants to play should take laudanum than that forty persons who would have to hear her should commit suicide.

One hot night, the sleeping car on a train gave a sudden lurch, and threw the occupant of an upper berth into the aisle. His companion, suddenly awakening, shouted to him, asking him if he had fallen from his bed. "No," was the reply, "I have just melted and run out."

A friend of Juggins the other day asked him the conundrum, "Why are you like a donkey?" Juggins' first impulse was to ask him to step around to the back yard, but on second thought he "gave it up." "Because," said his friend, "your better half is stubbornness itself." "Ah, ah! not bad," quoth Juggins; "I'll have the missus on it when I get home." When he went down to dinner, he put the question, "Why am I like a donkey?" and waited, expecting she would give it up. But she didn't. She gazed on him for a moment with pity, and then said, "Because you were born one." Juggins didn't see it.

The Canadian Craftsman.

Port Hope, April 15, 1885.

A ROYAL FREEMASON.

Prince Edward, eldest son of the Prince of Wales, was initiated into Freemasonry on the 18th ult., in the Royal Alpha Lodge, London, England, in presence of a large number of distinguished Masons. The Prince of Wales officiated. The lodge is private, and its working dates from 1722. Its membership is restricted to thirty-three, nearly all officers or past officers of the Grand Lodge of England. The lodge was garnished with portraits of Past Royal Grand Masters, Worshipful Masters, and Wardens. There were chairs in gold, emblematically decorated, and other appointments in keeping. The Prince of Wales took the Worshipful Master's chair, donning above the Grand Master's clothing the blue collar of a working Mason. All the officers wore the blue collar of working members of the speculative craft over the purple and gold Grand Lodge officership, with pendants in silver, the centres being works of art in enamel, with rays studded with diamonds. The Prince was admitted with full solemnity within the portals, in the manner in which all enter the craft. The ceremony was performed with all the grace and dignity which characterize the Grand Master and his officers, all skilled craftsmen, and all noblemen or titled persons. When the ceremony was completed, the young Prince was seated in the place of honor. A banquet followed, at which the initiate, sitting with his

Worshipful Master, according to ancient custom, received the congratulations of his elders. The Prince showed, it is said, a deep interest in the work.

DEATH OF BRO. GEORGE C. LONGLEY.

It is our sad duty this month to chronicle the death of one of the most prominent Masons in the Dominion, M. Ill. Bro. George C. Longley, 33°, 96°, 90°, Grand Master-General *ad vitam* of the Sovereign Sanctuary of Canada, and Grand Commander of S. G. C. A. & A. S. R., 33°, for British North America. Our brother had been for the past year suffering from some complicated internal disease, and on February 23, passed quietly away at his residence at Prescott. His funeral took place with Masonic honors on the 25th, and owing to the short notice, many who would otherwise have desired to pay their last sad tribute of respect to his memory, did not even hear of his decease till after all was over.

Bro. Longley was born in Maitland, and until his recent appointment at Prescott, resided there. He had many friends and few enemies. As a Masonic student, few on this continent excelled him, and although of a retiring disposition, his Masonic abilities were universally recognized. He was first brought to light at Ogdensburg, N.Y., and afterwards affiliated with Sussex Lodge, Brockville. Subsequently he became a charter member of the Lodge, Chapter, Council, Preceptory, Conclave and Scot-

tish and Memphis Rite Bodies in Maitland, over all of which he at different times presided.

In addition to these degrees, he was a member of the Royal Order of Scotland; Junior Subst. Magus of the Rosierucian Society of Canada; Noble of the Mystic Shrine; successor to his friend, Bro. T. D. Harington, as President of the Council of High Priests of Canada; a Royal Ark Mariner, etc.

Although devoting much time and attention to the higher degrees, he was an uncompromising opponent of any dogmatic tendencies in high degreeism, which he thought would prove in any way detrimental to Symbolic Masonry, regarding "all degrees above the Symbolic," to use his own phrase, "that acknowledged the principles of Ancient Craft Masonry to be equally legitimate so far as each other were concerned, and equally legitimate so far as Ancient Craft Masonry were concerned." In other words, the founder of the Egyptian Rites in the Dominion held that Ancient Craft Masonry was the root and trunk, whereas Templary, Memphis and Scottish Riteism were merely the branches.

Bro. Longley was an Honorary Member of several European Grand Bodies, and Grand Chancellor of the Imperial Grand Council of the World. We regret our sketch is so imperfect, but with the memoranda at hand, we are not able to do much. He leaves a widow and several children, and on behalf of the Canadian craft we extend to them our sincere sympathy in their hour of trial.

All Knights of the Rose Croix have

been ordered to wear the violet badge of mourning for the deceased till the next session of the Sovereign Sanctuary in July.

ROYAL AND ORIENTAL FREE-MASONRY.

At a Regular Conclave of Phoenix Rose Croix Chapter, 18°, No. 27, held in the rooms of the rite, Ottawa, on Monday evening, 16th February, the officers of this flourishing Chapter were duly installed by Rt. Ill. Bro. Jas. H. Burritt, Pembroke, Provincial Grand Master of the Ottawa District, assisted by Rt. Ill. Bros. John Moore and Amos Chatfield. The following are the officers for the present year:—

Ill. Bro. John B. Wright, Most Wise Sov.; Ill. Bro. F. E. P. Albrich, Past Most Wise Sov.; Ill. Bro. Jas. A. Corry, S. W.; Ill. Bro. Ed. C. Rayer, J. W.; V. Ill. Bro. E. Colston Bennett, Archivist; Ill. Bro. John Huckell, Treas.; Ill. Bro. Carl Maas, Orator; Ill. Bro. J. J. Burrows, Prelate; Ill. Bro. P. H. Varney, Conductor; Ill. Bro. D. J. Smith, Guard of Tower; Ill. Bro. Wm. Moezer, Capt. of the Guard; Ill. Bro. A. Wheatley, Organizer; Ill. Bro. John McCarthy, Sentinel.

At the close of the proceedings, the Ill. brethren adjourned to mine host Huckell's, where upwards of twenty-five members of the rite sat down to supper, gotten up in first-class style.

When the volunteer toasts were in order, the newly-installed Most Wise, John B. Wright, on behalf of Phoenix Rose Croix Chapter, presented Rt. Ill. Bro. John Moore, Ottawa, Past Prov. Grand Master, Ottawa Dist., a very handsome gold-enamelled jewel of the rite, with an appropriate address, which Rt. Ill. Bro. Moore very suitably and modestly received, and feelingly thanked the brethren for.

III. Bros. Burritt, John Satchell, Varney, Chatfield, and others, enlivened the evening with song and toast, and the Warden's toast, "Happy to Meet, Sorry to Part, Happy to Meet Again," brought the proceedings to a close, all feeling that a pleasant evening was spent.

CONVERSAZIONE OF DORIC LODGE, TORONTO.

The fifth annual conversazione of Doric Lodge, No. 316, G. R. C., was held in the Masons' Temple, on Monday evening, Feb. 16, 1885. The entertainment, held annually by the lodge, is always looked forward to with pleasure by the members and the craft in general; also, by their friends—the ladies, in particular. It may be counted as one of the events of the season. This year, as in former ones, it proved no exception, and was in every respect a grand success. The Blue lodge-room being filled, and the Chapter and Knights Templar room were for promenading and social retirement to those dancing, and others not indulging in that pleasurable enjoyment. The toilets of the ladies were very tasteful and elegant, making a fine display when Seagers' orchestra, of nine pieces, with piano accompaniment, struck up the first number on the programme. At the commencement of the proceedings, after the guests had arrived, the brethren assembled in the chapter-room adjoining, and accompanied the D. D. G. M., V. W. Bro. T. F. Blackwood, to the blue-room, where he was welcomed by W. Bro. C. Pierson, Chairman of the Conversazione Committee, on behalf of the lodge, to which that esteemed brother replied in his usual genial way, the grand honors being given. The chairman then announced that the first part of the programme would be entered into, commencing with the "Lancers." At the close of this portion of the entertainment, consisting of ten dances, the literary

part was carried out, as arranged for, giving those present a chance to rest, as well as being undisturbed by late-comers, as is often the case. The concert part, consisted of a quartette, "Lo, the Day at Last," by Bro. Richards, Doward, Halden, and Warrington; song, "She Couldn't Catch On," by Bro. Geo. Darby; song, "Ehren on the Rhine," by Miss E. Tye; song, "The Gay Hussars," by Bro. Sims Richards; song, "King Fun," by Bro. Fred Warrington; song, "Laddie," by Miss Scott; solo and chorus, "Not Much," by Bro. F. Warrington, and chorus, which was the production of one of our city poets, gotten up expressly for this occasion, and brought roars of laughter from the audience. All the vocalists were in their best voices, and acquitted themselves with great credit. Bro. E. R. Doward, organist of the lodge, playing the accompaniments with his usual ability.

At the conclusion, dancing was recommenced, and enjoyed by those present until a very reasonable hour, when all retired, after spending a very enjoyable evening.

Several distinguished members of the craft were present. Among them, we noticed R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. J. M. Gibson, Hamilton; R. W. Bro. W. G. Wilkinson, P. G. R.; W. Bro. J. F. Pearson, W. M. King Solomon Lodge; W. Bro. S. Brown, P. M. Wilson Lodge; W. Bro. F. W. Booth, W. M. Alpha Lodge, Parkdale; W. Bros. Hugh Blain, W. Simpson, D. D. Norris, J. Richies, and others.

Cobourg, Port Hope, Hamilton, Brampton, Kingston, and other places, were represented.

The Committee of Management consisted of W. Bro. C. Pierson, Chairman; W. Bro. A. A. S. Ardagh, Secretary; W. Bro. J. Ritchie, Jr., I. P. M.; W. Bro. A. M. Browne, W. M.; R. W. Bro. J. B. Nixon, V. W. Bro. J. H. Knifton, G. S. D.; W. Bros. J. Summers, H. A. Collins, J. A. Cowan, W. G. Mutton; Bros. Geo. Macdonald,

S. W.; W. A. Medland, J. W.; J. Sinclair, Treas.; J. B. Johnson, T. Downey, F. Nicholls, S. M. Tog, E. Merritt, T. Hunter, G. McConkey, E. R. Doward, S. Richards, A. T. Jones, J. W. Hickson, C. Simpson, R. F. Williams, A. G. Clements, J. J. Blain, and M. B. Dick.

EXETER.—At the regular meeting of Lebanon Forest Lodge, No. 193, Exeter, held on the 23rd February last, Bro. the Rev. C. J. Robinson, delivered a lecture on the subject of Masonry, in the lodge-room, at the conclusion of which the hearty thanks of the lodge was tendered the lecturer, by unanimous, standing vote. The Rev. Bro. is an able debater, and as a Masonic student, is acknowledged by all who have heard him, to be among those who rank highest in the sphere of Masonic research. It would be of the greatest benefit, if every lodge in the jurisdiction of the G. L. C., and elsewhere, had more members who make the study of our noble Order of paramount importance. Ignorance of the true principles of Masonry, and the duty of Masons towards each other, would not have to be pleaded so often on behalf of the wrong doer.

EGYPTIAN MASONRY.—The Installation of officers-elect of the Cairo Rose Croix Chapter, No. 23, Parry Sound, took place on the 14th ult. Ill. Bro. W. McGown, P. M. W., presiding and officiating.

V. Ill. Sir Kts. Joseph W. Fitzgerald, Most Wise; David Beatty, S. W.; Robert Farrett, J. W.; Sir Kts. George W. Webb, Orator; Tom Kennedy, Prelate; Robert Spring, Con.; T. McGown, Sr., Treas.; Charles Clarke, Archivist; Wm. P. Mallory, Capt. of Guard; Wm. Ramsay, Guard of T.; T. W. George, Sentinel; V. Ill. Sir Kt. J. C. Whickets, Organist.

WANTED.—Any of our readers having any of the following numbers of THE CRAFTSMAN to spare, will confer a great favor by sending them to us viz:—Vol. I, Nos. 1, 4, 5, 7, 8, 9, 10.

OFFICERS RESIGNATION.

The suggestion thrown out in a late issue by our Deputy Grand Master, R. W. Bro. H. Robertson, that an amendment be made to the Constitution, that officers should be permitted to resign, is so exceedingly logical that, coming from so high a source, such a change may possibly be effected. We never could see any reason for insisting upon officers being obliged to continue in office *volens volens*. If a brother, who accepted office, after a time, for reasons best known to himself, desires to resign, he certainly should have the privilege of so doing. It is not only right that he should be allowed to do so, but it is actually to the advantage of the lodge that such an officer should be permitted to resign or even take his dimit.

An unwilling officer, who will not attend, does harm to the lodge, and the sooner he is "got rid of" the better. Again, as our Right Worshipful Brother points out, an officer may leave the country or be permanently injured; surely under such circumstances, it would be advisable to have another election.

We are very glad the Deputy Grand Master has mooted this subject, and we should much like to hear the views of our correspondents upon the same.

R. W. Bro. McInnes, Grand Secretary Grand Lodge of Michigan, has our thanks for useful information, &c. We should be under still greater obligations, if he would send us reprint of Proceedings of his Grand Lodge.

VISIT OF THE GRAND Z. TO ST. CATHARINES.

On Tuesday evening, January 20, M. E. Comp. H. McPherson, Grand Z. of the Grand Chapter of Canada, paid an official visit to Mount Moriah B. A. Chapter, No. 19, St. Catharines. The distinguished visitor was accompanied by R. E. Comp. D. McLellan, Grand Scribe E, Bro. Wm. Forbes, Grand District Superintendent, and Bro. Wm. Gibson, of Beamsville, D. D. G. M.

After the routine business was disposed of, interesting addresses were delivered by the Grand Z. and the other distinguished visitors present. After the Chapter was closed, the visiting Companions were entertained by the members of No. 19 at the Welland House. The chair was occupied by E. Comp. J. E. Benton, Z. of No. 19, who had on his right the Grand Z., and on his left M. E. Comp. Jas. Seymour, Past Grand Z. After supper was disposed of, speeches on various subjects connected with Masonry were made by the visiting Companions, and also by M. E. Comp. Seymour. The evening was an enjoyable one. All present warmly thanked M. E. Comp. McPherson for his visit. With the exception of P. G. Z. Seymour, the present occupant of the Grand Chapter throne is the only one who has ever officially visited Niagara District. The opinion was freely expressed that much good would result if the Grand Master, as well as the Grand Z., would, during his term of office, visit some central place in each district?

WANTED.—Nos. 1, 8, 9, and 12, of Volume I. of THE CRAFTSMAN. Address this office.

PUNCTUALITY AND REGULAR ATTENDANCE.

We have recently been visiting a good many lodges and chapters throughout the country, and are more than ever impressed with the necessity of some change of system, which will induce members to attend, not only more regularly, but more punctually. It is altogether wrong to see brethren making every petty concert or dance an excuse for absence from the lodge; and it is equally bad, seeing them leisurely stroll up the stairs about nine or after, when, if work had commenced at the proper hour, the degrees would have been nearly conferred. There is no reason why every lodge in Canada should not open at seven in winter, and eight in summer, and close, as a rule, by ten o'clock. Whereas, now it is generally half-past eight or nine before country bodies get to work, and eleven or twelve before their labors are over. There is no necessity for it, and we urge Masters and officers to set an example of punctuality and regularity.

Brethren should remember they are not their own masters in this particular, but owe certain duties to the lodge in general. One is punctuality; and the other, regular attendance. To keep a Masonic body up to the proper mark, every brother should be on hand at the time called for; and never let him miss a meeting, if he can possibly get there. If the older members do this, "the boys" will be sure to follow; and once they get into these habits, they will keep them, and the lodge will be sure to prosper.

How outrageous it looks to a visit-

or, to find the brethren sitting round the ante-room at nine o'clock awaiting a quorum. And what must the candidate think, when he sees so little interest taken in the welfare of the lodge? First impressions often remain, and no lodge can afford to allow its neophytes to fancy that punctuality and regularity of attendance are matters of secondary importance.

We urge upon all, then, the great necessity of not only attending the lodge *punctually on time*, but with due and thorough regularity. Let the attendance at lodge be always *the first and most important engagement*.

THE Grand Chapter of Washington Territory has been recognized by the Grand Chapter of Quebec. This recognition would have been cordially extended at the recent meeting of Quebec, but for the fact that no information was before that body that the new Grand Chapter had the official recognition of the General Grand Chapter of the United States. We take pleasure in making this announcement, as we commented somewhat strongly on Quebec not extending recognition at its annual meeting, but it appears we had information of the action of the General Grand Chapter in advance of the Grand Z. of Quebec.

COMP. FRANK W. BAXTER has been made an honorary member of the Grand Chapter of Quebec. He certainly deserved some recognition of his services from that Grand Body, for which he has so long and nobly fought.

PHYSICAL QUALIFICATIONS.

A great many of our confreeres still insist upon the "physical qualification" test being; a landmark of the fraternity. It is useless to point out to them that some of our brightest and ablest members are physically unqualified; it is useless to prove to them the gross injustice it does to many an honorable, upright and straightforward man; it is useless to tell them that the learned Hughan and every Masonic juris-consult in Europe says it is not a landmark, but an American innovation, and that no Grand Lodge in Europe recognizes it. Masonic writers on this continent have had it so ground into them by Grand Masters and Grand Secretaries and Foreign Correspondence Committees, that they can't divest themselves of the idea, and cling to the physical qualification test as if God Himself had announced it a landmark in the Garden of Eden.

To our mind, there is something very repulsive in this question of a short toe, a cataract in the eye, an epileptic fit, (as one Grand Master had it), a scarified hand, or a broken nose. Surely, [in Freemasonry, we need not care so much for the *physical* as the mental qualifications; yet these legislators would accept a nonentity in the form of an Apollo, and reject a Plato or a Milton or a Shakespeare, if he were minus a little toe or had a cataract in his eye. Such is the American dogma of physical qualification, and we call upon the Masonic fraternity to free themselves from such a blot upon the science of our craft.

If it were anything in former days,

it simply referred to Operative Masons, and if we follow one such ruling, we must follow *all*, and once more become artisans and "hod-carriers," as of old. The idea is so absurd, that we wonder any man of sense or learning tolerating this relic of the dark ages. It is a disgrace to a society professing to practice a science and to be progressive in its character.

THE QUEBEC DIFFICULTY.

The London *Freemason*, as usual, resorts to abuse and threats when the *Quebec difficulty* is referred to, and as we do not care about entering into the discussion upon such terms, we shall merely quote the article to show the *animus* with which the Masonic press of England is actuated towards Colonial Masons and Colonial Masonic Rights:—

"We call attention elsewhere to the long-expected 'Bull' of 'excommunication' issued by the Grand Lodge of Quebec against the loyal English Lodges in Canada. As a mere matter of Masonic form, it is utterly ridiculous, and "ipso facto" unworthy of notice, and thus it will be treated by our brethren in Canada, and doubtless by the Grand Lodge of England, though it is just possible it may pave the way for still further complications of a very serious kind. The Quebec brethren are relying, no doubt, both on the support of some irresponsible teachers, and the concurrence of the American Grand Lodges. The latter we greatly doubt for many reasons, and for this one especially, that this act of 'Boycotting' proceeds on a distinct repudiation of an honorable undertaking and a Masonic Concordat. When Canada separated from England, Masonically, as a term of recognition it undertook to preserve in all their full rights

those English Lodges which preferred to keep up, as Grand Master Wilson of Canada declared openly they had a right and reason to do, their allegiance to their warranting Grand Lodge. When the Grand Lodge of Quebec "swarmed" from Canada, it was at first excommunicated by that earlier body. When, by a joint committee, Quebec sought recognition from Canada, nothing was said about the illegality of the English Lodges; all that was advanced by Quebec was, as appears in their own 'Proceedings,' that they would seek by friendly negotiations to bring all lodges under one jurisdiction, an object which no one need blame, as it was not at all unreasonable. But after a little came a marked change over the 'spirit of their dream.' To whomsoever belongs the credit of stirring up all this bad feeling and dirt we know not; but we neither can say much for his Masonic principles, his kindly feelings, his good taste or his common sense. Everything seems to us to be 'personal,' and governed by patent motives of self interest and self-seeking. When the Grand Lodge of Quebec asked, after their little swarm and schism, for recognition by the Grand Lodge of England, the Grand Lodge of England offered them the same terms as were given to, and accepted by, the Grand Lodge of Canada. Then, for the first time, the 'cloven foot appeared,' and the 'mask' was thrown off. The legal position of the English Lodges was denied, and the act of the Grand Lodge of Canada blamed and repudiated. Of course, the Grand of England 'stood fast.' The Grand Lodge of Quebec, badly advised, as we said before, has gone on on a descending scale. It has crowned its devious and un-Masonic course by this stupendous act of folly, fatuity, and ingratitude. And here we leave a very painful episode, a very untoward page in our contemporary Masonic history, to the calmer appreciation of the thoughtful, the intelligent, the fair, and the just."

For THE CRAFTSMAN.]

SUNDRY AMENDMENTS TO THE CONSTITUTION.

BY R. W. BRO. HENRY ROBERTSON, DEPUTY GRAND MASTER, G. L. OF CANADA.

Another amendment which ought to be made, relates to the office of District Deputy Grand Master. At present, the Constitution does not prohibit the actual Master of a lodge from being elected District Deputy Grand Master. This proposed amendment would read as follows:—

“But no brother can be elected a District Deputy Grand Master, while holding the office of Master of a lodge; nor can a brother be elected Master of a lodge, while holding the office of District Deputy Grand Master.”

Or, the last clause might be stated thus:—

“And if a District Deputy Grand Master is elected, and accepts the office of Master of a lodge, he thereby forfeits his office of District Deputy Grand Master.”

In the Province of Quebec, a Past Master who is, at the time of election, also a Worshipful Master, is not eligible for election as District Deputy Grand Master. A resolution was moved in the Grand Lodge of Canada to this effect in 1873, but it failed to carry. We do not know why it failed, as we think that such a provision would be only prudent. The two offices are incompatible with each other, and should not be held by the same party at the same time.

PERMANENT PLACE OF MEETING.

The Constitution should also provide that the Grand Lodge should meet annually in the City of Toronto.

INITIATION FEE.

The minimum fee for initiation, should be raised from twenty dollars to thirty dollars.

QUORUM.

It should be provided, that “at all

meetings of a lodge, whether Regular or Emergent, seven members shall form a quorum, and no business shall be transacted at any meeting, unless seven members of the lodge are present.” At present, it is possible for a Past Master, with six visitors, to open lodge, ballot for candidates, initiate, and confer degrees, and do any other lodge business. It will not be seriously argued that this is right. It is plain that the number required to open lodge, and to do lodge business, should be of members of that particular lodge. The only argument against this amendment, would seem to be that it might interfere with some weak lodges, who sometimes have to depend on the presence of visitors, in order to be able to open. If there are any such lodges, it is to be hoped that they are very few.

MEETINGS.

The regular hours of meeting, as well as the days, should be specified in the by-laws.

Collingwood, March, 1885.

A NOBLE GIFT.

R. W. Bro. John Ross Robertson has again exhibited his love for the craft, by donating one thousand dollars for the purpose of building a wing to the Children's Island Home. No Mason in Canada has displayed the same liberality towards the fraternity as the editor of the *Toronto Telegram*, Past Grand Senior Warden Robertson.

The so-called Mark Lodges in Montreal are still doing a little work there; yet the Grand Z. of the Grand Chapter of Canada has not issued his edict of non-intercourse with England, although Grand Chapter distinctly requested him to do so. The Grand Chapter will know how to act in July.

THE SO-CALLED GRAND LODGE OF ONTARIO.

As this so-called Grand Lodge still continues to exist in our jurisdiction, and claims to be gradually increasing in numbers, would it not be well for the Grand Lodge of Canada, at its next annual session, to take the matter up and settle it once and forever? So long as these Ontario Masons are working in our midst, they are doing injury to the craft in general, and imposing upon the unwary, who pay their fees, and fancy that, having received certain degrees for the same, they are entitled to all the privileges of Masonry-universal; whereas, they find themselves unrecognized by every Grand Lodge in the world. What is more: a man thus innocently taking these degrees, finds himself excluded from all the higher degrees, including the Royal Arch, Templar, Scottish, and Memphis Rites. The reason is obvious: A Mason must be in good standing, before he can belong to any of the higher bodies; and as no Grand Lodge in the United States or Canada recognize this so-called Grand Lodge of Ontario as legitimate, it necessarily follows that its members cannot be recognized as Masons at all, and any Mason under the jurisdiction of the Grand Lodge of Canada associating in any Masonic body, with such men, as Masons, renders himself liable to suspension or expulsion.

Now, although there never was, or can be, any excuse for the formation of the so-called Grand Lodge of Ontario, we nevertheless think it would be better to forget and forgive. The longer the schism exists, the wider

becomes the breach. What object can there be in allowing this state of affairs to continue? We want "peace with honor," and it can be obtained now. The Ontario Masons know the unfortunate position in which they are placed, and if proper overtures were made to them, would not hesitate to "come in." Of course, both parties must yield somewhat; but better, far better, to compromise, than to allow this anomalous and unsatisfactory state of affairs to continue longer.

Referring to the bogus Grand Lodge of Ontario, we find the following in the Foreign Correspondence, in the Proceedings of the Grand Lodge of British Columbia:—

"The address of the Grand Master, like all which have emanated from brother Spry, shows his ability as a Grand Master to rule and govern the craft understandingly and efficiently. He refers very feelingly to the death of the Duke of Albany.

"He refers to the clandestine body styling itself the Grand Lodge of Ontario. The lodges holding charters from it, are initiating Masons yet, in the Province of Ontario. Why have not those who inaugurated that concern ceased their efforts, since they have been denounced by every Grand Lodge in this country? However long they may continue to deceive their unwary friends, it is very certain not one of them can ever be admitted into any regular lodge anywhere. But such a course has ever been the result of those ambitious movements of men, who, desirous of progressing in Masonry faster than their real merits deserve, have taken such irregular courses to advance themselves beyond their just deserts. It was such a movement as this which brought into existence the second Grand Lodge in England, from 1788 until 1813, when, unfortunately, a very dangerous precedent was set up, and it was taken into union with the Grand Lodge. When we look carefully at the history of Masonry in Europe, we find that just such movements subsequently produced all the discord that ever existed among Masonic bodies of all the rites. The difficulties which have existed in the United States, in all the various rites, have invariably sprung up in consequence of

that unruly spirit of certain ambitious men, who are unwilling to succumb to the constituted authorities and regulations, if they did not exactly square with their peculiar ideas of Masonry. See, for instance, in New York and Louisiana, the difficulties which were encountered by the regular Grand Lodges.

"Our young brethren should be very careful whom they trust in Masonic matters, for it has been conclusively proven in the history of Masonry everywhere, that, with the least excuse, when occasion serves, Masons have been found ready to perpetrate any rascality in furtherance of their ambitious projects. It has been recently done in Ontario."

The English Masonic papers continue to hurl their abuse at the Grand Officers of the Grand Lodge of Quebec, and the M. W. Grand Master is now plain "Mr." Johnston, and the venerable Grand Secretary, R. W. Bro. Col. Isaacson, is "Mr." Isaacson. Such petty, contemptible spite against Colonial Masons is enough to make every colonial mason ashamed of the Mother Grand Lodge of the world. Surely Colonists have some rights and feelings that even "Mr." Woodward and "Mr." Shadwell Clarke might respect. A few English Masons, who "toady" to some English officials, must be supported against the unanimous wish of three thousand Quebec Masons and thirty thousand Canadian Masons. Yes. "Mr." Woodward and "Mr." Shadwell Clarke tell St. George, No. 440, to go on and build up its lodge by accepting black-balled candidates from at home and abroad. This is a nice way to keep up a lodge; but the English *Freemason* defends it, so it must be all right. Time these men are ostracised by the Grand Lodge of Quebec; how can they meet them in the Great Priory and Supreme Grand Council?

We are glad to learn that M. E. Comp. H. L. Robertson, P. G. Z. of the Grand Chapter of Quebec, has entirely recovered from his recent severe illness.

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

We are happy to state that we were in error last month as to the actual condition of the subordinate Councils of this Grand Body. Several Councils are now at active labor, and after a slumber of several years, "Labad" has awoken and proposes to hold its own again. "Heraclius," top, is moving, and the St. Thomas Council is assembling and working regularly. We trust this is the commencement of a wave in the right direction. Cryptic Masonry should receive the support of every Royal Arch Mason in this country, and surely when the Grand Master, M. Ill. Bro. John Ross Robertson, is so persevering, and takes such trouble to build up the rite, his officers and members might at least back up his efforts. We would suggest that, as the Grand Council meets this month in Toronto, Adoniram should exemplify the work. This, we believe, would be one of the best means of awakening an interest in the rite.

SOREL.—Officers of Richelieu Lodge, G. R. Q.:—W. Bro. P. A. Morrison, W. M.; W. Bro. E. Montgomery, I. P. M.; W. Bros. D. Dunbar and J. Woodcock, P. M.'s; Bros. J. Fish, S. W.; L. Fosbrook, J. W.; J. Bruneau, Treas.; T. Staveley, Sec.; J. Saxton, S. D.; J. Gilbertson, J. D.; J. Saxton, I. G.; W. Johnson, Tyler.

The members of Manitoba Lodge at Bondhead want to remove it to Cookstown. It was also proposed to take it somewhere else. One thing is certain, something must be done, if it is to live; at present it is in an almost dormant condition.

CANADIAN MASONIC NEWS.

The Royal Arch Masons, of Exeter, intend giving a grand concert shortly.

R. W. Bro. Rupert, D. D. G. M., Huron District, has been officially visiting the Lodges in his district,

The Past Master's Association of the County of Peterborough held their annual meeting on the 12th ult., and elected the following officers:—R. W. Bro. E. H. D. Hall, Chairman; W. Bro. W. Paterson, Vice-Chairman; W. Bro. R. E. Wood, Sec. Treas.; W. Bros. B. Shalley and Jas. McNeil, members of Executive Committee.

The Committee on Foreign Correspondence for the Grand Lodge of Louisiana have made a new departure. They take up certain subjects, discuss them, give the *pros* and *cons*, and then decide. The document is an able one, and worthy of perusal and study. We prefer, however, Bro. Walker's plan in report to Grand Lodge of Québec.

R. W. Bro. John A. Lockwood, of the well-known firm of Messrs. Young, Lockwood & Co., Buffalo, printers and stationers, died recently, and was buried with Masonic honors. He was an active and leading member of the various Masonic bodies, also in the several Grand Bodies, being a P. D. D. G. M. of one of the Masonic districts of the State of New York; also, an honorary P. G. S. W. of the Grand Lodge of Canada, an active member of the Royal Arch Chapter, a courteous Sir Knight of Hugh de Payne's Commandery, No. 30, as also an Ill. Bro. of Rochester Consistory of the A. & A. S. R. of 32°. He was well and favorably known in Canada, and his regular attendance at the annual communications of the Grand Lodge of Canada had made him a general favorite, from which gatherings, in future, his genial and kindly face will be missed.

R. W. Bro. Hannibal Jones, D. D. G. M. of the Hamilton District, will hold three Lodges of Instruction this month.

GOBERNOR.—Officers of Huron Chapter, R. A. M.:—R. E. Comp. I. F. Toms, Z.; V. E. Comp. Jos. Beck, H.; Comps. James Green, J.; Henry Clucas, S. E.; A. McD. Allan, S. N.; M. Nicholson, Treas.; E. N. Ball, P. S., W. H. Murney, Janitor.

On the invitation of Bro. E. B. Smith, the W. M. of Craig Lodge, Ailsa Craig, V. W. Bro. John Simpson, of London West, paid a visit to that lodge recently, and delivered a lecture on Masonry, in the presence of a large number of brethren from the section named. The Grand Pursuivant, we are informed, did himself infinite credit, and his effort was very highly appreciated by all. Subsequently the visitors were entertained by the W. M., and passed a pleasant hour together. Bro. Simpson has been asked to deliver an address at Lucan, on the same topic.

The annual banquet of Richard Cœur de Lion Preceptory, No. 4, K. T., London, Ont., took place at the restaurant of Sir Knight Hawthorn, on the 18th ult. Among those present, were R. E. Sir Knights Dr. Sutton, Clandeboye; D. B. Burch, Lambeth; V. E. Sir Knight John Ferguson, Sir Knights Rev. Albert Anthony, Tuscorara; Thos. Brock, W. R. Brown, A. E. Cooper, W. T. Steinberg, R. F. Kingsmill, David Borland, F. W. Lilley, Alex. McDonald, W. F. Sanagan, Alex. Irvine, J. A. Rose, W. R. Vining, James Dunn, Joshua Garratt, Darius O'Neil, J. Hodgins, and many others. E. Sir Kt. J. S. Dewar, occupied the chair, and Sir Kt. H. C. Simpson, the vice-chair. The toasts were heartily drunk, and enthusiastically responded to. Among them were:—"The Queen and the Craft." Song, "God Save the Queen." "Our Illustrious Grand Master, Jacques de Molai

March 18, 1818,"—in silence. Song, by Sir Kt. Steinberg. "The Sovereign Great Priory of Canada;" responses by R. E. Sir Kt. D. B. Burch, and V. E. Sir Kt. John Ferguson. "The District Prior of London;" response by R. E. Sir Kt. Dr. Sutton. "Our Non-Resident Fraters;" responses by Sir Kts. Rev. Albert Anthony, host, and Flynn, of London Township. Song, by Sir Kt. Rev. A. Anthony. "The Knights Templar of the U. S.;" response by Sir Kt. W. R. Vining. Song, by Sir Kt. Simpson. The vice-chair then gave "The Grand Lodge of Canada;" responses by R. W. Bro. Dewar, and W. Bro. James Dunn. Song, by Bro. Lilley. The toast of "The Grand Chapter of Canada," was responded to by R. E. Comps. Hawthorn and Ferguson. "The older members of the Preceptory;" responses by Sir Kts. Borland and Brown. "The Ladies," by Sir Kts. Steinberg and Cooper. "The Press," by representatives of the *Free Press*, and *Advertiser*. Songs, by Sir Kts. Irvine and Cooper. "Our Host and Hostess;" response by Bro. Hawthorn. "Excellent Preceptor;" responded to by E. Sir Kt. J. S. Dewar. The company separated at a seasonable hour.

IN HIS 92ND YEAR.—On Saturday evening last, a number of the relatives and intimate friends of Mr. and Mrs. Joseph P. Huyck assembled at their residence, Church street, the occasion being Mr. Huyck's 91st birthday. Mr. Huyck, who was born near Albany, N. Y., came to Belleville about the beginning of the present century. Within his recollection Belleville has grown from a hamlet to its present dimensions. He attributes the growth of the city greatly to the energy and patriotic efforts of the Hon. Billa Flint, than whom in the city's interests none, perhaps, have been more active. Mr. Huyck took part in the war of 1812, and from time to time since has perform-

ed military duty. In 1819 he was initiated in Moira Lodge, No. 11, G. R. C., (then Belleville Lodge, No. 496, E. R.), of which he has since been an active member. Without doubt Mr. Huyck is the oldest Mason in this Province, if not in the Dominion. He possesses almost unimpaired faculties of body and mind, and is a pleasing conversationalist. After spending a pleasant evening, during which the host related many interesting incidents of his life, the guests took their leave, each expressing the wish that the aged couple might yet enjoy many happy years of life.—*Belleville Intelligencer*.

The craft of Cobourg have sustained a heavy loss in the death of our late highly esteemed friend and brother, James Rixon Barber, Supt. of the C. & M. R. & M. Co. Deceased was well known throughout the Province of Ontario, and was held in the highest esteem by all. He was at all times genial, kind, generous, and charitable, popular with the men under him, of whose interests he was always the champion; while as a business man he was far-seeing, cautious, but enterprising. In the development of the gold and iron mines of Marmora and Madoc he has been the leading spirit for a great many years, and to his untiring energy is entirely due the measure of success with which they have been worked. Deceased was a loving husband, a kind, indulgent father, a true, warm hearted friend, who will be greatly missed by a very large circle of relations, friends and acquaintances. Brother Barber had been a member of St. John's Lodge, No. 17, for the past thirty years, and was highly regarded by his brethren, who accompanied his remains to the grave in large numbers. The service was read at the grave by W. Bro. W. Buck, W. M., assisted by V. W. Bro. W. H. Floyd, P. M.

EDITORIAL NOTES.

THE Preceptory at Maitland is to be removed to Brookville. So Dame Rumor says.

THE Order of the Eastern Star has never gained much favor in Canada, although there are three lodges in Ontario, and at least two in Quebec.

M. E. Frater Col. MacLeod Moore is, we are glad to learn, greatly improved, and able to attend to business.

SECRETARIES of lodges, &c., are requested to furnish us with all the local news they can find.

ONE or more Rose Croix Chapters of the Memphis rite will be established shortly in the Muskoka district. V. Ill. Bro. Whitchels has the matter in hand, and Past Grand Master Ramsay has promised to go up to Gravenhurst, Bracebridge and Huntsville, etc., shortly.

Kerr Lodge, Barrie, sends three volunteers to the North-West. They are Capts. Ward, Leadley, and Orderly Clerk McGinnis. Lieut. Charles Spry, oldest son of M. W. Bro. Daniel Spry, P. G. M., is also with the Barrie Co. He is probably the youngest officer at the front, and is a splendid specimen of "Young Canada." The eldest son of M. W. Bro. Dr. Ramsay is also a member of the Barrie Co., with the rank of Sergeant.

Iowa Knights Templar have bought a big field to drill in. If they spent the same amount of money on a home for their impoverished widows and helpless orphans, it would be better. The Christian Sir Knights vie with each other in extravagant excursions and banquets, and allow their orphans and widows to—want. That's the plain truth of all this "junketing," and the sooner the Templars and high rites understand the situation the better.

A PRECEPTORY in a very big town returns half the fees to the candidate so that he can purchase his uniform. Return it all; it is far more important to buy a cocked-hat and look like a Texan Militia General than bestow a mite upon the starving widow and helpless orphan. Wear your cocked hats and plumes, Christian Knights, strut down the streets to the strains of martial music, and leave the care of your widows and orphans to the Workmen and Royal Arcanum.

THE Executive Council of the Sovereign Sanctuary met on the 11th inst., at the Walker House, Toronto. The accounts were thoroughly audited; diplomas, charters, rituals, &c., ordered to be forwarded at once; the insurance scheme placed on a proper basis, and suitable resolutions of condolence to the family of the late Grand Master-General drawn out. M. W. Bro. Daniel Rose now takes the place of Bro. Longley.

WE have duly received the *International Masonic Review*, published at Detroit. It is a neatly gotten up journal, has a few good hits at THE CRAFTSMAN; advises union of Grand Lodge of Canada and so-called Grand Lodge of Ontario; favors the irrepressible Judge Burt; pokes fun at a good many people and things; drives away in real good style at Bro. Ramsay; is amusing and readable. If it will not advocate "bogus" Masonry, and "clandestine" Masons, we trust it will prosper, but if it commits so great an error, then—Oh! then.

THERE apparently is a revival in interest in the Cryptic rite, as several Councils are seemingly putting their houses in order before the meeting of the Grand Council at Toronto-next month.

THE R. W. D. D. G. M.'s are now at work. The *Free Press* (London) gives the D. D. G. M. of that district a "dig" for not visiting the London lodges. He had better stir himself.

BRO. ROBERT RAMSAY, by the death of Bro. George C. Longley, becomes, according to the Constitution, Senior Arch Sponsor of the Sat B'hai, and President of the Order of High Priesthood for Canada. Bro Richard Hovenden, in the same way, succeeds his lamented Chieftain as Supreme Grand Commander of the S. G. Council A. A. S. R. 99° for British North America, and Bro. Daniel Rose as Grand Master General of the Sovereign Sanctuary.

ON the 12th inst., R. E. Comp. R. Ramsay, Intendent General, Georgian District, visited Bradford, and succeeded in getting a meeting of Zabad Council, No. 4, G. R. C. This body has been dormant since 1876. The following officers were, by special dispensation, elected and installed:—Ill. Comps. Gibson Cook, F. Ill. M.; B. Barnard, S. P. Th. S. M.; W. R. Jammeson, Rt. Ill. M.; W. C. Law, Ill. M.; Thomas Dawson, Treas.; Rt. Ill. Comp. W. H. Porter, L. D. S. (P. Th. Ill. M.), Recorder; D. Campbell, Capt. of G'ds; Dr. Widdifield, M.P.P., Conductor, and H. S. Broughton (P. Th. Ill. M.), Sentinel.

THE "wire-pullers" and "log-rollers" in the Masonic Grand Bodies are beginning to be very confidential and friendly. These gentlemen are about played out, and "rings" and "sets" are of little avail. M. W. Bro. Murray and R. W. Bro. Henry Robertson will be re-elected respectively Grand Master and Deputy Grand Master, and the other officers will be the best we can procure. In Grand Chapter there will probably be a step taken up by certain officers on the retirement of M. E. Comp. Judge Macpherson.

THE time has come for the Grand Lodge of Canada to put forward some plan by which the "secessionists" can be healed. It is not pleasant; but, as we can't go on for ever this way, it were better to mature a scheme that would bring all into one

fold. No two Grand Lodges, in any country where the Anglo-Saxon tongue was spoken, failed to unite in the long run, and though we all know the founders of the Grand Lodge of Ontario were thoroughly and entirely in the wrong, let us forgive their errors, and take them back. We want Peace, Unity, Love,—not Strife.

NONE of the higher degrees can, at present, receive Masons hailing from the so-called Grand Lodge of Ontario, as such persons are not recognized as Masons by any Grand Lodge in the world; and, as a Canadian or American Mason cannot legally sit in the same lodge with them, they necessarily cannot associate with them in the Chapter, Council, Preceptory or any of the rites. Any Mason under the jurisdiction of the Grand Lodge of Canada so doing, renders himself liable to suspension.

REGINA, N. W. T.—The regular monthly meeting of Wascana Lodge, No. 23, G. R. M., was held in the lodge room in Regina on the evening of Tuesday, the 3rd ult. The Rev. Alexander Urquhart, of the Presbyterian Church, and Mr. Richard McKinnon, farmer, were initiated into the ancient mysteries of the craft in the first degree, by W. M. Bro. Kerr, who occupied the throne. Bro. Frederick Champness, M. M. of Lodge Doric, No. 58, G. R. C., and Bro. Thomas Smith, 18° P. M. of Lodge Dalkeith Kilwinning, No. 10, and affiliated member of the Lodge of Edinburgh (Mary's Chapel) No. 1 of the Grand Lodge of Scotland, were balloted for and duly affiliated members of the lodge. The Worshipful Master congratulated the Lodge Wascana on the acquisition as a member of Bro. Smith, who had occupied a high position in Masonry in the old country, and in complimentary terms hoped he would prove of considerable assistance to the lodge. Bro. Smith, in reply, thanked the brethren for the

honor they had paid him, and promised that as he had, from the day he was initiated an apprentice, devoted all the time, interest and energy he could spare to further the interests of the craft, they might reckon on his continuing to adopt the same course of action in the future. If he could be of any service to Was-cana Lodge at any time, it would be a great pleasure for him to put his services at the disposal of the brethren.—*Regina Leader.*

MURRAY LODGE, U. D.—This new lodge at Beaverton was duly instituted by R. W. Bro. H. Turner, M. D., D. D. G. M. Ontario District, on Feb. 19th. A large number of brethren from Orillia, Cannington, Millbrook, &c., were present, including M. W. Bro. R. Ramsay, W. M. of Thorne Lodge, No. 251, G. R. C.; V. W. Bro. R. L. Sanderson, P. M.; W. Bros. A. E. Hirschfelder, W. M. Brook Lodge, No. 354, G. R. C., Wm Ironside, P. M. Orillia Lodge, No. 192, G. R. C.; J. O'Donnell, P. M. Peterboro' Lodge, No. 155, G. R. C.; John Sharp, P. M. Brook Lodge, No. 354, G. R. C.; besides some twenty other brethren. The D. D. G. M. assumed the chair at 7.50 p. m., and after reading the Dispensation, placed the Worshipful Master, W. Bro. A. P. Cockburn, M. P., in the East, and Bro. R. Dalh. R. Ramsay in the West, the other officers were appointed *pro. tem.*, after which the Worshipful Master announced the following officers:—W. Bro. Wm. Leonard, Treas.; M. W. Bro. D. Spry, Sec.; W. Bros. A. E. Hirschfelder, S. D.; W. McL. Harvey, J. D.; and D. M. Card, I. G., and M. W. Bro. R. Ramsay, Tyler. Work was then exemplified, in the first degree. Several petitions were received, both for initiation and affiliation, after which a good deal of routine business was transacted. The lodge closed a little after ten, when the brethren adjourned to the dining room of the Hamilton House, where

a *recherche* supper awaited the guests, who did ample justice to the splendid repast provided for them by "mine host," Mr. Farquhar McCrea, who deserves the thanks of the craft for the manner in which he and his lieutenants, Messrs. Musgrove and Jennett, placed the house at their disposal, and made them so comfortable that many were most unwilling to leave. Speeches, song and toast enlivened the supper, and all passed off most pleasantly. Murray Lodge will meet the first Wednesday of every month.

As a SPECIMEN of the injury inflicted on the craft by canvassing, we commend the following from the Masonic column of the London (Ont.) *Free Press*:—"An esteemed correspondent ('Vindex') writes:—'I desire through your columns to warn the fraternity in the West against being entrapped into promising votes for certain Scottish Rite Masons for Grand Lodge positions between this and July, as there is plenty of good material from which to choose who owe allegiance only to Craft Masonry. I have no one particular in view, but I heard the other day that a 32° man in that rite was moving heaven and earth in order to get the support of the officers of the Grand Lodge in this district, and also of the Masters and Past Masters of London and suburbs. Now, I have no objection to a man belonging to as many rites as he likes, provided he accords others a similar privilege. But I do know that the men who are attempting to run the 32° suburban for a Grand Lodge office would, if they were able, obliterate every other branch of Masonry but their own, and make even Blue Masonry an exclusively 'nobby' and 'toney' affair. There are any number of good men and true available in the ranks of the craft, who would adorn any of the subordinate offices of Grand Lodge, and I ask, with your permission, that this request be published for the informa-

tion of the Past Masters, Worshipful Masters and Wardens in the western portion of the jurisdiction. If these men who belong to the alleged higher rites cannot secure positions in the Grand Bodies of their favorites, I don't see why brothers who do not think it beneath them to assist Blue Masons in every good work should be asked to stand aside for those who only put in an appearance at lodge and social entertainment meetings, when they want to reach positions for which nature or ability never fitted them to occupy.' Our correspondent's letter is given space in this column for two reasons. First, because it is the production of a Past Master who is well-known in London as an active worker in the craft, and, secondly, because in a measure, the sentiments are in accord with the views of the conductor of this department. But on the other hand, 'Vindex' should have named the brother to whom he had special reference, and thus enabled the readers of this column to judge of the merits or demerits of the claimant seeking the honors, as he alleges, at the hands of a clique of Scottish Rite Masons. If, as the writer imagines, the brother singled out by our correspondent is a Past Master of Corinthian Lodge, London East, then it may be truthfully stated that his most intimate friends disavow any intention of running him on any other basis than as a member of that lodge, and he certainly can urge an equal right with 'Vindex' to have his claims for honors in Grand Lodge placed on the same broad footing. We shall be glad to have a reply from 'Vindex.'

M. Ill. Bro. W. B. Lord, Grand Master-General of the Sovereign Sanctuary of the Oriental Rite of Mizraim, has forwarded to the following members of the Sovereign Sanctuary of Canada, diplomas of Honorary Membership in his Supreme Organization:—M. Ill. Bro. Daniel Rose, 96°, Toronto; and R. Ill. Bros. Dick-

son Anderson, 95°, Montreal; Amos Chatfield, 95°, Ottawa; and R. Gilroy, 95°, Toronto; V. Ill. Bro. R. Dalh. R. Ramsay, 95°, Orillia; and Ill. Bro. D. Cole, 95°, Meaford. The accomplishment is highly appreciated by the brethren.

Masonry was introduced into America by a deputation from the Duke of Norfolk, G. M. of England, in 1729, appointing Daniel Cox, P. G. M. for New Jersey. No evidence appears, however, that this brother exercised his privileges, and American Masonry, generally, dates from 1733, when Bro. Price was appointed P. G. M. on the 30th of April. In 1756, a warrant was obtained from Scotland for a lodge in Boston. Pennsylvania claims to have had a lodge established in 1730. The actual Grand Lodge of Massachusetts, dates from 1769. Bro. Findel gives 1777, as the date of the independent Grand Lodge, with Bro. Joseph Webb as the first Grand Master.

MUSIC IN LODGES.

We are exceedingly gratified that the Masonic Fraternity are awakening to the importance of cultivating a love for music, and are beginning to understand something of the power of music. In its attracting, restraining and elevating influences, we hear it discussed while visiting lodges, the view being to make the noble art of music a part of the lodge work. This is a pleasing indication. No one who has ever witnessed the working of a lodge, especially on the sublime third degree, with the aid of music, needs to be told by us of the indescribable effects produced by it. We recently visited a lodge, and will not soon forget the tones of the organ heard during the ceremony of initiation. We do, therefore, urge the importance of music in lodges. It deserves a prominent place in the ritual of the lodge.—*Ea.*