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THE CANADIAN CRAFTSMAN,

AND MASONIC RECORD.

F. R. TRAVES, P.D.D.G.M.,
Editor & Proprietor

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Written for THE CANADIAN CRAFTSMAN.]

THE WORSHIPFUL MASTER.

BY BRO. EMRA HOLMES, F.R.H.S.,

Author of "Amable Vaughan," "Notes on the United Orders of the Temple and Hospital," etc., etc.

(Continued from last Number.)

CHAPTER IV.

THE REGATTA.

St. Mervin regatta was a great success. The joy bells from the old church tower rang at intervals all day long. The day was glorious, with a splendid breeze from the north-west. All the ships in the harbor were dressed with the flags of all nations; steamers brought multitudes of passengers from Plymouth and Falmouth; and a band was discoursing sweet music in the committee boat at intervals. The royal standard floated from the castle tower, looking very grand and imposing, and inspiring some innocent folk with the belief that Royalty was present somewhere that day.

Lord Esme's yacht, flying the white ensign, as belonging to the Royal Yacht Squadron, whose special privilege it is to have that distinctive right, with a multitude of other yachts, whose owners seemed to belong to all the known clubs in England, so various were the flags they displayed; the fishing fleet, with dun sails shining in the sun, from the neighboring ports, which put in, they said, because it was calm outside—or, at least, that the wind was not favorable—but really no doubt glad to get in to see the

sport; and a multitude of boats of all sorts and sizes full of merry Cornish folk bent on pleasure, moving here and there at the imminent peril of their lives, sometimes, as the racing yachts came by sailing close to the wind, and expecting every one to keep out of their way. All these made a picture of life, and color, and beauty not easily to be forgotten.

Henry had brought his friend, Lord Esme, up to the rectory directly he arrived; had introduced him to his uncle, a tall, rather pompous and self-opinionated, but really good sort of fellow; and the young nobleman soon bettered the acquaintance with his friend's aunt and fair cousin.

"What do you think of Lord Earsdon's son?" said Mrs. Penhaligon, as the two men left.

She had long since turned to the Peerage, and found out all about him, you may be sure.

"Oh, I don't know. He has a nice face, but looks rather effeminate; besides, he is short.

Asellya herself was five feet nine inches, but had a very graceful carriage, which carried off her height.

"He has very distinguished manners," said her mother.

"Yes; and says 'vevy for very.' Oh, he's a regular swell, mother. I don't like swells."

Whatever our heroine's first opinion was it certainly required to be modified; and the Guinevere had not been in three days before Asellya was forced to confess to her friend, Jenefer Rowatt, that she liked Lord Esme Earsdon very much.

It was arranged on the regatta day that they were to go on board the Guinevere, which was anchored near the schooner doing duty as committee boat, and which was far too large to enter for any of the races, and see the start from there of the ten ton yachts.

Our friend, Diggory Wroath, another Cornishman, who had been down for a holiday at Newquay, just rising into note as a watering-place, came over for the day to see the regatta, and was much astonished and pleased to meet his two brethren of the mystic tie.

"By Jove, old man," he said, as they all strolled off to the quay to wait for the yacht's boat to put off for them, and he was introduced to Miss Penhaligon and her mother, "By Jove, old man, you never told me you had such a pretty cous'n. I'm a gone coon."

"You're a jackass."

"Sir! I'd have you remember—"

"Well, my dear fellow, I'm not likely to forget what Conrad or Borachio said to Dogberry."

"Well?"

"That you are an ass."

"I'm inclined to think you are right," Diggory said, gravely, strolling away to look at an old conventual building of the fourteenth century, with its beautiful stone mullioned windows, and fine old doorways, sadly wanting restoration. "I believe I am an ass," he said, looking wistfully at the beautiful girl standing on the quay, talking to her cousin.

Lord Esme gave a lunch on board the Guinevere, and cordially invited Wroath to join the party, which consisted of the Rector and his wife and

daughter, young Dr. Penhaligon and his fair cousin's friend Miss Rowatt, and a Miss Pentreath.

Lord Esme was unlike most younger sons, for he was wealthy. His mother was a countess in her own right, and her title and estates would descend to him on her death. Neither Asellya nor her mother, however, was aware of this.

They were a merry party on board, and as the champagne went round freely, the worthy Rector grew more and more bombastic, and aired his antiquarian knowledge for the benefit of all concerned, and particularly of the young lordling, whom he was very desirous of impressing with his learning. He was great at anecdotes and conundrums, but wanted the attention of the whole table to himself when he proposed to enlighten the audience with the benefit of his wit and wisdom.

Lord Esme Earsdon sat at the head of the table, of course, Miss Penhaligon on his right, and Miss Rowatt on his left. Our friend Diggory sat next Asellya, and, we may be sure, lost no opportunity of ingratiating himself with so charming a woman as she was. Her cousin sat next Miss Rowatt, and then the Rector, Miss Pentreath being next him, and then Mrs. Penhaligon.

Somebody had been speaking about the beautiful church of St. Mervin, and Lord Esme had noticed the lofty waggon-headed roof, with its carved ribs and bosses, some containing the Sacred Heart surrounded by the Crown of Thorns; curious interwoven emblems of three Christian virtues, Faith, Hope, and Charity; the mysterious letters H and N in the centre of the roof; not to mention the fifty angels with outspread wings, and shields on their breasts, containing the armorial bearings of all the great families connected with the ancient town since the time of the Conquest.

"Your lordship will pardon me, but I think you said waggon-headed roof? The term is a misnomer."

"Indeed," said Miss Penhaligon, "Lord Esme is right, papa; at least, I have seen such a roof described in architectural works as waggon-headed."

"Possibly, my dear," said the Rector, now on his hobby, in his stentorian voice; "but the architects are all wrong. You must know, my lord, that on this sea-bound coast the ancient builders, who, it can be proved, were some of them shipwrights, built the churches like ships, and the round-headed roof is nothing more than the inverted keel of a ship. Then you have the very word nave, from *navis*, the Latin for ships, which goes to prove what I say."

Diggory was heard to say, drily, that in other parts of England, the central aisle was called the nave, and there they had the open timber high-pitched roof, or the flat roof, as in Suffolk and in Peterborough Cathedral.

"Precisely; I did not say nave as a word had anything to do with it."

Everybody glanced at everybody else, but said nothing.

Mrs. Penhaligon, who had been conversing in an undertone with her neighbor all the time, in spite of the severe looks of her husband, whose frowns apparently had no terrors for her, was here overheard saying, sententiously, "All men are toads."

"The ancient Phœnicians, who, as your lordship is no doubt aware," said the Rector, after commanding the attention of the rest of the guests, by repeating the words in a loud tone—there was an undercurrent of merriment somewhere the pedagogue wished to suppress—"the ancient Phœnicians traded for tin to Cornwall, some say about the time of Solomon. They built their temples so as to represent a ship inverted, and the most ancient churches of Cornwall, having no chancel arch, and indeed no separate chancel at all, were merely a reproduction of the old idea. I don't know whether you are aware of a curious fact with regard to the orientation

of churches, that they are not all alike."

"No, I am afraid I don't know much about it," said Lord Esme.

"Well, you know, it was this way. Before the discovery of the mariner's compass, the true east was supposed to be where the sun rose. The builder used to go out before sunrise with his men when a church or cathedral was to be erected, and the foundation stone was laid, on the particular saint's day to whom the church was to be dedicated. A rod was placed in the ground at the spot, and the shadow it cast as the sun rose, indicated the exact orientation, and was considered the true east and west. It followed, therefore, that, as the sun rises either to the north or south of east, according to the time of year, so the orientation would differ very materially if a church were dedicated to, say St. John the Baptist or St. Andrew."

"Very interesting," said Miss Penreath; "I knew it before, though."

"Ah! indeed," said the Rector, who always spoke of everything as if he were the one teacher, and all the rest were ignorant scholars. Ah! indeed. No doubt I told you before, the last time we met."

"Oh! dear no, nothing of the kind," said the young lady. "I have known it all my life. I haven't really," she said, *sotto voce* to her neighbor, "but I have no notion of the Rector monopolising the conversation, and treating us all like schoolboys, who are to be lectured and bullied."

The Rector was silent for a few minutes after this, and the talk became general.

"Roberts," said his lordship to his steward, who was waiting, "fill Dr. Penhaligon's glass."

"Yes, my lord."

"And order the boat; some of us will go on shore."

There was now a general move on deck to see the race between the crews of H. M. training brigs *Sea Flower*, *Swallow*, and *Rattlesnake*, and much excitement, and some small bets in

gloves with the ladies were duly booked.

Diggory and Miss Penhaligon seemed to get on very well together. He was a clever, well read man, but an awful punster, and sometimes vastly amusing. She liked him, and as she was well educated and had the run of her father's extensive library, they had much in common.

"I like that Miss Pentreath very much."

"What, Orelvea?"

"Yes; oh! really, ah! What a queer name."

"What an attempt," she said, with a laugh; "now, you could not pun on my name if you tried."

"What is it?"

"Asellya. They are both old Cornish names."

"Who would assail you? Not I, surely."

"You are really incorrigible. I shall begin to think, with Cowper, that he who would make a pun would pick a pocket."

The firing of a gun announced that the Swallow's crew had won the first prize for racing boats, and Diggory lost a pair of gloves to Miss Penhaligon. Lord Esme lost six.

It was a lovely warm day, and the wind had fallen so that the yachts were having a poor time of it outside, and it would probably be hours before they came in. The gentlemen all went ashore to become boys again for the nonce. On the town quay were sundry shows: the living skeleton and the fat woman, a child without arms or legs, an enormous rat said to have been taken out of a London sewer, but really, if the truth must be told, nothing more nor less than a wombat, an animal something between the rat and rabbit, and a native of Australia. Then there were Christy's, a very indifferent set, and a portable theatre; not to mention the talking seal which didn't talk, and an exhibition of marionettes which was really very good.

(To be Continued.)

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

The Twelfth Annual Convocation of the Grand Council of Royal and Select Masters was held in the Asylum of Richard Cœur de Lion Preceptory, Masonic Temple Building, London, on the 15th July, Grand Master Burns of Toronto presiding. Twelve Councils were represented, and about thirty members were in attendance.

The annual address of the M. Ill. G. M. was read, as follows:—

ILLUSTRIOUS COMPANIONS,—We are convened in our twelfth annual assembly. I am gratified to meet Companions who have been associated with me for years in Masonic work, whose object has ever been the promotion of the interests of this Rite. I cannot but express feelings of thankfulness, that the circle is still complete; that no link is severed; "that none have gone to join the innumerable caravan;" and that those Companions whose allegiance has never wavered, whose loyalty has never been shaken, though difficulties and obstacles have been in the way, are again assembled in a sacred vault to contemplate ways and devise means for the success and advancement of that which is dear to us all.

CONDITION OF CRYPTIC MASONRY.

From over the lines intelligence has reached us from time to time of some few grand councils incorporating themselves with other grand bodies, thus resigning their positions as such. I expressed my views on this action before. I again reiterate the statement that I see no necessity for so doing. We still exist as the Grand Council of Rites, and a measure of success has attended our efforts. As in all probability this will be the last time I shall have the honor of presiding over your deliberations in this Grand Council, or directly address the Illustrious Companions on this subject, I desire

to express unhesitatingly my views on the condition and prospects of this Rite in this Dominion.

From a careful survey and accurate examination made of the records of the subordinate councils in this jurisdiction, I cannot say there is much room for loud congratulations. A few of the councils are still active and prosperous, but I regret to say some are in a state of torpor which will require energetic action on the part of my successor to awake to renewed life and vigor. However, I have no fear for the future of the Rite in this Dominion, if but ordinary care be taken in the working of the degrees. Other orders of Masonry are taking all legitimate means to stimulate the membership to increased zeal in the ceremonies pertaining to the working of the various degrees. Appropriate paraphernalia, authorized rituals, accurate work, energetic and painstaking officers, are procured and sought after.

Let the most beautiful and the most necessary of all the higher degrees as an adjunct to Royal Arch Masonry pursue the same course. I trust our Councils will awake from their lethargy, organize, make proper returns at the proper time, and pay their dues punctually to this Grand Council. It requires some energy on the part of those Companions where our Councils are located, and who prefer to control them, to set the machinery in motion. The result will amply repay them.

The causes of this inactivity (without depreciating any of the higher orders of the great body of Masonry, especially those which are organized as legitimate offspring of the parent stock), truth compels me to state that I attribute want of progress in this Order to the divided interests in so many rites, which, instead of being a benefit, are in reality a burden to the membership. The older degrees, which for a time were interesting, became less so, when gorgeous furniture, handsome uniforms, high-sounding titles are so easily obtained.

But Cryptic Masonry, if properly understood and appreciated, in all that true Masonry consists of, is second to none. Its ritual has no peer in our language; its work, if studied, is perfection; and Royal Arch Masonry is not complete without the degrees we confer. A great cause of the declension of interest in the Cryptic Rite is the difficulty to procure a proper uniform ritual for the use of our Councils. Officers have looked upon this want as an insuperable difficulty. Their term of office expires without work having been done, because they are not in possession of the proper work. Another reason is that our Inspectors-General do not visit the Councils in their various jurisdictions, and do not urge the necessity of renewed activity. If the visiting of Councils was properly performed, many Councils which to-day are careless and indifferent would be vigorous and healthy.

ANOTHER CAUSE.

Many who take office in our Council are so burdened with office in other bodies that little time is left, and little attention given to Council work. It is not an unusual occurrence in some Councils for the Thrice Illustrious Master to be the W. M. of a Blue Lodge, the First Principal of a Chapter, and the Thrice Illustrious Master of a Council. This state of affairs will not properly conduce to the success of any of these bodies.

THE REMEDY.

The first remedy I would offer as a suggestion is the supplying of an authorized ritual to all Councils, so that the presiding officer may be in a position to train his officers properly, thus providing uniform work, that each officer may appear before his Council without fear or hesitancy. I would also suggest that Councils procure proper paraphernalia (which is not expensive) for the working of the degrees, making them at once attractive and instructive; also, that all Royal Arch Masons who are members of this Rite impress upon their Companions

the necessity of becoming members of an Order so complete in instruction to them and to a proper understanding of the Sublime Degree itself, without which there is a blank in their Masonic knowledge. For there alone is the missing link supplied. Another remedy is the introduction of a visiting system by Grand Council officers and Inspectors-General. I feel that I am in some measure blameable. Most of the Companions know that my business is of such a nature that I am unable to devote as much time as the office requires in visiting. If the Grand Council officers will institute this system and accompany the Inspector-General, I augur that valuable results will follow.

It is to the efforts of Most Ill. Companion Spry, the Grand Recorder, that this Council owes its present position as a Grand Council of Rites; and the high position in Craft Masonry to which he has been elected is a proof of the high esteem with which he is regarded by his brethren. Let my successor and his Illustrious associates in office assist him in placing this Grand Council in the high place it ought to occupy in the Dominion. We have among our Companions those who are an ornament to any body, who will compare favorably with those of any other jurisdiction. It remains with them to put their shoulders to the wheel, and help our Grand Council up into a state of prosperity.

ILLUSTRIOUS COMPANIONS.—After three years of office, I come to lay down the emblem of power which you have entrusted with me so long. My chief desire was to see this Grand Council progressing as it ought. I know you will elect a Companion to this office who will take a deep interest in all that affects the Council. I have no doubt that my successor will see an era of prosperity dawn upon his efforts.

COMPANIONS.—I thank you for the consideration and kindness I have ever received at your hands, and pray that for many years to come we shall

have as pleasant reunions as the past recalls to mind, and earnestly pray the I. I. and O. I.

When the wasting age and wearying strife
Have sapped the leaning walls of life;
When darkness gathers over all,
And the last tottering pillars fall,
To take the poor dust His mercy warms,
And mould it into heavenly forms.

The Grand Council resolved in future to discard the Red Cross Degree.

The election of officers resulted as follows:—

M. Ill. Grand Master—J. Ross Robertson, Toronto.

Rt. Ill. D. G. M.—Bro. Gibson, Beamsville.

Rt. Ill. P. C. W.—A. W. Pettit, St. Thomas.

Rt. Ill. G. Treas.—D. McLellan, Hamilton,

M. Ill. G. Scribe—D. Spry, Barrie.

Rt. Ill. G. C. of G.—John Patton, Toronto.

Rt. Ill. G. Lecturer—H. K. Maitland, Guelph.

Rt. Ill. G. Chap.—Rev. A. Anthony, Caledonia.

INSPECTORS-GENERAL.

London District—Rt. Ill. W. R. Browne.

Hamilton District—Rt. Ill. John Inglis, Guelph.

Toronto District—Rt. Ill. H. S. Broughton, Brantford.

Ottawa District—Rt. Ill. John Moore, Ottawa.

Manitoba District—Rt. Ill. James O'Connor, Winnipeg.

EXECUTIVE COUNCIL.

E. B. Butterworth, Ottawa; J. B. Nixon, Toronto; W. Hawthorne, London; and H. A. Mackay, Hamilton.

The next session of the Grand Council will be held at Ottawa in July, 1898.

MEETING OF THE SOVEREIGN SANCTUARY AT LONDON.

The brethren of the Sovereign Sanctuary of the Ancient and Accepted Rite of Memphis 96° met July

11th, at Memphis Hall, London. A large attendance was present.

GRAND MASTER'S ADDRESS.

The feature of the occasion was the address of Grand Master Robert Ramsay. The Grand Master said that what opposition had existed among the brethren was gradually dying away. After referring to the new Chapters recently instituted, Osiris Chapter No. 8, of Toronto, Pyramid Chapter No. 6, St. Thomas, and Star of the East Chapter No. 10, in this city, he spoke of the efforts to secure amalgamation with the Foreign Sanctuary, and added that in his view the two Sanctuaries must unite in order to secure foreign recognition. He referred to the decision in May last, to organize a Grand Orient of Canada, and suggested that a committee from the Sovereign Sanctuary of Maitland be relegated with full and plenary powers with regard to the amalgamation question. Upon the subject of work he also suggested that an out-door drill be adopted somewhat similar in character to that of the American Knights Templar. He also announced that the charters and diplomas would be ready for distribution as soon as the members' names were engrossed. The Grand Master reported correspondence with Ill. Bro. Wilson, 96°, Grand Master of the Sovereign Sanctuary of the United States, who desires a deputation to attend his sanctuary on the 19th prox. After a reference to the Gr. L. Symbolique of France, he regretted that certain members of the Christian order had attempted to injure the rite of Memphis by daring to interpolate its solemn obligation. He said the following question had been submitted to him for decision:—

Q.—Is it necessary for an applicant for the degrees of the A. and A. E. R. of M., 96°, to be an affiliated Mason?

A.—Yes. A Mason that cares so little for Symbolic Masonry as to remain outside, a drone in the Masons' hive, is unworthy of the Egyptian de-

grees. I therefore certainly do not view an unaffiliated Mason as a fit and proper person to be admitted in our Rose Croix Chapters. Whilst upon this subject, I would also suggest that no applicant should be received unless he is a Master Mason of at least three months' standing.

Reference was made to the death of Gen. Garibaldi, 82°, 90°, 97°, Gr. Hieraphon of the Order; and M. Ex. Comp. R. F. Bower, Gen. Gr. H. P., of the United States. He next spoke at length of Symbolic Masonry, giving an account of the Grand Lodge of New South Wales. In conclusion he thanked the members assembled for the high honor they had conferred on him, and assured them that his endeavors would always be exerted for the honor and welfare, the dignity and prestige of this Rite.

EVENING SESSION.

A session was held in the evening, when the grand officers were elected for the year:—Robt. Ramsay, M. D., of Orillia, Grand Master; W. Wilkinson, of Toronto, Deputy Grand Master; Wm. Hawthorne, Deputy Grand Representative; J. Parker Thomas, of Belleville, Grand Orator; Daniel Rose, of Toronto, Grand Senior Warden; Rev. W. C. Clark, of Belleville, Grand Prelate; W. H. Street, M. D., Grand Junior Warden; M. D. Dawson, London, Grand Secretary-General; W. Y. Brunton, Treasurer.

During the afternoon the brethren visited Victoria Park, and formally dedicated a new and neat drinking fountain that the Rite of Memphis has lately presented to the city.

The Grand Master has not yet appointed his subordinate officers. He, however, by the advice of the Executive Committee, appointed Rt. Wor. Bro. Dewar, 95°, of the *Free Press*, Prov. Grand Master for the London District.

Crusaders' Lodge, No. 1677, of London, is about to erect two large stained-glass windows in St. James's Church, Clerkenwell, to commemorate the restoration of that parish church.

MASONIC EXCURSION TO HIGHGATE SPRINGS.

The Pic-nic and Games.

The general Masonic excursion to Missisquoi Park, Highgate Springs, under the auspices of the Masonic Lodges of Montreal District, which took place on the 29th July, was a great success. Fully 2,000 persons attended the pic-nic. At high twelve the brethren in full regalia formed in procession near the pavilion, and received M. W. Bro. J. H. Graham, G. M. G. L. of Quebec. On the reception committee were Rt. Wor. Bro. Hobart Butler, D. G. M.; T. H. Isaacson, Gr. Sec.; J. F. Walker, D. D. G. M., Montreal. The Grand Master then delivered an eloquent address, remarking that the day selected (July 29th), historically speaking, was the anniversary of the discovery, by Europeans, of the territory which now forms the Green Mountain State, and was the baptismal day of the beautiful lake—the more than the Geneva of American lakes—on whose shores, and in this most delightful park, they were so happily assembled, for it would be remembered that 273 years ago, in the latter part of this most charming month of all our northern year, a distinguished French naval officer, Samuel de Champlain, the founder of the City of Quebec and the first governor of Canada, accompanied by two other natives of old France, and a large number of Algonquin Indians, sailed up the St. Lawrence, and up what is now generally called the Richelieu but then named River of the Iroquois, to a beautiful lake which was then christened Champlain in honor of its illustrious discoverer.

Bro. Graham then gave a brief sketch of the history of Vermont. He referred to the fact that for the perfect period of twice seven years the State of Vermont was a free, independent nation, neither a British colony nor a State of the American Union, till in 1791, she had the dis-

tinguished honor of being the first State admitted into the Union after the adoption of the Federal Constitution, having waited *fourteen* (14) years to become the *fourteenth* star in the constellation.

The Grand Master next spoke of a few points in the Masonic history of Vermont. A hundred and one years ago Vermont Lodge was established in Springfield, having been chartered by the St. Andrew's Lodge, Boston, whose authority was derived from the Grand Lodge of Scotland. Ninety-seven years ago the North Star Lodge was established in Manchester by the same authority, and ninety-one years ago (the year Vermont was admitted into the Union) famous old Dorchester Lodge, now No. 1 on the registry of Vermont—was chartered by the Provincial Grand Lodge of Quebec, and named after General Sir Guy Carleton. He pointed out the steady progress of Freemasonry in that State from that early period to the present day, and argued that the moral, civil, social and material progress of Vermont in the attainment of her present exalted position has advanced *pari passu* (in equal step) with the establishment, progress and development of Freemasonry, and this but illustrates a truth of universal application that, in all the foremost nations of the earth, Freemasonry flourishes *pari passu* with civil, moral and religious liberty. The speaker, after a few amusing anecdotes and apt poetical quotations, closed his address by an eloquent peroration on the glories of the Craft he loves so well.

The games then followed, a number of handsome prizes being given, principally by the Montreal Masons.

The prizes were distributed at the conclusion of the games.

The lovers of the terpsichorean art also enjoyed themselves in the pavilion during the afternoon, tripping the light fantastic toe with zest to the music of the Silver Cornet Band.

At six o'clock the excursionists departed for home, reaching the city

about nine o'clock, all appearing to be well satisfied with their day's pleasure.

GRAND REPRESENTATIVES.

We have for a long time advocated the idea that Grand Representatives to and from sister Grand Bodies should be something more than mere *figure heads*. We therefore take particular pleasure in drawing the attention of the Craft to the following important circular issued by the Grand Master of Quebec, M. W. Bro. J. H. Graham:—

The Grand Lodge of Quebec. A. F. & A. M

OFFICE OF THE GRAND SECRETARY,
Montreal, P. Q., Canada, July 12, 1882.

To—*W. Brother*—, Grand Representative of the *M. W. the Grand Lodge of* — at the Grand Lodge of Quebec.

.....*W. SIR AND BROTHER :*

I am commanded by the M. W. the Grand Master, to communicate to you (and to each of the Grand Representatives of sister Grand Lodges at the Grand Lodge of Quebec) his fraternal thanks for the services which you have hitherto rendered; and also to say to you that he is very desirous of making the system of inter-Grand Lodge Representation even more useful, and more beneficial to the Grand Lodge of Quebec, than it has hitherto been; and in order the more fully to attain this good end, he earnestly requests your hearty, fraternal co-operation.

For the accomplishment of the above, the Grand Master especially desires, and fraternally requests each Grand Representative of a sister Grand Lodge NEAR the Grand Lodge of Quebec, to open up and maintain correspondence by letter with the Grand Representative of Quebec AT said Grand Body;—to interchange copies of Grand Lodge Proceedings, and other printed documents issued by each;—to keep said Grand Repre-

sentative of the Grand Lodge of Quebec at a sister Grand Lodge, fully and promptly informed of all matters of international and inter-jurisdictional importance especially affecting the interests and rights of the Grand Lodge of Quebec, the better to enable our said Grand Representative to conserve and promote the interests of our Grand Lodge at the sister Grand Lodge to which he has been commissioned by the Grand Master and the Grand Lodge of Quebec;—officially to communicate to the Grand Master of Quebec, from time to time, all matters of inter-jurisdictional importance affecting the welfare and prosperity of the sister Grand Lodge represented by you, and of which the Grand Master of Quebec should be especially informed; and if transpiring events seem to you to require it, to make a brief annual report thereof to the Grand Lodge of Quebec.

The Grand Master further desires me to say that he is of the opinion that in the above, and other obvious ways, you will be enabled, in your honorable position of Grand Representative, very materially to promote and strengthen inter-jurisdictional harmony and union, to advance the interests of the Craft in general, and to render essential service to the Grand Lodge of Quebec.

I have the honor to be,

Yours fraternally,

[SEAL.]

JOHN H. ISAACSON,
Grand Sec. G. L. of Q.

P. S.—Each Grand Representative AT Quebec is requested to forward a copy of this communication to the Grand Representative of Quebec AT the sister Grand Lodge which he represents NEAR Quebec, and to request his fraternal co-operation in carrying into effect the suggestions herein contained. By command of G. M. J. H. I.

CHINESE SECRET SOCIETIES.

The following most interesting letter upon the above subject from the pen of the learned Bro. T. H. Whythead, of England, appears in *The Hebrew Leader*, and every brother should read the same, as it *proves* beyond question the connection between these ancient societies and Freemasonry:—

In the current number of the "Gentleman's Magazine," there is a story by Mr. F. Boyle, which has a certain interest for us. He calls it "A Story of the Hues," and the whole tragic narrative rests upon the machinations and mysteries of certain secret societies of China. I quote what he says on this subject:—"It is necessary to say something of the Hwuys (the word is spelt Hues in Singapore, Australia, California, and other lands where the white men have their notice drawn, perforce, to these associations). The number of Chinese secret societies is much greater, doubtless, than Europeans have discovered; but 50, at least, have been identified with more or less exactness, all, or very nearly all, containing elements which may militate against public order. The whole subject is fascinating, but at this moment we are concerned only with the two chief Hwuys, the T'ien Ti and the Wu-wei-Keaou—the Heaven and Earth, or Triad, and the Do Nothing, or White Lily, often mistranslated into No Hypocrisy. The former of these is so ancient that it claims to have been instituted by the mystical Emperor Yas, but, until the last Tartar conquest, it appears to have been no more than a philosophic mystery of high metaphysical aim and benevolent intentions. Its symbols, ceremonies, and usages are sufficiently well known to prove that the T'ien-Ti Hwuy and European Freemasonry sprang from the same root, and diverged in times so modern comparatively, that the proceedings at initiation and even the words are substantially the same. If any reader doubts this fact, before cavilling let him consult Gustave Schlegel's translation of a text book which he got hold of." Again, he says: "The name Taeping is that of a recognized Order in the T'ien-Ti Association, and the title Wang, originally assumed by the leader of the movement (the Taeping rebellion), is the precise equivalent of our Provincial Grand Master in Masonry." Mr. Boyle gives some other particulars,

but my object in calling attention to this is to ask if any of your readers can say where Schlegel's translation of the Text Book is to be seen.

T. B. WHYTEHEAD.

PALM AND SHELL.

We learn from *The Hebrew Leader* that on Feb. 23rd, in the Masonic Temple, New York, a constitution for the above named Order was adopted, and as far as we can make out the Convention formed itself into a *Cosmopolitan Supreme Tabernacle*. The objects, or rather *practical* aims, of the members of this Order, founded by Bro. Robt. Morris, are:—

1. To open the way broadly for Masonic intercourse between the East and the West.
2. To soften the fanaticism of Oriental sects—Christian, Jewish, Moslem—by the soothing influence of Freemasonry.
3. To encourage Pilgrim Knights to make profound researches in the Orient under the auspices of the Oriental Order, thus establishing our claims as a Scientific Association.
4. To encourage our Oriental brethren to visit America, that we may learn from them the legends and traditions transmitted to them by their fathers.
5. To organize lodges in the cities of the Holy Land, and combine them, in due time, into a Grand Lodge at Jerusalem.
6. To establish a hospital in Jerusalem for the care of Masonic pilgrims sojourning there.
7. To gain possession of Mount Moriah, the birthplace and cradle of Ancient Masonry, and construct thereon a Masonic Temple worthy the site and the society.
8. To prosecute especial enquiries into the crypts that exist in Mount Moriah for objects believed to be concealed there.

The *practical* aims are so *extremely modest* that we shall not comment further upon the same, except to remind Canadian Masons that there is a Mother Royal Solomon Lodge there, which is, as far as can be ascertained, in a somewhat moribund state, and of which at one time all Knights of the Palm and Shell were made honorary members without proposal, investigation or ballot.

MASONIC GEMS.

The *Corner Stone*, owing to the "appalling heat of the weather," has called from labor to refreshment for a short time. We trust "The Only Live" will soon reappear. We miss it from our exchange list, and shall gladly welcome it again to our sanctum.

Speak evil of no man, especially of a brother Mason. If you fail as a Mason to remember your obligation, try to remember that no gentleman will speak evil of anybody, much less of a brother Mason, at the corner of the street, so as to be overheard by passers-by.

"Masonic Student" argues very forcibly in the London *Freemason* that three degrees existed before 1717, because the well-kept minutes of St. Mary's Chapel Lodge would have mentioned so great a change as the addition of two grades, if it had been made.

The Royal Masonic Institution for Boys at Wood Green, London, was founded in 1798, by Lodge 23, (constituted in 1723), which meets at Freemasons' Hall, London, and other lodges. It was then styled the Masonic Charity for Orphan Boys, and had but six pupils; it now has over two hundred.

During the absence of the Rev. Bro. T. J. Melish in Europe, the editorship of *The Masonic Review* will be assumed by Bro. Henry D. Moore, P. E. C. of Hanselman Commandery. We can only hope that *The Masonic Review* will continue to be the best Masonic journal published in the United States. We wish the *Review* every success under its present management.

Wisely did the great La Place, who placed the grand gauge of the loftiest mathematics upon the immensities of space, declare, with absolute confidence:

"I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion."

Love begets love; faith generates faith; lofty lives nourish the germs of exalted life in others. There is a spiritual birth. John was the successor of the spirit of Elias. Luther was the offspring of the mind of Paul. We are children of Abraham if we share in the faith of Abraham; we are the successors of the apostles if we have a spirit similar to theirs.—*F. W. Robertson.*

MEXICO.—A number of English and American brethren residing in the city of Mexico have applied to the Grand Master of Masons in Missouri for authority to organize a Masonic lodge. So far as Symbolic Masonry is concerned Mexico is an unoccupied territory, hence it is altogether

probable that the application will be granted. Scottish Rite Masonry is known and practiced to a considerable extent in Mexico, and there is a Grand Orient which has the control of the various organizations.

The Grand Lodge of Montana appropriated the sum of \$1,009.80 "to pay mileage and per diem expenses to members present at this session," an average tax of \$48 on each lodge. Its total income in 1881 was only \$2,512, from 21 lodges having 829 members. Surely it would be better to follow our Canadian plan. This system of squandering Masonic funds that should be devoted to the widow and orphan in mileage, &c., is not Masonic.

We understand a number of brethren in Hamilton propose to take the degree of the Ancient and Arabic Order of the Nobles of the Mystic Shrine. All postulants must be either Knights Templar, or 32nd degree members of the Scottish Rite. Since this is the time that the Mussulman threatens the Christian, surely this degree, that employs both the Koran and the Book of the Law and claims to have its headquarters at Mecca, will prove both useful and beneficial.

Rt. Wor. Bro. T. F. Reade, 33°, P. D. D. G. M. of Egypt, Her Britannic Majesty's Political Agent and Consul General at Tunis, was recently installed before a distinguished assemblage D. G. M. M. M. for North Africa, after which he appointed his District Grand Officers. Bro. Reade is an enthusiastic admirer of the Mark Degree so we may expect to hear of rapid progress in this branch of Masonry in North Africa.

Grand Master Whitehead, of New-Orleans: "The Mason who subordinate the Church to the lodge errs, and errs grievously. Each has its proper mission and appropriate sphere, but the mission of the Church is higher and more sacred than that of our fraternity. Masonry is of human origin; it claims no divine commission. It does not profess to be able to reconcile God and man; it is powerless to change the human heart; it cannot save a soul from death. These are the prerogatives of Omnipotence.

Be careful to make no mistakes! Shoot not that fatal ball, without good reason—a reason that will be as good to another as it appears to be to yourself. It is injustice to your lodge, to the applicant, and to yourself, to use that ball for any matters which are only between yourself and the candidate. Even an adversary, on only personal grounds, may be made your friend, by meeting him on the level, face to face, as the result of your favorable ballot. In the use of one or the other, be prudent, discreet, and wise; and act without malice, or the inspiration of revenge. Put yourself in his place.

In Texas the wives and daughters of Knights Templar have instituted a new Order which they call "The Order of the Red Rose." At the annual conclaves of the Grand Commandery of Texas, ladies are allowed to attend the banquets and informal meetings, and they have decided each year to select some Sir Knight to wear the emblem of the Order, and invest him at the annual banquet.

The lamented Oliver says:—"Our profession is to cultivate wisdom, to maintain charity, and to live in harmony and brotherly love." Says he: "When a man is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence."

At the recent Masonic obsequies in memory of Bro. Gen. Garibaldi, held in a building at Montevideo, South America, an alarm of fire was given, and three hundred panic-stricken persons rushed for the narrow staircase leading to the door. Twenty persons were trampled to death, and ten others were almost killed. A public funeral of the victims followed this holocaust on the next day. The fire was caused by an oil lamp falling on a catafalque.

The *Keystone*, in a beautiful editorial on an earthly Paradise, has the following:—"Is there then no earthly Paradise, but only a heavenly one? Is Eden destroyed? Is it impossible to find here below a local habitation, a realization for the dream of far-seeing men through all the ages? We venture to say nay. Freemasonry can answer this question. Our ancient and honorable Fraternity—so ancient that no man can fix its origin, and so honorable that princes and potentates, the wise men and the holy men of the earth, have been proud of their connection with it, furnishes a reasonable solution of the problem of the ages."

Rt. Ex. Grissom, D. G. H. P. of North Carolina, says Masonry demands of no man his religious creed, so that he but acknowledge the Great Architect of the Universe in the Almighty God. The truly religious man will hold his creed, whether written or unwritten, but Masonry stops not to countersign it with her approval before she gives her blessing. And yet because the forms of the Church are not indispensable to the progress of Masonry, it must not be imagined that her work is left without the spirit of religion, the light shed by the Father into the minds and hearts of the children of men, and the outcome of the principles of eternal justice softened by mercy, between all men.

The Grand Secretary of the Grand Lodge of Florida, in the printed proceedings of that body, uses the word "Free-Masonry." Freemasonry is not a compound word, and, so far as we remember, is not used as such in the reports of any other Grand Lodge. Why write it thus, Bro. Dawkins?

The laborers who were hired early in the morning were agreed with by the householder "for a penny a day." Those laborers who were hired at the third hour, also at the sixth and ninth hours, and even at the eleventh hour, were told that they should receive for their labor whatsoever was right. The householder saw proper to give each of the laborers, at the close of the day, a penny. And if he saw proper to do so, he certainly had a right to do so. He wronged no man. Stick to your bargains, and fulfil your duty. If others fare as well as you, they are benefited, and you are not wronged—so a certain degree teaches.

The *Hebrew Leader* has come out in very strong terms against the Memphis Rite. We do not pretend to be the advocate of every particular Rite in Masonry, as we have always held that Symbolic Masonry (including the Holy Royal Arch) is Masonry pure and simple. The Higher Degrees are merely outside ornaments. How is it, however, that this immaculate organ so strongly supports the Ancient Arabic Order of Nobles of the Mystic Shrine, and has not a word to say regarding the Palm and Shell? There is an old adage to the effect that "people in glass houses shouldn't throw stones."

The huge bell designated the "Great Paul" has recently been placed in position in the south-west tower of St. Paul's Cathedral, London. The appropriate services of dedication and blessing were rendered by Canon Gregory and other clergymen. Thousands of people gathered about the cathedral to judge of the tone of the new bell, which is said to be of excellent quality. Some persons like the sound of church bells and others do not. The former class will rejoice in the hanging of the new "Great Paul," while those of the latter class can stuff their ears with cotton and so shut out the strong vibration.

Masons, as well as other men, are never too old to learn some things, even if they have to gain their knowledge in the sad school of experience. The recent election of officers in the Grand Lodge of New York opened the eyes of some of the old members to the fact that neither age, experience nor long service, is a pass-port to official positions under the present methods of manipulating elections in Masonic bodies. The *Despatch* says: "Bargain and sale were accomplished with a nonchalance that

would have done honor to a Sixth Ward political convention." Under such a condition of affairs it is not strange that the reports show a decrease in membership in the Empire State.

The Mosaic account of Tubal Cain is that he was "the instructor of every artificer in brass and iron." It is considered by many a better translation of the original to render the statement in this wise: "He was a sharpener of every instrument in bronze and iron."

It has always been a matter of surprise that the bonds of fraternal love which should and which do exist in Masonry have withstood all the assaults caused by divergence in religious, economical and political ideas, and why not? Is there, or has there ever been, a grander structure in ethics than that which inculcates the doctrine that where we are placed to suffer and fail, we are also placed to aid, encourage, lift up and help? This it is which gives undying existence to and adorns with grandeur our institution; this it is which has enabled Masonry to withstand and overcome the aggressions and attacks of religious bigotry, vulgar envy, and political suspicion.

We may well say that as Masons we are placed upon a platform from which we may look down upon the worldly strifes and pursuits of the profane, following that higher and better aim which calls upon us to cherish brotherly love and charity. Not only the charity which prompts succor to those who are oppressed or laid low by want, misfortune or malignity, but also that which prompts us to counsel tenderly, to judge leniently, to forgive readily, to encourage the weary, and to raise up the brother who falters or falls by the wayside in the wearying struggles of life. That charity which impels us to impart of our strength to our weaker brethren, not through the hope of reward, but through that sense of duty which the exalted tenets of our Order create and perfect.—*P. G. M. Taylor, Cal.*

We can look with admiration and satisfaction upon the progress of our tenets. While political convulsions shake the earth, while rule or misrule calls forth the approval or disapproval of nations, that one ineffaceable word and grand sentiment emblazoned on our banner and device, lives and shines—"charity." Sweet word and link which binds us to the Order, and makes ours the family, governed, not by the autocratic will of the individual or the arrogated power of the few, but by that consent of all, which, under the direction of the Grand Architect, is cemented through a love, divine, in the absence of all selfishness, and in the presence of a sacrificing spirit binding man to man and brother to brother.

The Keystone says:—"Bro. Lord Charles Beresford was among those who distinguished themselves in the English fleet during the recent bombardment of the forts at Alexandria, Egypt. Bro. Beresford commanded the gunboat *Condor*. This tiny little vessel, for the term of an hour, singly engaged one of the most formidable of the Egyptian forts—the Marabout—in a manner which aroused the enthusiastic admiration of those who witnessed it, and elicited from the Vice-Admiral in Command, Sir Beauchamp Seymour, the congratulatory signal, "Well done, *Condor*!" To which we add "Bravo, Bro. Beresford!"

Brother Simons, the able Masonic editor of the *N. Y. Despatch*, opposes the American doctrine of the perpetual jurisdiction of a lodge over its rejected material. He rightly affirms that such a regulation is not a landmark of the Craft, for the olden practice was to allow each lodge the privilege and the duty of looking after its own material. Our thought is that while a rejecting lodge should exercise some restraining power in the case of rejected candidates, such power should lapse after a reasonable time, the candidates having become permanent residents of another jurisdiction. The doctrine of perpetual and exclusive jurisdiction is harmless enough in practice, however, so long as subordinate lodges are allowed to relinquish control over rejected material by a majority of two-thirds, or even a three-fourths vote. It is only when a unanimous vote is required to release jurisdiction that hardship is likely to occur.—*Exchange*. Perpetual jurisdiction is a decided outrage and thoroughly unmasonic.

The *Liberal Freemason* insinuates that Bro. John W. Simons was joking when he claimed to have introduced the (to our view) ill-advised plan, fortunately only very partially adopted, of public installation of officers of Masonic Lodges, and asserts that this was a Boston notion as far back as in 1817. If so, so much the worse for Boston, and the better for New York. It was never a Philadelphia notion. The City of Brotherly Love both knows better and does better.—*Keystone*.

Opposition to public installations of officers of Masonic bodies has been one of the hobbies of *The Keystone*, of Philadelphia. Such public exhibitions of Masonry have been denounced by our worthy contemporary in the most severe terms, and we never expected to hear of such a thing as a public installation within the bailiwick of *The Keystone*. Great was our surprise to find in a recent number of *The Keystone* a report of the annual conclave of the Grand Commandery of Pennsylvania, in which it is stated that "The installation of the Grand Officers took place in the Rink Building in

Allegheny City, in the presence of a large audience of ladies and gentlemen, numbering over 900 persons. The large audience displayed the utmost interest and appreciation of the proceedings." There was not one word of condemnation of this public exhibition of Masonry. What is the matter, Bro. MacCalla? Has the Grand Commandery sat down on your hobby? We are in a fever of excitement to know what has wrought this change in your tactics.—*Masonic Advocate.*

Q.—What action of the lodge is necessary to reinstate a member who has been indefinitely suspended for non-payment of dues?

A.—No action of the lodge is required. A member thus suspended can reinstate himself by paying the amount of dues charged against him at the time of his suspension.

[So rules, and justly too, the G. Lodge of Indiana, but the Grand Lodge of Canada charges *full annual fees* during time of suspension for N. P. D., though depriving the brother of all his privileges. Yet it permits the brother suspended for some heinous Masonic offence to be reinstated at the end of his period of suspension *without such payment*. The system is unjust, cruel and unmasonic. Rt. Wor. Bro. Radcliffe's suggestion at last annual communication of Grand Lodge, we hope will yet prevail.]

The London *Freemason* prides itself upon being a species of organ for Masonic antiquaries, and almost every week the lucubrations of Wm. James Hughan and of T. B. Whytehead are paraded as unquestionable authority upon some insignificant Masonic topic in the remote past. Both these writers have contributed to the *Freemason* obituaries of the late Bro. Robert F. Bower, a Masonic book collector of Keokuk, Iowa. In his contribution Bro. Hughan says: "In 1846 he was one of a number of volunteers who united to repel the Mexican invasion." And Bro. Whytehead writes as follows: "Like many other American citizens he took his part in the defence of his country during the Mexican invasion in 1846."

Now as the reverse happens to be the case, the first battle, Palo Alto, having been fought in a war of aggression upon Mexican soil which terminated in the capture of the Mexican capital, we advise our Masonic antiquaries to devote less time to the past and more to the present. What would an English or French Mason think of an American brother alluding to the invasion of England and of France by the Russians from the Crimea, and still this is a parallel case with our Mexican war?—*Corner Stone.*

M. W. John W. Simons, P. W. M., editor of the Masonic department of the New

York *Despatch*, comments in "language that is plain" upon the recent election, in which he was a candidate for the office of Grand Secretary of the Grand Lodge, made vacant by the death of the late Dr. James M. Austin. He remarks that inasmuch as it has been heralded upon the wings of the wind, of course, that he has met with a very pronounced defeat at the hands of the electors, it seems without impropriety that he may say a few words on the subject, more especially as, having passed the point where three-score is marked upon the dial-plate of life, he will never again be a candidate for Masonic office. After some pungent and comprehensive allusions to the manner in which the election was carried, the worthy brother philosophically observes:

"*We still live!*" and, like the deposed colonel in one of Bonaparte's regiments, we can say, "Sire, you took the regiment from me, but you cannot take me from the regiment." And so, having enlisted for the war, we shall continue to serve Freemasonry till the pale messenger summons us to the final rest; but as an exponent and director of Masonic opinion, we shall feel in the future that these columns ought to, and shall be, devoted to an unending opposition to the political methods that have grown up in our Grand Lodge during the past few years. One half, at least, of the members of the Grand Lodge, at any annual session, are there for the first time; they do not, and cannot be expected to know, and hence they are led like children who obey the directions of a teacher. It shall be no fault of ours if in the future they are not better taught than in the past, and warned at least against the devices of those who sacrifice Masonry to politics.

"We take occasion here to offer to those who stood by us, who championed our cause and refused to be charmed by the siren voice of the enemy, our warmest, most sincere, and most grateful thanks; and the remembrance of our Waterloo will be softened by the warm friendships it evoked.

"Finally, we would say to the young and ardent who look forward to the whitened hair and increasing years for the reward of their devotion, that they will be leaning on a broken reed, and when the time comes for them to try—if it ever does—they may receive unending protestations of friendship and esteem, but they will none the less be put aside because they are too old. So wags the world."

Do not the above remarks tread somewhat on the toes of some members of the Grand Lodge of Canada?—ED. CRAFTSMAN.

An interesting ceremony, which shows some of the beauties of the Masonic Order, took place in the Grand Lodge room of the

Masonic Temple, on Thursday evening. The ceremony was the adoption of the children of the members of L'Union Francais Lodge, No. 17, into the lodge. On the adoption the lodge takes care and charge of the children until they are eighteen years old, and becomes responsible for their education up to that time, even though the father should be expelled from the lodge. The exercises on Thursday were conducted by Wor. Bro. L. F. Delisle, Master of the lodge, in the presence of about six hundred persons. The lodge was first open to Masons only, but after the private ceremonies the doors were thrown open and ladies and gentlemen admitted. Wor. Bro. Delisle took his seat in the East, and as he did so the officers of the Grand Lodge were announced. The members of L'Union Francais Lodge, assisted by delegations from La Sincerite Lodge, No. 273, and La Clem. Am. Cosmopolite Lodge, No. 410, formed an arch of steel under which the Grand Lodge officers, represented by Grand Secretary E. M. L. Ehlers, at the invitation of Wor. Bro. Delisle, spoke and made the excuses of the other Grand Officers. The ceremony was then begun, Wor. Bro. Delisle officiating, assisted by E. Le Beuf as Senior Warden and A. Chabereux as Junior Warden. In response to a knock at the main door, the question was asked, "Who comes here?" and the response was, "The children of the members of the lodge." Wor. Bro. Delisle, after calling on the lodge to assist in receiving them, which they did by again forming an arch of steel, ordered them to be admitted. Fourteen children, having veils on their eyes, advanced up the centre aisle and passed under the arch. When they reached the East they formed in line, and behind each stood a member of the lodge who acted as godfather. The children were welcomed by Wor. Bro. Delisle, and as he said the words, "You must have light!" the veils were removed. He then touched the eyes and ears of the children, telling them that their eyes must always be open, but their ears must always be closed to wickedness. Honey and wine, emblematic of industry and strength, were then presented to them, and the morals of each were explained. The next ceremony was the presentation of a little lambskin apron to each child, and the meaning of the presentation was made plain to the children in eloquent speeches by W. Bro. Delisle, and R. W. Bro. Ehlers. The godfathers were then informed of the duty they had undertaken, and the oath was administered to each. All the exercises, with the exception of the speech by R. W. Bro. Ehlers, were conducted in French. After the adoption of the children, Mme. Vanoni sang several solos, and flowers and candies were distributed to the ladies and children.—*N. Y. World.*

EDITORIAL ITEMS.

The debt of the Grand Lodge of New York was reduced \$31,631.59 during the past year. It now amounts to \$604,686. The income last year was \$90,599.81.

The Very Reverend the Dean of York is a Mason and Past Grand Chaplain of the Grand Lodge of England. The present Chaplain to the Queen and the Speaker of the House of Commons, the Rev. Bro. F. E. C. Byng, is also a Past Grand Chaplain.

Bro. the Earl of Shaftesbury presided on July 7th in the famous Jerusalem Chamber, Westminster Abbey, at the meeting of the Order of St. John of Jerusalem, to promote the establishment of a hospital at Jerusalem, to which the Sultan of Turkey has given his consent.

The Freemasons of the Province of Liguria, Italy, have placed a marble slab on Signor Canzini's house, in which Bro. Garibaldi resided during 1878. The inscription on the slab states this fact, and describes the slab as a testimonial of reverent affection. The Freemasons, when they performed this act, were accompanied by the Garibaldians of Genoa.

H. R. H. the Prince of Wales, M. W. Grand Master of the United Grand Lodge of England, was installed W. M. of the Royal Alpha Lodge, London, on the 3rd July. The Rt. Hon. Lord De Tabley, Past Provincial Grand Master of Cheshire, was the installing Master. The following distinguished Masons are officers of this lodge: The Duke of Connaught, Immediate Past Master; Lord Balfour of Burleigh, S.W.; the Earl of Limerick, J.W.; Sir Albert W. Woods, Treasurer; and Colonel Shadwell H. Clerke (Grand Secretary), Secretary. H. R. H. presided at the banquet which concluded the meeting of the lodge.

The Roman Catholic Church in New Mexico, represented by Father Raverdy, of Santa Fe, on June 2nd, refused the rites of that church to the remains of the late Congressman Oterco, because he was a Freemason. "The remains," however, managed to dispense with the services of Father Raverdy, and were decently interred with the last rites of the Masonic Fraternity, as well as with those of the Episcopal Church.

The Baroness Burdett Coutts, who was the daughter of the late Sir Francis Burdett, Bart., Prov. G. M. Middlesex, on more than one occasion has evinced her interest in the proceedings of the English Craft generally, and of the lodge which bears her name in particular. At its consecration she presented it with a copy of the Bible.

The Grand Lodge (Three Globes) of Berlin, in answer to a fraternal protest of the Grand Orient of the Netherlands against the exclusion of Israelites from initiation in the lodges beneath its jurisdiction, declare, while "acknowledging such exclusion to be incompatible with fundamental Masonic principles, we indulge in the firm hope that this barrier will be removed by our union at no distant day." But even this remote possibility is not endorsed by Norway, Denmark and Sweden, which, in accordance with their statutes, refuse to initiate Israelites into Masonry.

The Grand Master of Rhode Island has recently given a singular decision, which will astonish the profane, tutored to a belief in the universality of Freemasonry. He says: "A person who, while absent in a foreign country, received the degrees, upon his return to this jurisdiction desired to visit a lodge. I decided that he could not be allowed to visit, and that the brethren must not hold Masonic intercourse with him." And in the next breath the G. M. states that if, upon examination, the man be found to be a legitimate Mason, he would be allowed to affiliate with the lodge upon a unanimous ballot and payment of the regular fee.

To the ordinary mind the regulation apparently existing in Rhode Island, forbidding a profane, while dwelling abroad, from availing himself of the benefits of Masonry, must be regarded as not only erroneous, but decidedly unmasonic, inasmuch as an American citizen, an alien resident abroad, is subject to the operation of the laws of the country wherein he is temporarily domiciled and the same rule should apply in equity to Masonic jurisdictions. A trader may dwell for years in a foreign land, and yet, by the Rhode Island enactment, he would be debarred of the benefits of the Royal Craft unless he made a long journey to the land of his birth to be competently initiated into its mysteries. Moreover, the G. M.'s logic does not hold water, for if the man, upon competent examination, proved sufficient of a Mason to affiliate, it would stand to reason that, under a similar ordeal, he is entitled to personal inspection of the material in advance with which he is expected to commingle permanently.

ANCIENT FREEMASONRY IN MEXICO.—Dr. Le Plougeon, a distinguished archæologist, writes the following interesting letter from Merida, Yucatan:—I have discovered the ruins of an ancient Masonic Temple, where the priests and magicians used to gather in order to celebrate their mysteries. The Masonic lodge of those belonging to the first degree fronts toward the north; that of the Masons belonging to the second and third degrees points to the south. I have

found a few of the mystical dice, a stone on which is carved an apron with a hand on it, and a cabalistic stone (the stone is of such a description that your correspondent is of opinion that he found a similar one in the Temple of Heliopolis). I have taken copies in clay, and shall try to establish the relation between these discovered Masonic attributes and those found at Memphis and Thebes. I think I may not be mistaken if I suspect a relation as well with those attributes discovered by Gorrige on the pedestal of the Cleopatra obelisk at present in Central Park, New York.—*New York Evening Post.*

The Freemasons of Ireland have just presented a diamond and pearl parure of great magnificence to the Countess of Winterton, *nee* Lady Georgina Hamilton, daughter of the Grand Master the Duke of Abercorn. The whole design is symbolic, and the Cross of Malta suggests the Templar insignia, while the Irish pearls, which are magnificent specimens, are typical of that country. This is surmounted by the *fleur-de-lis* of France, which is claimed by the Duke of Abercorn's family.

At the Regular Communication of Kerr Lodge No. 230, G.R.C., held at Barrie on St. John's Day, June 24, the following officers were installed by the Deputy Grand Master, R.W. Bro. Daniel Spry, assisted by R. W. Bro. Carlo Forbes, P.D.D.G.M., and W. Bro. John Gordon, P.M.:—

W. Bro. C. W. Brown, W. P. M.
 " " E. H. Belfry, I. P. M.
 " " D. E. Brown, S. W.
 " " Fred. Wilmot, J. W.
 " " Wm. Thomson, Treas.
 R. W. Bro. Carlo Forbes, P.D.D.G.M., Sec.
 Bro. J. F. Palling, S. D.
 " " I. M. Ness, J. D.
 " " Wm. Downie, D. of C.
 " " B. N. Nicholson, Organist.
 " " James Henderson, S. S.
 " " John Bennett, J. S.
 " " R. G. McCraw, I. G.
 W. Bro. James Ward, }
 " " J. S. Carnegie, } Auditors.
 " " James Jardine, }
 R. W. Bro. Daniel Spry and W. Bro. John Gordon, Representatives on the Benevolent Committee.

At the close of the ceremonies the brethren adjourned to the Wellington Hotel, where refreshments had been provided, and after the usual loyal and masonic toasts, the meeting broke up shortly before midnight, being, in the words of the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again."

The Canadian Craftsman.

Port Hope, September 15, 1882.

THE ATTACK ON THE GRAND MASTER.

It is with a feeling of regret we approach the subject that forms the heading of this article. At different times scurrilous and anonymous communications have appeared in the secular press regarding brethren high in the Craft, but it is the first time within our recollection that any Brother in Ontario has so far forgotten his obligations as to dare to discuss in the public prints, subjects that cast a slur upon the honor, integrity, and high standing of the first Mason in the Province.

Those, happily, who have thus attempted to stab in the dark the Most Worshipful Grand Master of Canada, have been justly rebuked by that eminent brother in his letter to the "Mail." We think it was quite unnecessary for him to have paid the slightest attention to the vile slander, since he positively asserted on the dais of Grand Lodge that he had neither canvassed himself, nor had his friends, with his consent, canvassed for him; but, on the contrary, had urged upon his supporters the advisability of adhering to the second term principle; and, we know as a fact, that some of his warmest admirers followed his advice—and voted against him. To insinuate, therefore, that such was not the case, after so public a refutation of the same, is mean, low, cowardly and contemptible. If those who have thus insulted the Grand Master of Canada believe what they assert, let them come forward over their own

signatures and state it. But, no! under the shadow of a *nom de plume*, they attempt to sully the character of one who has been not only one of the most faithful workers in Grand Lodge, but has for many years devoted his time, his services, and to a great extent, his means, to the cause of Freemasonry in its various branches.

We have not, at the moment of writing, the biography of our distinguished brother by us, although we propose to publish it at an early date. However, every Mason in Ontario must be aware of the fact that M. W. Bro. Spry has held the position of Grand Z. of the Grand Chapter of Canada; Most Puissant Grand Master of the Grand Council of Royal and Select Masters; has for years served on the Board of General Purposes, and occupied important positions in all the Grand Bodies with which he is connected, being at the present time Grand Recorder of the Grand Council, and Great Chancellor of the Great Priory. We merely allude to these facts to prove the esteem in which Most Worshipful Brother Daniel Spry, Grand Master of the Grand Lodge of Canada, is held by the Canadian Craft in all its branches, and we only regret that any brother holding allegiance to the Grand Lodge, should so far forget his own dignity as to assail one whom the fraternity love to honor.

The following letter is to the point:—

ORILLIA, Aug. 26, 1882.

M. W. Bro. J. B. Traves, Proprietor of THE CRAFTSMAN:

DEAR SIR AND R. W. BROTHER,—As I have been informed that certain parties have accused me of writing or "inspiring" the letter which appeared in the *Mail*, attacking M. W. Bro. Daniel Spry, Grand Master of the Grand Lodge of Canada, I desire to state,

1. That I neither wrote the letter in question, nor have I the least idea who did.

2. That I repudiate all connection with the letters that have appeared upon the subject, and regard the attack upon the Grand Master of the Grand Lodge of Canada as a foul, scurrilous, and disgraceful violation of decency, if not of all Masonic obligations.

ROBERT RAMSAY.

We are authorised by Rev. Bro. David Armstrong, D. D., of Moore, Ont., to state most positively that he was neither the author of the recent attack on M. W. Bro. Daniel Spry, or that he knows who the writer is, or anything about the vile article in question.

SLANDER.

If there is one trait more despicable than another it is Slander. The man that indulges in so gross a vice is invariably a sneak and a coward. We can, and do, respect him who boldly advances his opinions and fights us with weapons sharp "as Damascus steel," but we have the greatest contempt for the poltroon who stabs us in the dark, endeavors to injure our character behind our back, and insinuates falsehoods, although he dare not openly lie.

Now, if slander in the ordinary individual is so contemptible, how much more so is it in the Freemason, who has sworn in the presence of his brethren, and before high Heaven, to vindicate a brother's character, to uphold his fair name, to protect his honor, to guard with watchful eye those near and dear to him, to remember him when he bends the knee to offer up his prayers and oblations to the Great Creator? It is almost incredible that men, calling themselves Brethren, dare to thus violate their obligations. There must, of course, be differences of opinion. Masons are but men, and view many matters

from very different standpoints. In our lodge-room we meet upon the square, but that does not necessitate our giving up our political opinions, or yielding in any of those peculiar religious views that we deem necessary for salvation. We leave the lodge-room and we are still brothers, still linked together by the indissoluble chain of faith, love and charity, and yet—yes, and yet, Masons at times dare to slander one another.

We have recently seen a notable instance of this, to which we have elsewhere referred, and which has caused the blush of shame and indignation to mantle on the cheek of every honest Craftsman in Ontario who noticed it. It is high time this system of thus stabbing in the dark, and attempting by such means to injure the name and character of a brother under some *nom de plume* were checked. If there is any cause for discontent, or provocation for public comment, let the writer do so openly and above-board, and not go sneakily to work to damn a man, without giving him the opportunity of defending himself face to face.

If any Mason in this country has any grievances to adjust, he has every opportunity of "airing" them at the proper time and in the proper place. We have no "hole and corner" arrangements, in which "dark and mysterious deeds" are done. In the Grand Lodge every brother can be represented, either by himself or some friend, if he himself has not attained the proper qualification for a seat in that body, and there every consideration will be given to his views. Again, he has the Masonic press, with its columns ever open to the vindication of the principles of the Craft; but there is no reason or excuse for any Mason in Canada making a low, base, scurrilous and slanderous attack upon another under a *nom de plume*, thus not only possibly injuring the person attacked, but perchance casting suspicion upon those who would scorn to take such an un-

due advantage of a Brother Hiramite, or, in fact, of any honest man. We trust the foul tongue of slander will cease, at least for a time, in the land of the beaver and the maple.

NEW SOUTH WALES.

We have much pleasure in announcing that Wor. Bro. Thomas Newton, of the Grand Lodge of New South Wales, has been appointed a Special Representative of that Supreme Body to the various Grand Lodges in the United States and Canada. He sailed by the Pacific steamer from Sydney for San Francisco on the 12th ult., and the Grand Master and members of the Grand Lodge of that distant colony "hope that a personal interview with the various Grand Masters and Grand Secretaries may lead to a clearing up of any doubts which may still exist as to the legality of the formation of the Grand Lodge of New South Wales."

We have been unwavering in our support of our sister Colonial Grand Lodge, and feel confident that our distinguished visitor will receive a most cordial welcome from the Grand Masters of Canada and Quebec, and, in fact, from all the eminent brethren whom he may see fit to visit. The recognition of the Grand Lodge of New South Wales is merely a matter of time. That body was legally organized, according to the well-established usages in such cases adopted on this continent. She has proved herself in every way worthy of the honor and respect of the Grand Lodges of the world. When we consider the persecution to which she has been subjected, the vindictiveness of those who have been opposed to

her, and the absolute necessity that exists in all colonies, where a number of lodges exist, to have a Grand Lodge of their own, we do not hesitate to say that the mission of Wor. Bro. Newton will prove highly advantageous to the interests and welfare of our brethren of New South Wales.

MASONRY IN MOROCCO.

We have received a lengthy and interesting letter from Rt. Wor. Bro. R. S. Patterson, Special Deputy Grand Master for Morocco, P. G. M. Province of Manitoba, and P. D. D. G. M. Grand Lodge of Canada, anent the difficulties he has experienced in constituting "Al Moghreb al Aksa" Lodge at Gibraltar, and afterwards removing the same to Morocco and changing it into a "Territorial Grand Lodge of Morocco," and then "the Grand Orient of Morocco and Dependencies. We fully concur with Bro. Patterson that any Colonial Grand Lodge has the right to grant a charter for a subordinate lodge in any colony of the British crown, in which no Grand Lodge exists. That, to us, appears an unquestionable right. We cannot, however, understand by what authority our Reverend Brother organized a Territorial Grand Lodge of Morocco, and subsequently a Grand Orient. Does Bro. Patterson mean to say that he, as a Special Deputy Grand Master from Manitoba, with a warrant for a lodge from the Grand Lodge of Manitoba in his pocket, can, on his own individual authority, establish a Grand Lodge? (for we presume a Territorial Grand Lodge means a Grand Lodge). Such action is, we hesitate not to say, unpreced-

ented in the history of Masonry. We notice, however, by Bro. Patterson's printed circular, attached to his letter, and addressed "To the Masons of Morocco and Dependencies;" that "as an unreasoning opposition has been raised amongst Masons, belonging to jurisdictions foreign to our Grand Lodge, to the term 'Territorial Grand Orient' being applied to the subordinate Grand Body" * * he has "decided to take no steps in the opening of such, pending further advice from Manitoba."

Bro. Patterson's mistake, and to us it appears to be a very grave one, was, that he apparently transformed a subordinate body into a species of Grand body. How a brother of his standing could have fallen into such an error is more than we can conceive. We would willingly and cheerfully uphold him had he, with the sanction of the Grand Lodge of Manitoba, maintained his position as to "Al Moghreb al Aksa" Lodge at either Gibraltar or Morocco, as we believe, as we have before stated, any Colonial Grand Lodge has as good a right to establish lodges in a sister colony, providing the territory is un-masonically occupied, as has the Grand Lodge of England, Ireland, or Scotland.

We regret, however, that we cannot this month find space to publish Bro. Patterson's letter and "manifesto," the latter being a very full *expose* of Masonry in Gibraltar under the Provincial Grand Lodge system. The difficulty, however, we fancy is over, as we understand Bro. Patterson's commission has been revoked, and consequently matters will have to be commenced over again, and we trust

on a better, safer, and more Masonic understanding.

THE UNITY THEORY.

The "Voice of Masonry" continues its Unity Theory doctrine with a perseverance worthy of a better cause. We cannot understand how any brother, of the well-known ability of the editor of that journal, can advocate a system which would, in many instances, absolutely prevent the formation of Grand Lodges in such territorial jurisdictions as had lodges working in the same under different Grand Lodges. Does the "Voice of Masonry" pretend to assert that in a Province like Quebec a Grand Lodge is not to be formed, or, if organized, not to be recognized, until all the Lodges unite in the movement? If so, Masonry would have remained in a state of chaos and discontent there for years and years. Why is Quebec to be deprived of the rights, titles, privileges and prestige of a Grand Lodge, because three English lodges, that Bro. Hughan admits are not in as flourishing condition as formerly, are obstinate, and refuse to unite in a movement for a self-governing body? Yet Quebec—priest-ridden Quebec—that requires a Masonic executive and legislative head more than any other Province in the Dominion, is to be robbed of her Masonic rights because, forsooth, a few worthy old foggyish gentlemen think they would rather have a lodge or two to themselves—run on a sort of independent basis—a kind of independent, irresponsible association.

Note the trouble and discord concurrent jurisdiction produces. A man is rejected in a Quebec Lodge and at

once may be accepted in an English Lodge in Montreal. Dare the "Voice of Masonry" say it is advisable to uphold such a state of affairs? Lodges in Ontario under foreign jurisdictions constantly did this, both before and after the Grand Lodge of Canada was organized, and it is only after years of labor that this crying injustice has ceased. Yet the "Voice of Masonry" argues that we are to allow this state of affairs to exist rather than attempt, after every other means have failed, to enforce such Lodges to unite with the Grand Body of the jurisdiction in which they are working, or surrender their charters.

If the theory of the "Voice of Masonry" is correct, then one insignificant country lodge, composed of eight or ten members, can prevent one hundred lodges, with a membership of two thousand, from organizing into a Grand Lodge; they can say: "Your funds shall go to a foreign country; you shall pay salaries to officials appointed by a distant jurisdiction; you shall not be permitted to make your own laws or regulate your own fees; in a word, you shall be ruled by those who care little about you, and shall pay your money over to those who will, in all probability, never interest themselves in any way as to your actions." This is exactly the position in which every colony in Australia, New Zealand and Canada would have been placed, if this Unity Theory had been adopted in these countries.

If we in Canada had waited, before we organized a Grand Lodge, till we had every lodge of one mind, we should have been sending our money to England, Ireland and Scotland to-day, yet we can proudly point to our

Fund of Benevolence, such as few Grand Lodges in the United States can equal; our yearly charities, amounting to thousands of dollars, and now annually running up to the five figures; and to the fact that the Grand Lodge of Canada has never refused assistance in a single instance, during her existence of over a quarter of a century, to an applicant worthy of relief. If the Unity Theory of the "Voice of Masonry" had been held by Canadian Masons, there would not have been a Grand Lodge of Canada to-day, and our funds would have gone to swell the coffers of the Grand Lodges of Great Britain. Let the "Voice of Masonry" note the enormous sums now sent annually from Australia and New Zealand for charters, diplomas, etc., to the Mother Country. Would it not be better to keep their money in their own respective jurisdictions, to be applied as they saw fit?

The Unity Theory is simply a theory. We note the list of Grand Lodges that the "Voice" gives, and what is the result? Two of these Grand Lodges were organized by two lodges each, viz., Rhode Island and Vermont; twelve by three lodges each, viz., California, Colorado, Florida, Kansas, Minnesota, Missouri, Montana, Nebraska, Oregon, Texas, Utah and Wisconsin; five by four Lodges each, viz., Arkansas (either three or four,) Idaho, Iowa, Mississippi and Washington Territory; three by five each, viz., Kentucky, Louisiana and Ohio. Thus we see in the case of these twenty-two Grand Lodge organized on the Unity Theory system, although we do not admit Ohio was, there could scarcely be anything else

but unity, considering the "smallness" of the number of the lodges in each jurisdiction. In the list of thirty-five Grand Lodges organized on the Unity Theory system, as given in the "Voice," in no case was the number of lodges in any given jurisdiction more than twelve, excepting in Maine, which was merely a quiet and peaceful separation from Massachusetts. What we maintain is that if the Unity Theory is to be the only dogma by which a Grand Lodge can be organized, it will be dozens of years before any of the colonies of Australia or New Zealand can obtain a Grand Lodge of their own.

The "Voice of Masonry" must admit it is a very simple matter to have Unity in the foundation of a Grand Lodge where only two or three lodges exist in the jurisdiction, but how different when there are forty, fifty, seventy, or one hundred working under totally different, if not opposing, forms of Constitution. Then the Unity Theory falls to the ground, and proves its utter inability to meet the requirements of the case. If everything in Masonry is to be based upon "our (the 'Voice's') doctrine, the Lord's doctrine, Freemasonry's doctrine of Unity," then our officers must be unanimously elected, and then no subject can be settled without unity.

The whole thing is utter nonsense from beginning to end, and, with all due deference to the learned editor of the "Voice of Masonry," merely a little hobby of his own that he has started to make himself and his journal somewhat prominent. We again ask the "Voice of Masonry" to answer the question—"Is the Grand Lodge of Scotland a legitimate and legally con-

stituted Sovereign Body, and one which it will recognise as such?" The "Voice" says, again and again, we will not recognise the Grand Lodge of Quebec as a Grand Lodge because there are three lodges working within its jurisdiction that do not recognize its authority. Well, then, if it will not recognize the Grand Lodge of Quebec for that reason, how can it acknowledge the Grand Lodge of Scotland as Sovereign, when it well knows Melrose Lodge works independently of that Grand Body, claiming the privilege of so doing on its time-immemorial rights. Let the "Voice of Masonry" answer this question fairly and squarely; then we will be able to appreciate its consistency or comprehend its inconsistency.

THREATS.

The tone of the English Masonic press, we regret to note, has of late assumed a somewhat threatening attitude towards the Grand Lodge of Quebec, and speaks of "Colonial" Grand Lodges in that sneering manner, in which, in years gone by, Englishmen were apt to allude to those unfortunate (?) individuals who preferred residing in one of Her Majesty's colonies, rather than live "at home." This English-Quebec imbroglia may be, as the London *Freemason* declares it is, only "a tempest in a tea-pot," and possibly according to the same authority "it might be even the duty of the English Grand Lodge, in self-defence, to strengthen their own lodges by vivifying the power of the Provincial Grand Lodge," by which term, we presume the *Freemason* means establishing other lodges in

the Province of Quebec. Again, we notice the threat of the *Freemasons' Chronicle* that two of these English Lodges in Montreal have chapter warrants attached to them and will use them if necessary. These things may be of little moment to our brethren in England, but to us, in the Dominion, are subjects of grave importance.

The question, in fact, is daily assuming a more serious aspect. If the truth must be told, these lodges by acting in direct violation of all masonic law, as recognized by every Grand Lodge on this continent, are a standing menace to the Canadian Masonic Brotherhood. It has recently been shown that one of them accepted rejected material from Toronto. Shortly afterwards, the gentleman thus receiving his degrees illegally, according to our Masonic views on this side of the Atlantic, was refused admission into a Toronto lodge. If these lodges have the power to accept candidates from Ontario, they have an equal right to do so from New York, Pennsylvania, California, or any other State in the Union, or Province in the Dominion. Of course, we are well aware that European Grand Lodges do not view this question of territorial jurisdiction in the same light in which we do, but as we have no desire to interfere with their laws, neither should they tamper with ours. If a lodge under the G. L. of Quebec, or G. L. of Massachusetts, or any other Grand Lodge on this continent were to allow its subordinate bodies to initiate material belonging to the Grand Lodge of Canada, there would very quickly arise a strong and earnest protest. Yet, forsooth, we are to permit, we might

almost say encourage, these English lodges in Montreal to thus insult the well understood doctrine of territorial jurisdiction, universally acknowledged as law in both the United States and Canada.

We are told by these English Masonic organs that the Grand Lodge of England will protect them, etc., (their English lodges in Montreal), and if necessary, Royal Arch Chapters are to be established within the jurisdiction of the Grand Chapter of Quebec. Such a violation of Masonic comity would not be tolerated by a single Grand Capitular Body on this continent, and if such chapters were organized, how could members, exalted in the same, ever visit a sister American or Canadian chapter (even if they were permitted, which we much question), since they would not possess the Mark or Most Excellent Degrees? Threats of this character are below the dignity of the Masonic press of England, and we venture to assert that should such an attempt be made, the members of said chapters, whether original or exalted in the same, would find the doors of every Capitular body in the United States and Canada closed against them.

The *Freemasons' Chronicle* cannot surely venture to assert that after the Grand Chapter of Quebec was organized by a convocation of representatives of *all* the chapters working within the Province of Quebec, and with the consent of their mother Grand Chapter of Canada, that at this late hour these English lodges, which claim to have chapter warrants attached to them, would now assert the right of organizing, etc. Such an action, whatever the Grand Lodge or

Grand Chapter of England might say or think about it, would not for an instant be tolerated in this country or the neighboring Republic.

We have no desire to hurt the feelings of our English brethren by thus plainly expressing the views of the fraternity of this continent on this subject. To them, as *The Freemason* (London) says, it may be "a tempest in a teapot," but to us it is a matter of serious import, if lodges are to be permitted to exist in our Grand Lodge Jurisdictions that violate our Constitutions, by accepting rejected material from any and every place, and the establishment of Royal Arch Chapters within the territorial jurisdiction of a Grand Chapter, recognized as sovereign and supreme by every Grand Chapter in the United States and Canada, are to be finally threatened.

DECISIONS OF GRAND MASTERS.

The subject of decisions or rulings by Grand Masters is one that we think requires a little more thought than has heretofore been given to the subject. The ruling of a Grand Master, of course, stands good during the *interim* of Grand Lodge, then, if confirmed subsequently by Grand Lodge, it becomes the law of that jurisdiction until such time as Grand Lodge sees fit to annul or amend it. This, we believe, to be sound Masonic doctrine. It appears to us inconceivable that any Mason can argue that the decision of a Grand Master is the law of that jurisdiction for ever, unless confirmed by Grand Lodge. Of course, as the executive head, the whole of the affairs of the Craft are entrusted

to him between the sessions of Grand Lodge; then at the regular communication of Grand Lodge it becomes the duty of the Craft to review his actions, pronounce upon his decisions, and enact the laws of the fraternity.

It is very easy to understand how a ruling that was justifiable and wise fifteen or twenty years ago, from altered circumstances would become futile, if not absolutely injurious to the best interests of the Craft at the present time. Besides, we all know that at times leaders in the Order have erred in their judgment, being actuated possibly by passion, or swayed by ill advice. The calm, deliberate judgment of a legislative body, as a rule, is more likely to be correct than the decision of any one man, because if the decision of the one brother is right and just, he is almost sure to possess sufficient influence in the Grand Body over which he presides to have that ruling endorsed by his Grand Lodge; if, on the other hand, he has acted unwisely or hastily, the probability is, that after a calm discussion on the subject, the same will be reversed.

We have merely introduced this subject in order to obtain the views of those interested in it, and elicit an expression of opinion from those who study this really important topic. Masonic Jurisprudence is one of the most difficult subjects connected with Freemasonry, and one to which the least attention is paid by a majority of the Craft. Many hold that the decision of a Grand Master, whether confirmed or otherwise, is the law of that jurisdiction till some action is taken upon the same by the Grand Lodge. Others affirm that it is only

to be held as law till Grand Lodge meets, and is not to be regarded as a precedent thereafter.

The question, therefore, is one of some importance. Brethren should know what is the law and what is not the law in their respective jurisdictions. Decisions have time and again been given of so diametrically an opposite character that Masons become confused as to the proper explanation to be given to questions asked. This is not as it should be, and we would therefore suggest that the decisions of our Grand Masters, which have been confirmed by Grand Lodge, should be published as a code and regarded as law. This plan has been adopted in other Grand Lodge Jurisdictions, and are consequently of great assistance to District Deputies, Masters of Lodges, and other Masons who desire to become versed upon the Masonic jurisprudence of their own Grand Lodge. We trust some of our correspondents will take up this subject and discuss the same through our columns.

THE GRAND LODGE OF ARIZONA.

It is with pleasure we announce that another Grand Lodge has been added to the sisterhood of Grand Lodges on this continent. A Convention of the Representatives of four lodges out of five in the Territory of Arizona, was held in Tucson, March 23, 24, 25, and a Grand Lodge organized in due form, a Constitution adopted, and Grand Officers duly elected. Azlan Lodge, No. 177, on the roll of the Grand Lodge of California, was not represented, but as it was "Resolved, That the Grand Secretary be authorized to engross the proceedings

of this Grand Lodge at the earliest practicable moment, and forward a copy of the same to Azlan Lodge, No. 177, at Prescott, asking the fraternal co-operation of said Lodge," it is hardly likely there will be any difficulty upon the subject. The next Annual Communication of Grand Lodge will be held at the same place on the second Monday in November, 1882. We wish our youngest sister in the sisterhood of the Grand Lodges of the world a bright, glorious, happy and prosperous career.

GREAT PRIORY.

Next month the Great Priory meets at Montreal, when matters of vast importance to the Templar Order in the Dominion will doubtless come up for discussion. We do not propose to forestall events by any allusion to the topics, which will, in all probability, cause more or less debate during the session. We feel confident that calm judgment and wise counsels will prevail, and thus prevent anything tending towards a schism in the Templar ranks of Canada. A large attendance of Sir Knights is anticipated.

EDITORIAL ITEMS.

We deeply regret to chronicle the severe loss sustained by Col. W. J. B. McLeod Moore, Great Prior of Canada, by the recent fire at the old barracks of LaPrairie, by which he not only lost all his personal effects, but very many Masonic manuscripts, works, diplomas, certificates, etc., the labor of years of unceasing toil and study in the fields of Templary and Masonry.

EASTERN STAR MATRIMONIAL.—We congratulate Bro. Willis D. Engle, General Grand Secretary of the General Grand Chapter of the Order of the Eastern Star, who has led to the altar of Matrimony Mrs. A. C. S. Barrie, Past Grand Matron of Connecticut. Thus two brilliant lights have flashed across the starry-decked firmament. We wish them joy.

A. & A. RELIC.—Bro. Simons argues that the Scottish Rite has the right to confer the symbolic degrees, and has only waived that privilege in deference to the Grand Lodges of this continent. Bro. Drummond, on the other hand, argues that the Scottish Rite never had the power to confer the symbolic degrees; if so, how is it that the Scottish Rite has a ritual of its own for the first three degrees in Masonry, and in many foreign jurisdictions these degrees are conferred under the authority of Supreme Councils.

The "Voice of Masonry" talks about the CRAFTSMAN being all the time for war, yet it waged a bitter battle against the G. L. of New Mexico, and still harps upon the same. Note its idea of "How pleasant and how good it is for brethren to dwell together in unity." Under the heading of "New Mexico" we find his view of the despicable manner in which the body styling itself "the ABSOLUTE Masonic authority within the Territory of New Mexico" was formed, has been and still is conducted. It is deemed just that it should be called upon to respond to the subjoined toast: "To the so-called Grand Lodge of New Mexico,—Conceived in tyranny, born in tyranny, bred in tyranny, and declaring its absolutism defiantly.

What benefit has it been, or can it be to Freemasonry, and is there a possible basis on which it can justly be assigned either a name or a place in the great peace-loving, peace-making fraternity, whose cement is brotherly love, and whose bond of perfection is unity? If strict justice were done, would it not necessarily be consigned to Hades?" This is the way the "Voice," with "our theory, the Lord's theory," teaches "blessed are the peace-makers." Better fight like THE CRAFTSMAN—honorably, and if you lose, as you have done, bury the hatchet and help to bring about a spirit of charity, friendship and brotherly love.

GRAND LODGE OF CANADA.

In the Masonic columns of the *Hebrew Leader*, of New York, we find the following anent the recent attack on M. W. Bro. Spry, Grand Master of the Grand Lodge of Canada. We have elsewhere expressed our views regarding the dastardly and cowardly outrage, and gladly transfer the editorial to our columns, especially since we know it is written by one of the most able Masonic journalists in the United States:—

"The recent election of prominent, active Masons to fill the vacant official positions has made quite a stir in the Dominion. Compliments flow from the press and the fraternity. The first four officers naturally receive the most attention: Daniel Spry, Grand Master; Hugh Murray, Deputy; J. Ross Robertson, G. Sen. W.; and W. Bray, G. Jun. W. Lately a representative from the interior, feeling aggrieved at the result of the election, commented in the press *a la* New York in a most unbecoming manner upon influences exercised at

the election, and also, like New Yorkers, withheld his name. But G. Master Daniel Spry was not slow in calling the individual to account for his accusations, demanding his name, and asserting that the anonymous representative 'had done more by the publication of his letter than any other man in Canada had ever done to bring Masonry into disrepute and to degrade it in the eyes of those who consider that the holding of office is not the only object which the fraternity is supposed to have in view,' and further says, that 'should he succeed in establishing any one of the charges which he has made against myself personally, I promise, that much as I value Freemasonry, I shall forever sever my connection with the Craft, and step down and out of the position which I occupy, if he will consent to accept the same brand of dishonor should he fail to establish his malicious charges.'

"We want Spry for G. Master of New York State to run in the city and shame his traducers in like manner."

INCONSISTENT UNITY.

Under this heading the "Masonic Advocate" says:—

"We have read in the "Voice of Masonry," for several months past, a great deal on the subject of unity, especially in regard to the formation of Grand Lodges. Bro. Brown, the editor, has his theory in such cases, but unfortunately he can get no one else to adopt it. He insists that no Grand Lodge can be organized for any State or Territory without the unanimous consent of all the lodges then existing within its territorial limit. According to his theory, should there be twenty lodges in a new State in which no Grand Lodge had been established, and nineteen of them should desire to unite to form a Grand Lodge, they could not do so without the consent of the one lodge that does not desire to go with them. This is his idea of unity, and it is what we have designated 'inconsistent unity.' The idea is an absurd one, but not so ridiculous as the position in which Bro. Brown has placed himself in upholding it."

The "Masonic Advocate" then goes on to point out that although the

Grand Lodge of Illinois was amongst the first to recognise the Grand Lodge of New Mexico, the editor of the "Voice," as Chairman of Com. of F. C. of that Grand Lodge, actually wrote a voluminous report, arguing the Grand Lodge of New Mexico was not a Sovereign Grand Body, and it was published with the proceedings. The "Advocate" adds,

"Bro. Brown has the privilege of attacking and abusing the Grand Lodge of New Mexico in the "Voice," as he has done repeatedly, but when he does so as the Committee on Correspondence in the Grand Lodge of Illinois, which recognizes the Grand Lodge of New Mexico as the peer of all other Grand Lodges in the world, he should be arraigned at the bar of his Grand Lodge for contempt in disregarding her edicts and fraternal relations with other Grand Lodges."

We do not agree. The Grand Lodge of Illinois should have thrown out his report if they did not agree with the sentiments therein contained.

MASONRY IN MEXICO.

In a very interesting letter from a correspondent (in Cuba) to *The Masonic Review*, we find that the Grand Lodge of Colon and Cuba has admitted, to form a part of it, the Lodges Lumen and Obreros del Templo, of Vera Cruz, Mexico, which lodges used to obey the Supreme Council of Mexico. Our Cuban brethren by this means hope to effect a greater interest in Ancient Craft Masonry as understood by those who advocate a Grand Lodge system of government in preference to subordination of Blue Lodges to "the ukases of high Scottish Governors."

The writer then says:—

"It will not be out of order to give the readers of your valuable paper an

idea of the condition of the Craft in Mexico. In that country are found the following Masonic bodies:

"Mexican National Rite—established in April, 1825, by nine Masons of high standing in the Ancient Accepted Scottish Rite. They work by the so-called National Rite, which is very similar to the Scottish, but having nevertheless fewer degrees and nearly the same ceremonies. In this Rite all the lodges are under the rule of the *High Degrees*.

"Grand Orient of Mexico—established the 11th of January, 1879, counts ninety-nine lodges, and works by the Ancient Scottish Rite; all of its lodges are, of course, depending upon the *High Degrees*.

"Grand Supreme Council of Mexico—established 27th December, 1865. It has over one hundred lodges, and is similar to the preceding in all its circumstances.

"Lastly, there are some independent lodges working by a Rite called Templar, but nobody knows what it is; and others under the obedience of the Grand Lodge of Hamburg, of which Order Lodge No. 1 is one.

"Out of this confusion I wish anybody might be able to find his way, and say whether we had, or not, reason to attempt, by our intervention, to bring to an agreement the Craft in that beautiful country."

From this it will be seen that Masonry in the land of Montezuma is in a very unhealthy condition, and we cannot help thinking the Grand Lodge of Colon and Cuba acted with wisdom in accepting a protectorate over these two lodges, that so earnestly desired to free themselves from the oligarchical system of the Supreme Council. We trust, with the writer, that in due time a Grand Lodge will be regularly organized for this magnificent country. Surely the Mexican Masons must see the advantages of separating Craft Masonry from High Degreeism, when

they note the prosperity that attends the government of the former.

LONDON NOTES.

[FROM OUR OWN CORRESPONDENT.]

On Wednesday evening, 6th inst., R. W. Bro. L. G. Jarvis, D. D. G. M. of London District, dedicated Moffat Lodge, No. 899, G. R. C., at Harrietsville. A charter was granted to this prosperous young body at the last meeting of Grand Lodge, and M. W. Bro. D. Spry, Grand Master, deputed our newly elected and popular District Master to perform the ceremony, which he accordingly did, being assisted by V. W. Bro. W. R. Street, M. D., Grand Director of Ceremonies, and W. Bros. J. J. Jelly, M. J. Glass, D. Fergusson, Jno. Boyd, J. Coombes and W. Fawcett, and Bros. F. J. Hood, W. H. Niles, G. Cairncross and others.

The ceremonies were impressively performed, and as a portion of them were open to the public, the hall was filled with a number of ladies and gentlemen, who apparently greatly enjoyed the same, and listened with attention to an instructive address on "The Workings of the Craft," by R. W. Bro. Jarvis.

Subsequently, the visiting brethren were entertained at a banquet by the Harrietsville Masons, which was greatly enjoyed by those who had the pleasure of participating in the same.

The Masonic Temple Benevolent Lottery Scheme is progressing favorably, and Manager Brunton is working night and day to make it a success.

On the 20th instant, the District Deputy will officially visit one of the city lodges, when W. Bro. M. J. Glass and his officers will exemplify the work.

A number of Sir Knights from here propose to attend the Assembly of Great Priory, at Montreal, next month, including the Em. Prec. of Richard Cœur de Lion Preceptory, and Em. Sir Kt. W. Hawthorn, P. E. P.

THE GRAND LODGE OF NEW SOUTH WALES.

As we have constantly advocated the claims of the Grand Lodge of New South Wales to recognition, and as we are daily expecting the special Representative of that Grand Body, R. W. Bro. Thomas Newton, to visit Grand Masters Spry, Graham, and other brethren of standing throughout Canada, we deem it only justice, to transpose to our columns the following brief editorial from the *Sydney Freeman*. The statement regarding pecuniary considerations is we think sufficiently clear, although the *Freemason's Chronicle* chides us for alluding to "salaried officials."

"So long as such Masonic journals as the *London Freeman*, *The Voice* and *Keystone* continue to publish such false statements and misrepresentations regarding the Grand Lodge of New South Wales, so long must we lift the pen and contradict them. These journals are doing our Grand Lodge an injustice in trying to influence the various Grand Lodges to withhold recognition, even to the extent of lecturing other Grand Lodges while reviewing their Grand Lodge proceedings.

"For the sake of truth and fair play, state the case honestly and allow the world to judge for themselves. The article we allude to appeared first in the *London Freeman*, and has pretty well travelled the rounds of the Masonic press, and mentions a Grand Lodge for Australia, and that some dozen lodges wish to lord it over all others in existence. Being well acquainted with all our Australian colonies, and knowing the pulse of Masonry in each, we say such an idea as a Grand Lodge for Australia has never been broached in these columns. With reference to *The Grand Lodge of New South Wales*, we have stated our case more than once, and for the benefit of distant brethren who "go on" about unity and try to "sit on" New South Wales, we willingly repeat one or two facts. The statement was made in No. 2, Vol. I. of this journal (October 1878) that one of the Grand Officers of the S. C., who derived his main support from salaries for his Masonic services, offered to secure the formation of a Grand Lodge for New South Wales, provided he first received a thousand pounds for so doing.

"This offer not being entertained, the wires have been pulled by threats of suspension or expulsion, and thereby preventing any of the S. C. Lodges discussing the subject. In another Constitution a Grand Officer places his price for similar services, and to secure a like result, which likewise was not entertained. The question in reference to unity or a majority of the Lodges is this: Many years ago (40) it was initiated—it was deemed the time had come that for the good of Freemasonry a Grand Lodge for New South Wales should be formed. Now, with times more advanced, and acknowledged precedents to guide us, a Grand Lodge is duly and constitutionally formed; we only ask that the opinions of the brethren be heard; allow each English or Scotch Lodge to decide for itself—stop this wire-pulling by paid officials, and we venture to say without any fear that the result will be unanimous. We at present know the discussion is going on, and, having received recognition from nearly half the Grand Lodges in the world, the time is not far distant when our foreign brethren will read of the effect of the discussion. To pave the way during the first year of our existence, we 'held out the hand' in all brotherly love, and asked both E. C. and S. C. Grand Officers to meet us in committee and point out where we were in error. Could anything be more straightforward. They refused; they did their best to stifle discussion, because these wire-pullers knew their case was hopeless, their pay and place would vanish; hence we claim we are right, maintain our position, and, having been before the world for five years, we are entitled to the fullest recognition.

"While we appreciate the many good pieces of advice from our brother scribes in distant lands, we trust the courtesy and fair play due us will be extended in the future. Unity is to be obtained by putting this question to each lodge.

"Will you sail under your own flag and retain your own dues? or pay tithes to a distant land, and sooner or later, as Bro. Hughan says, become extinct? We have now thirty Lodges, over 1,600 members; recognitions from sixteen Grand Lodges; and, ere the year runs out, a new hall to work in, unequalled south of the equator."

THE TEMPLAR RECEPTION AT HAMILTON.

The magnificent Templar display at Hamilton on the 16th inst. was the finest demonstration of the kind that has ever taken place in the Dominion. At 11 a. m. Godfrey de Bouillon Preceptory, No. 3, headed by the band of the 13th Battalion, proceeded to the station to receive the visiting American Sir Knights. After vis-

iting the Masonic Hall and partaking of dinner at the Royal, the different

COMMANDERIES FELL INTO LINE

on Gore street, and marched by way of James to Main street and around the Gore of King street, thence to Dundurn Park.

The following is the order in which the march took place:—After the mounted police came the 13th Battalion Band of Hamilton, heading Godfrey de Bouillon Preceptory, No. 3, Hamilton—Em. Prec. J. H. Stone, Past Em. Prec. William Gibson, Past Em. Prec. J. B. Bishop, and Sir Knights. Next came Richard Cœur de Lion Preceptory, No. 4, of London—Em. Prec. James Sutton, Past Em. Prec. and Acting Captain-General W. Hawthorn and Sir Knights. Next, Suspension Bridge Reed Band at the head of Genesee Commandery No. 11, Lockport, N. Y.—Em. Com. Percy Stowell, Generalissimo Van-Ness Douglass, Captain General Harry Moore and Sir Knights, followed by K. B. Band, of Buffalo, at the head of Lake Erie Commandery No. 20, of that city—Em. Com. Horace A. Noble, Past Em. Com. Albert Jones, Past Em. Com. Albert H. Adams and Sir Knights. Next Hugh de Payne Commandery No. 30, also of Buffalo—Em. Com. Wm. Hongerger, Generalissimo John A. Adams, Captain-General John C. Graves, and Sir Knights. There were also visiting delegations from about twenty Commanderies in the following places:—Dunkirk, Erie, Batavia, Rochester, Cleveland, Detroit, U.S., and Toronto and St. Thomas, Canada. A number of carriages also followed with ladies. Arrived at the park,

ADDRESSES OF WELCOME

were delivered by Em. Preceptor J. H. Stone, in behalf of Godfrey de Bouillon Preceptory, Hamilton. He was followed by Past Em. Prec. Mayor Magill, in behalf of the citizens of Hamilton, and Past Em. Prec. B. E. Charlton, in behalf of the Masonic fraternity in general, to which Right Em. John S. Bartlett, Dep. Grand Commander of the Grand Commandery of the State of New York, replied in most happy and fraternal terms. An exhibition of drill by Hugh de Payne Commandery followed, and elicited loud applause. The rain interfered with further movements, but the crowds were delighted with the exhibition they had witnessed. Just before starting for the station Em. Commander Noble, of Lake Erie Commandery, and other Em. Commanders, addressed the Sir Knights of Godfrey de Bouillon Preceptory on the reception given them, speaking in highest terms of the day's enjoyment. Em. Prec. J. H. Stone replied in behalf of Godfrey de Bouillon Preceptory. Past Em. Prec. Wm. Gibson then introduced R. E. Sir Knight Daniel Spry, Grand Master of the Grand

Lodge of Canada and Great Chancellor of the Great Priory of Canada, who addressed the visitors in terms of welcome. Godfrey de Bouillon Preceptory, with the 13th Battalion Band, then escorted the visiting American Sir Knights to the station. The fraternal enthusiasm was unbounded, and when the Masonic special train drew out the cheering was deafening.

Obsequies of Late Grand Junior Warden of the G. L. of Canada.

THE CORTEGE—BUSINESS SUSPENDED—THE
LATE REV. CANON CAULFIELD.

The funeral of the late R. W. Bro. W. T. Bray, Grand Junior Warden of the Grand Lodge of Canada, who, after a short illness, expired at his place of Residence, at Wingham, on the 15th inst., took place on Tuesday, 19th inst., and was attended by a large number of people from the town and the surrounding country. The deceased was held in high esteem by all who knew him, where he had resided for years. The remains were followed by the Grand Lodge of Canada. M. W. Bro. Daniel Spry, Grand Master; R. W. Bro. J. Ross Robertson, Toronto, Grand Senior Warden; and R. W. Bro. Richard Radcliffe, of Goderich, District Deputy Grand Master Huron District, were present. All business was suspended, and the stores in town were closed, and church bells tolled. The cortege was headed by the Listowel band, followed by over 200 Freemasons, including W. Bros. James Lockie, Waterloo; Dr. Martyn and B. Freer, Kincardine; James McPherson, Mayor of Kincardine; H. O'Connor, Tecumseh; James Gunn, Walkerton; George Waugh, Stratford; J. A. Morton and Dr. Tambllyn, Wingham; Dr. Sutton, McGillivray; Dr. Tennant and W. Treleaven, Lucknow; Wilson, Blyth; Hacking, Listowel; Rogers and McIntosh, Brussels; A. Hamilton, Stratford. Six brethren of Wingham Lodge acted as pall-bearers. The Grand Lodge was escorted by a number of the Richard Cœur de Lion Preceptory, Knights Templar, of London, in full uniform. After the hearse came the immediate friends of the family, and the members of the Ancient Order of United Workmen, the Lacrosse Club, and citizens on foot and in carriages. The church services were performed by the Rev. Mr. Hill, of the Episcopal Church; the Masonic services by Bros. Spry, Martyn and Robertson. When the services were concluded an old Masonic custom of that district was observed by the Craft, each one of whom threw a shovelfull of clay into the open grave, thus performing the last sad duty to the remains of the departed brother.

RECTOR OF ALL SAINTS, WINDSOR.

Canon St. George Caulfeild, of Windsor, Ont., died on Sunday morning, 17th inst., aged 59 years, after a paralytic attack of fifteen months' duration. He was born in Kilmanagh, County Kilkenny, Ireland, in September, 1823, and was an LL. D. of Trinity College, Dublin. He was ordained by the Bishop of Ossory, the celebrated Dr. O'Brien, and at once left for Canada, where he was immediately appointed by the Bishop of Toronto to the mission of Burford and adjacent parts, where he remained five years, then moving to St. Thomas, where he remained in charge of the Episcopal Church for twenty-two years, until January, 1874, when he became rector of All Saints' Church at Windsor. The funeral took place at All Saints Church on the 19th inst., under Masonic auspices, and the remains were taken to St. Thomas for interment.

MORGAN.

The learned Bro. Rob. Morris, in the "Masonic Review," says:—

"William Morgan disappeared September, 1826. Every effort was made equally by Masons and anti-Masons to discover his whereabouts,—by the former to acquit themselves of grave charges, by the latter to establish the fact of murder upon the Order. The Niagara river and part of Lake Ontario were laboriously raked to their depths to discover his body, if peradventure it had been sunk there, but nothing was found. In the following year, October 7th, a body, much decomposed but not mutilated by fishes, floated ashore in the township of Carlton, county of Ontario, N. Y., near the present Carlton Station on the Watertown, Rome and Ogdensburg Railroad. This is some forty miles east of Fort Niagara, to which place Morgan had been definitely traced. As soon as the discovery of this body was announced, Mrs. Morgan was taken to identify it. But the clothing was not such as she recognized. The pocket contained religious tracts, a style of reading to which her late husband was quite unaccustomed; nor, in fact, was there a single circumstance in the size, shape, or appearance of the body to correspond with that of Morgan. Still the demands of the anti-Masonic party were so pressing that Mrs. Morgan was induced to accept it, and the body was moved to Batavia with great parade, and buried in the grave which you now see. The funeral oration was pronounced in the presence of a vast multitude. This, however, was all a delusion. It was the body of Timothy Munroe, who had left the township of Clark, in Upper Canada, the preceding month, in a small boat, aiming for Newark,

and was drowned in the Niagara river while returning. His wife came to Batavia. The body was exhumed. She had already so accurately described the person of her husband, his clothing, the religious tracts, etc., that the jury, upon examination, made no hesitation to declare that it was Timothy Munroe who had been buried there!"

A correspondent of the "National Freemason" some years ago asserted that Morgan had been recognized in Abyssinia; that certain gentlemen knew him at once; that he professedly belonged to the religion of Mahomet, and was the happy (?) husband of two wives. However, if he had been *accidentally* drowned in the Niagara river, few would have mourned the loss of such a perjured scoundrel.

MASONIC ITEMS.

The "Masonic Advocate," in two excellent editorials in the September number, demolishes the "Voice of Masonry," and in alluding to Silver City Lodge, in New Mexico, thus bravely finishes its article on yielding to the inevitable:—"We join with the 'Voice' in the hope 'that never again will such an unfraternal war be waged,' and as the best means of avoiding it we suggest that our contemporary abandon the pernicious doctrine of permitting one lodge to dictate the entire control of Masonic government in a jurisdiction as large as that of New Mexico."

We are glad to learn that this month a convention of Representatives of Lodges under the jurisdiction of the Grand Lodge Symbolique, of France, and those owing allegiance to the Grand Orient, will meet for the purpose of proposing an union under one Grand Body for the lower degrees. There will then be, in addition to this Supreme organization, the Grand Orient, exercising authority over certain high degrees; the Sup. Council of the Scottish Rite, and the Supreme Grand Council General of the Oriental Rite of Misraim.

The "New Zealand Freemason" pokes fun at its "respected contem-

porary, the 'Freemason,' of London," because it had a little Jumboism in its columns, and tells how "Bro. Lord and Lady Tenterden, and the Baroness Burdett-Coutts and Mr. Bartlett-Coutts went to Gravesend last Saturday and boarded the Assyrian to see the last of Jumbo. Mr. Bartlett-Coutts carried a bag of buns, which Jumbo preferred to receive from his keeper, Scott." The "New Zealand Freemason" thinks the "London Freemason" might find some more interesting Masonic items. But why shouldn't Mr. B.-C. carry a bag of buns, and who knows but that our noble brother, Lord T., had said buns made by a Masonic baker, and stamped with the "square and compasses" thus initiating Jumbo into the mysteries of the Craft.

It is proposed to form a new Journalists' Club in London, Eng., of which Bro. G. A. Sala has consented to become the President.

The "Masonic Herald."—We welcome to our exchange list "The Masonic Herald," published by W. Bro. Burroughs, 11 Wood St., Calcutta. Brethren interested in the Craft in India should remit two dollars for the same.

The "Corner-Stone."—We once more welcome to our sanctum "The Corner-Stone," after its midsummer recess. Its energetic editor says he is determined to keep it to the fore-front.

"Loomis's Masonic and Musical Journal."—We have not seen this excellent Masonic and musical luminary for a long time, and want its editor to send it to us in future more regularly.

The "London Freemason" is astonished to find that the CANADIAN CRAFTSMAN agrees with it on "The Morocco Fiasco." It says, "That Masonic journal, curiously enough, agrees with us *in toto*." Why not, Bro. "Freemason?" We never argued that a Grand Lodge could be formed out of one Lodge, or that a Grand Lodge could grant a warrant for the formation of another Grand Lodge, conse-

quently we cannot recognize the legitimacy of "The Territorial Grand Lodge of Morocco."

The "Voice of Masonry" is complimentary to THE CRAFTSMAN. It says, because we uphold the Grand Lodges of Quebec and New South Wales as Sovereign Grand Bodies, that consequently "THE CRAFTSMAN is to Freemasonry precisely what Cain was to true religion. It is mad because we offer the acceptable sacrifice, and if it had the power would slay us and this magazine as remorselessly as Satan destroys souls." This is very strong language, but that journal sometimes indulges in lively talk. We do not know what "The Voice" means by "the acceptable sacrifice," except it was, and is, in stirring up strife in New Mexico by encouraging Silver City Lodge to hold out, or in supporting the English Lodges in Montreal, one of which, at least, has acted peculiarly regarding rejected material from Ontario, and in encouraging dissension and strife in New South Wales. This "acceptable sacrifice" we are not able to appreciate, and as to our desire "to slay us (Bro. B.) and this magazine ('The Voice') as remorselessly as Satan destroys souls," we assure both the Editor and Magazine that they are entirely wrong. We hope next year to visit his sanctum, shall always be glad to see him in ours, and think "The Voice of Masonry" an excellent Masonic journal, though very much astray on Masonic Jurisprudence, and Grand Lodge Sovereignty in particular.

Bro. W. S. Moses was the first W. M. of Golden Gate Lodge, No. 30, of California, served three terms as W. M. by election, and since the organization of the Lodge, twenty-nine years and nine months ago, has never missed attending a stated or special meeting. Bro. Moses comes of excellent Masonic stock. His father, Bro. Schuyler Moses, of Rochester, N. Y., expects to visit the Pacific coast, and see his son, at the Triennial Conclave of the Grand Encampment, K. T., in 1883.